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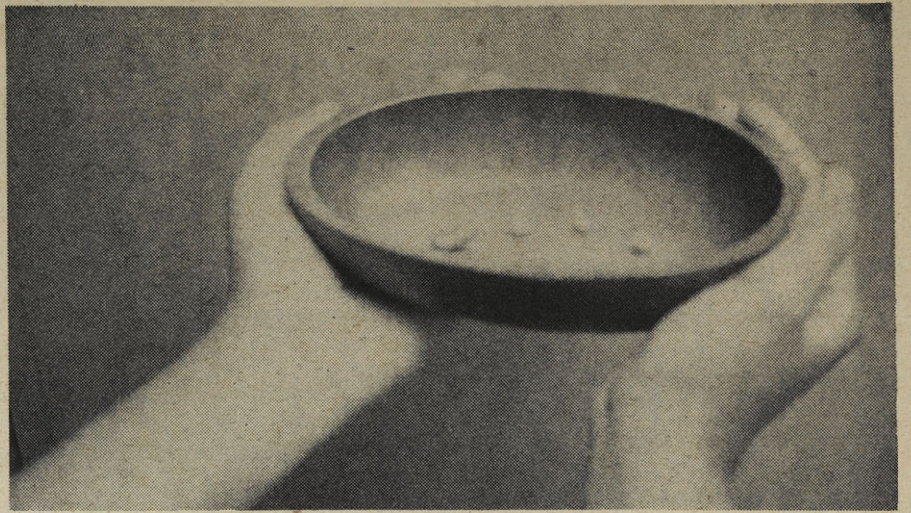
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"To aid in relieving human suffering and world hunger, let us request each Episcopalian to give a special, additional Christmastide offering before January 6, 1975. Please note that, potentially, if every member of this Church contributed only one dollar, a sum in excess of \$3 million would be available immediately for relieving world hunger. This special Christmastide gift should be sent to our World Relief Fund, 815 Second Avenue, New York, N.Y. 10017."

—Presiding Bishop John M. Allin  
Executive Council, December 10, 1974  
See page 15 for further information  
on Council's hunger program



# THE Episcopalian

## Episcopalians respond to world food crisis

Dire predictions and signs of coming worldwide famine came out of the UN-sponsored World Food Conference, attended by representatives of 100 countries who met in Rome in November. Many churchpeople around the country had hunger on their minds during the Thanksgiving and Christmastide seasons, seasons usually associated with feasting, not fasting.

Church World Service, the relief arm of the National Council of Churches, in early November purchased 1,000 tons of wheat at a price of \$175,000 to be sent to the Calcutta area of India.

NCC representatives at the World Food Conference urged the U.S. delegation to approve one million tons of food aid for developing countries in 1975. NCC General Secretary Claire Randall telegraphed President Gerald Ford and requested increased financial support for agricultural development. "We urge you to make these courageous Thanksgiving season commitments on behalf of Americans who desire opportunity to make serious, personal sacrifices so that hundreds of millions may live."

The Joint Strategy and Action Committee, an ecumenical agency which focuses on the U.S., warned

of starvation among American Indians in the midwest this winter. Flooding, drought, and early frost devastated Midwest crops. The Indian, dependent on the harvests for livelihood, would be particularly hard-hit, JSAC officials reported.

"The famine in Indian America

of State Henry Kissinger on the eve of the World Food Conference in Rome to support a U.S. food policy to meet the needs of the world's hungry.

"It is my strong hope... that you will urge the establishment of a plan for international food pro-

(see page 17).

Colorado Episcopalians unanimously adopted recommendations at their diocesan convention calling for two days of fasting every week during Advent and Lent, with the money saved to help alleviate world hunger. Bishop William C. Frey of Colorado said he was struck by the irony of watching television commercials which urge Americans to feed only pure meat to their pets while on the newscasts children are shown with bellies distended by hunger.

The Diocese of Colorado also has a food fund which provides credit at grocery stores for poor families unable to secure other aid.

In Southeast Florida Bishop James L. Duncan called for lunchless and meatless Fridays and one other day each week. At the diocesan convention he said such action would help Americans to "experience, even a little, the pangs of hunger" and "reduce national consumption of feed grains." He also asked his diocese to set up some mechanism to assist unemployed people.

In Rochester, the diocesan convention sent \$911,000 from their Margaret Woodbury Strong bequest to the Presiding Bishop's Fund for World Relief.

In Maine the people of St.

Continued on page 3

### Welcome Arizona and Eastern Oregon

This issue, for the first time in our history, we say hello to the families of two dioceses which are joining with us in regional editions combining the diocesan paper with THE EPISCOPALIAN.

THE ARIZONA CHURCH RECORD edition, edited by Bill Woodruff, Jr., this month will be going to 9,000 families in Bishop Joseph M. Harte's diocese.

THE OREGON TRAIL CHURCHMAN, edited by Tish Croom, will be part of an Eastern Oregon edition published for 2,700 families in Bishop William B. Spofford, Jr.'s jurisdiction.

We look forward to working with Tish and Bill and hope you enjoy the results.

We are now publishing 11 different editions with a total circulation of more than 150,000.

is likely to go unnoticed unless concerned churchpeople begin to take an interest and raise the consciousness of the country to the world food crisis which has come home," a JSAC statement said.

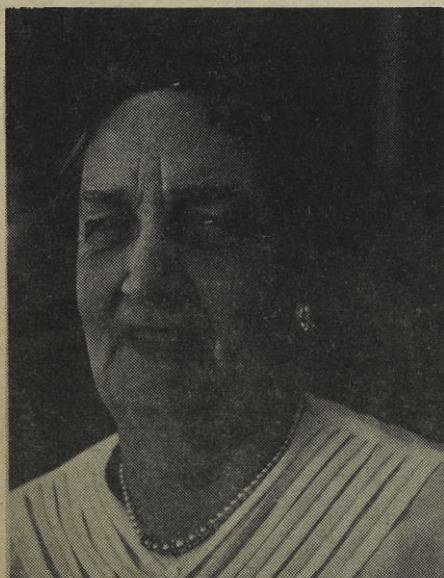
Presiding Bishop John M. Allin joined officials of seven Protestant denominations in writing Secretary

duction to help meet the current world crisis," Bishop Allin wrote.

Episcopalians around the country aimed their efforts at raising money for relief and raising consciousness of people in parishes.

In New York Bishop Paul Moore called for meatless Wednesdays and contributions to world hunger

## Surprise Texas gift will support Church mission



LaVerne McCurry: She chose the Episcopal Church.

"She was an old-fashioned 'good churchman'; she really understood what the Church is all about and believed that she was as much a member of the Domestic and Foreign Missionary Society as she was of St. James' parish, Texarkana, Texas."

Thus the Rev. Richard C. Allen describes the late LaVerne McCurry, who surprised her Texas hometown by leaving \$532,000 to the domestic mission of the Episcopal Church.

Mrs. McCurry, 87, did not neglect St. James'; a \$20,000 bequest will pay her pledge in perpetuity. "I'm glad she didn't leave it all to St. James', it would have ruined us," said Father Allen.

A \$10,000 legacy went to the Diocese of Dallas for theological

education and \$2,500 to the Daughters of the King. "She thought it the most important organization in the Church," said Father Allen. A Daughter for 50 years, Mrs. McCurry had been a provincial officer.

LaVerne McCurry was a native of Texarkana, born in the house in which she died. Her husband, Hiram, ran a credit association founded by her father. The couple had no children.

At about age 12 LaVerne McCurry's Methodist parents told her she was free to join the denomination of her choice. "The story goes she visited St. James' with a girl friend and went home to tell her parents, 'That's the church,'" said Father Allen.

In addition to attending services

every Sunday—she much preferred Morning Prayer—Mrs. McCurry was active in the women's guild, started a youth branch of the Daughters of the King, and quite recently wrote a history of St. James', which is preparing for a 1976 centennial.

"She left me her papers relating to the parish and the Church. I think she had every copy of *Forth* and *The Spirit of Mission* and *The Episcopalian*. I'm sure this reading helped her feel she was a part of the whole church, not just one parish," explained Father Allen.

Not that she approved of everything her parish—or her Church—did in recent years. "But she was the kind of Christian whose loyalty allowed her to accept what she

Continued on page

1



# Moments of joy for the busy woman

## THE MORNING STAR

Denise Rinker Adler  
Edited by Rosalind Rinker

Here are 90 inspiring and practical meditations, especially for women. By exploring the insights of the men and women of the Bible, and by sharing her own rich experience, the author will help you discover:

- How to find moments for meditation and prayer anytime, anywhere.
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- How to receive and give love... naturally.
- How to make your home joyful and satisfying to all your loved ones.

Person-to-person meditations that help you apply the principles of Scripture to everyday situations in your home and community.

Denise Rinker Adler has been a teaching leader and area director of the Women's Bible Study Fellowship for over ten years. Her sister Rosalind, author of several popular books on conversational prayer, worked closely with her in the writing of this book.

## THE MORNING STAR



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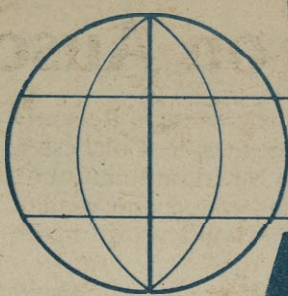
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# WORLD NEWS BRIEFS

**ARGENTINA**—A development fund started by the Anglican Church will offer low-interest loans to Indians in the Chaco Province. Extension of farm area requiring capital expenditures is a necessity in this area. A 23-member missionary team serves the marginal Indian communities which include 60 congregations, one clinic and seven first aid stations. Further information on the Development Fund is available from Bishop Patricio Harris, Mitre 384, Salta, Argentina. (*Rapidas*)

**LONDON**—For the first time in more than 10 years the number of candidates for ordination in the Church of England is climbing. Some 50 more candidates were presented in 1974 than in the previous year. Another survey showed that presently at least 83 women "are ready and willing" to become priests if such ordination is permitted.

**WASHINGTON, D.C.**—The Rev. Andrew Barasda announced his resignation from the staff of the Church of St. Stephen and the Incarnation to protest a Novem-

ber Eucharist celebrated there by the Rev. Alison Cheek. He said he resigned to support Bishop William F. Creighton of Washington who had requested that the service not take place.

**LONDON**—Dr. Donald Coggan became Archbishop of Canterbury at noon on December 5 in a 440-year-old service in the Crypt of St. Paul's Cathedral. His enthronement is scheduled for January. The 40-minute ceremony includes the "reading of the letters patent under the great seal," the taking of four oaths by the new archbishop, and the reading of a sentence of confirmation by the Bishop of London.

**CANADA**—Several recent changes in the Canadian episcopate include the election of the Very Rev. John Snowden, 46, Dean of Cariboo, British Columbia, as the sixth Bishop of Cariboo. The diocese has been without a bishop since Archbishop Ralph Dean resigned the post in 1973. The Bishop of Montreal, Kenneth Maguire, 51, will resign January 18, after 11 years as diocesan. The Rev. Henry G.

Hill, 52, a history professor at Windsor University, was elected coadjutor of Ontario and will succeed as diocesan early this year.

**SURREY, ENGLAND**—Four parishes, Anglican, Methodist, Baptist, and United Reformed, in the town of Sutton, are planning a united evening service each Sunday. The four churches have co-operated on a shared service once a month for the past year but the new service will replace evening services at the individual churches. The new program will be reviewed at the end of six months.

**SAN JUAN, P.R.**—The celebration of the 75th anniversary of legal Protestant activities in Puerto Rico began in late November and will continue through the spring. About 20 percent of the population is now Protestant. Observances, approved by the Evangelical Council of Puerto Rico, are scheduled to commemorate the first arrivals of various Protestant missionaries.

**MEXICO CITY**—The first post-Lausanne meeting of the Continuation Committee of the International Congress on World Evangelism convenes here January 20-24. Evangelist Billy Graham will chair the first meeting of the continuing group which includes representatives from Africa, Asia, Europe, Latin America, North America, the Middle East, and Oceania. The committee is charged with trying to find ways to carry out the Congress' goals.

## Panel asks aid on ministries resources

"The door's open. I invite everyone interested to send in topic suggestions—or even submit a paper on a subject they feel is important," said Presiding Bishop John M. Allin. He spoke at the second meeting of a panel he initiated to review the issues of priesthood and sexuality before the 1976 General Convention.

The panel decided that Seabury Press should publish two volumes of "mosaics"—short, concise essays—on priesthood and sexuality next fall. Both books would include extensive bibliographies.

The diversity of topics such books might include was apparent at the December meeting. Father Herbert Ryan, a Jesuit ecumenist, suggested Episcopalians review their Church's decision-making structures. "Historically polity has shaped ministry; if polity is unclear, there is ambivalence in ministry." He also questioned whether "an 18th century decision-making

structure [can] respond to the pastoral needs of the 20th century."

The Rev. Robert Terwilliger, Trinity Institute, New York, said "It's not just a matter of polity. It's a matter of identity; there are essential questions of faith in the minds of many." He urged publications which brought "education, not propaganda."

While women's ordination is not the focus of the books, all agreed it must be included: "When I want to be ordained and I hear you talking 'wider forms of ministry', I sense a diversion," said Bishop John Walker, Suffragan of Washington.

"This is a great opportunity. Interest in ministry is high even in people who don't go to church every Sunday. We can provide suggestions and material for those who want to discuss it," said John Goodbody, executive for communications, who chaired the panel.

Seabury Press has editorial responsibility for the two books. Suggestions of topic or authors should go to Mark Linz, Seabury Press, 815 Second Avenue, New York City, N.Y. 10017. Manuscripts submitted to Mr. Linz for consideration must be typed and accompanied by return postage.

## Foundation makes grants

Experimental theological education systems and clergy services have received Episcopal Church Foundation grants. At a fall meeting the Foundation approved five grants which total \$54,600.

The Center for Christian Learning, New Orleans, La., received \$10,000 to expand facilities for lay theological education.

A \$15,000 grant to the School of Theology of the University of the South at Sewanee, Tenn., will fund a feasibility study of seminary training by extension courses. The Rev. Charles L. Winters is developing a prototype of off-campus study for those who cannot devote three years to full-time seminary study.

A grant of \$20,000, plus up to \$7,500 in matching funds, went to Appalachian People's Service Organization for a ministries coordinator to stimulate lay theological education and provide training for specific functions of the ordained ministry.

The Diocese of Quincy received a \$5,100 grant for a clergy compensation study, and the National Association of Self-Supporting Active Ministry received a \$4,500 grant for a national information service on all non-stipendiary clergy.

## Church leaders' school opens

A school for regional church leaders will open with a residential session, January 20-31, at Roanridge Conference Center, Kansas City, Mo. Bishop William Davidson, chairman of the Joint Commission on the Church in Small Communities, has announced that the school will provide new types of advanced professional training and continuing education for clergy and church officials who work in small communities or rural areas. Although operated by the Episcopal Church, the school is open to qualified officials of any Christian Church.

After the residential session, students will return home to do a project directly related to their

work; during the spring a faculty member will visit each student. They will then return to Roanridge for a final week in October.

Dr. H. Boone Porter, Jr., Roanridge director, is the school's dean. Other faculty members include Bishop Davidson; the Rev. Charles L. Winters, University of the South; the Rev. Arthur B. Williams, Jr., Diocese of Michigan; Joan Boardman, National Committee on Indian Work; and the Rev. Raymond Cunningham, Jr., educator and consultant.

The Episcopalian



# Connecticut parish holds seminar on Auschwitz



Peter S. Knobel

"What was it like to be there? This was a question 600 participants considered during a five-evening seminar, "Auschwitz—A Time to Remember," held at St. John's Episcopal Church, Niantic, Conn., in November.

Temple Emanu-El of Groton and St. John's co-sponsored the event to consider the effect extermination of 6 million Jews, a million gypsies, and hundreds of thousands of non-Jews during "The Holocaust" 30 years ago had on both Jews and Christians.

"How could it have happened?" "Why did it happen?" "Could it happen again?"

"Yes, it could happen again," said the Rev. Steven E. Hulme,

St. John's rector and seminar organizer. "Because it happened once, it could more easily happen again."

Rabbi Peter S. Knobel, spiritual leader of Temple Emanu-El, said "severe economic and political dislocation" contributes to a situation in which such atrocities can occur.

Mr. Hulme said to remember Auschwitz is important "in the Christian Church, not only in the Jewish Community. It is important that we consider the Holocaust's meaning in terms of morality, ethics, politics, and theology. If we do not remember our past and learn from it, we are doomed to repeat it."

The program used speakers, some of them concentration camp survivors; films such as *The Night and the Fog*, which contrasts the Auschwitz of today with that city in the 1940's; and tapes and discussion to discover the roots of anti-Semitism and relationships between Jews and Christians.

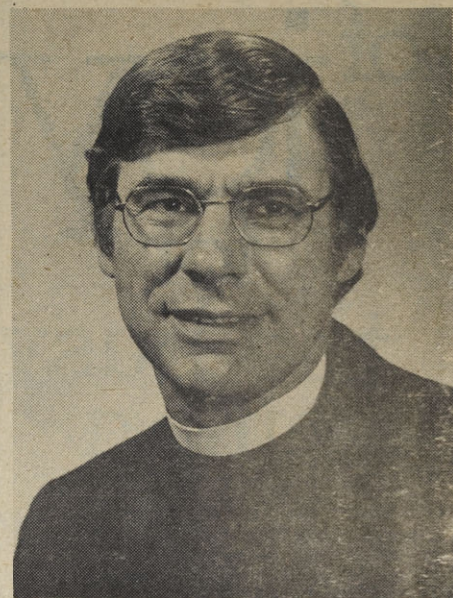
The seminar brought the Holocaust's historic reality to bear on contemporary events. Speakers said the potential for a future holocaust poses a threat not only to Jews but to any minority. They cited historic precedent for oppression in Bangladesh, Biafra, and the internment camps for Japanese on the West Coast of the United States during World War II.

"We have to learn to read the signs early enough to shortcut a recurrence," Rabbi Knobel told

seminar participants. Recently Jewish synagogues in Colchester, Norwich, and New London, Conn., have been desecrated and vandalized. This was one reason for the seminar.

"Such mindless acts come about usually as a result of ignorance and fear," Mr. Hulme said. "We need to know our Jewish neighbors—their religion, their thoughts, their apprehensions about the future. Perhaps if these efforts had been made 35 or 40 years ago, we might not have had an Auschwitz."

On the last night, Rabbi Maurice Davis, White Plains, N.Y., addressed the group on the topic, "Was There Another Choice?" He told how when the German troops tried to round up Jews in Denmark, the Danes, led by the king, organized a flotilla of small boats to get Danish Jews to Sweden. The Danish attitude in 1943 he said, was "Nobody steps between us and nobody makes a distinction between one kind of Dane and another." Because the Danish people were "determined to remember the sanctity of human life in that sea of depravity," they risked their lives to



Steven E. Hulme

save the Jews, he said.

St. John's is planning a continuing dialogue between Christians and Jews. "We hope parishes and Jewish congregations in other communities will be interested in doing something similar," Mr. Hulme says of the effort, which was patterned on a symposium held at the Cathedral of St. John the Divine, New York City.

## Response to food crisis

Continued from page 1

Andrew's in Seal Cove joined with people at St. John the Divine in Southwest Harbor for a service. Many parishioners fasted from sundown Friday to sundown Saturday prior to the service. They sent a special offering of \$515 to the Presiding Bishop's Fund for World Relief.

In the Diocese of Virginia, congregations raised \$32,000 for famine relief, \$5,000 for Honduras emergency relief and the rest for long-range food projects in Africa.

The Diocese of Pennsylvania distributed a World Hunger Fact Sheet. Among the statistics were these:

- 60 percent of the world's population suffers severe malnutrition;
- rough estimates indicate that some 500 thousand people will die from starvation this year;
- in 1972 people in developing countries were paying approximately 80 percent of their income for food, with prices tripling in the last year;
- the U.S. uses 3 million tons of fertilizer annually on lawns, golf courses, and cemeteries—enough to provide food to sustain several million people a year.

The Pennsylvania fact sheet also contained tips from a nutritionist on cutting down on large quantities of meat intake and substituting high protein grain and beans.

Similar suggestions are contained in a pamphlet published by "Bread for the World," 602 E. Ninth St., New York, N.Y. 10009, entitled "An alternate diet for people concerned about world hunger." Reprints are available in large quantity at no cost.

The Rev. Douglas C. Vest, vicar of the Church of St. Charles, King

and Martyr, Northridge, Calif., devised a plan some months back to dramatize the plight of the hungry. When people came to church, pew backs were marked randomly with bright, orange stick-on dots.

Near the end of a sermon on world hunger, Mr. Vest explained that persons sitting in pews not marked by dots could proceed to the altar rail to take Communion first.

People seated behind the orange dots were asked to wait until all others had taken Communion. When their time came, the bread was a tiny fragment, one-quarter or less than the others had received.

Mr. Vest said he was trying to help people "search out their feelings about their good fortune of having been born within a land of plenty at a particular time in history."

"As it turned out," he says, "there was more reaction than identification. Some persons were irritated about the 'gimmick' and about tampering with a sacred rite. At least one person refused to participate in the corporate meal; others wanted to trade places with the 'less fortunate.'"

A letter from a female parishioner a few days later gave her reaction: "I was pretty disappointed in you," it began, but concluded two pages later, "I knew that this last hour had changed my life. Never again will I eat an unneeded second helping or waste food. The hungry eyes of the world would reproach me."

—Judy Mathe Foley

Contributions to the Presiding Bishop's Fund for World Relief should be sent to 815 Second Avenue, New York, N.Y. 10017.

