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## Inside This Issue

Our cover question crops up as reporters, such as Harry Toland (page 2), bring reports and pictures (right) from India and Bangladesh. Disaster—and overcoming it—is popular in movies (page 15). Parables (page 3) sound real. Also in this issue: debate on women (page 13), social ministries (pages 5, 7), good news—and we need it—(page 18), editorials (page 6), and lots of letters (pages 4, 8).

# THE Episcopalian

PROFESSIONAL  
SUPPLEMENT

## Hunger task force sets March training sessions

Executive Council's Task Force on World Hunger has scheduled two regional workshops for March. Teams of leaders from each province will learn how to prepare enablers within each diocese to facilitate and support parish task forces.

The ad hoc Inter-Provincial Team which planned the meetings consists of the Rev. Norman J. Faramelli, Boston, Mass. (Province One), chairman; Ruth Gilbert, Red Bank, N.J. (Province Two); the Rev. J. Fletcher Lowe, Jr., Richmond, Va. (Province Three); the Very Rev. Allen L. Bartlett, Jr., Louisville, Ky. (Province Four); Joie Upton, Wheaton, Ill. (Province Five); the Rev. Richard E. Hayes, Laramie, Wyo. (Province Six); the Rev. William V. Powell, Stillwater, Okla. (Province Seven); Marybeth Downs, Palo Alto, Calif. (Province Eight); the Rev. Ricardo T. N. Potter, New York, N.Y. (Province Nine). Virginia Ram, Los Angeles, Calif., represents Hispanic interests, and Joan Bordman, Newark, Calif., represents Indian interests.

The ad hoc team, in cooperation with the Presiding Bishop's Fund for World Relief and Executive

Council's program group on Social Ministry and Concerns, will report to Executive Council in September.

"Money is pouring in" to the Presiding Bishop's Fund in response to Bishop John M. Allin's holiday appeal, a church spokesman said. December receipts earmarked for world hunger totaled \$87,363.36. The Fund's 1974 receipts were over \$1 million, \$136,454.29 of which was designated for world hunger. This is the largest response since the late 1940's.

In the meantime, churches around the country are responding to the hunger crisis.

In Virginia St. Paul's Charlottesville, is promoting a three-fold minimum pledge among church members which "will not be a one-time appeal but a lifetime commitment." Signers pledge to abstain from eating the "flesh of grain-fed animals" one day a



Photos by Harry Toland



## July 29 service tops news list

Religion newswriters and editors have picked the July 29 "irregular" ordination in Philadelphia as the top religious news story of 1974.

In a poll conducted by the Religion Newswriters Association (RNA)—composed of religion writers and editors who work for secular newspapers, news magazines, and news services—about half of the responding RNA members placed the story at the top of their list; all but two placed it in their top five choices.

The controversial ordination service and its aftermath replaced the story of dissension in the Lutheran Church-Missouri Synod. RNA's top news story for the past two years, it is now in second place.

Close behind the top stories is Watergate and its impact on religious leaders and institutions. The world food crisis placed fourth and *The Exorcist* phenomenon fifth.

In order, from sixth through tenth places, the newswriters chose the textbook controversy in West Virginia, the Lausanne congress on evangelism, the expanding evangelical interest in social concerns, the charismatic movement, and the role of church leaders in sanctioning or fighting "repressive" regimes in South Korea, the Philippines, Brasil, Chile, and South Africa.

## CSMO aids Appalachia

Want to make a bull-roarer or an apple-face doll? Directions for these traditional crafts and a collection of Appalachian riddles and recipes are among the resources available to help students understand where the 1975 Lenten



Janette Pierce

Church School Missionary Offering (CSMO) is going—Appalachia.

Appalachia is a region which stretches from southern New York state to northern Mississippi. A Kentucky educator nicknamed the region "God's Backyard," a phrase appropriated for the title of a CSMO study guide for teachers.

The guide was prepared by James and Georgetta Welsh of the Diocese of Southwestern Virginia, in the heart of Appalachia. Mr. Welsh is a priest and diocesan director of program; his wife, a school teacher, is a member of the Appalachian Division of the diocesan Department of Mission and Outreach.

The guide, which teachers can use during Lent either to teach several sessions or a complete unit, is divided into sections which cover the people, the culture, the religion, the mountains, and the region's social and economic pressures. Each section has attractive pictures, some helpful facts, and a listing of audio-visual and print media resources. Particularly recommended are the Foxfire and Appalshop materials produced by Appalachian natives who are interested in preserving and interpreting their own roots.

To order Lenten materials, which include a poster, adult worksheet, and mite boxes, please use the order form sent to your parish. Further order forms are available from Order Department, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

week; to contribute 50¢ per person to FEAST-FAST as the symbolic saving from this abstinence; and to urge political action to alleviate hunger. The FEAST-FAST funds will be given to neighboring St. Thomas' Church, Charlottesville, which is helping a French priest to pay for drilling a well in a remote village in Niger, Africa.

At Immanuel-on-the-Hill, Alexandria, the "Famine Force" recommends not using non-biodegradable styrofoam cups for the coffee hour and asks parishioners to wash their own permanent cups instead.

In North Carolina Christ Church, Charlotte, gave up a proposed \$250,000 activities building in the face of world hunger. Russell M. Robinson, II, an attorney who heads the fund appeal, said, "Instead of spending the money on ourselves, the church felt an obligation to turn our attention outward." The parish's appeal is called the Matthew 25 Fund.

In Western New York the diocesan council chose specially labeled containers called Pence Cans as its effort against world hunger. Each diocesan family will receive a Pence Can and be asked to make small offerings at each meal. The diocese has also sent \$700, raised through a cancelled stamp project, to the Presiding Bishop's Fund.

M. David Hamilton of St. Mary's-on-the-Hill, Buffalo, decided to do something immediately to aid world hunger relief. He set up a used book stand at the parish bazaar, proceeds to go to relief efforts. The stand continues at St. Mary's during Sunday morning coffee hours.

## Welcome Iowa

The Diocese of Iowa, over the years a major user of *The Episcopalian* through Parish and Leaders' Plans, includes the Iowa Churchman with *The Episcopalian* in this issue in a combination plan which reaches more than 6,000 families in Bishop Walter C. Righter's jurisdiction. Hello to Editor Mary Halstead and friends old and new.

This issue is special in another way. It has the highest circulation of any officially-sponsored publication in the history of the Episcopal Church (see page 6).



# GREAT PERFORMANCES

Ash Wednesday  
February 12, 1975

## Mozart's Requiem

Performed by the  
Vienna Symphony,  
conducted by  
Karl Böhm.



Good Friday  
March 28, 1975

## Bach's Mass in B Minor

Performed by the  
Munich Bach Orchestra  
and Choir, conducted  
by Karl Richter.



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# WORLD NEWS BRIEFS

**GREENWICH**—In a report to Executive Council's December meeting, Treasurer Lindley M. Franklin, Jr., reported that 36 dioceses had pledged in full for 1975, three had under-pledged, four had over-pledged, and four had provided estimated pledges. At year's end only three dioceses indicated they might have trouble in meeting their 1974 pledges.

**SAN SALVADOR**—Province Nine's sixth provincial synod will meet here May 10-15. Each of the province's 13 dioceses in Latin America and the Caribbean will send its bishop and two lay and two clerical deputies to the triennial meeting. Presiding Bishop John M. Allin has been invited to give the opening address at a special service to celebrate the 10th anniversary of the province. (*Rapidas*)

**PHILADELPHIA**—Four Episcopal bishops are among 36 religious leaders who have urged continued action for peace in Indochina. In a Christmastide pastoral letter they called for participation in a national assembly planned this month to commemorate the second anniversary of the Paris peace agreements. Bishops John H. Burt of Ohio; William Davidson of Western Kansas; Paul Moore, Jr., of New York; and Robert L. DeWitt, resigned of Pennsylvania, signed the letter.

**NEW YORK**—Trinity Parish is offering 10 commercial properties for sale with a \$14.6 million price tag. The church's income from real estate operations has declined \$500,000 since 1972. Camp Mason, deputy director for parish services, reported that Trinity has cut its annual budget from \$6.2 million in 1972 to approximately \$4.8 million in 1975.

**DALLAS**—Four successful models for stewardship were presented here to 80 participants and observers at a Province Seven stewardship workshop. Executive Council's office of development/stewardship sponsored the workshop, and Oscar Carr, executive for development/stewardship, says other regional meetings are being considered. The four models were presented by the Rev. Messrs. James L. Sanders, Alabama; George F. Regas, California; W. Ebert Hobbs, Ohio; and John H. MacNaughton, Minnesota.

**PRINCETON**—The Gallup Poll reports that 40 percent of adult Americans attended religious services during a typical week in 1974. In general, church attendance fell between 1958 and 1971, but for the last decade Protestant attendance has remained constant. Persons over 50 years of age are most likely to attend services while those 18 to 30 are least inclined to attend.

## Hunger: Report on a reporter

If last year's World Food Conference in Rome accomplished nothing else, it focused the attention of 1,200 journalists on the problem of world hunger.

Harry Toland, a reporter for *The (Philadelphia) Evening Bulletin*, reported on the Rome conference and then traveled to India



Eva Den Hartog

and Bangladesh with notebook and camera. (*See photos on page 1.*) Mr. Toland is an Episcopalian and a communicant of Trinity Church, Swarthmore, Pa.

In a pre-trip briefing, experts advised him to head for Asia rather than Africa. The present situation in the East is more grave, and, as one advisor remarked, "Africa is last year's story."

Mr. Toland, a trained observer, saw much. He speaks and writes about his trip with deep feeling. In his newspaper articles he delineated what hunger looks like at close range.