## Community Action commission makes 20 grants to blacks

The Community Action and Human Development Commission (CAHD) approved 20 grants to black self-help groups during its November meeting in New York City. Members granted \$275,700 to programs in four categories: economic development; experimentation and research; training, cultural, and communications; and education. CAHD staff or commission members had visited each of the approved organizations.

Presiding Bishop John M. Allin opened the meeting. Presently the Presiding Bishop is designated as CAHD chairman, but he and the other members approved a proposed charter revision to permit them to elect the chairman in the future. This brings CAHD's structure in line with that of other program groups which operate under the Mission Service and Strategy umbrella headed by Bishop Richard Martin, executive for ministries. The commission also directed its staff to discontinue "drop-in" meetings with prospective clients at the Episcopal Church Center.

In addition to reviewing its structure and procedures, the commission heard reports about the Ithaca, N.Y., based Agricultural Teams which provide technical assistance in the U.S., Caribbean area, and Africa; a possible scholarship program for private schools; and a proposed research project to provide black perspective on economic and social issues.

In making the final grants for 1974, the commission approved the largest sums for projects in the communications field—\$43,700 to the African Information Service, New York City, which uses audio-visual and printed material to tell black Americans about economic and political conditions in Africa, and \$40,000 to To Inform the Public (TIP), Atlanta, Ga., a community-oriented youth program which uses a newspaper, an artists' workshop, and films to communi-

cate ideas and stimulate thought and action.

Other grants went to Native Son Boutique, Youngstown, Ohio, \$10,000 as security for bank loan; Federation of Southern Cooperatives, Epes, Ala., \$10,000 to buy breed stock; Green County Development Center Feed Mill, Eutaw, Ala., \$2,000 emergency grant; Consumer Services Organization, Inc., Omaha, Neb., \$4,000 for consumer education; Grand Marie Vegetable Producers Cooperative, Sunset, La., \$10,000 for hurricane recovery efforts; Community Sewing Union and Clothing Center, Jackson, Miss., \$12,000 to increase productivity of workers in a community-based clothing center.

The commission also approved grants to United Relief Work Employment Project Workers, New York City, \$10,000; Southwest Workers' Federation, Little Rock, Ark., \$25,000, with an additional grant of matching funds up to \$12,500; Joseph Waddell People's Free Ambulance Service, Winston Salem, N.C., \$5,000; Black Economic Development Corporation, Philadelphia, Pa., \$5,000; Arusha-Konakri Institute, Chicago, Ill., \$5,000; National Employment Law Project, New York City, \$20,000; and National Welfare Rights Organization, Washington, D.C., \$2,000.

Also funded were the Southern Legal Rights Association, Inc., Forest, Miss., \$10,000; Sound and Print United, Warrenton, N.C., \$35,000 (to honor a previous, written commitment made by the General Convention Special Program); Free Southern Theatre, New Orleans, La., \$7,500 emergency grant; and North Carolina Federation of Child Development Centers, Inc., Whittakers, N.C., \$6,000.

The next meeting of the CAHD Commission—for information, not funding—is scheduled for January.



continuing *Forth and The Spirit of Missions*  
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# Switchboard

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

## A PROPOSAL FOR SEABURY'S BICENTENNIAL

On Sunday, November 3, the Rt. Rev. Stephen C. Neill, formerly Bishop of Tirunelveli, India, and assistant to the Archbishop of Canterbury and current-ly lecturer in New Testament and Chris-  
tian Missions at Concordia Seminary in  
Exile in St. Louis, preached at Christ  
Church Cathedral in St. Louis. In his  
sermon he made a proposal.

Pointing to the high percentage of  
those in America today [who are] in-  
volved with no church or religious body  
and to the bicentennial of Bishop Sea-  
bury's consecration in 1984, he sug-  
gested that the Episcopal Church under-  
take to double its size by this bicen-  
tennial. He pointed out this would only  
require each communicant to bring two  
new people into the Church during the  
next 10 years.

He stated he was not interested in  
sheep-stealing but only in reaching un-  
sheepherded sheep. He believes that in the  
aftermath of the crises through which  
the country has recently gone, the  
American people are concerned about  
religious questions in a way that has not  
been true in the past.

He said we will have to learn to listen  
so we hear the questions people are ask-  
ing and learn to recognize when the  
right time to speak comes. At that time  
we would have to be prepared to tell  
what the Christian Gospel means to us  
and also be prepared to tell in what ways  
we find the Episcopal Church a mean-  
ingful expression of that Gospel.

This might be a worthwhile under-  
taking for the Episcopal Church and its  
new leadership. Preparing our people  
could provide a basis for much adult  
education [as well as] self-examination  
to determine how our Church can best  
renew itself to successfully undertake  
this task.

I should like to hear what others have  
to say about this.

J. L. Pierson  
St. Louis, Mo.

## WHICH KIND OF ACTION?

The letter from Ernest Gallo in your  
October issue points up a recurring weak-  
ness in contemporary Churches, con-  
tributing to the membership decline also  
discussed in that issue. The Christian  
hierarchies supply endorsement of, and  
money to, organizations—in the name  
of social welfare—without thorough in-  
vestigation of the authenticity of their  
assertions and stated goals or of the  
character of the people controlling them.

By so doing—in the name of Christi-  
anity—the Churches have condoned  
arson, kidnapping, and wholesale de-  
struction of millions of dollars of public  
and private property. Apparently it is  
all right to break secular laws and defy  
religious teachings as long as it is done  
in the name of a "worthy" cause.

Many thoughtful people question how  
these outrageous acts can aid any group  
or cause. They resent that their contri-  
butions are being used to subsidize such  
depredations. Understandably, this re-  
sults in a decline in membership and  
contributions.

Florence Bofue  
Rapid City, S.D.

## PHILADELPHIA, CHICAGO, AND BEYOND:

### A FORUM CONTINUED

Bishop Allin's remarks (November issue,  
page 15), that the Church "must be  
kept together in a reconciled relation-  
ship," reflect his lack of perception of  
the true state of the Church today. What  
kind of a "reconciled relationship" al-  
lows several bishops to bring charges  
for canonical and constitutional offenses  
against Bishops Corrigan, DeWitt, Ra-  
mos, and Welles? What kind of "rec-  
onciled relationship" allows Bishop

Vogel to admit charges against the Rev.  
Katrina Swanson for "conduct unbe-  
coming a clergyman" (November issue,  
pages 9, 15)? I thought reconciliation  
meant a bringing together of opposites  
in love. When I look at what is happen-  
ing in reality, I see a process of punish-  
ment and vengeance against those who  
dared to disobey the law and order of  
the institution that is contrary to rec-  
onciliation.

The final absurdity was reached when  
Bishop Allin refused to accept the of-  
ferty received at the October 27  
Eucharist celebrated by three women  
priests and offered for world relief. Is  
there really such a thing as "tainted"  
money?

Ann Smith  
Narberth, Pa.

Even granting that the bishops involved  
in the Philadelphia ordination can justi-  
fy their behavior on some theory of  
righteous civil disobedience, on what  
ground can they possibly justify their  
trespassing on the jurisdiction and pre-  
rogative of their fellow bishops? Have I  
overlooked something? Amid all the  
welter of words, nowhere do I read that  
the House of Bishops took any cogni-  
zance whatever of what appears to be a  
flagrant breach of professional ethics.  
I wonder why not.

E. Walter Borell  
Decatur, Ala.

## ON SMOKING: LOVE AND CONCERN

It's enough to make one sound an alarm  
to see on Sunday morning a Christian,  
having just offered his body to be a  
temple of the Holy Spirit, stand with  
smoke rolling out of his main entrance!

Episcopalians, however, have a rep-  
utation for accepting smokers with open  
arms and lovingly encouraging them to  
be their sophisticated selves. I wonder  
it that's really love. When, in concern,  
we risk telling someone he has a problem  
—that's love. Allowing complete freedom  
for smokers to poison themselves and  
others is apathy. Priests and parishioners  
should feel a good measure of guilt in  
running to the hospital in concern once  
a smoker has an incurable lung disease

if they've made no gesture of concern  
at the church.

When a parish cares enough to en-  
courage its members to quit the habit  
and to set aside a smokers' relief room  
for adult addicts, it cares enough to  
help these smokers measure that they  
are, indeed, addicts. Paying the price of  
leaving the group for a relief trip would  
help the addict to see that the habit is  
not a social habit but an overwhelming  
need which requires immediate action to  
quiet uneasy jitters and return to  
normal. No one can begin to help him-  
self until he sees he has a problem; and  
as long as the Church keeps treating  
smoking as nothing more than a social  
habit, something harmful is actually be-  
ing encouraged.

A well-separated smoking area will  
also help the casual smoker (who  
wouldn't consider leaving the action for  
a relief trip) from lighting up thought-  
lessly. Those who are trying to quit  
would be helped to succeed by not hav-  
ing to see and smell cigarettes around  
them.

Finally, and just as important, it's  
necessary to protect the rest of the  
parishioners from the recognized dangers  
of a smoke-filled room. Diocesan and  
General Convention planners should take  
action in this respect to protect their  
delegates.

Being as restrictive as the peitistic  
Churches, who would prohibit even a  
relief room, strikes me as lacking con-  
cern, too, even though those Churches  
better express the truth that smoking is  
wrong.

Episcopalians [should] communicate  
loving concern on this issue, to compro-  
mise by refraining from nagging judg-  
ment yet responding to God's will in  
preserving His creation.

Margaret A. Heidengren  
Swarthmore, Pa.

## OH, MY EARS!

Why are you making our *Episcopalian*  
look like some kind of scream sheet? It  
is shocking at first glance instead of being  
a dignified, religious paper for those to  
read who want comfort and inspiration.

Edith L. Dunn  
Bryn Mawr, Pa.

## JOY IN THE MORNING!

We like the new type of publication. It  
gives the appearance of the daily paper  
and the feeling of getting church-related  
happenings when they happen.

Great going, and thank you for a job  
well done.

Don and Alma Brueninger  
Upper Darby, Pa.

# PB's Fund makes grants

The Presiding Bishop's Fund for  
World Relief directors approved  
eight grants, totaling \$42,500,  
just days before Hurricane Fifi dev-  
astated Honduras. An emergency  
grant of \$5,000 went immediately  
to Bishop Anselmo Carral of Gua-  
temala, who is also Bishop-in-  
Charge of Honduras.

Marion B. Bingley, Fund ex-  
ecutive, says she is awaiting esti-  
mates from Bishop Carral and

Church World Service (CWS), an  
ecumenical relief agency, on Hon-  
duras rehabilitation needs.

Regarding world hunger, Mrs.  
Bingley reports that the Episcopal  
Church was represented at the  
November United Nations' Food  
Conference in Rome by CWS dele-  
gates. Also, formation of a Task  
Force on World Hunger, author-  
ized at Executive Council's Sep-  
tember meeting, is moving ahead.

The latest grants the Fund di-  
rectors have approved include:  
\$14,000 for drought-stricken  
Africa; \$3,000 for an emergency  
program for Cypriot refugees;  
\$500 for medical needs of U.S.  
citizens imprisoned in Cuba;  
\$8,000 for Bangladesh flood vic-  
tims; \$1,000 for Central Philip-  
pines flood relief; \$5,000 to re-  
place an ambulance in Upi, South-  
ern Philippines; \$9,000 to support  
an ecumenical Disaster Recovery  
Program in Kentucky following  
last spring's tornadoes; and \$2,000  
for a school reconstruction proj-  
ect in Vientiane, Laos.

Persons interested in support-  
ing relief efforts should send con-  
tributions to the Presiding Bishop's  
Fund for World Relief, 815 Second  
Ave., New York, N.Y. 10017.

The Episcopalian

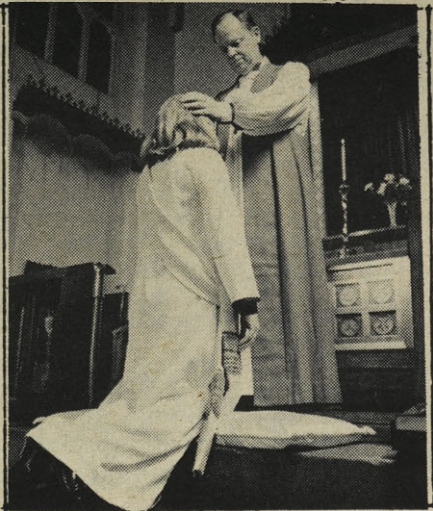
# Coming up

## JANUARY

- 1 The Holy Name of Our Lord  
Jesus Christ
- 5 Second Sunday after Christmas
- 6 The Epiphany of Our Lord  
Jesus Christ
- 12 First Sunday after Epiphany  
The Baptism of Our Lord Jesus  
Christ
- 18 The Confession of St. Peter the  
Apostle
- 18-25 Week of Prayer for Christian  
Unity
- 19 Second Sunday after Epiphany
- 25 The Conversion of St. Paul the  
Apostle
- 26 Third Sunday after Epiphany



# Travels with the P.B.



AT THE WEDDING of his son John in Jackson, Miss., November 30 (left).  
AT THE ORDINATION to the diaconate of Mary Sterrett Anderson at Emmanuel Church, Cleveland, Ohio, November 16 (right).



WITH THE ADVISORY COUNCIL of the Episcopal Church Foundation in Southport, Conn., Presiding Bishop John M. Allin spoke about future directions of the Church. Shown above with him are, left to right, Richard M. Stewart, council chairman; Henry S. Noble, Foundation president; and Bishop Warren Hutchens of Connecticut. The Foundation, a national laymen's group which supports the Church's work, has councils in 12 dioceses around the country.

## Surprise Texas gift Continued from page 1

did not fully like or understand," her rector said.

St. James' is a parish of 650 communicants that almost straddles the Texas-Arkansas border. Texarkana, a city of 60,000, is very much a part of the south and the west. St. James' is an integrated, Eucharist-centered parish, and one of the first to participate in Project Test Pattern's parish renewal. The Rev. Loren Meade devoted a chapter to St. James' in his book *Congregations in Change*.

Despite concerns voiced to friends, Mrs. McCurry kept the agreement made with her late husband that their entire estate would go to the Church.

"It surprised me," said Father Allen, "especially the amount. I don't think anyone but her lawyers knew the full story there. Apparently she and her husband made an effort to live carefully in order to leave as much as possible to the Church."

After some eight years of failing health, Mrs. McCurry died in October, 1973. It took many months for the contents of the will to become known and even longer for the amount of the estate to be made public.

Last Fall as distribution time grew near, Bishop A. Donald Davies of Dallas suggested Father Allen find out the amount of the bequest: "If it's substantial maybe we should ask Oscar Carr (Executive Council's development officer) down from New York, but I don't want to bother him for just a small amount."

Father Allen said, "I called the lawyers—and then we called Mr. Carr in New York—right away."

—Janette Pierce

## Pray for Christ's peace

Christmas messages proclaim joy and peace and express love and good will amid the hopes and fears of this world. Memories are stirred and words can become softened by nostalgia and sweet sentiments. Recalling the joys of some Christmas past may cause us to forget the proclamation of the Christ's first coming or the message that He is coming again. We remember to forget.

Let us not forget that ancient proclamation of Christ's coming and renew again our preparations if we hope to know the joy and peace and love in Christmas. Hear the Advent cry: "Repent!" "Prepare ye the way of the Lord!" "Make his highway in the desolate places."

And how do we prepare His way? How do we repent? How do we receive Him in the love and peace of Christmas?

As Christ has promised, we receive Him when in faith we turn from our preoccupations with selfish concerns and share life with "the least of His brethren" who have become the most of His brethren—the hungry and homeless, the sick and lowly, the imprisoned and forgotten.

Pray, brethren, in hope for the peace of Christ and the love to do His will.

—John M. Allin  
Presiding Bishop



AT A RECEPTION in New York City is guest-of-honor Dr. William R. Tolbert, Jr., right, President of the Republic of Liberia. Hosted by the Hon. Willard C. Butcher, president and director of Chase Manhattan Bank, second from left, and Bishop Allin, second from right, the reception was also held to support a three-year, \$3-million development campaign for Cuttington College. Others in the picture are Bishop George D. Browne of Liberia, left, and Mrs. Tolbert, center.

## Unity archives now in Philadelphia

Researchers of the ecumenical movement in the United States will head toward Pennsylvania because the archives of the National Council of Churches and at least 12 of its ecumenical predecessors are now housed in the Presbyterian Historical Society in Philadelphia.

The Society was chosen because it offered the most efficient system of managing and preserving the collection of several million individual items. The collection of correspondence, minutes, and publications describe the social, economic, cultural, and religious conditions in the United States as studied by ecumenical agencies since 1880.

The Presbyterian Historical Society, located at 425 Lombard Street in downtown Philadelphia, is the depository of over 100 archival record groups.



"...let us at this time remember in his name the poor and the helpless, the cold, the hungry and the oppressed; the sick and them that mourn; the aged and the little children..."

—From the Service of Advent Lessons and Carols.



here is my contribution to:  
**The Presiding Bishop's Fund for World Relief**

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishops Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible.  
E-1-75



At Bexley Hall celebration

# Capon invents clergy rating scheme

"The future shape of the ministry is on the door-step. All we have to do is let it in and then try to teach it manners."

That's the assessment the Rev. Robert Farrar Capon shared with bishops, priests, deacons, and interested observers at the 150th anniversary celebration of Bexley Hall in Rochester, N.Y.

In two lectures Father Capon used both wit and wisdom as he viewed the emergence of new forms of ministry and discussed their impact on the understanding of religious orders.

Of women's ordination he noted: "The time to have drawn the line—if such line-drawing was nec-

or, and, formerly, a prophet: "I correctly predicted the rise of the charismatic movement in the Church; then someone asked me what the next fad would be, and I answered, 'RELIGION!'"

"The major force for change in the ministry comes from the increasing numbers of non-stipendiary clergy. "They're coming in at three levels; first, students in seminaries are preparing for a non-stipendiary ministry; second, men are leaving the parochial ministry for non-stipendiary service; and finally, increasing numbers of people are looking at a non-stipendiary ministry as a second career after retirement. Those who bandy figures

rated to do specific jobs.

In tongue-in-cheek fashion he sees a system of rating clergy according to their training and abilities. A Class A clergyman would receive 15 years of parish experience, a record of ability in administrative work, and a record of "not getting stung buying used cars!"

Class C Father Capon reserves for preachers; the rating is made only "when it is clearly proven that the clergyman in question is better with his mouth open than shut."

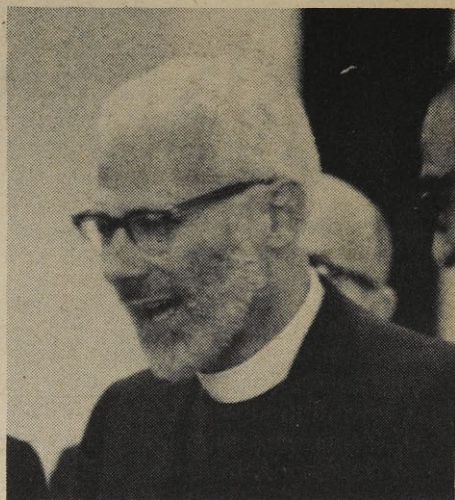
Class J is a counseling rating.

Cardinal rectors must have ratings in all three classes. "Naturally the possessor of all three ratings comes at a fancy price, and it would be the bishop's job to insist that parishes which can't afford such a cleric either go together in a cluster or else quietly, and as gracefully as possible, cash in their chips."

Two other classes also exist in his scheme. One is a rating for a priest who says Mass and makes parish calls. A lesser rating is "reserved for a priest to say Mass only and do nothing, pending further instructions from the Holy Spirit."

His dream-scheme would not only recast the role of clergy but would also revise the office of bishop. Father Capon's job description for a bishop would include the bishop's accustoming his flock to a momentary drop-in visit "for Vermont and chit-chat"; four giant confirmations a year; no meetings to last longer than 20 minutes; attending no conferences; answering the phone himself; replying to no letters; and making no speeches at any meetings whatsoever.

Edward T. Dell, Jr.



Robert Farrar Capon

What seems to work in the Diocese of Upper South by South-eastern New Amsterdam—the name of the mythical diocese—may be some time in coming to the Church general. But Father Capon draws from his experience as dean of the George Mercer Memorial School of Theology on Long Island.

"We have 65 people studying there at night and on weekends. Seminary is about a four-year course. All of our students work for a living and manage their work and seminary preparation at the same time."

Noting that the pool of non-stipendiary clergy is growing, Father Capon allows that "we're turning the tap wide open at Mercer. We believe in the concept."

In addition to Father Capon's two sesquicentennial lectures, the two-day celebration of Bexley Hall's founding featured a visit by former Presiding Bishop John E. Hines, who was the preacher for the special anniversary Eucharist.

Bexley Hall for more than 140 of its 150 years was located in Gambier, Ohio, and was part of Kenyon College. In 1968 it moved to Rochester and became part of a cluster of seminaries and divinity schools, the Rochester Center for Theological Studies.

—Thomas Lamond



Diocesan Press Service

SESQUICENTENNIAL celebration participants at Bexley Hall included, from left, former Presiding Bishop John E. Hines; Dean Hays H. Rockwell of Bexley Hall; and Bishop Robert R. Spears of Rochester where Bexley Hall is located.

essary—was prior to the first ordination to the diaconate. To do so now, at the priesthood, shows we really feel the diaconate is little more than a stepping stone.

"The conflicting views of orders are best illustrated in the jargon of the gasoline crisis: The bishops have the gas; the priests are tearing around, using it up; and the deacons can't get it at all!"

Father Capon is a clergyman, a seminary dean, a gourmet, an auth-

about say the total is around 20 percent!"

Father Capon said the Church must use creatively the "fast-growing army of non-stipendiaries who are itching for a good fight." In a time when the financial pinch is being felt, parochial clergy view non-stipendiary clergy as a negative force on the job market.