"We had stopped in a gas sta-

tion for 'petrol.' I was eating a box lunch. . . Suddenly 18 inches from my chomping jaws is a small, thin woman holding a pathetically thin infant on her left arm. The right hand is stretched toward me. . . I try ignoring her for a few minutes. Finally in desperation I hand her the piece of cake out of the box. She goes away. The donation was more for me than her. She had killed my appetite."

He toured a refugee camp in Bangladesh with a Dutch relief worker who realistically discussed the situation there.

"'Maybe it will live. But if it does, it will be brain damaged,' says Salvation Army Major Eva Den Hartog. The child, sitting with its mother, looks like a tiny model of a 90-year-old—neck shriveled, cheeks hollow, lines of the skull standing out in relief.

On the second floor of the medical building. . . she stops to chat with a woman whose husband died the day before. One of her five children had died two weeks before; and after her husband died, she told the major she might weep, but 'if I cry, I'll cry softly.'

"The major recalls a visit by a Salvation Army higher-up who asked what she was doing about preaching the gospel of Christ in the camp. 'I told him I had no time for that. . . I told him by our actions we are showing God is love.'"

—Janette Pierce

## THE Episcopalian

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The Episcopalian



# Three bishops view Church's role

"The thrust of the Anglican Communion today is to be found in the Third World," Bishop Ralph S. Dean, former executive officer of the Anglican Communion told his audience in Seabrook Island, S.C. "The number of Anglicans outside England is now 92.3 million. It is encouraging to know that the Anglican Communion is increasing by 1.1 million members a year; not in England and the West where churches are decreas-



Bishop Gray Temple

ing, but in developing nations." The occasion was a mid-November conference, "Anglicanism:

Christianity Setting Men Free," sponsored by the Diocese of Upper South Carolina. Bishop Dean, who is now on the staff of Christ Church, Greenville, was there to provide international perspective.

Bishop Dean traced the history of Anglicanism from the days when St. Augustine reached the shore of Britain in 597 to the present 26 national, autonomous, independent churches in 360 different dioceses.

"Church extension or church extinction is the question today," Bishop Dean said. "In England the Church is in the museum business, with gorgeous cathedrals to look after. But we can't knock them when we ourselves are in the real estate business!"

"In the meantime too many young churches are being denied their birthrights of love and gifts without strings."

Former Presiding Bishop John E. Hines, who now lives in Highlands, N.C., in his first appearance since his retirement six months ago, said "The Christ event, the New Testament meaning of Christianity, is to free all men to event-



Bishop John E. Hines

ualize their potential. . . ."

He said "Jesus told us to be fishers of men and we are rather keepers of aquaria and the aquaria are the air-conditioned churches that we cherish." He cited a poll, "which chilled even my blase bones." It rated the influence of areas of American life with TV first and "religion last, even behind the Republican Party."

Despite those signs, he said, "In the City of Man, there is still a bank with a cross above the door

where men borrow money from a window they swear is closed."

Bishop Gray Temple of South Carolina responded to Bishop Hines by saying he was uneasy with the idea of the Church's role as changing society. "I don't see that as the primary outreach of the people of God."

He said the clergy should preach to the Church and the Church should witness to the world. "Many times we preach to the world and the world doesn't understand or care what we're saying."

"I'm not at all convinced the task of the Church today is to build a perfect society. We live in tension and we need help to understand that life in this world isn't all there is."

Other participants in the conference were the Rev. T. Stewart Matthews, rector of Grace Church, Charleston, and a member of Executive Council; and the Rev. Herbert C. Gravely, Jr., of St. Alban's Church, Kingstree, who helped Bishop George Alexander of Upper South Carolina plan the conference.

## On caring, giving: a parable for our times

Today, in this year of our Lord 1985, we celebrate with gladness our annual day of Joyful Giving. It's a special triumphant occasion in our parish, a time to rejoice, and a time to remember. For some of us recall that we did not always do our giving in this way. Once upon a time we had a strange ritual here called an Every Member Canvass. You're going to find this hard to believe, but up until the late 1970's, it actually was necessary for men known as Canvassers to write letters and call people, urging us to support our church - as though our pledges were some painful chore, rather than an opportunity for joyful sharing. But this was years ago, before we discovered what we are . . .

It was on a Wednesday afternoon in the late '70's that the deadly earthquake struck. With a great roar, streets split open, houses crashed into rubble. Gas and water mains burst, raging fires turned the sky red. Our transistor radios confirmed the worst - a tidal wave had swept over downtown San Diego, the land had sunk, and Point Loma was cut off, an island of debris.

In an irrational state of horror at having to escape our burning homes, we each tried to save things important to us, and then searched, by car and on foot, for a safe shelter on high ground. Chatsworth and Catalina were passable, the roof of All Souls' was visible, so we came here. The parish hall lay in ruins, but the flames had passed and this building stood. By evening there were 300 of us, taking stock of what we had to survive on.

One woman had rolled up her white damask tablecloth and flat silver and tossed them into the back of her car. Another family had brought a stereo and a Persian rug. The narthex was soon stacked with cameras, albums, rare books, tape recorders, family portraits, and metal boxes containing securities and cash. In the sanctuary the Rector and others diligently sorted canned peaches, peanut butter, milk, flashlights and first aid kits, and passed them a-

In Los Angeles a million homeless were being evacuated. . . .In our misery we had come to the church for help. . . .Outside a voice called, 'Is there any room for us here?'

round so we could cope with urgent needs. As darkness fell we collected candles from the sacristy, set them on the altar, and by their light took care of the more serious lacerations. That first night and all day Thursday we were kind and decent to one another, loaned our sweaters, and tolerated the crying babies.

But Friday we became desperate. We tried to feel generous, but felt only cold, empty, frightened. Some of us were sick and feverish with pneumonia and infected injuries. There was no medicine, no plumbing, no light. What little food we had left, we hid, and suspected our friends of hiding theirs from us. Bickering flared into bitter anger at one another's carelessness, selfishness. "Why did you bring a stupid stereo?" we accused, "you'd have brought soup if you cared for anyone but yourself." We blamed each other for the shortage of candles. Noise and cracker crumbs were the fault of everyone else's children. People we used to like at coffee hours, appeared now to be grasping, disagreeable fools. "I'm leaving this mess," we said, but there was no place to go.

Radios blared ominous warnings about roving bands of armed looters. In Los Angeles a million homeless were being evacuated, and it might be days before the Coast Guard could reach our island. Friday night our water was gone. We lay on these pews in darkness and utter despair. In our misery we had come to the church for help, and found only ourselves.

There was a knock at the door. "Don't open it," said someone, "it could be looters." "But suppose it's one of us," said another, and opened the door just a crack. Outside stood about 30 refugees - some barefoot, some bleeding. Out of the darkness a man's voice called,

"Is there any room for us here?" Now, we couldn't even take care of ourselves, let alone helpless strangers. But the voice called again, "Will you take us in?" Well, somehow we made room.

The newcomer who had spoken for the others seemed a capable, courteous young man. He produced a couple of oranges, peeled them, and passed around the slices. He pulled off his T-shirt, tore it into strips, and bound some wounds. Then he asked the woman for her white tablecloth, to rip into bandages. Now what can you say to a man who gave up his own shirt? He asked for picture frames, and chopped them into splints for broken arms. He asked for the Persian rug, and cut it into blankets. No one could refuse him, for he was gracious, and seemed totally sure of what he was doing. But we did grumble a bit, "Who does he think he is, expecting us to hand over our most valuable things?"

Saturday morning the radio told us that a tug and barge were hauling water to Rosecrans, but people would have to bring their own containers. Our young stranger collected jars and bottles, we gave him coffee pots and vases. Then he invited a dozen or so men and boys to follow him, and off they walked down the hill. We were fearful they might be robbed, but the risk was necessary. Meanwhile, women and girls put together makeshift clothes out of vestments and choir gowns, for the children and sick. We were too busy to wrangle. Behaving like a community, we began to hope.

In late afternoon we cheered as our young men returned with water. They also brought exciting news that a limited supply of antibiotics and food had arrived by private boats, and was being sold at the foot of Talbot Street. Milk was going for \$25 a quart, bread for \$5 a loaf. Quickly, gladly, we opened our

metal boxes in the narthex and poured out cash, jewelry, bonds. Carrying our precious savings, our foraging party trudged off again, exhausted, with blistered feet, but determined that All Souls', which had endured so far, would not now fail to provide.

Long after midnight our group came back, stumbling, but with an air of victory. They brought sulfa pills, 22 gallons of milk, and 40 loaves of bread. By this time we were all faint and dizzy. Our new friend, though smiling, trembled from hunger and fatigue. The food was divided among everyone, one cup of milk and two slices of bread apiece, and at dawn on Sunday we shared our meal in thankfulness. Such a feast must have cost us several thousand dollars, but we never thought to count.

We sang hymns that morning - glad, triumphant hymns - rejoicing that everyone who came to this place had, in the midst of death, found life. Our alleluias made a loud and joyful noise . . .

Our parish started a whole new life. We have learned what a shaky world we live in, for the moral, social, and spiritual earthquakes are still going on. We see dangerous cracks and splits in our society and our homes. We see the rubble of lives destroyed by the fires of hatred and pride. We have no illusions left, for now we know that the fatal fault lines lie within ourselves. But we have discovered what we are - one family, and one part of a bigger family. And we know where to look for our refuge and our strength.

The stranger who befriended us - and we'd have been lost without him - no one knew where he came from or where he went. We owe a lot to that young man. He taught us how to give joyfully. He showed us what it is to live abundantly, and to serve gladly. As a matter of fact, he loved us. Before he left, he said, "All Souls' Church is mine. You took me in. Believe me, I'll be around."

Priscilla Collins  
Layreader, All Souls'  
San Diego, Calif.