Father Capon sees the model parish as having as many as half-a-dozen non-stipendiary clergy, all

## Ministry Council meets

At an intensive two-day meeting in November the Ministry Council agreed to continue as a group despite a proposed Executive Council budget cut that would eliminate a full-time staff person.

The Council also voted \$10,500 of 1974 funds to employ a qualified ordained woman to meet with groups to "deal creatively with the challenges of women's ministry."

Bishop Robert R. Spears, Ministry Council chairman, will appoint a committee to seek candidates for the post.

The Council, a coalition of Church agencies concerned with lay and ordained ministries and provincial ministry representatives, was redesigned at the 1973 General Convention to develop a ministries support system to present to the 1976 General Convention.

Faced with the possibility of disbanding because of lack of budget for staff, the Council finally voted to go through another re-evaluation of how it can meet its commitment without a full-time coordinator. Presently individual agencies contribute the staff work.

Presiding Bishop John M. Allin, who paid a surprise visit to the meeting, offered the services of Barry Menuez, Episcopal Church Center staff, and Bishop Richard Martin, Executive for Ministry, to

work with the Council.

Bishop Spears later agreed to appoint a committee to present Bishop Martin with the staff work required to complete the Council's adopted 18-month goal. It had voted to conduct on-site consultations to help dioceses strengthen their ministry commissions; develop written materials and research for this task; and design continuing support for ministry throughout the Church. Council members accepted this scaled down program in view of the budget and staff squeeze.

Bishop David Richards, Office of Pastoral Development, said on-site consultations were essential to develop a practical ministries model for 1975. The Rev. Donald Bitsberger, Province I representative, agreed, adding that strengthening diocesan ministry commissions was an important and beneficial service.

In other business the Ministry Council voted to seek funds for two two-day meetings in 1975 and approved the preparation of a guide for vestries on "The Calling and Care of Ministers," by the Office for Clergy Deployment. The group also urged Executive Council to continue paying the Episcopal Church's dues in the ecumenical Career Development Council.

Worley Rodehaver



EPISCOPALIANS AT COCU, shown listening to a speaker, are, left to right, the Rev. C. Fitzsimons Allison, Virginia Theological Seminary; Professor Charles Lawrence, Pomona, N.Y.; Dr. Cynthia Wedel, Alexandria, Va.; Presiding Bishop John M. Allin; Dean Roland Foster, General Theological Seminary, New York City; and Phebe M. Hoff, Richmond, Va.

## COCU affirms full unity

An affirmation that baptized membership "in a particular Church is full participation in the whole People of God" closed the 12th plenary session of the Consultation on Church Union (COCU), held in Cincinnati in November.

The nine religious bodies which are working toward full union through COCU are the Episcopal Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church, the Presbyterian Church in the United States, the United Church of Christ, the United Methodist Church, and the United Presbyterian Church, USA.

The affirmation is considered a

landmark because it is the first time COCU affiliates have been asked to recognize each other's baptized members as part of the universal Church. The proposal, and a related series of study questions, now goes to each member denomination for study and action. United Methodists opposed the statement because it "did not go far enough."

Other actions during the five-day meeting emphasized ecumenical activities on the local and regional level, elimination of institutional racism, and a new concern for the role of women, which resulted in the call for a task force on women and the Church.

No date or place has been set for the next plenary session, which is scheduled for 1976.

The Episcopalian



# Immanuel-on-the-Hill: a parish in the headlines

On August 11, 1974, the Rev. William L. Dols, rector of Immanuel Church-on-the-Hill, Alexandria, Virginia, and the Rev. Patricia Park, Immanuel's woman deacon, chatted with a parishioner after the service. By that evening, people all over the country knew where President Ford went to church. Bill Dols, Pat Park, and lay assistant Anna Cunningham remember all the excitement and the problems that followed that day. "It was exciting and lots of fun," Bill Dols reminisces. "People are rather sophisticated around here. They were blasé about Ford's becoming Vice-President, but when he became President they enjoyed it wholeheartedly. We could share the relief after Watergate in a special way because he was part of the congregation. Parishioners started telling lots of 'I remember Jerry' stories, some of them apocryphal."

Though coping with reporters and publicity absorbed about three weeks of staff time, life at Immanuel settled down fairly quickly to the level of excitement normal for a lively, innovative parish. By the third Sunday it seemed natural to have a president in the pew though Bill Dols says, "I am always conscious of his presence when we have the prayer for the President; it's an extraordinary feeling."

Though the Fords have been in the parish for about 20 years and have taken responsibilities in the parish's life, they are no longer able to come to Immanuel every Sunday. But they are still part of the place. Mrs. Ford invited the altar guild to see the flowers at the White House. Since her operation, the congregation's relationship with Mrs. Ford and her family has become a serious one. Pat Park is impressed by the "incredible empathy and concern for them. People are concerned about praying for them, in a family kind of way. You can't go to see her as you would someone else. But there has been a great warmth."

The news picture which symbolized male and female clergy for so many people also points to a unique blend of ministry by men and women, clergy and lay people, which is being worked out at Immanuel-on-the-Hill. It is a creative ministry, with richness and warmth.

Bill Dols has strong feelings about the importance of lay ministry: "One reason for getting Anna Cunningham as lay assistant instead of another clergyman (or woman) was that in this size parish two full-time clergy would take it over. I don't believe that's what the Church is about."

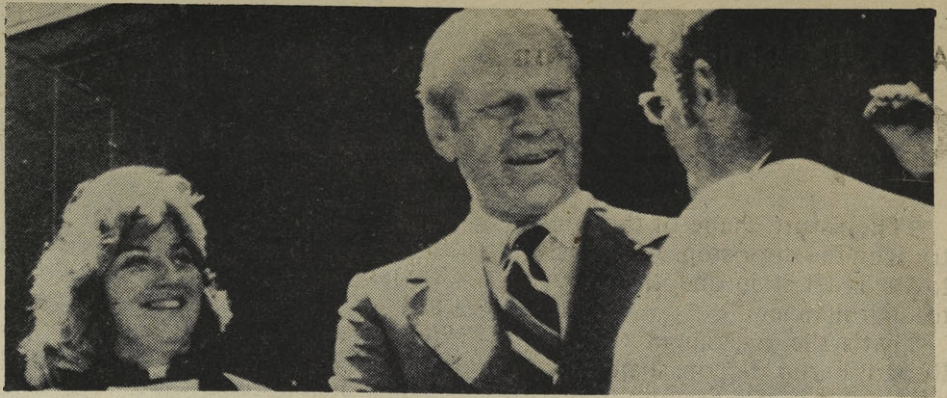
Anna says, "A lay person can have a different relationship with people in the parish. I can have much more interplay with lay people and welcome new people. It's hard for clergy to see new people on Sunday mornings." She can also focus more of her ministry outside the parish and lead others in doing so. Some people have been confused by Anna's job because it doesn't fit into any stereotypes of "women's work in the Church."

Breaking the stereotype of ministry as a male function has not been without pain or without joy and discovery. Pat told of going

to visit a widow, a rather traditional lady, who initially was not enthusiastic about being ministered to by a woman. But a warm and deep pastoral relationship developed and when the lady died, there was no question about Pat's taking part in the service.

Pat, who has an 8-and-a-half-month-old daughter, has difficulty in keeping her job within its supposed half-time limits. Her responsibilities for worship, visiting, and working with young married people are absorbing. Her involvement in women's ordination is not only time-consuming but "absorbing and frustrating. Until this issue is resolved, this will be a heavy involvement. I love the parish ministry. For me it's the most fulfilling, exciting way I can live my life. When I find the men are leaving me behind and getting ordained, I get angry."

UPI Photo



**THE NOW-FAMILIAR PICTURE** that started it all: the Rev. Patricia Park, left, and the Rev. William Dols, right, greet President Gerald Ford on his first visit to Immanuel as President of the United States.

Lay people at Immanuel own their ministry, too.

"We don't have too many people who just sit in the back row," adds Bill. "Lay people are anxious to be a part of something. I don't have to beg anyone to take on responsibilities. They want to run the thing."

The rich mixture of ministry at Immanuel "frees me to be the male priest," says Bill Dols. "There is freedom for a man to accept his feminine side as well, and a woman

her masculine side.

"We have a real feeling of camaraderie among the three of us. It's sustaining; it makes this place. I don't hear many other clergy talk about loving each other."

Bill Dols sees in the parish "a family feeling which meets people's needs for intimate community. This place is a home, a place for pilgrims and wanderers to come and find some meaning."

—Celia A. Hahn

## This mother has no time to explain the hunger crisis.



There's no time for talk. No time to discuss the whys. No time to debate what could or might have been done. Hunger has done its work. For this desperate mother, words are meaningless at the edge of death.

### What can you say to a hungry, starving family?

Like thousands of Christians you've read about the hunger crisis. About the 10,000 people who will die this week and every week from starvation and diseases that come from poor nourishment. You sense the urgent need. You want to help. But how?

### There is an answer.

It's an answer that goes beyond words. It's Christian love and compassion in action. For just \$15 you can reach out and personally help a hungry family. Your gift will provide high-protein food supplements, vitamins, personal hygiene supplies and

other materials to help meet needs that exist at the time your gift is distributed. And part of your gift will be used to reclaim flooded land, build dams, wells, and support other projects to help provide long-term solutions to the hunger crisis.

Now you can do something! Now you can put feet to your prayers.

Don't think of the hunger crisis as millions of hungry people. Think of one starving family waiting for your help.

Time is short. Hunger is doing its deadly work. Today, with one act of Christian compassion, you can help stop the pangs of hunger for one family. You can bring hope and life.

For their sake. For Jesus' sake. Go beyond words. PLEASE ACT NOW!

THE FAMILY SURVIVAL PROGRAM

**World Vision International**  
**BOX 0, PASADENA, CALIFORNIA 91109**

SINCE 1950, HELPING THE WORLD OF PLENTY,  
HELP THE WORLD OF NEED

Dr. W. Stanley Mooneyham, President  
World Vision International  
Box 0, Pasadena, California 91109

**Yes, I want to bring life and hope to a hungry family.**

I want to help demonstrate the love of Christ to the suffering.

☐ I am enclosing \$\_\_\_\_\_ to help families through World Vision's Family Survival Program. I understand that \$15.00 will provide help to an entire family for one month.

☐ I will send \$15 each month during 1975 to help hungry families.

☐ Please tell me how my church can participate in your Family Survival Program.

"When you did it to these my brothers you were doing it to me!"  
(Matthew 25:40)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

J54-K15



# Episcopal seminaries: training

No one needs to catalog the crises and controversies facing the world and its people as this new year begins. The overriding problem of world hunger competes for churchpeople's attention followed by a catalog of other conflicts—among them inflation, liturgical renewal, changing parish lifestyles, the emerging role of the laity, and the ordination of women.

Amidst the uncertainties, Episcopal seminaries are trying to prepare people as ministers of tomorrow. Enrollment shows a modest increase this year, but one seminary dean worries that far from being a sign of hope, the increase represents a partial retreat from the world into the solitude of "Schools of Godly learning."

What sort of person is preparing for the Episcopal ministry? How do seminarians perceive the problems, issues and conflicts amid which their ministries will begin? How well do they think they are prepared? And what talents and liabilities do they bring to the ordained ministries?

Thomas Lamond, religion writer for *The Geneva Times*, sought an answer to some of these questions in interviews with seminarians and deans. His findings are reported on the next four pages.

## Ann Coburn, School of the Pacific

"I've developed a perspective on the Church—both its good and bad points—through people I've known," says Ann Coburn, a junior at the Church Divinity School of the Pacific. "I see a need for the good to be brought out and that's why I'm here."

Ann's husband is also a junior at CDSP. The decision to go to seminary and the choice of a West Coast seminary—both are Easterners and wanted a different environment—came after Ann helped her husband complete a thesis at Princeton while he was a student there.

"About three summers ago we did a study of the Episcopal Church. We went around interviewing ministers all over the country and that gave me a perspective on the Church. My father-in-law is also a clergyman." (John B. Coburn, president of the House of Deputies.)

Ann is interested in counseling, although she majored in elementary education at Georgian Court College, Lakewood, N.J. She has done some teaching and got interested in counseling through her contact with children at school.

She isn't sure whether she will seek ordination three years hence or not. "I think the real need of the Church is for it to begin to be a community. I think it can help and assist in the process of getting people to develop emotionally. When that process is happening it's a good thing."

Ann is also aware of less positive points: "It's unfortunate that so many parishes are based upon, and concerned about, things within their own four walls and their own congregations. I do see hope in the area of broadening that. I'd like to be part of it."

At CDSP Ann is finding the requirements "flexible enough so I don't feel I have to follow a rigid set of rules and the teaching complex helps expand the study possibilities."

"The other important thing is that out here

the 'woman's issue' is not the only thing that holds women students together. I feel no discrimination and I find that I can develop myself as a person rather than having to defend myself for being a woman."

## Enrollment data shows increase

Two distinctive facts emerge from a study of enrollment figures reported by the seminaries and divinity schools of the Episcopal Church. Enrollments are increasing, slightly in some cases and noticeably in others. And women are becoming a larger part of the entering classes at many seminaries.

**On Enrollment:** Dean Harvey Gutherie, Jr., of the Episcopal Divinity School, created from the merger of the Philadelphia Divinity School and the Episcopal Theological School, reports "Our enrollment is definitely up and was larger, in fact, than we expected from the merged schools." EDS has 163 full-time students this year.

The Virginia Theological Seminary is a little larger with 174 full-time students, but the Rev. Richard Reid, associate dean for academic affairs, said the figure, which includes a larger-than-average junior class, "represents a return to a figure slightly above our annual average enrollment."

The General Seminary and The Church Divinity School of the Pacific reported enrollment of 90-100 students followed by Sewanee and Seabury Western with 70 and 67 full-time students and a group of seminaries with student enrollments of less than 50 full-time students.

**Women Seminarians:** An estimate of the total number of full-time students in all the seminaries is about 750-800 depending on differences in criterion the seminaries use to provide enrollment figures.

Approximately 130, or about 16 percent, of the full-time students are women. Many are studying with the idea of ordination firmly in mind. "I think the controversy and all the shouting will have died down when I get to my senior year," said a woman junior at one school. Another added, "For a long time men have been accepted here without pressure to be ordained just because it is the natural follow-on to seminary education. I'd like to see everyone relax and extend that same latitude to the women here. Some of us want to be ordained; some definitely don't and some aren't sure yet."

The two largest seminaries—EDS and VTS—also enrolled the largest percent of women. Their combined enrollment accounts for 76 of 130 women in seminaries, or about 58-60 percent.

Other seminaries that have significant numbers of women enrolled are CDSP with 16, Seabury Western with 15, and General with 18.

VTS Dean Cecil Woods doesn't attribute the presence of the women to "any kind of recruiting program of ours."

Many of our faculty are, and have been, quite seriously involved in raising the question of ordination of women and their interest, if anything, may have contributed to women thinking this is a good and congenial place to be."



Charles Murphy  
"Scripture oriented."



Patricia Bird  
Concert organist.

investigating burglaries, homicide, and prostitution violations and in that time I found out a lot about myself and learned a lot about people.

"I saved a few lives and I feel that God had a lot to do with those acts. Through my wife I was introduced to the Church over the 10 years that we've known each other. Lo and behold, I started going to church because I had some problems in my life that weren't being solved by the guy who could handle 'most anything—me!'"

Jon views the preparation he is receiving as varied: "A lot of knowledge is being pushed at me to help me deal with the issues I'm going to have to face as a minister. But some other instructors stay totally away from the issues. They ignore them because they don't want to end up with explosions in the classroom."

Goals for his ministry are a subject he and his wife, Linda, often find themselves discussing. "One of the things I'd like to accomplish is to be an Episcopal priest who doesn't have a bunch of labels pasted across him as 'high/low/middle church', 'evangelical/fundamentalist/liberal', or any of the others. If I have to have a label, then let it be something like 'God-centered', and 'people-oriented'."

"But mainly, I'd like the labels torn off," he says. Three years from now after graduation, Jon would like to be in a parish somewhere in the west working to minister to a cross-section of people. His police training has helped him deal with varieties of people, although he has a special desire to work with young people. "I feel I have a talent for working with people between 15 and 20 years of age. I've coached youth football and that's where I've been most successful."

As a junior, Jon is currently seeking a parish for field work—training and on-the-job experience which most seminaries require. "I've found a few where I could do my field work and my wife could do the things she wants and needs to do. My wife is her own woman, and she's going to be 'Linda' not an extension of me—the Rev. Mrs. Bruno—That's important to both of us."

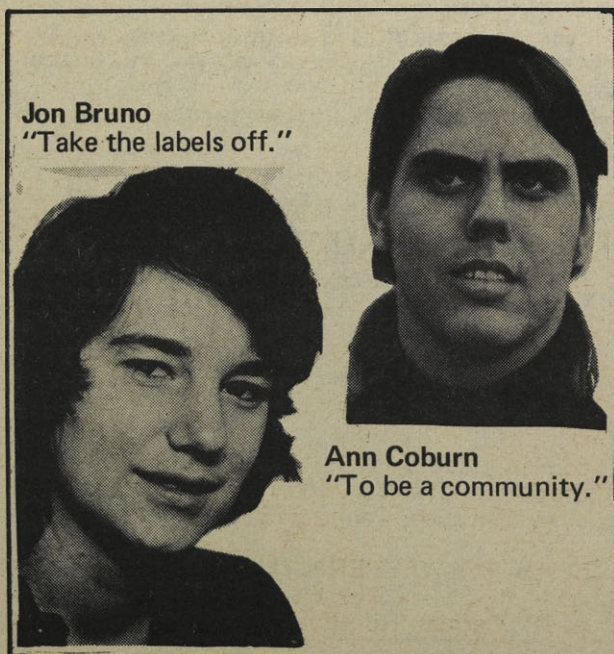
## Charles Murphy, Sewanee

One word that would describe Charles Murphy's hopes for the ministry he plans to enter this spring is "enthusiastic."

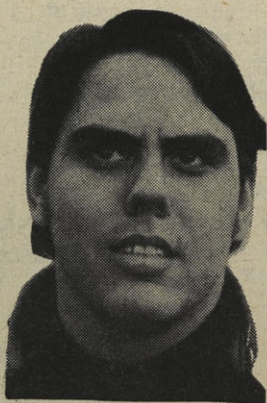
"I've seen the excitement and reality of life in Christ! The Good News is just too good not to want to get out and share it with everyone."

A senior at the School of Theology of the University of the South—called Sewanee by one and all—Charles completed a year of study at Bristol, England's Trinity College as well as three years of traditional preparation for the ministry.

"We're being exposed to a broad range of potential issues facing the Church through the senior program here. Perhaps I'm a little more conservative than most people here. I'm interested in the evangelical approach to religion."



Jon Bruno  
"Take the labels off."



Ann Coburn  
"To be a community."

## Jon Bruno, Virginia

If the ministry needs the crashing force of a pro football player combined with the quick senses of a metropolitan law officer, then 28-year-old Jon Bruno should have no trouble finding a place.

The father of two children, Jon found his way to the Episcopal Church and eventually to Virginia Theological Seminary through his wife who was a church-goer. Jon played as a center for the Denver Broncos and worked six years on the Los Angeles police force.

"I realized that my life was unsatisfying. I left pro football and returned to Los Angeles and went to the police academy. I spent six years in-



# ministers for tomorrow

"I'm not a fundamentalist but I am scripture oriented; if you have reason, tradition, and scripture speaking to the same issue then scripture should be—it is for me—the thing you fall back on as the ultimate authority."

Charles thinks the strongest courses are in Old and New Testament studies.

The weaknesses he sees stem from "a bias against the traditional forms of systematic religious thought." He says the lack of a clearly defined Christian stance produces "answers that are often vague, ambiguous or useless in dealing with the issues facing the church today."

Looking to ordination, Charles who is married and expecting a child in the spring feels "I'm best suited for a ministry drawing on the Biblical instruction I've received here. It's been first-rate." His goal for the ministry is "to enable people to experience the enthusiasm that a real and personal relationship with Christ inevitably creates."

He thinks his style of ministry will be a personal one: "I'd expect to have good rapport with my people. That's been my experience everywhere I've gone—in field work and elsewhere."

The formation of his own religious faith began with his experiences while his father was studying for the ministry at Virginia Theological Seminary. Graduation from The University of Alabama was followed by a year spent working in a bank. At present Charles is not sure where he will be starting his ministry when he graduates this spring.

## Deans cite return to prayer, meditation

The variety of backgrounds, lifestyles, and goals of men and women preparing in seminary for the ordained ministry is still as expansive as it has always been.

When seminary deans look for common characteristics among entering students they identify several themes and a warning.

Dean Frederick H. Borsch of the Church Divinity School of the Pacific notes the stronger academic background of the current junior class there and adds, "they come to us with a great interest in prayer and the spiritual life along with a concern for the basic theological curriculum."

In Rochester, N.Y., Dean Hays H. Rockwell of Bexley Hall characterizes entering students as "more concerned than their predecessors with a commitment to common worship; and more assured about being ordained and having a ministry within the conventional boundaries of the Church, even when the Church doesn't pay for that ministry."

Dean Harvey Guthrie, Jr., of the Episcopal Divinity School, Cambridge, Mass., says entering students want "traditional disciplines" and adds "this may be an indication of the conservative swing people are noticing in the student world."

"These people tend to be a good deal more outwardly pious and religious than seminarians were a few years ago," observes Dean Gordon Charlton of the Episcopal Theological Seminary of the Southwest. "They are demanding and getting courses in prayer and personal religion which have not always been included in seminary curricula."