# Switchboard

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

## SETTING THE RECORD STRAIGHT

Dr. Howard Meredith's statement on the origin of the Episcopal Church's work with Cheyenne Indians (November issue) fails to do justice to the Cheyenne deacon who for years before 1892 was the Church's sole minister to the tribe in Oklahoma.

The Rev. David Pendleton, a Cheyenne warrior, after three years as a prisoner of war was educated as a missionary and ordained deacon. He and his rector founded the first Episcopal mission in Oklahoma in 1881 at the Cheyenne agency. After the priest left the field, Mr. Pendleton carried on the work, often alone, for 50 years—a record tenure for the diocese. Forty years later his grave was still unmarked. In lieu of a permanent memorial to his faithfulness, let us at least set the record straight.

Karen D. Petersen  
West St. Paul, Minn.

## THEY'RE BACK

I would like you to know I am very upset because you omitted the Episcocats from the December issue. My three cats are upset, too. I refuse to read this issue, and you may cancel the subscription if they do not return.

Ruth Looker  
West Covina, Calif.

Where, oh where, are the Episcocats in the December issue? This is the first feature Mrs. Copeland and I always look for.

At the World Center for Liturgical Studies I kept several on the bulletin board where they were enjoyed and admired by men from many different communions, states, and countries.

Don H. Copeland  
Miami, Fla.

## SHARE SOME LOVE

There can be no happier day in my life than the day when a kind friend gave me a copy of your paper. I read it from beginning to end, and it is now one of my treasured possessions. May God bless

you for the good you are doing and for the help I have found in [your publication's] pages.

I am a leprosy patient with already deformed hands and feet—almost a complete invalid. I have 13 children. All attend school except the five oldest who were forced to quit school because of our family financial problems. I have no parents to help me in my poverty and affliction.

I should be very glad and thankful if some of your good readers could spare me some love while I'm still in this present life and before kindly death will bring me to our heavenly home.

Antonia Lamban  
Culion Sanitarium  
Culion, Palawan  
Philippines 2913

## WINDOW DRESSING?

What does our national Executive Council at "815" hope to achieve by its poster of 18 black Episcopal church leaders titled "Pioneers and Prophets"? To make us black Episcopalians proud? Of what? Or is it a white-conscience salver?

The record in stark review is 17 bishops in 200 years since the founding of PECUSA and only one diocesan bishop, John M. Burgess of Massachusetts. All others are or were suffragan or mission-

ary bishops.

This is not leadership. A leader must be in a policy-making position at whatever level. None of these 17 "leaders," save Burgess, has so been or is.

All of these "pioneers and prophets," save two, have been appointed within my own lifetime of 72 years. And this after 200 years. Some record.

A "first black" in a position is pointed to with pride by our Church as an achievement in racial equality. The reality is: any such "first" is 1974 years belated. It points up the moral tardiness of our Church, away behind Gospel demands. It will not prevent the exodus from our Church of thinking young blacks, pioneering to equality in other fields of endeavor now opened to their talents. They see beyond this window-dressing poster and ask, "Why so few?" This poster is an insult to black Episcopalians and to black historical intelligence.

Kenneth deP. Hughes  
Cambridge, Mass.

## WHAT DO YOU THINK?

Two of the issues paramount in the lives of Episcopalians today are Prayer Book revision and the ordination of women to the priesthood. Supposedly [these issues] will be resolved at the General Convention in 1976.

The only persons who will be heard at the Convention will be delegates from each diocese. The votes taken will reflect their personal feelings and not that of the over 3 million members of the Episcopal Church.

Isn't it time the "multitude" were given the chance to speak out? Not through questionnaires which only confuse the issues further, rather through the democratic process of a vote.

I feel that a Sunday should be set aside (or a specific time period) with every member of the Episcopal Church being given the privilege of casting his/her vote on these issues. It will be only then that our delegates to General Convention will have a clear mandate in one direction or another.

Gene A. Rose  
Providence, R.I.

## BACK TO THE BCP

Rochester's Bishop Spears' apology ("Bishop Spears explains his vote," December issue) for being negative on Bishop Robinson's resolution pictures a Church alien to the Church described in *The Book of Common Prayer*. He credits a diocese with an independence that makes the Episcopal Church like the National Council of Churches (a collection of denominations).

In contrast to this picture, the Lambeth Conferences and the Anglican Congresses have declared the BCP to be the binding document of all dioceses in the Anglican Communion. Assurance of loyalty to the doctrine expressed in the BCP made possible the Bonn Agreement in 1931, establishing full communion between the Anglican and Old Catholic Communions, including the Polish National Catholic and the Episcopal Churches. Study the BCP and the limitations placed on the dioceses holding allegiance to it.

Elizabeth W. Jones  
Los Angeles, Calif.

Continued on page 8

# Coming up

FEBRUARY

- 2 The Presentation of Our Lord Jesus Christ in the Temple
- 9 Last Sunday after Epiphany
- 12 Ash Wednesday
- 16 First Sunday in Lent
- 18-20 Quarterly meeting of the Episcopal Church's Executive Council, Seabury House, Greenwich, Conn.
- 23 Second Sunday in Lent
- 24 St. Matthias the Apostle

The Episcopalian

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EP 2520



## CHRISTIAN CHILDREN'S FUND, INC. SUMMARY OF FINANCIAL ACTIVITIES For the Fiscal Year Ended June 30, 1974

	Percentage of Total Income	Amount
<b>INCOME:</b>		
Public support:		
Sponsorship contributions	80.3%	\$23,011,723
Other	11.3	3,229,105
Bequests	1.2	359,261
Total Public Support	92.8%	\$26,600,089
Other support:		
Contributions from Christian Children's Fund of Canada	6.1%	\$ 1,736,485
Grants from foreign governments	—	10,723
Total Other Support	6.1%	\$ 1,747,208
Total Support	98.9%	\$28,347,297
<b>OTHER INCOME:</b>		
Investment income	1.2%	\$ 351,110
Gain (loss) on investment transactions	(0.4)	(110,748)
Gain on sale of property	0.3	80,342
Miscellaneous	—	(2,588)
Total Other Income	1.1%	\$ 318,116
<b>TOTAL INCOME</b>	<b>100.0%</b>	<b>\$28,665,413</b>

<b>EXPENSES:</b>		
Program services:		
Assistance to homeless children	10.9%	\$ 3,119,215
Family support and services	64.8	18,568,962
Program administration	5.8	1,671,533
Total Program Services	81.5%	\$23,359,710
Supporting Services:		
Management and general	8.7%	\$ 2,504,971
Fund raising	9.5	2,712,574
Total Supporting Services	18.2%	\$ 5,217,545
<b>TOTAL EXPENSES</b>	<b>99.7%</b>	<b>\$28,577,255</b>

**EXCESS (DEFICIENCY) OF INCOME OVER EXPENSES** 0.3% \$ 88,158

This summary was prepared from the report of the independent certified public accountants.



**HOUSTON ATTORNEY Philip Masquelette, left, is a member of Executive Council's Social Responsibility in Investments Committee of which Paul M. Neuhauser, right, of Iowa City, Iowa, is chairman.**



## Paul Neuhauser: Iowa law professor

Ask just about any clergy or lay leader in the Diocese of Iowa about Paul Neuhauser and the phrase "controversial issues" will probably be part of the answer you get.

Mr. Neuhauser, a faculty member of the law school at the State University of Iowa, has championed causes such as racial justice, the Vietnam war, ordination of women and the rights of women to serve on vestries, as delegates to diocesan conventions and as deputies to General Convention.

If the tones of his Boston accent sounded strange to midwestern ears, some of his ideas sounded even stranger. A decade ago all of this meant lots of notoriety but little popularity for the law professor. At one diocesan convention a layman got up after a Neuhauser speech and said "How happy I am that none of my children are at that university in Iowa City where they can be influenced by such liberal young professors. . . ." A woman member of Neuhauser's parish—Trinity Church, Iowa City—complained in the mid 1960's that the parish Christian social relations committee was "mostly the work of that Paul Neuhauser."

Though you can still find lots of people in his home diocese who wish he had never made the trek west from Massachusetts, Mr. Neuhauser has been a General Convention deputy from Iowa and he has held other positions of responsibility in the diocese.

"I almost never agree with Paul Neuhauser," said one Iowa Episcopalian. "I wish he'd get interested in collecting bugs or something. But I have to say I trust him. He's a bright fellow; one of the smartest we've got, and there's no question about his Christian commitment."

Perhaps Mr. Neuhauser's greatest responsibility is his chairmanship of the Committee on Social Responsibility in Investments of the Episcopal Church's national Executive Council. Neuhauser is one of the few non-council members to hold the chairmanship of a major committee. In addition to the Iowa professor, committee members are Judge William Booth of Jamaica, N.Y., Ms. Goler Butcher (attorney) of Washington, D.C., Lindley M. Franklin, Jr. (Episcopal Church Financial Officer) of Noroton, Conn.; George T. Guernsey (banker) of St. Louis; Philip Masquelette (attorney) of

Houston; Robert Potter (attorney), New York; Bishop Antonio Ramos of Costa Rica; Ms. Virginia Resinger (teacher) of Philadelphia; John Wheeler, III (law student) of New Haven; Houston Wilson (attorney) of Georgetown, Del.; Mrs. J. Wilmette Wilson (teacher)

of Savannah, Ga.; and the Rev. Stewart Wood of Indianapolis. The Rev. Everett W. Francis of the Executive Council staff meets with the group.

The Episcopal Church, like many other churches, is a stockholder in various corporations. The SRI committee is charged by the Executive Council with the watchdog job of using the Church's stockholder power to try to influence these corporations to keep such concerns as fair employment practices and concern for ecology as high priorities in their operations.

As one Executive Council member put it, "I don't think it's right for us (the Church) to make money from investments in corporations that have earned that money for us by operating in a manner we could not accept."

The main tactic the Episcopal

Church and other denominations have used is the stockholder resolution, a method that puts Church concerns directly before the stockholders for a vote at annual meetings. Such resolutions have usually been opposed by management, resulting in a tiny percentage of the stockholders voting support of the Church's effort.

Not even all members of the Executive Council agree that the stockholder resolution route is the right way for corporations to be made aware of social responsibility. Dupuy Bateman of Pittsburgh, Bishop Lani Hanchett of Hawaii, and Joseph Worsham of Dallas are among those who are in almost constant opposition to the activities of the SRI committee. All have said more than once they believe corporations should be

*Continued on page 8*

come...join the

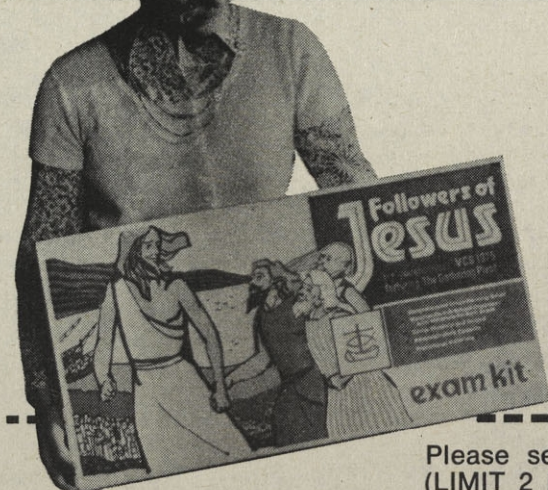
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In January, 1836, Volume One: Number One of a small publication called *The Spirit of Missions* made its debut.

Edited for the Board of Missions of the Protestant Episcopal Church in the United States of America, it was a modest but major by-product of the great "Missionary Convention" of 1835 which declared that each and every Episcopalian was a member of the Domestic and Foreign Missionary Society.

*The Spirit of Missions* continued publishing as a small magazine with a small circulation for more than 100 years. In 1938 it was increased in stature to standard magazine size, and in January, 1940, it was renamed *FORTH* in keeping with the expanded scope of missionary activities which followed the creation of the Church's National Council in 1919 and the 1937 election of a full-time Pre-

siding Bishop.

*FORTH* served the Episcopal Church for 20 years and reached its circulation high of some 82,000 in the years following World War II. In 1960 it was succeeded by a magazine called *The Episcopalian*, authorized by General Convention and published by a separate board responsible to the Convention.

This magazine reached its circulation high of 155,205 in 1966 and was succeeded in 1974 by a national/regional newspaper with the same name.

By this time you must be wondering where all this is leading. First of all, this bit of Episcopal press history can remind you that the Episcopal Church has been in the officially-sponsored and officially-supported publication business for a long time.

Second, as we move into the Church's 140th consecutive year of publishing a journal, and the

15th with *The Episcopalian*, we are pleased to announce the highest circulation in this history.

This February issue is going into more than 160,000 homes in all of the Church's dioceses and in some 20 foreign countries. We hope this record circulation will be greatly surpassed this coming year as more dioceses and parishes make use of the (new) *Episcopalian*.

We are deeply grateful to the whole Church—from the Presiding Bishop to our newest subscriber—for your patience with our change in style and format and for your warm and positive acceptance of this new publication with the familiar name.

And we are especially thankful to God for the faith and confidence of the several dioceses who have gone into the combination plan with us—and to the Episcopal Church Foundation and the United

Thank Offering for helping us to continue expanding this service.

Despite rumors to the contrary, *The Episcopalian* is not going out of business—it's just starting into the business of serving the whole Church as its founders dreamed back in January, 1836.

—The Editors

### Recession Note

Out-of-work clergy may be eligible for unemployment compensation under a new federal act. Special Unemployment Assistance (SUA) can provide benefits for as long as 26 weeks to persons not usually covered under unemployment programs. The payments are provided without cost to the employer or former employee, according to the Rev. Roddey Reid of the Clergy Deployment Office.

Interested persons should contact their local state employment offices for information on SUA benefits in their areas.

## My Turn Now

I've just laid down the latest *Episcopalian*. And I wonder if I still am one.

No crisis of faith. The Lord is still close enough to wrestle with; and I'm part of a congregation of people where from time to time we do wrestle with Him, and with each other; and sweat, and agonize, and rejoice. But not much of what we're doing can I identify with the Great Issues that occupy the Episcopal Church in print.

I grew up in this peculiar denomination, cut my teeth on Cranmer English, 1928 edition. It's great for building vocabulary and penitence; but doesn't say all I want to say for every season of a Christian year.

What games we play! It's as if we had been so long chained in a galley of our own making that our backs are bent and our bodies calloused to fit its boards. And now comes the Green Book, and Women on top of that, to rattle our chains. And what is our cry? "Send them away!" We don't even want to recognize the chains, much less remove them.

I have been a priest for some eight years—not so long as such things go, but long enough. As priests, we have successfully ignored the fact that few of us are Semitic in origin, scarcely any speak Aramaic, and a lot of us aren't even circumcized. But to take up Jesus' priesthood we have to be male! Absurd! Not the smallest absurdity of which is the appearance that we do not understand the Letter to the Hebrews—or clearly disregard it—in laying claim in such terms to preside at the liturgy.

And what am I to make of an institution that does not perceive in Philadelphia a symbolic act akin to those of Jeremiah? Instead we are treated to the spectacle of prelates choosing to haggle over "validity" as if the event were a routine cultic act.

Scarcely more edifying is the hassle over Confirmation. We are asked to jump right past the plain sense of the word to struggle for some arcane concept of gift-giving, to hold away in one hand what we profess to give with the other in baptism: a sad price to pay for baptizing babies. It's better argued they should have to wait for baptism until they know what's going on.

But then I'd have to stare my five-and-three-year-olds in the face and tell them they're not really persons yet. It may be that I married old and fathered old (by contemporary American

standards of practice); but I'd no sooner withhold baptism from them than I'd withhold Communion. And I knew I was wrong in the latter practice when I passed up my older daughter with the cup and saw the look on her face. A pat on the head just won't do. And to endure exile in the pew is worse; even I remember that.

But look how I prattle along with the rest of the crew! The trouble with our approach to all these controversies is that on balance they add up to no more than what was translated by the press from John Nance Garner as a bucket of warm spit.

How God must laugh at the things on which we choose to spend our time! Do we stand institutionally so far back from the hot reality of life-in-response-to-Christ that we must cling des-

## Thoughts on 'being the Church': a plea for room in which to work

perately to a medieval mindset and Tudor Court English to tell us what warm feels like?

Our doctrine, discipline, and worship have value in maintaining order, if not faith. We can—and can more helpfully—agree on standards for "being the Church," Episcopal-style. But those standards might more usefully describe norms for evaluating the state of life in our many settings; no longer need we prescribe usages in detail, as our learned forefathers did for what they presumed were provincial bumpkins unable to act out the message for themselves (and that meant clergy).

The kind of "norm-stating" I find helpful is not unknown to Episcopalians. The Green Book's Third Order, for instance, does it for Eucharistic liturgy. Priests are given more latitude than that in preaching and theologizing, and have remained Episcopal in spite of such laxity. Norm-stating might even work in other instances.

And let's face it; how realistic are the efforts to "brand the heretics?" With all our tumult and the shouting to "defend the faith," we have yet to gain ground on the Gamaliel test: "If it's strictly human it will perish; if it's God-sent you can't really wipe it out, and may find yourself the rebel for your warring."

Not even Councils or Conventions have overruled Gamaliel. Neither they nor you nor I—even together—speak finally for "the Church in all times and places."

I have a hard enough time trying to work it out with members of just under a hundred households in Camden, Delaware. But that's what I need: room to work it out with others in my time and place, in communication (in Communion, if you will) with the life and usages and best thinking of the rest of you. Accountable beyond the bounds of the parish in which I work, but not oppressed by you or by tools formerly devised, that may not be most apt in working out the message here-and-now.

I need that kind of room to work, grounded in the presumption that what we're working on is "being the Church," taking our distinctive parts in the life Christ has given us together. And I'm willing to give that kind of room to you.

I keep hoping that's Episcopal. But whether or not, that's where I'm living. May God help us all!

—Dick Comegys

Dick Comegys





# Social ministries planners meet in Denver

DENVER—Some 50 Episcopalians of the sixth and seventh provinces met here in early November to evaluate diocesan Christian social relations programs and share plans for the future. Hunger, welfare, criminal justice, native Americans, health care, aging, and alcoholism were all discussed.

The Rev. Marion Hammond, rector of St. Thomas', Denver, opened the meeting by reminding participants that Jesus came into a world overflowing with down-trodden people. "And often only the down-trodden hurt enough to see the need of change in our world," he said. "The Gospel doesn't identify us as a study group about Christianity but as an action group."

He said those who work in Christian social relations programs must "find the people who feel powerless and dead and help them. . . . The Eucharist tells us we have the power to change. Our task is to move out into the world, minister to the people who are hurt, and thus extend the Eucharist. We need to tell people: 'You do matter! We care! You are free!'"

Workshop groups considered specific areas.

**Hunger and Welfare:** Woodrow Carter, Episcopal Church Center officer for social welfare, called hunger the "most urgent problem of the 1970's." Mr. Carter said that though the Church's ability to provide funds to combat hunger was small, churchpeople could provide creative ideas. "The Church can't afford to worry about who gets the credit. We must learn how to share our ideas, then walk away and let the program work."

Ideas for combatting hunger were: sponsoring nutrition classes, with special emphasis on needs of

the aging, expectant mothers, and young children; school lunch programs; and information on food stamps, especially for rural areas.