Dean Urban T. Holmes of the School of Theology of the University of the South at Sewanee, Tenn., says, "our students are not terribly interested in the question of prayer and meditation. They tend to come here because of some profound experience they have had and they can talk about visions and ecstatic experiences without being laughed at."

Dean Holmes finds "church and society does not particularly concern them; and I get the impression some students come here, not because they want to engage the world but because they want to get away from a world they have found repulsive."

The shift from social action to pietism, whether it is a return or a retreat, means "I find myself preaching and teaching more about social activism now than I did five years ago; at that time I was preaching primarily about the need

for prayer and meditation," Dean Holmes adds.

Nashotah House Dean John S. Ruef says students "come here because this is what they are looking for. I feel the Church has generally moved away from the relevancy which characterized the sixties and is returning to a genuine interest in such things as the life of prayer and one's relation with God."

—Thomas Lamond

## Nashotah diversifies

A 50-year-old physician, a former Boy Scout executive, a retired Air Force colonel, and a college professor of dramatics all have one thing in common—they are preparing for the ordained ministry at Nashotah House, Nashotah, Wisc.

A look at some of the students at Nashotah House includes:

John Shaver, a 32-year-old former Associated Press and court reporter who commutes from his home in Milwaukee.

Dr. Edward Wood, 50, a physician who practiced in Bloomington, Ill., is a middler, or second year, student.

Dr. Edward Lanphier, former associate professor at New York University at Buffalo and director of the high pressure facility there, also is studying at Nashotah.

Seminary communications director John C. Blakslee notes that even the previously all-male image at Nashotah House has become a thing of the past—three women are currently taking courses.

too sure what this all means, but I think he's learning. My two daughters just think it's great!"

Alice Memmer has had three years to share her career goals with her family. She came to Seabury-Western when her husband's work took him to Chicago. "I thought I'd take some courses for credit and one foot kept going in front of another." The next step will be ordination to the diaconate in June.

Seabury-Western, she says, is a "defacto co-educational seminary—the only one in the Episcopal Church. That's not said too often and it should be. It's one of Seabury-Western's strong points.

"I don't buy the idea of oppression of women; it's not real for me, here. The ministry is something I'm doing as a person. It has no bearing on my being a woman."

Still Alice feels her style of ministry will entail being "both a model and a consultant." She would like to be on the staff of a large urban or suburban church and her goal for the ministry is clear—"to bring in the Good News, what else is there?"

Preaching is an area where she has recognized talent. She was the first woman to win the seminary's preaching prize and she says "preaching for me is a terrific experience.

"Preaching does not define ministry, but it is an important aspect of the ministry and should be taken seriously."

Her seminary work and field work at St. Elizabeth's Church in Glencoe helped shape her interest in doing staff work in a large parish when she graduates. "It's a really screwed-up, messed-up, alienated world, but somehow God visited it, and that made it okay and that makes us okay."

## Seminary Directory

GENERAL THEOLOGICAL SEMINARY of the Episcopal Church in the U.S.A.; The Very Rev. Roland Foster, dean; 175 Ninth Ave., New York, N.Y., 10011

BERKELEY DIVINITY SCHOOL at Yale; The Very Rev. J.C. Michael Allen, dean; 363 St. Ronan, New Haven, Conn., 06511

BEXLEY HALL, Rochester Center for Theological Studies, The Very Rev. Hays H. Rockwell, dean, 1100 South Goodman St., Rochester, N.Y., 14620

BLOY EPISCOPAL SCHOOL OF THEOLOGY, affiliated with School of Theology at Claremont; Rev. John C. Keester, acting warden; 1325 North College Ave., Claremont, Calif., 91711

CHURCH DIVINITY SCHOOL OF THE PACIFIC, The Very Rev. Frederick Borsch, dean; 2451 Ridge Rd., Berkeley, Calif., 94709

EPISCOPAL DIVINITY SCHOOL, The Very Rev. Harvey Guthrie, The Very Rev. Edward Harris, co-deans; 99 Brattle St., Cambridge, Mass., 02138

EPISCOPAL THEOLOGICAL SEMINARY IN KENTUCKY, The Rt. Rev. W. R. Moody, rector; 544 Sayre Ave., Lexington, Ky., 40508

EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, The Very Rev. Gordon Charlton, dean; Box 2247, Austin, Texas, 78767

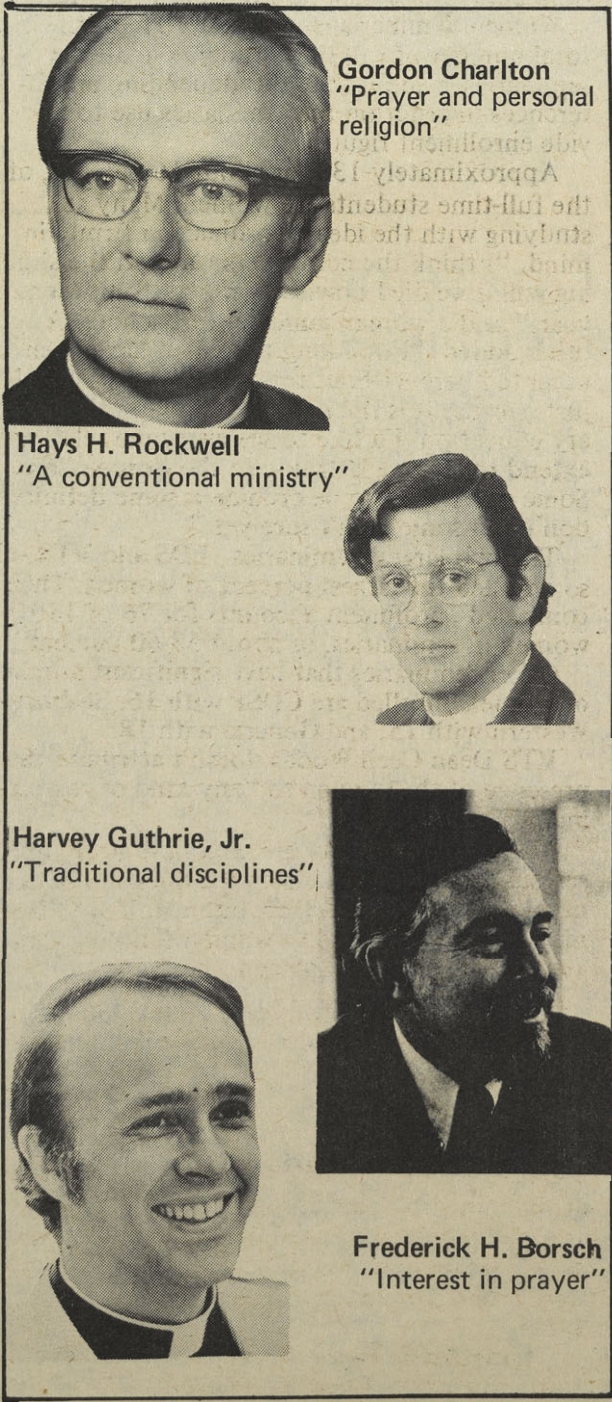
GEORGE MERCER JR. MEMORIAL SCHOOL OF THEOLOGY, The Very Rev. Robert F. Capon, dean; 65 4th St. Garden City, N.Y., 11530

NASHOTAH HOUSE, The Very Rev. John S. Ruef, dean, Nashotah, Wisc., 53058

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA, The Very Rev. Cecil Woods, dean; P.O. Theological Seminary, Alexandria, Va., 22304

SCHOOL OF THEOLOGY, The University of the South, The Very Rev. Urban T. Homes, dean; Sewanee, Tenn., 37375

SEABURY-WESTERN THEOLOGICAL SEMINARY, The Very Rev. Otis C. Edwards, dean; 2122 Sheridan Rd., Evanston, Ill. 60201



Gordon Charlton  
"Prayer and personal religion"

Hays H. Rockwell  
"A conventional ministry"

Harvey Guthrie, Jr.  
"Traditional disciplines"

Frederick H. Borsch  
"Interest in prayer"

## Alice Memmer, Seabury-Western

"My 15-year-old son is working through the idea of 'My mother, the priest.'"

"He's a little ambivalent about it. He's not



# Mergers bring cooperation

Seminary mergers and joint sharing of seminaries came after study and research indicated the financial need. Spiraling costs of higher education in all its forms creates an academic survival of the fittest.

The joining processes are as diverse as the participants.

Berkeley Divinity School became "an integral part of Yale University" opting for a more complete life and identity with an Ivy League institution, while still preserving some shred of its past history. The merger took place in June, 1971, with the understanding that the action was not irrevocable.

Bexley Hall, which just celebrated its 150th year, did so not in the familiar setting of Gambier, Ohio, with kindly neighbor Kenyon College, but in urban Rochester where it sits neatly between Colgate Rochester Divinity School and Crozier Seminary. The trio is called the Rochester Center for Theological Studies and the ecumenical enterprise seems to be doing well—preserving the Episcopal identity of Bexley

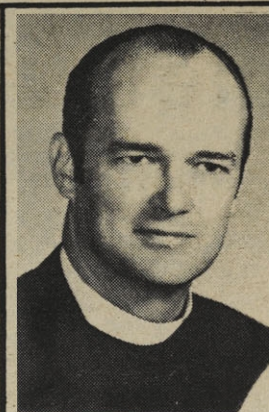
Hall while adding the facilities of two other schools in an urban setting.

The most successful merger is one that involved both a move from a campus and merger with another institution. Philadelphia Divinity School went to Cambridge not to become part of Episcopal Theological School, but to create a new entity, The Episcopal Divinity School, which can draw on the assets of both faculties and institutions.

Two deans function creatively at EDS. The Very Rev. Harvey Guthrie and the Very Rev. Edward Harris, seem thankful for having someone to share the load, rather than limited by sharing leadership.

Added to the cooperative spirit so far is success in attracting an increasingly large student enrollment.

There were "practical" considerations in each of these cases but short-run evaluation indicates the mergers have brought an increased degree of concern for one another and sharing and mutual understanding.



Urban T. Holmes  
"Visions, ecstatic experiences"

John S. Ruef  
"Away from 'relevancy' "



## Bob Newyear, the Southwest

Although more than half of seminarians come directly from college, Bob Newyear, a middler at the Episcopal Theological Seminary of the Southwest, is part of a sizable minority who have spent some time exploring alternatives to seminary.

In Bob's case, graduation from college left him vaguely dissatisfied with academia, and Bishop John Burt of Ohio urged him to spend some time before entering seminary. He did, in the United States Air Force.

Reflecting on two years of life at ETS/SW Bob feels "the Church belongs right 'out here' where the people are, not closed and safely locked away somewhere out of sight."

He has set priorities for his ministry: "Pastoral theology is my main interest right now. I wouldn't call it counseling. That sounds like you're trying to be an amateur psychologist but 'pastoring' or 'ministering' come close to describing my priorities.

"I want to develop a sound theological foundation for pastoring to people. I see it in a one-to-one context, but also in the context of a community and parish that binds people together to care for each other. It's dissatisfying to be in a parish where the only thing that binds people together is that they all worship at the same hour on the same day of the week. Worship is important, but there has to be something more.

"I'm still restless and searching for peace in myself," he says, describing his second year of preparation and study. His field work involves work with a youth group in a smaller parish and he initially approached it without a lot of enthusiasm. "But I'm learning a lot more than I thought I could learn or accomplish."

Long range, Bob is interested in the possibility of additional study after some time spent in a parish and he doesn't rule out the idea that he might do some teaching later.

## 'A difficult breed?'

The Rev. John C. Harper is rector of St. John's Church, Lafayette Square, in Washington D.C. Known as the "Church of the Presidents" the imposing building and prestigious congregation also serve as a training ground for seminarians doing field work.

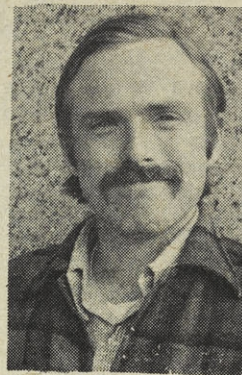
Dr. Harper is author of a book, *Sunday*, Little, Brown and Company, that tells some of the experiences he has had in a 10-year ministry there. Included is this excerpt:

"I hated not to meet with Nick, Gerry, and Fred, our three seminarians. Sunday morning between ten and eleven is about the only time we have together, except the actual church service. I like having contact with men studying for the ministry. Over the last nine years, I've had 31 seminarians working for me at various times and in various capabilities. While they've been quite a crew, there's probably no more difficult breed of human being than someone studying for the ordained ministry."

Bob Newyear  
"Where the people are."



Alice Memmer  
"My mother, the priest."



## Two seminaries offer specialized courses

At one seminary you could spend a day and never see a student or a faculty member; at another you'd be completely out of your element if your background is exclusively urban. The two seminaries represent exciting possibilities for specialized theological education.

The seminary with only a few day students is the George Mercer, Jr. Memorial School of Theology which seeks to prepare men and women for the ministry on a part-time basis—evenings and on weekends.

The school's iconoclastic dean is author, gadfly, and architect of church renewal, the Very Rev. Robert Capon (see page 6).

"Our students are different from other seminarians. They all have full-time jobs to contend with." It takes a year longer to prepare at Mercer School of Theology, but Dean Capon feels the extra time provides more time for a student to mature.

The other specialized approach to theological education is taking place about 750 miles southwest of the Mercer School's Long Island campus.

In Lexington, Ky., the Episcopal Theological Seminary, under the leadership of Dean Willard A. Page, offers its students courses similar to those in other schools, but specializes in preparation for the "town and country" ministry. The seminary emphasizes skills that would help a person minister in a rural or country setting.

## Wayland Melton, General

A middler who transferred to General when Philadelphia Divinity School merged, Wayland Melton, 26, is president of the Organization of Black Seminarians, which currently has only 15 members, eight of them at General and none graduating this year. "When blacks got the opportunity to go into other professions, they did," Wayland says, and adds that many, like himself, held jobs before they came to seminary. He was dean of students at Haverford College.

Wayland, who would like to be a Franciscan, says he has "social pulls about that. The essence of the Church is the parish and as a Franciscan I might not be effective in the black community."

Like other seminarians, black students have "become academic all of a sudden. As a group we're probably more content to be successful in the system and try to bring about change there than black students previously were," he says. "I think we're past the point of talking about being black and second class. We now want to make people feel that God loves them and that they have a responsibility to others and to see what they can be in, and through, the Gospel."

The Organization, which has trouble getting bishops to report the names of black seminarians, holds two meetings a year—one at Absalom Jones Theological Institute—to discuss common problems and to push for such things as courses in black theology.

## Charismatics on campus

The December issue of the *Inter-Seminary Newsletter* reports on the results of an informal, three-part questionnaire sent to seminarians asking them to evaluate the charismatic phenomenon. Replies returned from five of the ten Episcopal seminaries show: 22 basically positive; 8 basically negative, with the other 13 expressing a wide range of neutral opinions.

Of five ETS/Southwest students who had had direct experience with the charismatic movement, only one described it in negative terms. Two others, however, attributed their seminary presence directly to their involvement in charismatic experiences.

Sixteen questionnaires from Seabury-Western showed a favorable majority. Four responses from GTS were favorable, though they claimed no part in the movement; a fifth student characterized himself as "charismatic... in the broad sense of waiting for, and responding to, the Spirit and the Word."

Only three of the 11 respondents from CDSP considered themselves involved in the movement.

## Remember January 26 for theological education Sunday

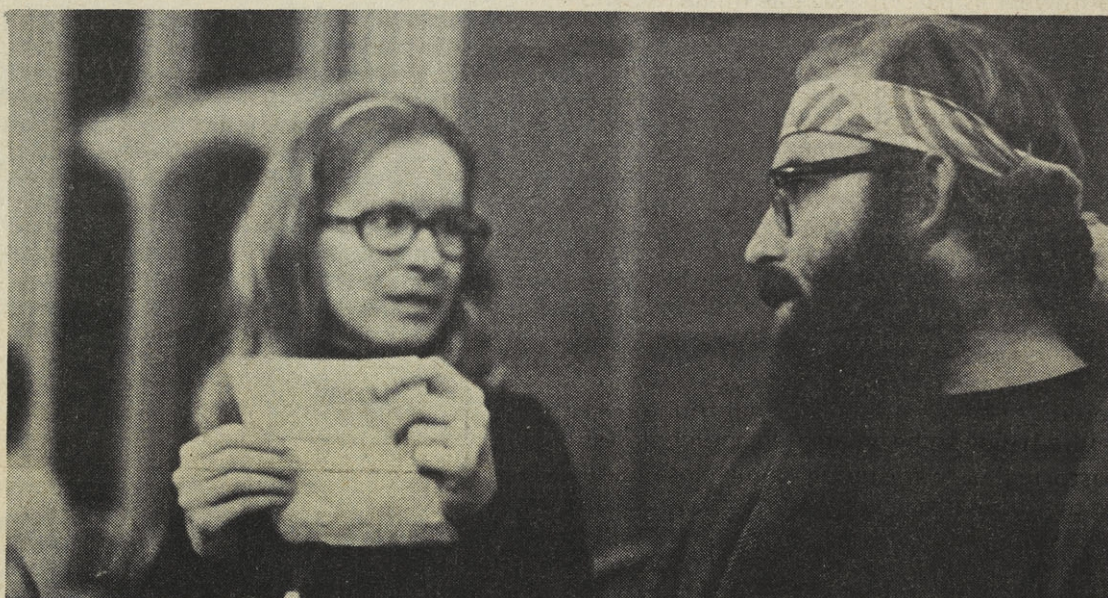
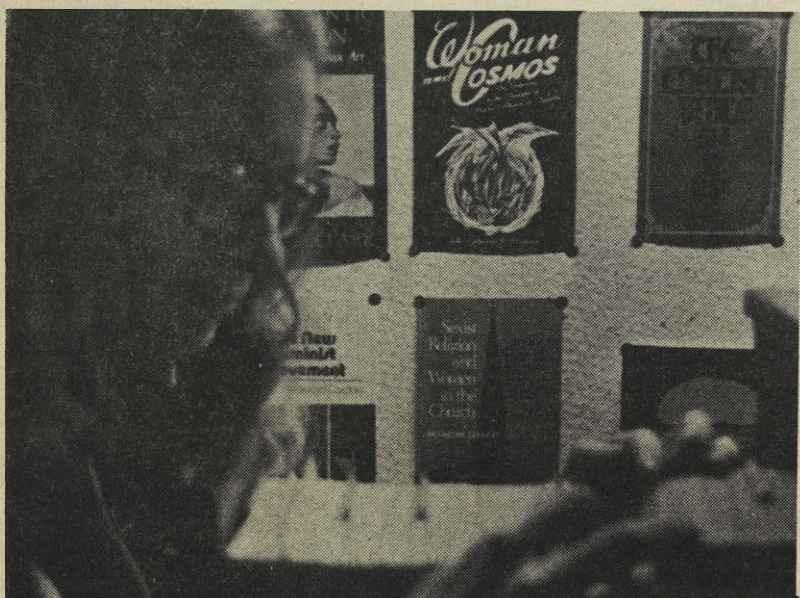
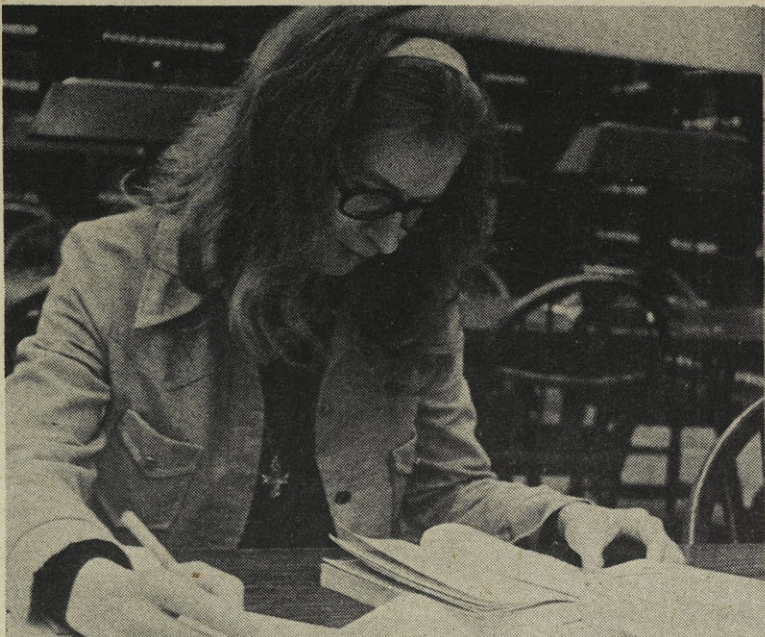
The General Convention designated the Sunday closest to St. Stephen's Day as Theological Education Sunday. In 1975 this would be January 26, but some parishes or diocese may set another time for their special observance.

If you miss Theological Education Sunday in your parish, simply give your offering to your rector at any time and he will transmit it to the proper authorities in the usual way.



# A day in the seminary life of Patricia Bird

Now in her first year at Bexley Hall, Patricia Bird is a graduate of Philadelphia Musical Academy with a major in organ and composition. The author of several compositions and arrangements, she is seeking a Master of Divinity Degree in preparation for ordination to the diaconate and, hopefully, the priesthood. She was the first woman organist to play a concert in St. Patrick's Cathedral, New York City.



## Diocesan ecumenical officers review unity activity

CHATTANOOGA, TENN.—Episcopal dioceses and parishes across the country will scrutinize the precise nature of Church membership—closely and soon—16 Episcopal ecumenical leaders predicted here at a November meeting.

The executive board of Episcopal Diocesan Ecumenical Officers (EDEO) considered the request from the Consultation on Church Union (COCU) that COCU member churches work towards removing restrictions against full acceptance of baptized communicants from other COCU denominations. Mrs. Phebe Hoff, EDEO board member and COCU delegate, explained that assent by General Convention to the COCU statement would allow a person to become a full member of an Episcopal parish simply by transfer.