**Alcoholism:** Discussion centered around alcoholism among American Indians, support from family members, prevention programs, rehabilitation of alcoholic clergy, and more adequate training at the seminary level for work with alcoholics.

**Aging:** The Episcopal Church has only a \$12,000 budget for this program, which means most work must be done on the local level and with more imagination than money. The group identified the need to change laws which deprive people of their pensions if they remarry; the need for retired people to have real, not "busy," work; and the need for transportation to church and doctors.

**American Indians:** Some 58,000

to 100,000 American Indians live in the six-state area of Colorado, Montana, North and South Dakota, Utah, and Wyoming. They are considered the most disadvantaged people in the country. On some reservations alcoholism is as high as 80 percent; suicide rates are 13 times higher than the national average.

Helen Peterson, assistant to the commissioner of the Bureau of Indian Affairs, and the Rev. Innocent Goodhouse of the Diocese of North Dakota were discussion leaders. The group concluded the Church could become a natural advocate for the land, water, and cultural rights of American Indians as well as offer leadership without tampering with internal tribal politics.

**Criminal Justice:** Denver District Attorney Dale Tooley, a communicant of St. Thomas', led a workshop which emphasized the

need for fresh ideas about the entire justice system.

**Health Care:** Led by the Rev. Everett Francis, Episcopal Church Center public affairs officer, this workshop explored the rising cost of health care, the problems of nursing homes, and the inadequacy of health care delivery. The group recommended a pamphlet on medical insurance plans, compiled by an interreligious task force on health care. Copies of "Comparative Analysis of Four Major National Health Insurance Plans before the 93rd Congress" are available for 20¢ each from: Service Department (Order number T-1195), 100 Maryland Ave., N.E., Washington, D.C. 20002.

Delegates to the conference planned to seek meetings with local bishops and to try to work out some new possibilities in social responsibility in their own dioceses. —Salome Hansen Breck

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## Bicentennial plans reported

A recommendation that congregations distinguish between religious observances (liturgies) and participation in civil Bicentennial events was part of a report to the December Executive Council meeting.

The Rev. Page Bigelow, staff coordinator for the Committee on the Observance of the Bicentennial of the Nation, reported suggestions drawn up by an ecumenical task force. She also gave the following Episcopal Church Bicentennial calendar: Lent 1976—penitence for national sins; July 1976—celebration for national achievements; and Thanksgiving 1976—reaffirmation of duties and celebration of hope.

Mrs. Bigelow said the Committee has also published the first of a series of quarterly newsletters, selected educational and liturgical resources, designed a portable history display, published articles in church periodicals, and appropriate books by Seabury Press.

The Rev. Everett Francis, Executive Council's Public Affairs Officer, works with the Episcopal committee and coordinates ecumenical efforts. The Rev. John Coburn, president of the House of Deputies, chairs the Episcopal committee of lay and clergy advisors on the Bicentennial observance.



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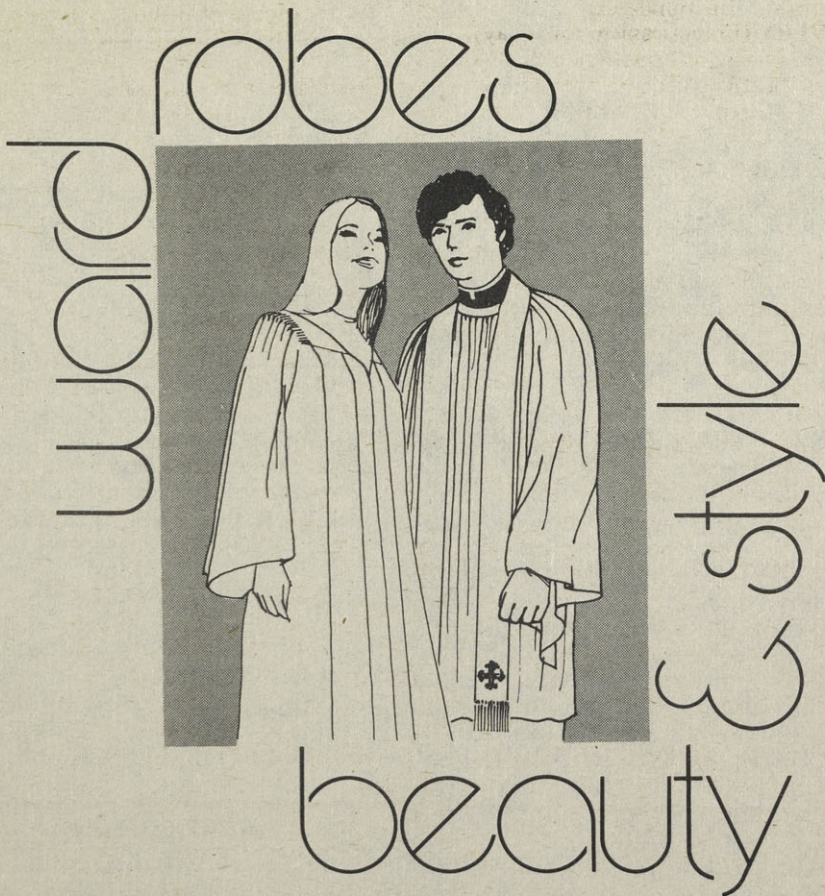
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# Switchboard

Continued from page 4

## NO SWAP

In the September issue Dr. Massey Shepherd, in "Between the Lines," stated as clearly and strongly as possible the chief argument against the trial liturgies, commonly known as the Green Book:

"The Commission's real work, then, has been between the lines of any written words. The aim is to reflect today's world view in a sound liturgical framework. . . ."

For this, "today's world view," are we to give up our *Book of Common Prayer* with its timeless view of God, as revealed in Jesus Christ, in a liturgical framework not only "sound" but of noble beauty?

Julia R. Reynolds  
Sumter, S.C.

## WELCOME HOME

I just received my first issue of *The Episcopalian* and had to write and let you know how much I enjoyed it. After a significant absence from the Church, it is wonderful to be back in the mainstream of church life. I can tell by reading the issue that *The Episcopalian* will keep me up-to-date on where the Church stands on many current national issues and what's going on among Episcopalians all across the country.

Sheri Mitchell  
Del Rio, Texas

## SOME FUNDI!

After my copy of *The Episcopalian* arrived yesterday, I began reading the articles about the world food crisis and started feeling guilty about eating. Then I realized we are losing our sense of priorities again.

Who needs gimmicks like orange dots, fasting, cutting down on meat, etc.? A sensible approach to the whole mess would be: 1) Episcopalians could stop using alcoholic beverages, cigarettes, and candy. 2) Use this money to fight world hunger.

This approach has some fringe benefits: 1) Improved health. 2) Increased ability to think (alcohol is bad for the brain). 3) Loss of "Whiskypalian" image.

## Neuhauser in profile

Continued from page 5

socially responsible, but they are opposed to the stockholder resolution method of bringing this about.

At the September, 1974, Executive Council meeting the Iowa law professor was able to tell Council members that the "social responsibility of corporations is now largely accepted, not only in this country but abroad." He said that what the church groups have lately been proposing to corporation managements "has appeared reasonable to the bulk of the managements to whom we have talked."

He cited, as an example, a resolution requesting disclosure by the Gillette Corporation of its South Africa operations, noting the resolution was withdrawn after Gillette agreed to the disclosure.

"That report is quite typical of a number of responses management has made to shareholders," Mr. Neuhauser told Council members. He noted that 18 corporations have responded in a similar manner, adding that corporate employment practices are improving.

"But we hope to continue the dialogue with them. There is still room for improvement."

The professor also reported on a resolution asking the 3M Corporation to implement effective internal procedures to prevent political campaign contributions from corporate funds. He said the 3M

I enjoyed Margaret A. Heidengren's letter on smoking. Would I love to see her suggestions put into effect in my parish!

Grace Watt  
Philadelphia, Pa.

## PLURAL NOUN GAMING

May I add a contribution to "A Klatch of Clergy"?

A bench of bishops.

I enjoyed the latest edition of *The Episcopalian* and *The Southern Cross* [Diocese of Southwest Florida insert].

Thomas C. Marks  
Tampa, Fla.

## REACTION

Florence Bofue's letter in the January Switchboard says it for most of us.

The Church wouldn't be losing its membership if it didn't antagonize the very people who want to make it their choice of a spiritual and human community.

Will the leadership never acquire the wisdom to see that the present course is self-destructive? Folly born of gullability must yield to common sense.

Grant R. Sykes  
Alexandria, Va.

## OPEN LETTER TO McDONALD'S

This decade is going to be extremely critical as far as the economic and political structure of the world is concerned. At the core is the incredible fact that millions of human beings are starving to death [because of] the world-wide food shortage.

In the midst of this prospect of famine and death, Americans are spending more of their income on food yet remain the super consumers of the earth. [But] what we eat is often highly inefficient, non-nutritive, wasted intake. (Within the next year, the government will be requiring fast-food services to make public the nutritional value of their products.)

Our food demands have always been

Continued on Page 19

management did not oppose the resolution and it was supported with 97.6 percent of the vote at a recent stockholder meeting.

"That's the first time such a resolution has passed like that," said Mr. Neuhauser, "and we're working with 3M on implementation."

A similar resolution was opposed by the management of Phillips Petroleum, however, and only 7 percent of the voters supported the church resolution with an added 3 percent abstaining.

"Even that's a pretty good vote in this ball park," Mr. Neuhauser noted.

The committee chairman says he became interested in church responsibility in social concerns while he was a teaching fellow at Harvard. "Sam Wylie was rector of Church of the Advent in Boston and he was a great influence on me," says Mr. Neuhauser.

[The Rt. Rev. Samuel Wylie was Bishop of Northern Michigan when he died earlier this year.] The motivation was a strong one because it carried the Iowa law professor enthusiastically into wave after wave of controversy. And though he has suffered many defeats, his enthusiasm remains constant and he is optimistic as only a man who is convinced he is right can be optimistic.

—Richard A. Anderson

The Episcopalian



# Structure recommendations

The Standing Commission on the Structure of the Church approved several significant items for its preliminary report to the 1976 General Convention.

The Commission, which held a two-day meeting in St. Louis, will circulate the proposals for comments before drawing up its final report.

- Among the items approved for preliminary consideration were:
- A recommendation for changes in the procedure of the election of a Presiding Bishop to include announcement of candidates to a joint session of Convention and acceptance of nominations from the floor.
  - A recommendation that each province elect a lay and an ordained person to Executive Council for the same term as those elected by General Convention.
  - A recommendation that the Committees on Constitution and Canons of both Houses of General Convention be combined into a Joint Standing Committee to meet between—as well as during—Conventions.
- A majority of the Commission voted against forming a Judicial

Council or other national body to interpret the Constitution and Canons, but the preliminary report will ask the Church-at-large to consider the need for such a body.

The final meeting of the Commission is scheduled for November 20-22.

## MEA CULPA!

The information that Theological Education Sunday was the Sunday closest to *St. Stephen's Day* in the January issue was—as everyone should know—incorrect. We can't even figure out how that happened, but we know two things: 1) our copy editor will clobber us when she comes back from vacation; and 2) it was not author Thomas Lamond's fault. He is blameless and proves it by adding, "As an alumnus of St. Stephen's Episcopal preparatory school, and as one who did my seminary training at St. Paul's, I'm familiar with both those guys and wouldn't make that mistake." The proper day, of course, is the *Conversion of St. Paul the Apostle*, which this year is January 25.

—The editors (minus copy editor)

# EPISCOCATS



Kathy Asgren

"If I can get up for the early service, so can you!"

## 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

## HOLIDAY IN CALIFORNIA

The Society of St. Francis (Episcopal) sponsors a vacation for young people from July 20 through August 2 at The Bishop's Ranch, Healdsburg, Calif.

The program includes WORSHIP (daily Eucharist, Offices, prayer, meditation), RELAXATION (swimming, beautiful surroundings), and DISCOVERY (Franciscanism for today).

For further information, please write: Sister Cecilia, CSF, 3743 Army St., San Francisco, Calif. 94110.

## THE BIBLE AND FORM 1040

If riches increase, set not your heart upon them (Ps. 62:10 KJ). It came to pass... that all the world should be taxed (Luke 2:1 KJ), from every man according to his assessment (II Kings 23:35 NEB).

Understandest thou what thou readeest (Acts 8:30 KJ)? It is a day of trouble... and of perplexity (Isa. 22:5 KJ). Adding one thing to another to find the sum (Eccles. 7:27 RSV), everyone wails and melts in tears (Isa. 15:3 RSV). For everyone that erreth (Ezek. 45:20 KJ) shall bear the punishment (Ezek. 14:10 KJ).

Behold, this is what I found (Eccles. 7:27 RSV): riches certainly make themselves wings; they fly away as an eagle toward heaven (Prov. 23:5 KJ). Why make ye this ado and weep (Mark 5:39 KJ)? Better is a little with the fear of

the Lord than great treasure and trouble with it (Prov. 15:16 RSV).

—S. L. Barrett

## ALTAR AVAILABLE

The DeKoven Foundation for Church Work has an oak altar (72 inches long, 28 and one-half inches deep, 41 inches high) with an 8-inch attached reredos and a 19-inch unattached reredos which the group is willing to give to anyone who needs it. Please write to Sister Mary Valerie, CSM, DeKoven Foundation for Church Work, 600 21st St., Racine, Wis. 53403.

## CLERGY RETREAT

A pre-Lenten retreat for clergy will be conducted at Holy Cross Monastery by Bishop David E. Richards, chairman of the Pastoral Development Committee of the House of Bishops.

The retreat will begin with supper at 6:00 p.m. on Monday, February 3, and conclude with breakfast on February 6. A donation of \$40 per person is suggested.

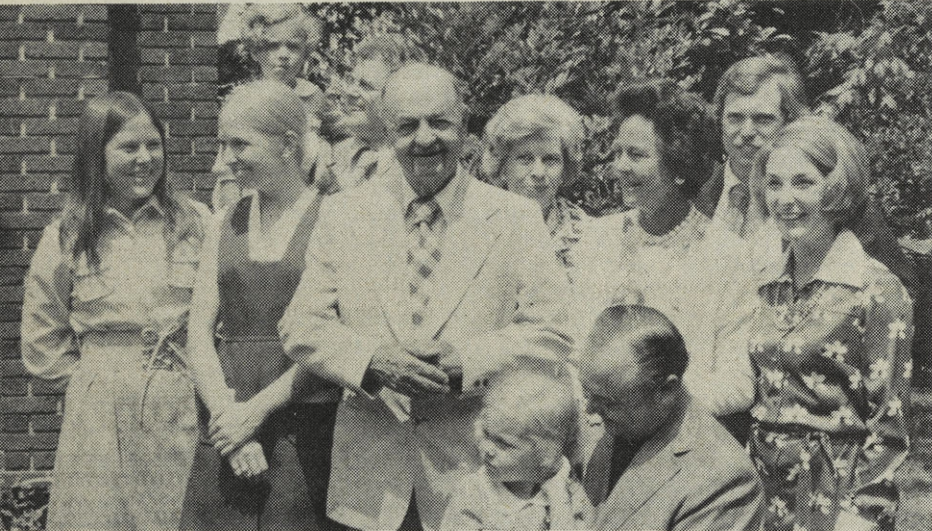
For reservations please write the Guestmaster, Roy E. Parker, OHC, Holy Cross Monastery, West Park, N.Y. 12493. Or telephone: (914) 384-6660.

## TO TUCK IN YOUR POCKET OR PURSE

Miss Daphne Maishman has published another meditation booklet, "Thoughts by the Way," which promises to be as helpful as her previously published efforts. She offers a copy free to those who write requesting one. Miss D. Maishman, 39B Dorset Rd., Bexhill-on-Sea, Sussex, TN40 1SG, England.

## PIPE ORGAN FOR SALE

St. Ann's Church, 262 S. Main St., Sayville, N.Y. 11782, has a 7-rank Roosevelt/Midmer-Losh pipe organ for sale. For specifications, write the Rev. Lawrence McCoombe at the above address or call (516) 589-6522.



**MEMBERS OF THE HUGH AGRICOLA, SR., FAMILY:** from left, granddaughter Linda Parker; granddaughter Camille Agricola; Ron England with great-granddaughter Paige England; Hugh W. Agricola, Sr.; Mrs. Hugh W. Agricola, Jr.; daughter Mrs. Joyce Parker; grandson Jack Agricola; granddaughter Mrs. Ron England; and kneeling, Hugh W. Agricola, Jr., with great-granddaughter Kate England.

GADSDEN, ALA.—The people of Holy Comforter Church turned out en masse recently to honor a fellow communicant who has been a member of the parish longer than anyone else—his entire 80 years.

Hugh W. Agricola, Sr., kindled the fire for Sunday services at Holy Comforter and pumped the organ for the choirmaster in his early

church-going days. Since then he has served on the vestry as junior and senior warden. A retired banker, he offers the parish his financial knowledge.

His son, Hugh W. Agricola, Jr., a priest and former rector of the Church of the Advent, Birmingham, preached at the Holy Comforter service which honored his father.

# Education Guide

## SCHOOLS FOR BOYS

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## SCHOOLS FOR GIRLS

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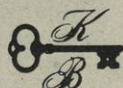
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# Books

Reviewed by Martha C. Moscrip.

**The Joy of the Snow**, Elizabeth Goudge,  
\$8.95, Coward, McCann & Geoghegan,  
New York.

In the first chapter of her autobiography Elizabeth Goudge writes, "Old age, I find, is a time when you start doing all the things that in earlier years you repro- bated in older people and were quite certain you would never do yourself, and if there was one thing more than another that I was determined not to do, it was to write an autobiography." Certainly other readers will join me in being glad she wrote this one.

Although the book is of necessity personal, the reader emerges with a clear, colorful picture of the times, places, and people Miss Goudge experienced in her more than three score years and ten. The many fans acquired over 40 years, during which she produced 34 novels, will of course receive *The Joy of the Snow* with delight. Admiration of her novels is not, however, a prerequisite for enjoying her descriptions of the life of an Anglican clergyman's daughter in Edwardian England at the cathedral town of Wells, the 1914 War years at Ely, and the post-war time at Oxford; or to sharing with the author her efforts to find and develop her vocation and her struggles to deepen her abiding faith; and finally to admiring the strong, wise, and tranquil spirit she has become.

**Saints, Signs, and Symbols**, W. Ellwood Post, paperback \$3.95, Morehouse-Barlow Co., New York.

Large clean drawings of church signs and symbols combined with clear, short descriptions make this well-researched book an excellent resource. W. Ellwood Post also includes a page on the significance of color. An important book for parish libraries, church schools, and anyone interested in liturgical art and symbolism.

—A.M.L.

**The Flight of Peter Fromm**, Martin Gardner, \$8.95, William Kaufmann, Inc., Los Altos, Calif.

Martin Gardner's first novel is set at the University of Chicago Divinity School between the late 1930's and late 1940's. The plot involves the intellectual and emotional duel between an atheistic, humanistic professor, pastor of a large Unitarian church, and his student, fresh from an Oklahoma Pentecostal background and burning with ambition to become the best evangelical minister ever. The battle between atheism and deism, the gaps between an intellectual apology for belief and an emotional leap of faith are ancient indeed. Through Peter Fromm's adventures as a divinity school student, a sexual novice, a sailor in the U.S. Navy, a Communist fellow traveler, and on to maturity, the author reveals his hero's spiritual struggles.