Other board members were concerned about lack of Episcopal instruction in such transfers and the Rev. William A. Norgren, New York, said, "The COCU action opens a real can of worms, and a good one." The Rev. Thomas F. Hudson, Upper South Carolina, felt the Episcopal bishops created an ecumenical obstacle when, during their Mexican meeting, they reaffirmed confirmation as essential for Christians of other backgrounds who enter Episcopal parishes.

EDEO board members heard that in many Episcopal dioceses ecumenical activity is generally directed to Roman Catholic rather than Protestant congregations.

Participants noted exceptions: In Massachusetts the two Episcopal dioceses and the United Church of Christ issued a joint statement on eucharistic fellowship.

In Virginia 14 Richmond denominations participate in eucharistic fellowship and the Episcopali-

ans joined Romans and Lutherans in a three-way conversation.

Mississippi plans an in-depth, short-term theological debate on unity issues.

Montana's revitalized Association of Churches has produced a coalition for political action, joint ministries in resort and coal mining areas, a proposed statewide ecumenical pilgrimage during January's National Week of Prayer for Christian Unity, and an Episcopal/Roman Catholic statement urging

ratification of the denominations' statement on ministry.

In Nevada the Episcopal diocese helped the bankrupt Roman Catholic Diocese of Reno.

Among action items, the board confirmed plans for a circulation campaign for its *Ecumenical Bulletin* and set San Diego, Calif., for the first annual EDEO gathering on February 18-19. The National Workshop on Christian Unity meets there February 18-20. Both organizations will meet in Memphis in 1976. Some travel funds for the 1975 meeting may be available through the office of Peter Day, Executive Council's ecumenical officer.

Also the board seeks \$10,000 from the 1975 General Church Program for its work.

Meeting with Mrs. Hoff, Mr. Hudson, Mr. Norgren, and Mr. Day were the Rev. Dr. John H. Bonner, Jr., EDEO board chairman; provincial representatives; the Rev. C. Allen Spicer, Jr., Easton; Mrs. Alex Drapes, Montana; Mrs. Sarah Steptoe, West Virginia, Joint Commission on Ecumenical Relations; and Mrs. Lee Winchester, Jr., Tennessee, EDEO secretary. Members Bishop John Burt of Ohio and the Rev. Canon Robert L. Clayton of Vermont were unable to attend.

—Isabel Baumgartner



EDEO BOARD POSES in Chattanooga for a photograph. Seated, left to right, Patti Drapes, Montana; Phebe Hoff, Virginia; Sarah Steptoe, West Virginia; Bette Winchester, Tennessee. Standing, the Rev. Messrs. Elwyn Brown, Maryland; Thomas F. Hudson, Upper South Carolina; John Langfeldt, Nevada; Canon Curtis Junker, Oklahoma; Harry Whitley, Newark; John Bonner, Tennessee; the Very Rev. Allen Spicer, Jr., Easton; Peter Day; the Rev. Messrs. William Norgren, New York; and William B. Lawson, Massachusetts. Above, right, the Rev. Gary Leeson, Milwaukee; and the Very Rev. Raymond Brown, Montana.



Is language the problem?

# Mad Alice calls a cow's tail a leg

Once Lincoln, having failed to make a stubborn opponent see the error of his reasoning, said, "Well, let's see. How many legs has a cow?"

"Four, of course," came the ready answer.

"That's right," said Lincoln. "Now suppose we call the cow's tail a leg, how many legs would the cow have?"

"Why, five, of course."

"Now that's where you're wrong," said Lincoln. "Simply calling a cow's tail a leg doesn't make it a leg."

—Lincolniana

"I don't know what you mean by 'glory,'" Alice said.

Humpty Dumpty smiled contemptuously. "Of course you don't—till I tell you. I mean 'there's a nice knockdown argument for you!'"

"But 'glory' doesn't mean 'a nice knockdown argument,'" Alice objected.

"When I use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you *can* make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

—Lewis Carroll

Oddly enough, general semantists would probably be more in agreement with the slightly cracked Humpty Dumpty than with the revered 16th President of the United States. Our behavior is greatly influenced by that symbol system we call language, and what we call a thing has much to do with our relationship with the thing itself.

As instructor of a course entitled "Speech as a Communication Process," I spend much time in ruminating about and wallowing around in this rather gelatinous discipline of general semantics. As a regular churchgoer and vestryman, I've also observed many of the Church's problems, especially those problems pertaining to finances (lack of), attendance (lack of), and church politics (abundance of). I believe that through my studies and ruminations I have found a solution to these problems, and that solution has to do with what we *call* things and our subsequent behavioral patterns.

The Episcopal Church should immediately obliterate the word "church" from its collective vocabulary. A bit extreme? Not at all. One need not be particularly observant to note that most behavioral attitudes this word generates are mildly negative at best.

The problem can be traced to several centuries of continuous association of "church" with a more odious, pernicious word: "institution." Canons, prayer books, and clergy continually talk about the "institution" of the "church." If reaction to "church" is negative, I shudder to think of reactions to "institution."

None of us has been immune from the frustrations of dealing with an institution. One cannot go through life without running into such difficulties. We have, however, become conditioned to the frustrations institutions generate and merely accept them as a way of life.

A time comes in any organization's history when it is old enough or, more important, large enough to legitimately call itself an institution. At this point a strange transformation is manifested among its members, and the organization's original purpose—e.g., learning, healing, selling, governing, worshipping—is immediately

forgotten by most of those concerned. The purpose is erased from memory or relegated to such a dark corner of the brain that any emergence or recollection would be extremely painful.

In its place we find overwhelming concern with maintaining or enhancing the individual's position within the institution's hierarchy. This causes many institutional members to seem so obtuse when we try to communicate with them. Their purpose has become so foreign to that of the institution that they cannot help but be confused and bungle everything you want them to do.

I've found a way around this frustration in communication. I teach it to all my classes. In fact, I've begun to immodestly think of it as "The Shrier Principle."

What to do about those pesky words, "church" and "institution"? Obviously the labels must be changed, and we can't just add "new" and "improved" in front of the old ones.

I opt for longer, perhaps more difficult, phrases that clearly state the organization's real purpose. Ask any clergyman, "What is the Church?" The answer will usually be: "The Body of Christ." All right. Let's get rid of the verbal shorthand. Let's call it the Body of Christ. We should make it mandatory (canonical even) that to call the Body of Christ anything else but the Body of Christ would bring a sharp reprimand at the least, perhaps even temporary loss of the sacraments to habitual offenders.

Such a change would take time; it would take patience; but soon everyone would become conditioned to call the thing by its rightful name—the Body of Christ. Results of the name change would at times be rather startling: "The Body of Christ has decided to cut back on its Christian Social Action Programs." "The Body of Christ has decided against the ordination of women." "The Body of Christ has decided against recommending amnesty for draft evaders."

Results would be no less dramatic on a lower level. Church can also mean that place you go (or don't go) of a Sunday morning. Perhaps I would be willing to give in a bit here: to let the word



Illustration from *The Annotated Alice*, Clarkson N. Potter, Inc., New York City.

"Where are you going?"

"To the Christian community."

"Can I come, too?"

"Of course."

Could anyone say no?

How could one possibly write such communications as, "The Christian community has been having a dreadful fight over the trial liturgies and finally decided to fire Father Smith for his too liberal views on the subject"? In a Christian community could distinctions be made between affluent and poor, liberal and conservative, black and white? Operating in a Christian community, wouldn't we be almost forced into being less self-centered and into trying to be more other-directed.

The thesis makes sense: call something by its rightful name, and behavior would be modified accordingly. Of that I am sure.

Has all of this been pie-in-the-sky, tongue-in-cheek madness? Of course—but only in part. A body is more alive than a moribund institution, and a Christian community seems apt to be more full of love and caring and the Holy Spirit than many churches I've seen.

—William C. Shrier

William C. Shrier teaches at Illinois Central College, East Peoria.

## NASSAM holds meeting

KANSAS CITY, MO.—The National Association for the Self-Supporting Active Ministry, NASSAM, held its fourth annual conference at Roanridge Conference Center here November 22-24. Featured was Dean Urban T. Holmes of the Theological School of the University of the South, Sewanee, Tenn., and author of *The Future Shape of Ministry*.

The 50 conference participants dealt with many aspects and problems of the self-supporting ministry, a ministry done without benefit of parish. A great need and the group's overall aim, according to the Rev. Harry A. Woggon, Asheville, N.C., "is to build a sense of community and support and brotherhood among those in a non-stipendiary ministry."

Characterizing NASSAM members as ordained persons who carry the Gospel to the streets through secular channels, the Rev. Carl Praktish, NASSAM president, said, "We are in a sense a sacrament, an outward and visible sign to those not in the Church."

NASSAM membership was initially about equally divided between those "who had emerged from the laity," in Mr. Woggon's words, and those who were seminary trained. The group now includes priests, deacons, and lay

persons, both men and women.

Questions of legitimacy, creativity, and spirituality were raised during the meeting. As Dean Holmes pointed out, the institutionalized expectations of the priest's role and of clergymen in general do not include non-parochial persons. Many NASSAM members—serving in helping professions as family counselors, marriage counselors, teachers, professors, gas station attendants, and administrators—therefore feel orphaned because they have no community to legitimize their status.

Members said they are still ministering and have no intention of renouncing orders, but they left parochial ministries because their effectiveness had, according to one member, "dead-ended." Some believe they fulfill the role of "shaman," the person in primitive societies who mediates being and is validated in being and not doing.

Dean Holmes emphasized the need for internal integrity in view of the separation from traditional structures. He said non-stipendiary ministers must develop an inner cohesion because the sacramental person becomes transparent and shares himself. Non-stipendiary persons must be theologically able and knowledgeable, or loneliness will devour them. —Donald Becker

The Episcopalian



# Clergy Deployment Board Chairman reports to clergy on how to use the system



**BISHOP DAVID R. THORNBERRY** of Wyoming chairs the Board of the Clergy Deployment Office.

Dear Friends,

By way of a report to you on your Clergy Deployment Office, I offer the following "Questions and Answers" which I hope will be of interest to you. They represent the most frequently-asked questions we receive.

**1. Q. How many clergy are on the CDO system?**

A. To date over 7,000 questionnaires have been processed. This represents the vast majority (probably as high as 85 percent) of those clergy most likely to be needed by the Church. This percentage is much greater than our earlier expectations.

**2. Q. Is the system being used?**

A. Yes. Over 700 profiles are distributed to bishops and calling committees *each month*. Several dioceses use CDO for every vacancy; and in Connecticut, during the first six months of 1974, the majority of calls were made to clergy identified by CDO. Vestries almost always ask for CDO profiles of clergy they want to know more about.

**3. Q. How does the system work?**

A. Briefly, those looking for clergy send in a "Search Request," which describes the position open and lists the skills and experience desired. The CDO staff then translates these requirements into "computerese"—with whatever modifications might be necessary in order to find a sufficient number of clergy. The profiles of those whose names are printed out by the computer are then reviewed to eliminate those who do not really match (for example, someone who failed to enter a minimum salary figure but whose present stipend is over twice what is being offered). Copies of profiles which do match are then sent to the diocesan office for further review by the bishop, who then passes them on to the group which is seeking the man or woman.

Usually this group already has a list of candidates and requests profiles for these in addition to the ones selected by the computer search.

From this time on, the calling committee proceeds in the usual way, checking references, interviewing, etc.

January, 1975

**4. Q. Is my profile on the active list?**

A. *All* profiles are on the active list. *All* profiles are scanned for every position and are eliminated only if they do not match the request.

**5. Q. Has my profile been sent out?**

A. Probably, though we should emphasize that being "sent out" is no guarantee you will be nominated for any given position.

**6. Q. What might be some of the reasons I have not heard anything?**

A. Assuming you have the skills, experience, and other qualifications needed by the church, here are some reasons you may not have heard from anyone.

1. An inadequately filled-out profile. For example, several hundred of you failed to list your pastoral specialties. Others omit skills that are obviously going to be asked for. You need to look at your profile and ask, "What will a senior warden who looks at this see?"

2. An out-of-date profile. When information *looks* old, profiles are put aside.

3. A narrowly-focused profile. Information focused toward only one kind of position will usually eliminate the profile from being considered for other positions.

4. Geography. The computer can do nothing to alter the

realities inherent in the search process, such as geography. Most searches by parishes are limited geographically, and many clergy put geographical limits in their information.

5. Salary. This is another reality. If you are in a high salary bracket, the number of positions open to you is more limited.

6. Other. Even when all the above are in your favor, you may have been eliminated because someone on the vestry preferred someone else for reasons unknown.

**7. Q. What is my diocese doing about CDO?**

A. Since dioceses differ in their use of CDO, you must inquire from your bishop and ministry commission what your diocese's policy and practice are. Ideally we should like each diocese to ask:

1. that the bishop or his deputy train himself to function as the local deployment officer (a week's internship at CDO is offered for training);

2. that for each vacancy a search of CDO files be made, focusing on diocesan clergy first and on a wider group second;

3. that each parish or other institution be aided in developing criteria for these searches; and

4. that each of the clergy be asked to complete his or her CDO questionnaire and keep the information up-to-date.

**8. Q. How do I update and how often?**

A. Your latest CDO profile is the update form. Directions may be obtained from your diocesan deployment officer, as well as additional copies of the "Instruction Manual."

You should update:

1. when any significant change occurs and

2. every other year.

Always use the update as an opportunity to look over your profile as a whole and revise accordingly. Be sure to check all the codes added since 1971.

**9. Q. What about retired clergy? Non-stipendiaries?**

A. CDO often receives requests for clergy in these two categories. Both should be a part of the system and continue to update their information.

**10. Q. Can CDO get me a job?**

A. Given the polity of the Episcopal Church, CDO cannot get anyone a job, not even the most gifted. CDO exists, rather, to help clergy offer themselves to the Church in a way never before possible. The system itself is the greatest help we offer, therefore; but you must *use* the system and use it wisely (see Question No. 5).

We do send a brief description of open positions to diocesan offices each month, which you are free to see and from which you can select openings that interest you. You may then request us to send a copy of your profile for which we must charge a \$1 fee (except for the unemployed).

If you are unemployed, we shall also include a 50-word resume in a bulletin sent to all bishops at no cost to you.

**11. Q. What about "Performance Evaluation?"**

A. I regret to report that despite earnest efforts on the part of CDO's Board, we were not able to obtain funding for our Performance Evaluation project. We are especially disappointed because we believe the model we hoped to test and present to General Convention avoided many of the dangers and pitfalls that abound in the whole area.

In conclusion, I want to emphasize two things.

1. The CDO system works for you and the Church.

2. In most cases, your CDO profile is the only profile the Church has of you. Please be sure it does you justice.

Sincerely,

*David R. Thornberry*  
The Rt. Rev. David R. Thornberry



**THE VEN. ROBERT DAVIS**, left, deployment officer for the Diocese of North Carolina, works with CDO Director Roddey Reid, Jr., during a recent internship week.

Special insert prepared by the Clergy Deployment Office for *The Episcopalian*.



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## IN THE DIOCESES

**FLORIDA**—When Bishop E. Hamilton West prepared for retirement and Bishop Frank S. Cervený prepared to assume responsibilities as the sixth Bishop of Florida, people in the diocese

shared in the experience by watching a one-half hour television documentary. Part of a diocesan stewardship education program headed by William M. Parrish and written and directed by the Rev. Robert M. G. Libby, the telecast included interviews with people who knew Bishop West, including former Presiding Bishop John E. Hines and former Florida Governor LeRoy Collins. Bishop Cervený, above, addressed Episcopalians in the diocese. This is Florida's second stewardship education program to use television. Both were based on a technique developed by the Rev. Frank Fagan in the Diocese of East Carolina.

**CENTRAL NEW YORK**—The 106th diocesan convention approved the principal of ordination of women and called for "completing the Philadelphia ordination" of 11 women. One of the women involved is the Rev. Betty Bone Schiess of the diocese.

**MASSACHUSETTS**—The 189th annual convention heard Bishop John M. Burgess, 65, announced his intention to resign January, 1976. He was elected suffragan in 1962, coadjutor in 1969, and became the first black diocesan in 1970. A special convention is scheduled May 30-31 to elect a successor.

**EASTERN OREGON**—A "Year of Renewal" in collaboration with the Order of the Holy Cross, a re-evaluation of life styles and consideration of world hunger resulted from actions of the fifth diocesan convention held in Baker. The convention also approved initial steps to coordinate the standing committee and the diocesan council; considered development programs for Ascension Summer School, a camp and conference center; affirmed on-going clergy evaluation and education; voted support for the New Directions program for churches in small communities and re-affirmed the diocese's relationship with Coalition 14.

**MINNESOTA**—Bishop Francisco Reus-Froylan of Puerto Rico, Minnesota's companion diocese, spoke to the 117th diocesan convention in Rochester. The meeting passed a \$745,380 budget for 1975; a special fund-raising event and a 1975 re-evaluation will offset the presently budgeted \$66,000 deficit. The convention also mandated parish-level study of women's ordination.

**NORTH DAKOTA**—Evangelism, Bible study, ordination of women, strip mining controls, and the affirmation of conscience in the matter of abortion were affirmative action items at the diocesan convention in Jamestown. Theme of the convention was BREAD—a diocesan-wide bible study program. The Rev. Robert Hall, national director of the Episcopal Center for Evangelism spoke at the convention.

**ERIE**—Appointment of a Commission on Lay Ministries, a bi-

centennial task force, and a committee on women's ordination were among the actions of the 64th convention. The convention also supported the principle of the ordination of women and memorialized the 1976 General Convention to adopt canonical changes to permit it. Delegates also asked Bishop Donald Davis to appoint a task force to educate the diocese on the basic needs of mankind.

**NORTHERN CALIFORNIA**—The 64th convention voted to establish a commission on Christian living to provide pregnancy counseling and family life education, after passing resolutions defining some of the moral questions of abortion. Convention okayed a \$326,888 budget for 1975. The increase of \$11,924 over the amount recommended by the budget committee provides more funds to the Church Divinity School of the Pacific, to stipends for clergy, to payments for clergy widows, and to budget for convention expenses. Resolutions supporting a new assessment system, ordination of women, and amnesty were passed. Bishop Shannon Mallory of Botswana and his wife, Armonda, were guests of the diocese.

**MILWAUKEE**—Two new parishes were welcomed by delegates to the 127th convention held in Madison. The first reading of a constitutional change requiring all parishes to meet clergy salary minimums was passed as was a new canon limiting junior and senior wardens to three-year terms.

**WESTERN MASSACHUSETTS**—Presiding Bishop John M. Allin was a special guest at the 73rd convention in Fitchburg. The convention passed the largest budget in its history, \$785,020; voted to present a \$6,000 ambulance to people of the Northern Philippines; and Okayed a study program on the nature of the priesthood.

**VIRGINIA**—Louis W. Randall will be the 11th headmaster of Christchurch School, Christchurch, Va. A native of Richmond, Mr. Randall served as headmaster of the Chesapeake Academy, Irving-

ton, prior to his appointment as assistant headmaster of Christchurch in 1973. He is the first alumnus to serve as headmaster of the 54-year-old coeducational Episcopal school.

**NEW JERSEY**—The 191st diocesan convention elected Canon G. P. Mellick as suffragan bishop on the seventh ballot. The suffragan-elect is rector of St. George's, Rumson, and chairman of the diocesan liturgical commission. He is a graduate of the University of the South and General Theological Seminary and has served congregations in Hawaii and Delaware.

**MICHIGAN**—The 141st convention voted to support its diocesan council's stand to open all ministries and occupations to homosexuals and set a special order of business on the matter for the 1975 convention. The meeting reaffirmed its position favoring ordination of women, turned down a proposed procedure for ecclesiastical discipline of the laity, and passed a \$1,074,691 budget for 1975 on a voice vote.

**ROCHESTER**—The 43rd annual convention must reconvene after delegates voted down the proposed 1975 budget at the regular meeting. Delegates voted the entire \$911,000 residual bequest from the Margaret W. Strong fund for world hunger. The convention reaffirmed support for ordination of women, defeated a 7 percent cost-of-living increase for clergy, and rescinded a 1971 action mandating anti-racism training. Bishop Jose Antonio Ramos of Costa Rica, Rochester's companion diocese, was the convention's guest.

**SOUTHERN OHIO**—During a December convocation at Xavier University, Cincinnati, Ohio, retired Bishop Henry Wise Hobson received an honorary doctor of laws degree. He was cited as "an outstanding Christian churchman and for the great pastoral care he extended. . . ." Bishop Hobson resigned as diocesan in 1959.

**HONOLULU**—The 1974 diocesan convention approved a five-point resolution on amnesty which includes provision of public service jobs for men who take part in President Ford's re-entry program. The convention also approved a \$335,000 budget for 1975, with \$190,000 for new church programs for Filipino and Korean immigrants to the islands.

**RHODE ISLAND**—The Episcopal diocese and the Roman Catholic diocese of Providence approved covenant relationships between parishes in Providence, Pawtucket, Central Fall, and Warwick. The aim is not a merger or intercommunion but to seek closer cooperation between the two parishes. The covenant formally commits the parishes to: pray for each other's parish by name, convene ecumenical services, make each parish's facilities available to the covenant parish when possible, create joint committees of concern, and establish dialogue groups. Some 10 churches are involved in the plan, believed to be the first established on a statewide basis.