The adventures are believable and absorbing, the characters real, and the bond between the two men fascinating. The few women in the book are, however, mere window dressing. The theological arguments of 20th century theologians from Barth to Bonhoeffer and the theological premises from neo-Thomism to the Death of God are succinct and, for the most part, interesting. Since the professor is the narrator, his theological explanations are sometimes tedious, but the arguments which follow between the two antagonists reveal their characters and beliefs. The reader is carried forward by a mounting curiosity about where Peter's flight will finally take him.

Knowing John Gardner to be the author of many books about mathematics and responsible for *The Annotated Alice*, I wondered what he could be doing writing a "religious" book. I found he had been creating a fascinating, brilliant human account of one

man's spiritual pilgrimage. This novel will not, I think, convert an atheist nor disturb the beliefs of a mature Christian, but anyone in a wavering state would do well to have a knowledgeable person at hand to discuss it with as he reads, especially if his theological education has been neglected.

**Sister Celebrations: Nine Worship Experiences**, edited by Arlene Swidler with 27 other women and a man; \$2.50, Fortress Press.

This collection of feminist liturgies gathered by Arlene Swidler is, as she says in the foreword, not "a collection of services from which women just choose something to replay for their group," but rather "an idea-book, an eye-opener." All the services have been successfully used around the country. Each is reprinted in full with a commentary by the person or persons responsible for creating it.

—J. M. F.

**All We're Meant To Be: A Biblical Approach to Women's Liberation**, Letha Scanzoni and Nancy Hardesty, \$6.95, Word Books.

St. Augustine "believed that if God had intended intellectual and spiritual companionship for Adam rather than sexual mating He would have created a second man." Luther thought women were created with narrow chests and broad hips "to the end they should remain at home, sit still, keep house, and bear and bring up children." The authors of *All We're Meant To Be* use these two distinguished examples to delineate all too clearly the basic premise that has formed the prevailing attitude of the Christian churches toward women.

And yet Jesus of Nazareth—Jesus the Christ, from whom these very churches sprang—appears in the Gospels as being completely free of condescension and type-casting in His relation to the women He met.

How has it all happened? And why? What does the Bible have to say about women and their potential? These questions cry out for a serious answer from those who take seriously their biblical, Judeo-Christian heritage. This book can lay a strong claim to be the definitive work on this subject. Varied, inclusive, well documented, and annotated, it assembles an impressive collection of facts and texts, and presents a challenging interpretation of the picture that emerges.

The chapters on *Understanding the Bible* and *The Single Woman* are outstanding in a book of high overall excellence. You won't mind paying the new high book prices for this one. It would be a good item for the church library.

—Mary Morrison

## Commission okays hymnal supplement

Does the church need a new hymnal—and can it afford one?

These questions are under consideration by the Standing Commission on Church Music, which will report to the 1976 General Convention.

The Commission has agreed that an up-dating is appropriate. A new 50-page supplement will be bound into future editions of the 1940 Hymnal and will also be published separately to be added to hymnals already in the pews.

According to the Standing Commission the new supplement will include a number of familiar tunes not in the 1940 edition, new tunes or settings for canticles, three early American hymn tunes and several compositions especially commissioned for the supplement.

The Venerable Frederic P. Williams, Indianapolis, is chairman of the Standing Commission; Alec Wyton of New York is coordinator.

The Episcopalian

**What Do Christians Believe? A Short Introduction to the Christian Faith with a Personal Commentary on Its Missionary Implications**, Kenneth E. Heim, paperback \$5.00, an FM Miniature Book, Forward Movement Publications, Cincinnati.

Kenneth Heim, well-known Episcopal emissary to the Anglican Church of Japan, has produced a clear, concise little book which tells what Christians believe about mankind and about God. It makes no attempt at comprehensiveness but does state the fundamentals of Christian belief briefly and simply. Also included are a chapter on "Some Important Terms Used by Christians" and one entitled "The Church as Mission."

Since the book was originally written for the Tokyo Ecumenical Discussion Group in Japan, one might think its chief usefulness would be to inform non-Christians of Christianity's beliefs and practices. Not so—this book is a wonderful reminder to Christians of what they profess, what they should be practicing, and the basis for their beliefs.

The final chapter, Ken Heim's own commentary and not part of the original paper, is concerned with the Church's mission, particularly with how the Christian tells his Good News, how he listens to the messages of other religions, and what values exist in such an exchange.

*What Do Christians Believe?* could be used chapter-by-chapter for meditation, would be excellent for group discussion, and could be used as one resource for confirmation classes. It should be in the mission kit of every lay person whether he or she finds a ministry among non-western cultures or among the alienated members of our own.

**Questions and Answers on Death and Dying**, Elisabeth Kubler-Ross, \$4.95, Macmillan Publishing Co., New York (\$1.50 Collier paperback).

Elisabeth Kubler-Ross' latest book grew out of the approximately 700 workshops, lectures, and seminars on the care of dying patients in which she has participated since 1969. The little volume is, in Dr. Kubler-Ross' words, "an attempt to answer some of the questions . . . posed to me by audiences."

Most members of the health professions will find the book useful, and that includes clergymen. Since many parishes are conducting seminars and discussions on this subject, the book should be particularly useful for anyone who is planning to lead such a group. The author states, however, that she specifically excluded chapters on "Religion and Life After Death" as well as chapters on "Bereavement and Grief" not only for lack of space but "because there are others who are more qualified to answer these questions." (For bibliographical suggestions on this subject, see the reviews in *The Episcopalian*, June, 1974.)

Interested lay people will find this to be rewarding reading and, for the average person, less demanding than the author's pioneering work, *On Death and Dying*, published in 1969.

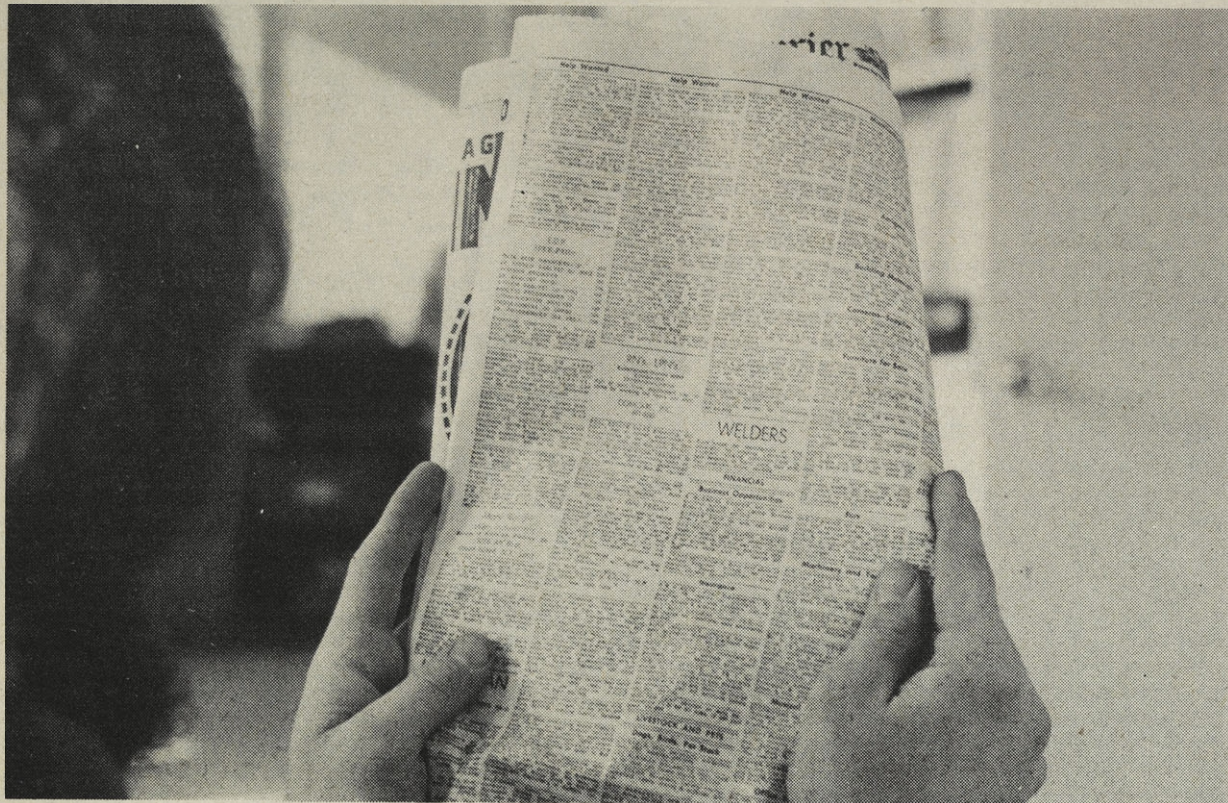
**The Banner Book**, Betty Wolfe, spiral paperback \$5.95, Morehouse-Barlow Co., New York.

A novel table of contents introduces a lavishly illustrated how-to and how-not-to book on banners. After describing when, where, how, and why banners are used—which determine size, shape, and message—Betty Wolfe says banners speak through words, symbols, design, and color and gives detailed information on these and advice on lettering, pattern-making, and stitchery. A must for any parish interested in innovative and creative activity. Also good for church school teachers.

—A.M.L.



## This rector could no longer live on the parish salary, so . . .



*The Want Ads—a source of moonlight jobs for clergy?*

It is a familiar story.

The rector—a 32-year-old priest named H. Scott Kirby—could no longer live on the salary paid him by his parish. The price tags attached to normal family needs and the minimum requirements for raising two children were larger than the figures on the rector's monthly paycheck.