**LONG ISLAND**—The Rev. Robert C. Witcher, rector of St. James' Church, Baton Rouge, La., was elected November 16 to be Bishop Coadjutor of Long Island. Father Witcher was chosen from among seven nominees on the fourth ballot. A coadjutor automatically succeeds upon the death, retirement, or resignation of the diocesan bishop. Bishop Jonathan G. Sherman, who reaches the mandatory retirement age of 72 in 1979, has no plans for retirement; Suffragan Bishop Charles W. MacLean will retire this June.

**PENNSYLVANIA**—The 191st diocesan Convention voted to support the principle of ordination of women to the priesthood but could not agree to seek the regularization of the orders of the Rev. Suzanne Hiatt.

**Coverage of fall and winter diocesan conventions will continue in future issues of The Episcopalian.**

The Episcopalian



# Executive Council: money on the mind

Executive Council passed a \$13.9 million budget for 1975 and approved an extensive Income Development program to raise at least \$1.2 million for projects and programs that were excluded from the balanced budget.

Council also devoted most of an afternoon to a discussion of world hunger, and endorsed a churchwide program to provide both immediate and long-range help at home and abroad. During its three-day meeting in Greenwich, Conn., in mid-December Council also heard an ecumenical presentation by the Rev. Charles Long, U.S. executive director for the World Council of Churches.

In presenting the proposed 1975 budget—which is the same amount passed by the General Convention—Finance Chairman Walker Taylor of North Carolina said the Finance Committee gave top priority to staff maintenance so that funded programs could be carried out, and to develop new funding sources for programs not included in the 1975 budget. Oscar Carr, executive for development, will oversee this Income Development program.

Mr. Carr said the above-budget fund-raising will provide opportunities for individuals, parishes, dioceses, foundations, and other groups—within and outside the Church—to underwrite programs which hold special interest to them. He said “active advocacy” was necessary for success.

The plan calls for strengthening the Development Office staff with an additional staff person to work directly with Mr. Carr. A volunteer Advisory Committee on Development will meet January 9-10 to review the program. Ruth Cheney, Church Center executive for program, will train personnel during February while information brochures are being prepared by Frank Tedeschi, formerly of Seabury Press.

Presiding Bishop John Allin, who said he strongly supports the Income Development program, will meet with all bishops in January and February to explain and endorse the program.

## Budget Approved

Though the 1975 budget passed unanimously, Council members raised questions about two issues: concerns that the budget-making process did not fully reflect the priorities of General Convention, nor fulfill the new processes mandated in Louisville, and the lack of any unrestricted money to *The Episcopalian*.

The 1973 General Convention expanded the role of the Joint Committee on Program, Budget and Finance to consult with Executive Council's Finance Committee in making the between-Convention adjustments in the General Church Program budget.

Dupuy Bateman of Pittsburgh, chairman of the Joint Committee, said he was not “entirely in accord with Walker Taylor's statement that the process is in compliance with Convention's directives on consultation. I have some concern for the integrity of the program

priorities voted by General Convention.”

He singled out the \$78,000 cut in funds for Black Colleges, the \$50,000 cut for the Board for Theological Education, and funds for the Ministry Council (see page 6).

Just before the presentation to Executive Council the Finance Committee designated \$10,000 to the Ministry Council, but this will not supply the staff person scheduled for 1975.

Another procedural concern was later voiced by Martha Wilson of Georgia for the committee and staff persons of the Mission Service and Strategy (MSS) section which makes grants to minority programs. While the total grant was only cut \$51,000, four of the five programs were cut a total of \$195,000. The Asiamerican Strategy Task Force (EAST), the newest program was increased \$144,000. Mrs. Wilson said the other groups supported funds for this section, but thought MSS has been assured of receiving a block grant with staff and the program group determining the amounts for each area.

## The Episcopalian

Bishop Gray Temple of South Carolina moved that \$50,000 be shifted within the communications budget to *The Episcopalian*. He said he regretted the communications program group's decision to withdraw direct financial support for the publication at a time when “it is about to do what we always hoped it would do—provide the Church with information which really gets read. Its circulation is way up, the material has improved and it is making significant progress.”

Bishop Allin said he continued to support the publication, but wanted to move from subsidy to a “position of real interaction,” and noted that the Church Center expected to use it in reaching the Church and that two specific projects involving *The Episcopalian*—dissemination of Executive Council reports and the clergy edition with *Professional Supplement* were already in the communications department budget. He said all Church Center departments and agencies would consider using *The Episcopalian*.

Bishop Allin also said he was writing to every parish urging use of *The Episcopalian* by each vestry member, and would actively seek funds outside the General Church Program budget. With these assurances, Bishop Temple withdrew his motion.

The Rev. Paul Washington of Pennsylvania questioned the Rev. Robert Parks, of New York, chairman of the communication program group, about the General Convention resolution which asked Executive Council to explore alternatives for a churchwide communications system with *The Episcopalian*. Dr. Parks said no such alternative was now in hand, but that a comprehensive program was under study.

## World Hunger

The Rev. Gerald McAllister, West

Texas, chairman of the mission committee, introduced the subject of world hunger and Council members discussed it in small groups. The Council later adopted a Church program with a personal commitment from each Council member as well.

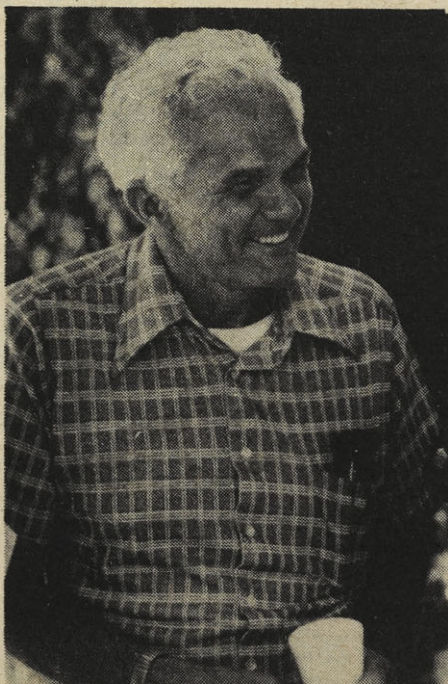
As an initial response, the Presiding Bishop asks each parish to form a committee on hunger to raise both awareness and money. Council approved an ad hoc inter-provincial team to train and support diocesan teams to help parish efforts. Such training and supportive material will be available this spring.

## Other Actions

In other Business Council:

- heard the Rev. John Spong, Virginia, explain plans for testing the need for a new Church Teaching series to be produced by Seabury;
- commended the Board and staff of Seabury Press but refused to approve an all-male, all-white slate of nominees for the Seabury Board of Directors;
- provided funds for the Partners in Mission program as the only new program initiated in 1975;
- heard Bishop Scott Field Bailey, acting General Convention executive officer, report that plans for the Minnesota Convention are on schedule; Presiding Officers of both Houses will meet January 28 in Minneapolis;
- approved, in a split vote, stockholder action which asks IBM to restrict sales of computers to the government of South Africa.

—Janette Pierce



**TEAM LEADER** Bishop William J. Gordon on January 1 started a project dubbed Teach Each A Ministry (TEAM). It is a churchwide expansion of a program he developed as diocesan of Alaska to equip laypersons for specific, limited, ordained ministries. Now he will work with both domestic dioceses and coalitions and with overseas jurisdictions where the participation of the laity needs encouragement. Support comes from many sections of the Church. The Coalition 14 dioceses of the western United States have designated February 2 for a special collection from congregations to support Bishop Gordon's project.

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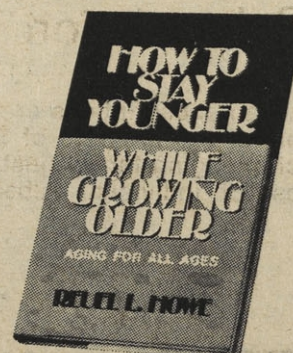
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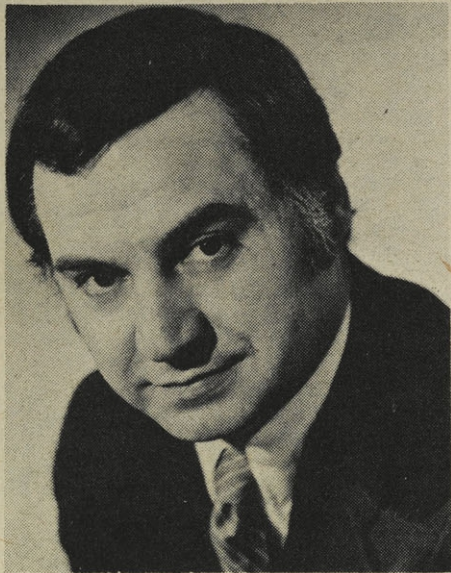
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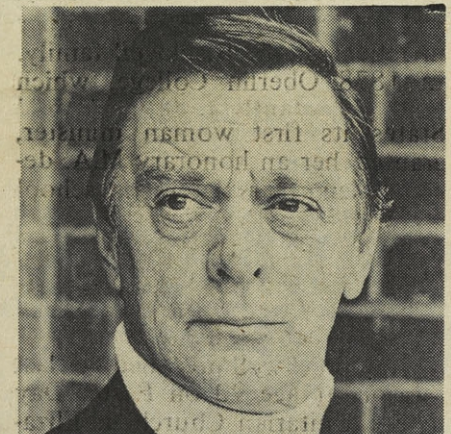


# Snapshots



**VOICE OF '76:** John Doremus is heard each week on 15 one-hour music and talk shows syndicated across the country. His is also the voice for "Spirit of '76," a series of 300 patriotic vignettes sponsored by Union Oil Company and carried on 50 radio stations. Mornings, he hosts the John Doremus Show on WCLR Radio, Chicago.

Mr. Doremus, whose firm John Doremus, Inc., specializes in creating and producing broadcast materials, is a vestryman at St. Gregory's Episcopal Church, Deerfield, Ill., where his wife, Jodie, teaches Confirmation Academy. Their oldest son, Dave, is an acolyte and teaches Sunday school, grades 6-9.



**STAGE, MOVIE,** and television actor Harry Townes was recently ordained to the Episcopal priesthood. Father Townes, known for movie roles in *The Brothers Karamazov*, *The Hawaiians*, and *The Great Imposter* and for television parts in *Bonanza* and *Gunsmoke*, completed his studies for the priesthood over a 10-year span at Bloy House in the Diocese of Los Angeles.



**RELIGION AND THE ARTS** is the special concern of Anderson D. Clark, co-founder of Affiliate Artists, Inc., a non-profit corporation which serves America's performing arts. Affiliate Artists sponsors performers in 50 communities across the country with the help of grants from corporations, the National Endowment of the Arts, and the Board of Homeland Ministries of the United Church of Christ. Dr. Clark, a Presbyterian minister, lives in Bucks County, Pa., and is active at Trinity Episcopal Church, Solebury.

**WEATHER WATCHER:** Harry Wappler, the weekend weatherman on New York's WNBC-TV, is an Episcopal priest and one of an estimated 1,400 clergy who are secularly employed.

Ordained to the priesthood in 1961 in Chicago, Mr. Wappler was curate at St. Augustine's, Wilmette, Ill. He later served a church in Jacksonville, Fla. He found his experience as a parish priest lacked reality: "I felt isolated from the main events of life. I wondered where the men were going every morning when they took the train to Chicago. What did they do all day? My life seemed tied up with parish committees and meetings."

In 1964 Mr. Wappler returned to Chicago as an account executive for Wilding Studios, a film-making firm, and filled in on weekends at a local parish exercising the liturgical role of priest. His first experience on the air was in 1969: he moved his family to Seattle for health reasons and soon became the weatherman for KIRO-TV, a Mormon-owned station. He came to WNBC-TV in 1972.

—Newsletter  
Trinity Parish  
New York, N.Y.



RNS Photo

**NEW DIRECTOR:** Sister Mary Hennessey, RC, a member of the Religious of the Cenacle and a former campus chaplain, is the new director of the Boston Theological Institute, an ecumenical consortium of Roman Catholic and Protestant theological faculties. Episcopal Divinity School, Cambridge, Mass., is a consortium member.



William Hadden

**CYCLING CLERIC:** The Rev. Bob South, Zion and St. Paul's Churches, Washington, N.C., has taken to a motorcycle to make his rounds in his rural-town parishes. Mr. South, who confirms he's a cyclist "from way back," states three reasons for using his bike. "One, the energy crisis; two, the cost of gas; and three, most important of all, it's fun!"

"Sometimes my parishioners react with a little surprise when I cycle up to their houses, but by now most of them have gotten used to seeing me on my bike."

Mr. South is one of four clergy in his area who have taken to the two-wheelers. "We have a lot of fun sharing our experiences and technical information about our bikes," he says.

Mr. South and his wife, Margaret, often ride the cycle together "just for fun" on rural roads and lanes.

—Cross Current  
Diocese of East Carolina

**DR. LOUIE CREW** is editor of a new publication, *Integrity: Gay Episcopal Forum*. A writer and professor of English in a central Georgia college, he hopes *Integrity* will speak for—and to—homophile Episcopalians in the United States. For further information, write to Dr. Crew at 701 Orange St., No. 6, Fort Valley, Ga. 31030.

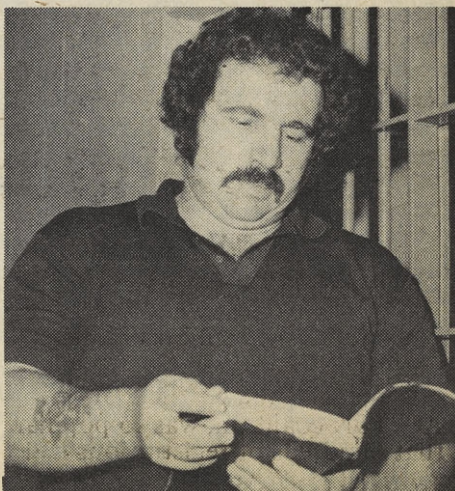


**PRISON MINISTER:** Frank Costantino spent 10 years in jail for a \$5-million fur robbery. When he was released in January, 1972, he moved his wife and five children to St. Cloud, Fla., where he is now vice-president and general manager of a construction company.

While he was in prison, Mr. Costantino received the Baptism of the Holy Spirit. "God knew what I was trying to do. All He wanted from me was my obedience." Out of prison, Mr. Costantino and his family were received into the Episcopal Church and are now communicants of St. Luke's and St. Peter's, St. Cloud.

Mr. Costantino now heads a group of 23 people—Episcopalians, Methodists, Roman Catholics, Presbyterians, and Baptists—who visit men at Belle Glade Correctional Center and the Kissimmee Road Prison. Two Sundays a month they hold services at Rairford where the worst offenders are held in maximum security; more than 150 men come voluntarily to these services.

"Our text is not 'I was in prison and ye came unto me.' (Matt. 25:36) It is 'And I, if I be lifted up, will draw men unto me.' (John 12:32)"



## In Person

George W. Cornell, Associated Press religion editor, speaking on ethics in communication at the Lutheran Theological Southern Seminary, Columbia, S.C., said, "We have entered a period when nearly every public issue has a distinctly moral dimension, when convictions about right and wrong are pivotal." . . . Carter Kissell of Gates Mills, Ohio, former chairman of Bexley Hall Trustees; the Rev. Almus M. Thorp, director, Board for Theological Education; and Bishop Nelson M. Burroughs, retired of Ohio, received citations from Bexley Hall, Rochester, N.Y.

The Rev. Jackson C. Biggers, formerly a missionary in the Diocese of Lake Malawi, Central Africa, and recently rector of Redeemer Church, Biloxi, Miss., is temporarily assisting Presiding Bishop John M. Allin as administrator and pastor. . . . Mrs. Thomas J. Collings, Diocese of Long Island, succeeds Dr. H. Boone Porter, Jr., as president of the Church Army's board of trustees.

Dr. Wilbur K. Howard has succeeded Bishop N. Bruce McLeod as moderator of the United Church of Canada. . . . The Rev. Lawrence Wendell Bottoms is the first black moderator of the Presbyterian Church in the United States. . . . Dean Francis B. Sayre, Jr., of Washington Cathedral has named Nancy S. Montgomery, editor of Cathedral publications, to be director of communications. . . . St. Paul's Episcopal Church, Akron, Ohio, has published a "Whole Parish Catalogue" which is graphic and complete.

The Rev. John E. Lamb, former librarian at Philadelphia Divinity School, became the Church's second research librarian with his appointment to that position at Episcopal Divinity School, Cambridge, Mass.



# 'Times they are a-changing?'

"Evil one in skirts! Blasphemer! You'll burn in hell, Antoinette Brown!"

SOUTH BUTLER—If 11 women ordained priests by Episcopal bishops this summer have encountered difficulties, consider the plight of the first woman minister ever ordained in the United States: the Rev. Antoinette Brown Blackwell, ordained in this tiny New York community on Sept. 15, 1853.

The exhortation above, shouted by an elderly woman heckler who followed the minister around on one of her New England lecture tours, was just a minor nuisance among greater obstacles.

Upon completion of her studies at Oberlin Theological Seminary in 1847, Antoinette Brown was refused a preaching license by seminary officials and was not allowed to participate in her class' graduation ceremonies. For several years she preached whenever she could to small congregations who would have her until the South Butler Congregational Church accepted her in 1853.

Born in a double log house in Henrietta in 1825, Antoinette

Brown was the daughter of Joseph and Abby Brown, the seventh of 10 children. Joseph had given up theological studies in New England to take up farming because of injuries he received in the Revolutionary War. He served as justice of the peace in Henrietta.

At age 9, Antoinette joined the Congregational Church of her parents and often spoke before the congregation. One elderly deacon was so impressed with her words, he once exclaimed, "Out of the mouths of babes and sucklings the Lord hath perfected His praise!"

But it was a time when going to college was extraordinary for women, let alone studying for the ministry. When Antoinette heard that Oberlin had decided to admit women, the nation's first college ever to do so, she asked her father for financial support to go to the school. But he had only enough money to send her brother William to school, he told her. So Antoinette taught for several years to save the funds to study at Oberlin.

She registered in the Ladies Literary Course, and in 1847, just a few weeks before her graduation,



Antoinette Brown Blackwell

announced her plans to continue study at the school's theological seminary. Faculty members called her "reckless, blasphemous, and deficient of Christian precepts." They called her attention to St. Paul's statement in Corinthians: "Let your women keep silence. . . for it is not permitted them to speak."

And her father wrote her: "I am shocked by your audacity and lack of wisdom. I cannot believe this thing. Your mother is prostrate. I will not aid you. . . I am doing you a kindness in refusing to help you carry out a plan which can bring you only unhappiness and disgrace."

But Antoinette did manage to enter the seminary, studying Greek, Hebrew, theological doctrine, and Bible history. And in 1848 she had a reply for seminary officials and their Corinthian citation. She completed a 30-page paper, proving St. Paul had been misinterpreted: in that passage, she argued, he was merely referring to idle chattering, not talking in general. The Greek word translated as "speak," she wrote, meant literally to "chatter, to make the sound of monkeys. Is it not then that St. Paul is merely cautioning women to speak wisely and not to babble?"

Antoinette's professor was so impressed with the paper, he had it published in the *Oberlin Quarterly* that year.

On her ordination day, the roof of South Butler's Congregational Church leaked, so services were conducted at the Baptist Church across the street. The two churches, now remodeled into private homes, still stand in South Butler, just north of Savannah on Rt. 89 in Wayne County.

In 1854 Miss Brown left South

Butler, lectured for the temperance and women's rights movements, and worked in New York City prisons and hospitals. Two years later, at age 30 she married Samuel Blackwell, the brother of the nation's first woman doctor, Elizabeth Blackwell, who studied at the Geneva Medical College, now Hobart and William Smith Colleges, Episcopal-related schools.

Besides mothering six children, the Rev. Mrs. Antoinette Brown Blackwell wrote 10 books, numerous essays, poems, and hundreds of articles. She continued to lecture on behalf of women's rights and temperance, as did other members of the Blackwell family. In 1878 Oberlin College, which had so reluctantly given the United States its first woman minister, granted her an honorary M.A. degree. Ten years later the school awarded her a D.D. degree.

At age 78, she traveled alone to the Holy Land to bring back water from the River Jordan to use in baptizing her grandchildren.

Mrs. Blackwell preached her last sermon at age 90 on Easter Day in the Unitarian Church in Elizabeth, N.J., where she had served for the previous 15 years.

With other triumphant suffragettes who saw the 19th Amendment approved in 1920, she cast her first vote in a Presidential election at age 95.

Speaking of her approaching death, she said she felt closer to her friends, that "dying was but stepping into an adjoining room."

Antoinette Brown Blackwell died the next year, at age 96.

—Karen Stone

## Renewal group draws 1,200

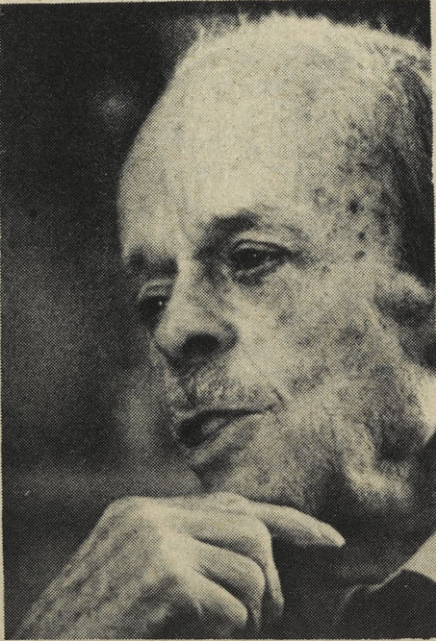
An October National Episcopal Renewal Conference attracted 1,200 persons from 41 states and five countries to fill St. Philip's Cathedral in Atlanta, Ga. The event, sponsored by the PEWS-ACTION coalition, was so popular that hundreds of registrations had to be refused. Another conference is contemplated.

Despite mounting evidence that spiritual renewal is attracting many Episcopalians, few would have forecast a sell-out conference. Acknowledged as a prime drawing card was the list of convention leaders: Keith Miller, Helen Shoemaker, Canon Bryan Green, the Rev. Dennis Bennett, the Rev.

Robert Terwilliger, and the Rev. Robert Hall.

Bishop Richard B. Martin, the Presiding Bishop's executive for ministry, led the opening prayers. Several other bishops were present.

PEWSACTION members are the Anglican Fellowship of Prayer, Bible Reading Fellowship, Brotherhood of St. Andrew, Daughters of the King, Faith Alive, Fellowship of Witness, Episcopal Center for Evangelism, Order of St. Luke, *New Life* magazine, and Invitation to Live Crusades.



POET, CRITIC, NOVELIST Allen Tate was guest of honor at a November symposium at the University of the South, Sewanee, Tenn., where he now lives in retirement, when a number of noted writers, scholars, and friends gathered to celebrate his 75th birthday. His most recent publications include *Essays of Four Decades* (1969) and *The Swimmers and Other Selected Poems* (1971). Allen Tate's most famous single poem, "Ode to the Confederate Dead," appears in many anthologies.

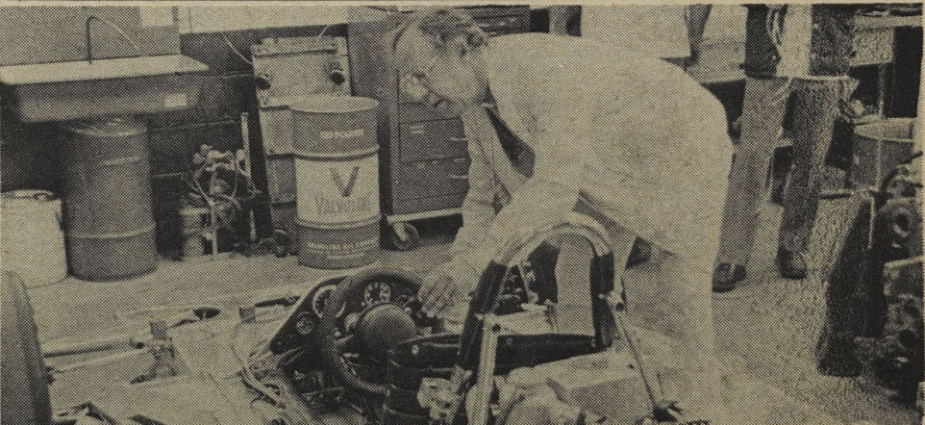
## Bishop Moore asks fast, prayers

In a special pastoral letter, Bishop Paul Moore, Jr., has asked every family in the Diocese of New York to fast and pray each Wednesday for the world's hungry.

Bishop Moore suggests that families abstain from meat and contribute the savings—perhaps a dollar a week—to the Presiding Bishop's Fund. According to Bishop Moore, such a program could result in \$1 million more to relieve world hunger, one million pounds less meat consumption, and 10 million pounds of grain released.

The bishop also asks that families join him in prayer: "O merciful Father, who created the fruitful earth to feed Your creatures and who shared our suffering on the Cross, look with mercy upon Your starving children and enable us to make the necessary sacrifice for their nourishment as a witness to your love."

From vegetarians, Bishop Moore asks a similar discipline and from those already meatless for economic reasons, he seeks prayers.



CHAPLAIN TO INDY 500, the Rev. Stan Easty, rector of St. Andrew's, Nags Head, N.C., inspects a car. Mr. Easty, a regular at the Indianapolis 500 and the Grand Prix, is counted as a member of the pit crew.





## What you should know about Life Insurance

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

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

### QUESTION:

What are the factors one should consider when purchasing life insurance?

### ANSWER:

Purchase of life insurance tends to be a highly individualized undertaking. A number of factors must be considered. How much life insurance is needed and for what purpose? And, realistically, you must also take into account the amount which can be budgeted toward payment of premiums because this can help decide the plan of insurance which should ideally be undertaken.

To determine the amount needed and the plan which fits this need best, certain questions must be answered. How much income is needed while children are dependent? How much income would your widow need after the children are grown? Could your widow work, if necessary, and would you want to be able to give her a choice as to whether or not she would do so? Is there a mortgage or other indebtedness to be paid? Do you want funds available for college educations for your children? Is added retirement income needed if you live, and how much? What of estate and inheritance taxes to be paid at your death? If you own a business, what will be its disposition in case of your death? Do you want to leave a bequest to your Church or favorite charity?

Once any of these factors which affect you are determined, you must determine how any new insurance will fit in with present life insurance, Social Security benefits, benefits provided by your employer, and any other assets you may own.

Finally, where should the new insurance be purchased? Cost is only one factor which should be considered, whether in simple dollar terms or on some net cost comparison basis. You should also assure yourself that you are likely to receive good service and competent and interested counsel from the company over the years. The company chosen should, of course, be able to offer the plan and/or the benefits you need.

Competent advice is a real necessity since good family financial planning is rarely accomplished on a do-it-yourself basis. The random accumulation of policies over the years may sometimes go a long way toward meeting personal and family protection needs, but will not usually result in the wisest or most economical use of your life insurance premium dollars.

Have you a question?  
Send it today to:

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

## HAVE YOU RETURNED YOUR ESMA SURVEY ON THE AGING?

The Episcopal Society for Ministry to the Aging is conducting a nationwide survey to learn what is and is not being done for the aging in the Episcopal Church. The purpose of this survey is to have available information when requests for help in planning and operating aging programs are made to the ESMA office and to know where pioneer work should begin.

The survey time has been extended so that your help can be obtained to make this survey of value in ESMA's important ministry.

If you have not received a questionnaire or have misplaced the first one and want another, please fill out the attached form.

Name of Organization

Address

Name of Contact Person

Mail to:  
EPISCOPAL SOCIETY  
FOR MINISTRY TO THE AGING, INC.  
Mrs. L. D. Chiaventone, Executive Secretary  
RD #1, Box 28, Milford, N.J. 08848

# Diaconate awakes from long sleep

At a time when the Episcopal Church is experimenting with new forms of ordained and lay ministry, one of the oldest forms, the Order of Deacons, has awakened from a long sleep. Encouraged by the attitude of Anglican bishops at Lambeth 1968, by the liturgical provisions of the Episcopal trial services, and by the rapidly growing diaconate in the American Roman Catholic Church, more and more men and women are seeking ordination as Episcopal deacons. Their numbers testify to the health of the ancient and now revived order.

Yet for many Episcopalians, even for some priests and bishops, the diaconate remains an anachronism, serviceable mainly as a training ground for rookies about to enter the priesthood or as a liturgical adornment in the Eucharist. What does a deacon do that a layman can't or that a priest can't? And what is so special about the nature of a deacon that he or she should remain a deacon?

Diaconal service within the congregation, convocation, and diocese and within the neighborhood,

they commonly teach catechetics and sometimes preach. Whether in the community or in the parish, the deacon's teaching expresses God's concern that all people hear and understand His Word.

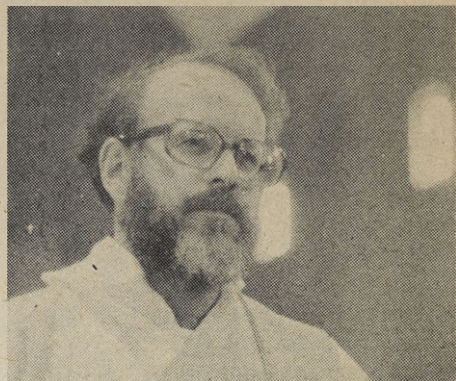
What makes a deacon's work special? First, the deacon's work never takes place apart from the work of the whole Church. The Church takes an active role in training the deacon for his or her pastoral specialty and should help to place him or her in that specialty and keep in close touch with his or her work.

Second, the deacon's pastoral functions have little to do with a parochial post such as curate; and although a deacon may be paid for professional work, he or she should never receive money for being ordained.

In the Eucharist a deacon assists the bishop or priest, and the traditional role calls for him or her to proclaim the Gospel, lead the people in their intercessory prayer (usually a litany), and act as master of ceremonies both in preparing for the celebration and in directing its course, hence the order, "Go in

deacon conducts non-eucharistic services as the rubrics direct.

During Holy Week the deacon performs a special liturgy. He or she reads or chants the Passion, or at least takes a major role in its performance, on Palm Sunday and Good Friday. Some parishes are



**AUTHOR ORMONDE PLATER**, a board member of the National Center for the Diaconate, earns his living through a sugarcane plantation partnership and real estate investments. Ordained a deacon in 1971, he assists at an inner-city parish and does prison visiting in New Orleans.

restoring the rite of washing feet during Maundy Thursday's Eucharist, dramatizing the Gospel of the day (John 13:1-15), and the deacon's washing of the feet of priest and lay persons is a proper symbol of his or her servanthood. But the high point of the deacon's liturgy occurs at the start of the Easter Vigil when he or she carries the newly lit Paschal Candle into the darkened church, places it in its stand, and sings the *Exultet*, an elaborate blessing of the candle and proclamation of the risen Christ.

Without charity, the deacon's liturgy is a sham; without liturgy, charity lacks meaning. The task of the diaconate, as with the priesthood and episcopate, has been to recover a biblical and primitive concept of ministry. What does the Bible mean by "servant" and "servanthood"? What did Christ mean? And what did the early Church mean? In the intervening centuries something has happened to reduce "servant" to "apprentice" and to absorb "servanthood" into "priesthood."

If we can arrive at Christ's understanding, teaching, and practice of servanthood, we can develop a theology of the diaconate for our time and the time to come. For the deacon symbolizes Christ as servant. He or she serves symbolically as Christ within the community that recognizes him or her as deacon.

The deacon is not only a servant of Christ—we all are that—he or she is a servant *in* Christ. He or she receives a sacrament of orders, but also he or she *is* a sacrament, an outward and visible symbol, an icon through which Christ shines to serve the world. This reminds the Christian community that it too must serve as Christ served.

These concepts are expressed in the deacon's ordination when the bishop commands him or her "to show Christ's people that in serving the helpless they are serving Christ himself" and then proclaims over him or her in the solemn prayer of consecration: "As your Son came not to be served but to serve, may this Deacon share in His service." (*Services for Trial Use*, pages 451, 453)

—Ormonde Plater

The Episcopalian



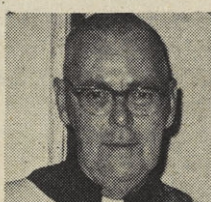
Brown



Needham



Williams



Witmeyer



Johnson



Bell

**FOUR PROFESSIONAL men were recently ordained to the diaconate in the Diocese of Central Pennsylvania. They are (top, left to right) George Brown, office manager, Dillsburg Construction Company; Donald Needham, president, Penn Building Systems, Lancaster; Alton Williams, supervisory inventory control manager, U.S. Navy Ships Parts Control Center, Mechanicsburg; and William Witmeyer, superintendent, Armstrong Cork, Lancaster. The Rev. William J. Johnson, a blind man who is completing his Ph.D. in Philosophy of Religion at Columbia University, was recently ordained deacon in Ohio. Roman, Old Catholic and Eastern Orthodox representatives attended the Iowa ordination of the Rev. Carl Bell, who is now at St. Mark's, Philadelphia.**

city, and state can take numerous forms, and we should be careful not to let old and decadent models inhibit the deacon's range through what I prefer to call "works of love." Whatever form his or her service may take, the deacon needs to remember that he or she dismisses Christian people from the Bread of Heaven into a world of hunger and nakedness (see James 2:15-16).

Social work and education are two especially appropriate areas of need. As volunteer or paid professional, a deacon might work in a religious or secular agency as social worker, counselor, or director. Parochial work normally includes visiting the sick and the old, but a deacon might also be assigned to serve in a hospital, prison, clinic, halfway house, or rehabilitation center for addicts and alcoholics. In this vast social area the deacon heeds his or her bishop's admonition: "You are to serve all people, particularly the poor, the weak, the sick, and the lonely." (*Services for Trial Use*, page 451)

Deacons teach in schools and colleges, special schools for handicapped, retarded, or troublesome children. Deacons are employed as directors of religious education in large parishes, and

peace."

The deacon's normal place is at the president's right hand, which he or she sometimes leaves for special duties—to prepare the altar and receive the bread and wine, to administer the chalice, and finally to clean the vessels. If incense is used at the Offertory, the deacon helps to fill the thurible, leads the president in a procession around the altar, and censens the ministers and people.

A deacon wears an alb or surplice with a stole over the left shoulder. The dalmatic's primitive shape has also come back into style, and some are wearing a wide-sleeved, hooded dalmatic as a single garment, natural or off-white in color, over which they drape a lengthy stole in the Byzantine manner. At the Offertory the deacon may toss a waiter's towel over the left arm.

The deacon takes the reserved Sacrament to the sick and the old. The trial services allow a deacon to anoint the sick "in cases of necessity" (variously interpreted but following ancient precedent) and even to administer the presanctified Sacrament in public services when no priest is available. (*Services for Trial Use*, pages 347, 129)

In the absence of a priest, the





## CATV: What if the squirrel walks away?

**CABLE TELEVISION:** it's the wonder of the Western world! It will be the magic savior, letting us communicate with each other in a new way. Wired cities, wired parishes and dioceses! Boy, this is gonna be hot stuff!

But what will we do with it when we have it? We've heard much loose talk about the marvels of Cable TV (or CATV), particularly in church circles. Some clergy with a penchant for expensive toys go gaga when the topic comes up. You can see their eyes glaze, and you wonder when their mouths will froth. I don't want to rain on the parade, but I think it's a reasonable question: what will we do with it when we have it?

In case you're not acquainted with the latest communications marvels, CATV is the outgrowth of what started as a simple way to bring TV signals to places too far in the boondocks or in terrain too rugged to receive a decent signal with the usual antenna system. Broadcast TV as we know it is really a rather limited and inefficient system. It sends its signals only about 30+ miles on the average, and then it must be line-of-sight transmission. If a mountain is in the way, folks on the other side can kiss that channel goodbye.

One day in the late 1940's, a man in Oregon decided to put an oversized antenna on the highest spot around to get into the line-of-sight. He then connected his set, and those of others, to the antenna with a coaxial cable. That was the start of CATV in the U.S.

From that start a number of big things have emerged. First, people found they could receive not only local but distant channels over the cable. That's heaven for a dial twister. Also, the picture is generally better.

But that's not why people are excited about Cable TV—and why broadcast types are in shock at the prospects.

The key is the cable itself. Because of coaxial cable's properties, the number of potential channels available is tremendous—and I don't mean just regular broadcast channels. One of TV's problems is it takes up so much bandwidth in the radio spectrum that you can only have a few channels in any area before you have serious interference problems. That makes air time a limited resource and therefore expensive.

But the cable eliminates that—and, potentially, the economic base of broadcasting TV as we know it. A cable can bring in a multitude of channels—some say as many as 80—with no interference in the radio spectrum. Since it comes in via a closed system, you can have virtually unlimited channels for all sorts of purposes—entertainment, education, public meetings, virtually anything, including the possibility of using cable to connect banks and libraries to print-out machines so your newspaper and mail could be delivered over it, literally printed in your living room. What's more, because of the direct physical link between your set and the

sending station, you can talk back. It's a two-way system. And unlike broadcasting, you know exactly who is on the other end.

The telephone company is not thrilled by this potential rival. And broadcasters are positively apoplectic because the value of their services depends on controlling a limited resource so they can guarantee an advertiser a huge audience. That's easy to do when you're one of the only shows in a town of 6 million people.

But what happens when 80 channels are available? Some estimates are an hour of channel time on the cable will be as low as \$20. That's the cost to send, not receive. You say you always wanted to be on TV? At these prices not

much will restrain you.

But to have time on TV is one thing; to get people to watch is quite another.

This past week I asked a group of clergy a hypothetical question: "What's your gut response to having your vestry meetings televised into your congregations' homes on a regular basis?" The responses were obvious. "Ouch" was the initial one. "Who would want to watch such a thing when they could get Monday Night Football?" was the other. The spectre of televised vestry programs brings the problems into sharp focus.

With parishioners accustomed to the most sophisticated types of TV programming, what we can send may look awfully inane, amateurish, and boring—probably not half so good as the current crop of religious programming that so many think is ineffective.

And will having church programs on the tube help or hinder us? People might stay home to watch meetings and services rather than attend them. A recent dioc-

cesan telecast in Florida ran into that: instead of attending Sunday services and watching the bishop on TV sets in parish halls as planned, people in some areas stayed home and caught the show in the comfort of their bathrobes.

I'm not trying to poo-poo the prospects of church use of this and other new media; I am sounding a cautionary note. Too often Churches have invested in fads and then not known what to do with the results—a bit like a dog at my seminary who chased squirrels madly until one day he caught one. He stood there dumbly. He had never considered he'd have to do something with it. In the end, The squirrel simply walked away.

CATV's potential for church use is exciting, but its machinery has nothing inherently magical or communicating. People do the communicating. And we had best start thinking now about what we want to communicate. When the time comes, to have the squirrel walk away from us would be a shame.

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## Can you tell me?



**Q.** Is a different date given for the Last Supper in John's Gospel from that given in the other three Gospels?

**A.** Yes. A Jewish day begins at sundown of one day and ends at sundown of the next. We know the Crucifixion took place in the Jewish month of Nisan. Further, all of the Gospels agree that the Crucifixion took place on Friday. We do not, however, know the year in which it took place.

Preparation Day was 14 Nisan, according to Mark (15:42). On this day Passover lambs were slaughtered during the afternoon. The Passover meal was eaten that evening—the beginning of 15 Nisan. In the Synoptic Gospels the Last Supper is the Passover meal. In John the Last Supper is eaten 24 hours before the Passover meal. The Crucifixion in John then takes place at the time the Passover lambs were slaughtered. Jesus is

thus the "lamb of God slain from the foundation of the world." All of the events from Last Supper to burial take place in one day: 14 Nisan, according to John, and 15 Nisan, according to the other three Gospels.

**Q.** Recently much talk has centered on the "irregular" consecration of Samuel Seabury in light of the "irregular" ordination of 11 women to the priesthood this summer. How was Seabury consecrated?

**A.** Samuel Seabury, who was to be our first American bishop, was a loyalist. He was, in fact, at one time appointed chaplain to one of the king's regiments stationed in this country during the War of Independence. After hostilities had ceased between the colonies and Britain, 10 Episcopal clergy met in Woodbury, Conn., and elected him to be their bishop.

Seabury journeyed to England to seek consecration by English bishops but was denied it since he could not take the oath of allegiance to the English crown. He then traveled to Scotland where he received consecration at the hands of non-juror Scottish bishops on Nov. 14, 1784. The Scottish bishops were in the line of clergy who would not swear allegiance to William and Mary and still regarded James II as the rightful King of England. The Episcopal Church in Scotland ceased to be the state Church in 1689, thus Seabury could be consecrated there without taking the oath.

Seabury returned to Connecticut in 1785 and made New Haven his home, becoming rector of St. James' Church. The validity of his consecration was at first challenged by many but was finally recognized by the General Convention of the Church in 1789. Bishops William White and Samuel Provoost, who had received consecration at the hands of English bishops in 1787, and James Madison, consecrated in England in 1790, joined with Seabury in consecrating Thomas J. Claggett to be the first Bishop of Maryland. The American Church was on its way.

*With this issue The Episcopalian begins a new column to answer questions about the Church which readers may have. The Rev. James Trimble, chaplain at Episcopal Academy near Philadelphia, chairman of its department of religion, and director of guidance, will write the column. Address inquiries to him at Episcopal Academy, Merion Station, Pa. 19066.*

## Lesotho to Weston: 'Pray us a house'

"Pray us a house" was the message St. Stephen's parish in Lesotho, Africa, sent to Emmanuel Church, Weston, Conn. Parishioners of both churches never doubted their prayers would be answered.

The barren 11,716 square-mile kingdom of Lesotho (formerly the British Basutoland Protectorate) lies in the eastern region of Southern Africa, an independent island in the heart of the Union of South Africa. Its western part is a hill-studded plain 5,000 feet above sea level. Toward the east, rugged mountains reach into the clouds at 11,000 feet.

This nation of more than a million people became independent in 1966. It has a king, Moshoe-shoe II, and a democratically elected Prime Minister, Chief Leabua Jonathan. As with most African countries, political problems are ever-present, but the country continues to develop under the most trying circumstances, and the government's policy is one of peaceful coexistence with an oppressive and all-surrounding neighbor.

The country's resources are meager and development slow. The age-old occupation for men is herding sheep and goats, but this hardly supports the population. Most of the men now go at an early age to work in South African mines.

St. Stephen's is a triangular parish approximately 70 miles long on each side and extends from the plain into the high mountains. It includes 21 scattered churches, nine elementary schools, and one high school.

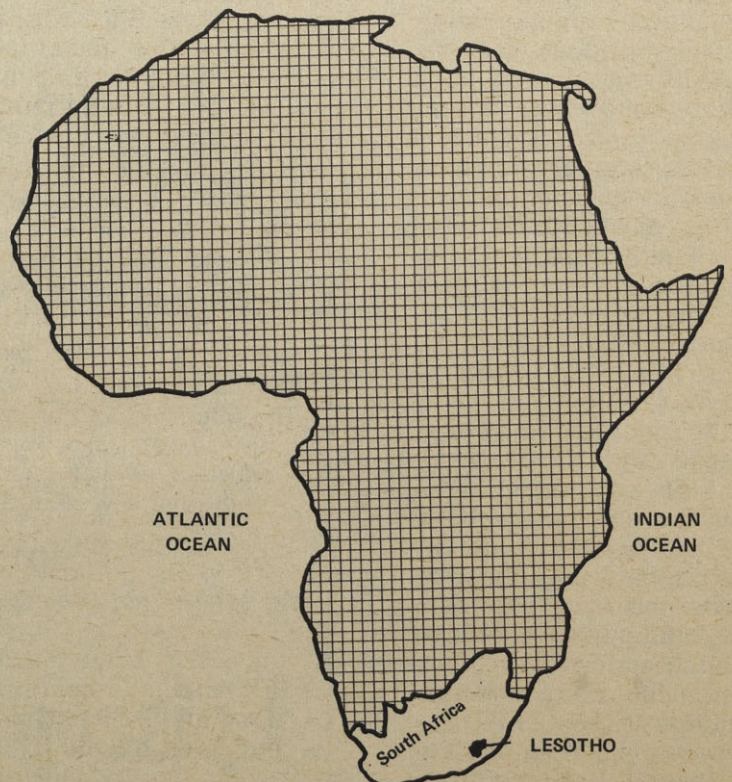
Lesotho has no public education as we know it, and the Church originally organized and managed the entire educational system. Now a few qualified government teachers are available, but the Church carries most of the responsibility, financial and otherwise. Students are charged a fee of only a few dollars, but many cannot afford that.

The Rev. George Laedlein became Emmanuel's rector in 1966. He spoke to his people of St. Stephen's and its work under the

Rev. Walter J. Goodall. The parishes exchanged letters, photographs, and tapes.

Irene Sephelane, an elementary school teacher, wrote: "I went to a Bantu high school, but I failed to complete the course because I lost all my parents. I was then under the protection of my grandmother who also failed to educate me because she was poor." She told of her marriage and the birth of three sons, for whom she pays

*Continued on page 23*



**AN INDEPENDENT ISLAND** in the heart of the Union of South Africa, Lesotho has more than a million people on 11,716 square miles of land.

The Episcopalian





Seattle Times Photo

## Organ transplant works

A pipe organ seemed way beyond the budget of St. John's Church, Kirkland, Wash., until the vestry saw a list of used organs from the Organ Clearing House of Worcester, Mass. A 19-rank tracker action Cole and Woodbery organ from the Highland Congregational Church in Lowell, Mass., caught the vestry's attention. The organ had been built in 1892 and was saved in 1970 when the church building was demolished to make way for a freeway.

The organ's owners, John Merri-man and Raymond Korn, sent photographs of the handsome varnished case and the large array of speaking and ornamental pipes and a tape of the organ's last performance. After listening to the tape, which was punctuated by demolition noises, the vestry sent Merri-man and Korn a deposit on the instrument.

The organ arrived in April, 1974—10,300 pounds of a seemingly hopeless jigsaw puzzle without a picture to work from. Four months later the organ was assem-

bled and ready to play for its September dedication. Parishioners who had never heard of a swell chamber, much less been in one, pitched in to wash the dust from thousands of large and small pipes, treat wood with preservative, and carry loads up and down flights of stairs. The volunteers were directed by Glenn White of Olympic Organ Builders, who assembled, tuned, and voiced the organ.

The organ's total cost to the parish was \$8,200.

According to the rector, the Rev. Robert F. Hayman, the organ was "the bargain of the year. It would cost \$45,000 to duplicate."

A dedicatory recital was played on October 6 by Guy Bovet, organist at Chatelaine in Geneva, Switzerland, and Margaret Brandon-Irwin, co-director of the Early Music Calliope in Portland.

—Sally Hayman

**GIANT JIGSAW PUZZLE**, above, is surveyed by the Rev. Robert F. Hayman when it arrived at St. John's from Massachusetts.

## reflecting on the faith

### What is truth?

Nearly everyone has experienced a revelation—that "moment of truth" when something he has known for some time suddenly becomes clear through understanding. I have experienced that feeling, and though I find it has all been said before, I still feel compelled to try to pass on what has been revealed to me.

For many years I was unable to forgive an injustice which I felt had been committed against me. Though I tried to find excuses for the injustice in order to forgive, I found I could not. I became concerned about my own salvation. One Palm Sunday I finally admitted I couldn't find the answer and prayed to God to teach me how to forgive.

That day the entire service, which I had repeated so many times, became a special message for me. The entire congregation took part in the reading of the Gospel according to St. Matthew. The minister read the part of Pontius Pilate, asking what should be done with Jesus, and the congregation, as the mob, answered, "Let Him be crucified."

The words simply would not come. As I stood there in church, I was somehow transferred back to that day, and though I cannot explain how, I know I was there.

Again the question was asked,

"What am I to do with Jesus?"

After I had forced myself to say the words, "Let Him be crucified," I suddenly realized each of us is still crucifying Him, that then is now and we must all share the blame for the pain He suffered on the cross. I was filled with a deep shame and sorrow, and at that particular moment I didn't want to cause Him any more suffering.

During the Lord's Prayer, a miracle happened. As I asked God to forgive my trespasses, I suddenly felt His presence. All my many sins were forgiven, and at the same time I was able to forgive. I felt God's love like a great force which seemed to say He loves me simply because I am. I felt humble and thankful. I can truly love my enemies for they have become my salvation.

At that time I lost my fear of death. The Holy Spirit entered my heart and remains there. I accepted a gift of life, given not because of any good I have done but only through His grace.

I know Christ lives because He was there. He is magnificent love and peace and understanding and joy, but most of all He is that "moment of truth" which each of us must realize for him or herself because He is truth.

—Myrna Ulrey

## Books

Reviewed by Martha C. Moscrip

**The Last Western**, Thomas S. Klise, \$8.95, Argus Communications, Niles, Ill.

Thomas Klise's first novel is an absorbing, moving, powerful epic. The story is about Willie, an athlete born in the southwestern United States whose ancestors include blacks, Orientals, and Caucasians and who rises to prominence, first as a baseball wonder pitcher, then as an international religious leader. The time seems to be the future, but the reader is forcibly reminded of the past and present as this innocent, naive dreamer of peace and brotherhood is pitted against the evil and divisive structures and institutions of western society.

The character development, the wavering sense of time and the use of satire are reminiscent of Kurt Vonnegut's writing, but this colossal work is not science fiction. Some have called it an allegory or a modern myth, and most will hear echoes of prophecy in the Old Testament sense. The author makes brilliant use of archetypes, images, and symbolism in this ambitious saga which covers the whole world and the minds and souls of people as they meet the phenomenon of faith.

*The Last Western* is a work of real importance to Christianity. As the fast-paced story moves to its inevitable conclusion, the reader is caught in Willie's dream and the world's nightmare. Seldom have I started a work 600 pages long and been so reluctant to put it down to deal with everyday demands. Since it will undoubtedly appeal to a diversity of ages and persons, it will say different things to different readers and probably provoke antagonism as well as praise, but it is well worth the reader's time and thought.

**The Physician and Sexuality in Victorian America**, John S. Haller, Jr., and Robin M. Haller, \$10, University of Illinois Press, Urbana.

This scholarly and lively book describes the complex relations between men and women who approached maturity in post-Civil War America and gives a social history of the medical profession during that period.

Extensive quotations from contemporary medical and scientific writings demonstrate the Hallers' contention that "the doctor, through his diagnostic and healing skills, soon found himself with the . . . responsibility of acting as the arbiter of fashion, the watchman of morals, and the judge of personal needs." Consequently, doctors became influential and "eloquent defenders of the status quo."

One cannot avoid comparing this era of the suffragette movement with the feminist movement today. The authors caution, however, against too close a comparison. "Because of the myths which pervade our popular culture concerning the so-called prudery of the 19th century, we tend to look upon the woman who manifested that prudishness as somehow akin to a more backward age, introverted and sexually repressed." The Hallers contend that women, faced with few choices, often tried to achieve sexual freedom by denying their sexuality.

As the book traces the beginnings of women's struggle for freedom in the 19th century, the reader notes that opposition came from much the same quarter and for the same reasons as it does today. Only the language and superficial excuses differ. Just as current feminists say "freeing women will also free men," the role strictures placed upon women then also placed inhibiting burdens—of a different kind—upon men.

The text is sometimes funny as the moralists—physicians or not—reach heights of absurdity in their pronouncements. One can agree that eliminating corsets was good, but the "medical" and "moral" objections to female bi-

cycle riding are laughable. Advice to men included so much hypocrisy and ambivalence that the good doctors must have spent much time in fooling themselves.

This is not a frivolous book. The Hallers have done much research, and their conclusions are carefully thought out. It should be of interest to more readers than just historians, physicians, and sociologists. After all, some of us on the far side of 40 can remember Victorian grandmothers and will be pleased to understand better what made our mothers tick. Much of the nonsense promulgated by Victorian men of science and community leaders is still sending people to the psychiatrist's couch and the marriage counselor's office.

**Locked Rooms and Open Doors**, Anne Morrow Lindbergh, \$7.95, Harcourt Brace Jovanovich, New York.

This third volume of Anne Lindbergh's *Diaries and Letters* covers the years 1933 to 1935. The first portion of the book chronicles her experiences as copilot, navigator, radio operator, photographer, and log keeper for her husband Charles during their five-and-a-half-month air-route survey flight over the North Atlantic.

Except for their visits to remote and sparsely populated places such as Greenland, the press' glaring spotlight continued to plague them. Publicity was inevitable, as was re-enactment of the past, during Richard Hauptman's trial for the kidnapping of their first child. Lack of privacy and fear for the safety of their second son, Jon, became excruciatingly painful. These diaries and letters end with the sea voyage to England, to which the Lindberghs moved in an attempt to find a normal life.

As in *Bring Me a Unicorn (Diaries and Letters, 1922-1928)* and *Hour of Gold, Hour of Lead (1929-1932)*, Anne Lindbergh not only describes her daily life but shares her agony of spirit as well as moments of joy and perception. People who remember those years as part of their own lives will find Mrs. Lindbergh's account fascinating.

The book's most valuable contribution, however, lies neither in its evocation of the past nor in its portrait of Charles Lindbergh. What speaks to today's reader is the story of how one woman, following great tragedy and facing many personal difficulties, persevered in her search to find herself and triumphed. Because the diaries are almost unbearably honest, soul-searching, and personal, those engaged in the same quest should find them helpful and hopeful.

**Church of the Earth**, Robert DeRopp, \$7.95, Delacorte, New York (\$2.95 Delta paperback).

Wisdom—ancient and modern in a harmonious blend—is what Robert DeRopp offers in his newest book. Embedded in an informal, highly personal, and often witty account of the birth and growth of his own commune on the Pacific Coast are the thoughts of a bio-chemist who cares deeply what we do with our world, our lives, our selves. He wants us to care, too.

—Mary Morrison

**Ecumenical Directory of Retreat and Conference Centers**, Philip Deemer, editor, \$15, Jarrow Press, Boston.

Arranged alphabetically by state and city, this first edition of *Ecumenical Directory of Retreat and Conference Centers* includes centers throughout the United States and Canada. Mr. Deemer has given as much information as he has been able to obtain on mailing addresses, degree of ecumenicity, accommodations, rates, availability of chapels and staff or guest conductors, camping facilities, whether the centers are open to non-religious groups, schedules, and so on. A handy book for anyone who plans retreats, quiet days, conferences, seminars, and workshops. A must for a diocesan or large parish library.

—A. Margaret Landis



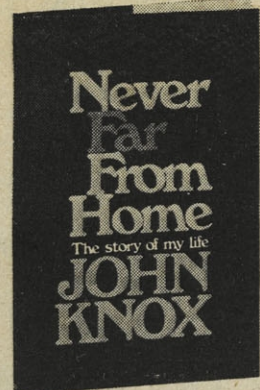
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## EXCHANGE

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

### SUMMER JOB OPPORTUNITIES

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), sponsored by a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors and auxiliary staff. Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 21 to August 24.

Write to Mr. Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

### PALL AVAILABLE

If your parish needs a pall, please write to: Altar Guild, St. Luke's Church, 1946 Welsh Rd., Philadelphia, Pa. 19115. The parish has, in good condition, a purple velvet funeral pall with green orphrey bands which is free for the asking.

### SURVEY ON WORK FOR THE AGING

The Rev. Clarence W. Sickles, ESMA president, writes:

The Episcopal Society for Ministry to the Aging is conducting a nationwide survey this fall in cooperation with the National Interfaith Coalition on Aging to learn what is being done and what needs to be done in work for and with aging persons.

Questionnaires are being sent to all dioceses, parishes, seminaries, service organizations, and institutions which



serve the aging. To all who receive these questionnaires, may I ask that they be filled out as quickly as possible; even submit the questionnaire indicating you are not doing any special work for the aging.

The results of the survey will be compiled and ready for distribution within a year's time. If you have not received a questionnaire and want one, please write ESMA, RD No. 1, Box 28, Milford, N.J. 08848.

### EDUCATIONAL MATERIALS ON DEVELOPMENTAL DISABILITIES

Elwyn Institute has available to the public many of its publications for the developmentally disabled.

The *Guide to the Community* series is useful not only for those with learning difficulties but also for others unfamiliar with techniques for surviving alone in the community (e.g., the aged, de-institutionalized, etc.).

A brochure which lists other information can be obtained by writing to: Elwyn Education Materials Center, Elwyn Institute, Elwyn, Pa. 19063.

### FREE FOR SHIPPING COST

Grace Episcopal Church has some altar linens and frontals, together with some acolyte vestments, to offer to a mission either at home or abroad which would be willing to pay the cost of shipment.

Write to: The Rev. Robert M. Durkee, 160 High St., Medford, Mass. 02155.

## Tips on how to run a meeting

Remember that night in September when you, as chairman and presider, got the first meeting of the organization's current year off and running with such speed and gusto?

You had more than enough chairs lined in neat rows facing the podium, plenty of ashtrays, even a handful of pencils for those who might want to take notes, a mimeographed agenda, and the meeting started on time. Ready, get set, then bang, the invocation had been sounded and, in your controlled process of charging toward the moment of adjournment, you had even managed to lop off 40 minutes of the ponderosities that crippled the former chairman's meetings last season. Yes, you were breathless at the end of the meeting, but you concluded that everything had gone as smoothly as you had planned. Remember?

Remember that second meeting when you were expecting an onslaught of encomiums and received instead a few unexcused absences, many late arrivals, last-minute requests for agenda changes, and an inordinate number of urgent and time-consuming points-of-order. You could hardly wait for the meeting to end. You were breathless, all right, but you were also annoyed and frustrated.

What went wrong within the group? Had you, as chairman and presider, missed something? What was it?

Meetings are events where things happen between people. How do

you, as presider, see meetings? As a race against time and agenda, with the members as irritating obstacles who must be bested, no matter what?

A recent article on power sharing by George Prince in the *Harvard Business Review* suggests a series of probing questions which any chairman and presider might want to ask before the group meets again:

- Must you call all the shots? Or would using cooperatively the various talents available within the group be better?
- Must you protect your power to make decisions? Or would the best decision emerge if you combined your power with that of those who eventually must implement decisions?
- Must you decide every course of action where you have the authority to decide? Or should you enlist courses of action from others and then contribute your own thoughts as matters progress?
- Must you exercise all the autonomy your power permits? Or should you use your power to help others develop their own autonomy?
- Should you use your power for your own growth? Or should you share your power so everyone grows?
- Must you motivate the group? Or should the group's accomplishments motivate the group?
- Must you review, oversee, and control the group's efforts? Or

should you use your experience, power, and skill to aid the group in accomplishing these efforts?

- Must you take credit for the group's results? Or should you clearly recognize the accomplishments of individuals within the group?
- Must you spot all flaws and have them corrected? Or, to achieve results, should you help others to spot and overcome any flaws?
- Must defining the group's mission be your sole responsibility? Or is your role to facilitate the discovery of the mission by the organization itself?
- Should you make judgments about the group's actions while decisions are being carried out? Or is your task to join the group to make sure decisions are carried out?

Handling these questions will allow you to keep in check three essentials for any organization: getting the job done, maintaining the integrity of the group itself, and making sure each member has an opportunity for purposeful growth.

Do not despair, chairman and presider. Rather, smile; put those chairs in a circle, dispense with the podium, and begin to ask key questions which will allow you to share power within the organization. And when you think you have all the answers, stop and ask yourself: What was that again?

—Charles R. Supin  
All Saints' Church  
Las Vegas, Nev.



# Let the people make policies

For the Church to come alive I believe we need new ways of governing ourselves to minister to people's needs. The vestry system most parishes use too often inhibits rather than promotes life and growth.

Our Bishop's Committee felt we at St. John's, Murray, Kentucky, spent most of our time talking about money: how to raise it and how to keep the church open from month to month. We had little idea of what the Churchwomen were doing and only talk, rumors, or questionnaires to find out what

members of the congregation wanted for the church. Conversely, the congregation's major criticism was it did not know what the Bishop's Committee was doing.

We chose as an alternative to try congregational meetings the first Sunday of each month for one year. We are now in our third year. We elect a warden, clerk, and treasurer to fulfill the canonical requirements for a Church Committee. These officers are to be leaders—not maintenance men. They prepare the agenda, expedite business, and

decide on alternatives to present to the congregation.

An enlarged copy of our line-item budget shows our month-to-month financial status and speeds our "money talk." The Churchwomen, committees, and individuals make reports. Time is allowed anyone with ideas, criticism, or suggestions.

For example, one lady suggested developing our wooded lot into a playground-picnic area. The officers instructed to look into the matter came back to the congregation and stated this com-

munity's larger need was a facility and program for senior citizens.

We knew of money available for such a purpose held in trust by an Episcopal church nearby. The vicar, warden, and the city's recreation director visited that parish to discuss the matter. The city then applied for and received a five-year grant for the elderly from the government, and the church building now serves the community during the week as a Senior Citizens' Center. Changing our structure did not cause this result, but it did allow it to happen.

St. John's way is not necessarily the way for all. The system is neither unique nor without its problems. It could, however, be one way to open our Church to the life it is intended to serve.

—Stephen R. Davenport, III

## Emmanuel and St. Stephen's cooperation grows

school fees. "We are struggling very hard to manage our family because my husband is working in the mines in South Africa, and he is not educated at all."

Miriam Lefoka wrote: "Whilst I was at school, I had no pocket money, even for buying stamps. I did my best in all the subjects, remembering that if I did not do well, nobody pay my fees. I could go under the tree and pray alone, crying bitterly."

Emmanuel's first impulse was to provide as much financial help as possible to fulfill St. Stephen's greatest needs. It paid the salaries of two teachers for a year, helped replace the mission car, and supplied a roof and furnishings for a new school. It also built a prayer hut in the outlying settlement of Majoale.

In 1969 Father Ronald Tovey replaced Father Goodall at St. Stephen's. Emmanuel continued to provide salaries for teachers (six now), helped to buy land and materials for a new school, and replaced Father Tovey's truck and jeep. Local people constructed the school.

Although Emmanuelites worked with ever greater enthusiasm to raise funds for St. Stephen's, needs were only partly met. So they reviewed the situation.

Education and religious life are basic. At St. Stephen's these were established and being supported by both parishes as well as by parishes in England and elsewhere. Lesotho has the highest literacy rate in all Africa, and St. Stephen's parishioners have a vibrant religious life.

But surely God's purpose was not being fulfilled in having people live an endless cycle of privation and frustrated ambition. They needed the means to become self-supporting and gradually free themselves from the family-disrupting dependence on work in South African mines and the ignominy attached to such work. For two relatively small parishes with limited resources to start an industry seemed an audacious undertaking, but the idea persisted.

In northern Lesotho, in Leribe, the Sisters of the Holy Name had started a successful weaving center. A craft center in St. Stephen's parish could break the cycle of privation and frustration. Men could continue with their goat herding, and women could make the mohair into scarves, blankets, and other fine quality articles for sale.

In the fall of 1973 Father Tovey visited Emmanuel. His charm, which radiates both humility and intense cour-

age, captivated both Emmanuelites and residents of Weston. Interest and enthusiasm for the Craft Centre mounted. One man donated a large loom his wife no longer wanted. Another, connected with the wool business, persuaded one of America's large manufacturers to give the project a loom suitable for craft work. Still another offered to arrange the shipping of the crated looms.

With these somewhat tangible beginnings, Father Laedlein, Father Tovey, and members of Emmanuel's committee met with the Hon. Mooki Molapo, permanent representative of Lesotho at the United Nations, to discuss the government's attitude toward the possible project and to see what help could be expected. His Excellency read the proposed plan and exclaimed: "Beautiful!" The government would assist with obtaining materials and with marketing the Craft Centre's products.

Soon after his return home, Father Tovey wrote that the Sisters of the Holy Name had offered to stay at St. Stephen's for an "experimental year." One of the sisters would help set up the Craft Centre in Mhales Hoek, another teach spinning and weaving, and a third help in the parish.

The plan had one hitch, according to Father Tovey, "The settlement of Mhales Hoek is a small place, and the kind of houses where one could house a team of sisters for a year are few. I feel sure they are meant to come and that . . . if you all help, you can 'pray us a house.'"

Emmanuel prayed, and St. Stephen's prayed, and all the other parishes and people who had become concerned with this little part of the world prayed. By March, 1974, the sisters had a house.

In time the Craft Centre will be self-supporting and will provide a source of dignity and income for an increasing number of people, but at present rent and electricity for the house, materials and equipment for the crafts must be paid for. Father Tovey believes the women who join the weaving school should be paid for what they produce for this will add dignity to their labor and be an incentive for others to learn the craft.

Emmanuelites are already involved in fund-raising. Hopefully other parishes which have helped St. Stephen's before, or even those which have never heard of Lesotho before, will be moved to join the project. How about your parish?

—Jean Laedlein

## Education Guide

### SCHOOLS FOR GIRLS

**Margaret Hall**  
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