The parish—a 200-member congregation named for St. John the Baptist and located in the small city of Dunkirk, N.Y.—recognized the situation. Parish leaders could see Scott Kirby's problem, but they could see perhaps even more clearly the parish's meager financial resources. The people of Dunkirk wanted to do more for their priest, but they themselves were having a tough time, living on marginal incomes in a small city.

Dunkirk is typical of thousands of small cities in the United States. Situated on the shore of Lake Erie, it realized a boom in the 19th century when it became a transfer point for freight from the Erie Railroad to lake boats. Then followed the factories, two of them major centers for manufacturing steam locomotives. But the railroads stopped placing orders for the steam engines decades ago, and nothing has come along to completely replace this major industry in Dunkirk. City leaders are doing a good job of curbing such trends as declining population, decreasing retail business volume, and dwindling institutions. (The Diocese of Buffalo has just announced that the city's two Roman Catholic parishes have been asked to merge into one.) Progress is slow in Dunkirk, however, and Scott Kirby's inadequate salary was just one example of this.

Here, however, the familiarity of the story ends. For rather than simply to decide St. John's parish could no longer afford a rector or to tell him he would just have to manage as best he could, the parish worked out a different solution.

Scott Kirby was invited to moonlight—to take on a part-time job in Dunkirk that would provide the needed salary increase. And because he could clearly see the parish's situation and because he wanted to continue as its rector, the priest accepted the offer. He was given the part-time job of assistant office manager in charge of accounts receivable by the A. Sam & Sons packing company in Dunkirk, owned by one of the families in the congregation.

"My basic reason for seeking secular employment was to gain enough financial security to meet my several obligations," says Scott Kirby. "It was not the fault of the parish that there was not sufficient money to raise my salary. Dunkirk was in a depressed area, economically, and most everyone had two, and sometimes three, jobs."

The moonlight job arrangement in Dunkirk worked mainly because of the rector's commitment to his pastoral and priestly responsibilities, seeing the part-time job as a way of enabling him to continue his main job. It worked also because Dunkirk parishioners were understanding and because it really put Scott Kirby into the same position of many in his congregation who were working at more than a single job.

"I found that doing this secular work increased my awareness of the many stresses and strains which were so prominent in the lives of the people of Dunkirk," says the priest. "This secular work also allowed me to enter into many personal problems which would have been hidden or covered up. As I look back on this time in my life, I feel that my pastoral awareness in many areas was increased. I also gained some very practical experience in administration which I had never had before. As a spin-off from this situation, I feel I discovered a deeper insight into priesthood. I had deepened my own vocation."

—Dick Anderson

### / P S . . . about us

As I was writing the story about Scott Kirby's moonlight job arrangement in Dunkirk, N.Y., I remembered the suggestion a priest here in the Diocese of Western New York made to me last year. It was during our annual convention, and we were listening to discussion about a minimum salary figure for clergy who serve in this diocese. My friend whispered the suggestion that perhaps we should set a maximum clergy salary figure for the diocese as well as a minimum. Then any parish that could afford to pay more than the maximum would contribute its surplus to a fund used to upgrade the salaries of persons who serve in those places which struggle to meet even the minimum. The suggestion was based on the theory that while all clergy should probably not be paid the same salary, perhaps some notice should be given to the gap that exists between the highest and lowest salaries in any diocese. Perhaps our salary problem isn't only that some are making less than they should.

I'm whispering this suggestion on to you.  
Any reactions?

—Dick Anderson

## Summer's a long way off, but . . .

Now's the time you might start thinking about participating in some continuing education programs this coming summer. Preparation for the summer programs is already underway at several of our seminaries.

Bob Estill, director of the Center for Continuing Education at Virginia Seminary, says, "We will have what we hope will be an especially good summer refresher course here at Virginia Seminary from June 3-12, 1975. Marianne Micks, Charles Price, Reginald Fuller, and I will lead lecture/seminars on aspects of liturgical thought and we will have an opportunity to visit some 'models' in the Washington, D.C., area including the Liturgical Conference (Roman Catholic) and other non-Episcopal agencies."

Cost of the Virginia program is \$110 for room, board and tuition. Bob says a brochure will be out soon.

At Nashotah House the summer graduate school will be from June 24 until July 25, and a workshop for parish clergy will be held July 28 through August 1. Bill Petersen, registrar, says, "In the summer graduate school a course will be offered in each of the following fields: pastorals, theology, history and Bible." At the present time the faculty has not been completely selected for the graduate school or for the workshop. Further information can be obtained by writing Nashotah House.

A brochure about Continuing Education for Clergy and Laity in 1975 has already been printed by the Church Divinity School of the Pacific.

John L. Bogart, director of Continuing Education, says four one-week sessions are planned for next summer. From July 7-11 a session on "The Quest for Spirituality:



Anglican Spirituality" will be held. Samuel Garrett of the CDSP faculty will lecture and lead discussion on prominent Anglicans of the 17th and 18th centuries. Max Pearce, also of the CDSP teaching staff, will discuss the Eastern religions and their influence on Christianity as well as the Christian influence on them. "Keeping Current in Bible" is the title of the July 14-18 session, covering the latest scholarship in the Old Testament, Synoptic, Johannine and Pauline studies. Donn Morgan and Edward Hobbs of CDSP and other Graduate Theological Union professors will be the faculty.

Ray M. Smith, director of St. Paul's Center in Sacramento—an experienced counselor—will lead the August 4-8 session: "Marital Counseling." He will focus on crisis counseling and counseling of divorced persons. A Jesuit priest from the GTU will also be a leader, stressing pre-marital counseling and the theology of family life. From August 11-15 "Parish Administration" will be the theme with Thomas Cummins, an Episcopal priest who is a retired IBM executive, as leader. He will deal with management skills and is at home in both the Church and in the business world.

John Bogart says tuition is \$60 for each one-week session, with board and room at CDSP set at \$50 per week. The brochure describing the summer program as well as six 10-day parish ministry workshops scheduled for spring and fall is available from the seminary.

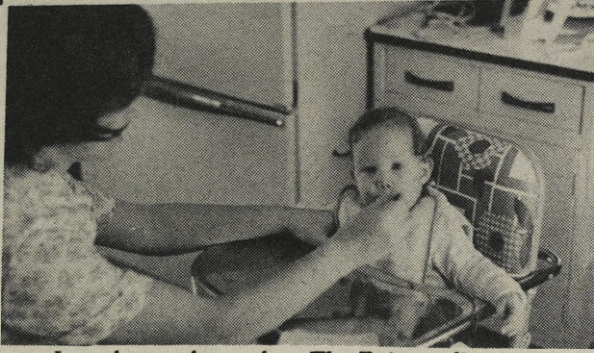
At press time in December, information had not been received from the School of Theology at the University of the South which always has a summer program. Details can be obtained from Donald S. Armentrout, director. Plans are in the works for a June session at the Episcopal Seminary of the Southwest with retired Presiding Bishop John E. Hines as leader. You can write to Frank Doremus, director of Continuing Education, who is working on the plans. Ralph E. Macy, director of Continuing Education at Episcopal Divinity School, says he doubts there will be a summer program there but that "such an event might emerge during the current year." Keep in touch with him for further details.

As you can see, the seminaries are making plans for the summer. Now's the time to make your plans as well.

—Dick Anderson



## Response



I was home alone when *The Episcopalian* came in December. I seem to be home alone most of the time because my husband is the rector of an Episcopal parish. He says the parish is really too big for one priest to handle but since they can only pay one salary he has to do it all. Which means he is gone most of the time.

I eat alone. I feed the baby by myself. I play with our pre-schooler. I do the housework and the family work and I don't mind this. But I do mind being alone and sometimes I feel I am alone even when he is with me because his mind stays always in the parish.

The article by the priest's wife in the December Professional Supplement was good for me to read. I had worried with the thought that I might be the only clergy wife less than happy with her role. All my friends, it seems, are terribly happy and if they mind being alone so much of the time they certainly don't show it. Or else I just can't see it.

I broke down and complained to Tom once. I said I was just miserable and that I was going to talk with the bishop. He told me not to do that; he said that the bishop would never recommend him for a larger parish if he thought we were having any sort of marital trouble. I guess he's right, but where should I turn? Or is it really necessary for me to turn anyplace at all?

Anyhow, I'm glad to see Professional Supplement is willing to give some space to clergy wives. Maybe if some of us could get together we could talk about this.

Publish this if you like, but please don't use my name. It would just make my problems worse and that I could not stand!

—A clergy wife

Dear Father Anderson:

I agree wholeheartedly with the anonymous clergyman's wife who pondered in the Professional Supplement that the spirituality of clergy wives is a problem in the Episcopal Church (/PS for December, 1974). Doubtless there are no solutions which will apply to everybody, but I should like to offer two suggestions. First, within the Western Church tradition, the Cursillo movement seems to have given an opportunity to a number of clergy wives (and other women as well) in the Diocese of Olympia to come out of their husbands' shadows and discover their own potential for spiritual development and leadership. Furthermore, the family-oriented structure of the Cursillo gives husbands and wives a common basis for building a shared spiritual life. My second suggestion seems the obvious response to the influence of Western celibate-priestly spirituality on the Anglican idea of priesthood. Why not consider the experience of the Orthodox Church, which has always combined the institution of married parish clergy with an understanding of the priestly role at least as exalted as that of the Roman Catholic tradition? As a starting point, I would suggest a modern work which is available in English, *The Diary of a Russian Priest* by Father Alexander Elichaninov. His remarks on marriage and on the priesthood might lead to some fruitful ponderings.

Sincerely yours,  
Catharine P. Roth  
Seattle, Wash.

## It will soon be April

Publicity material for two books designed to aid clergy with their income tax problems has come across the editor's desk in recent months.

Abingdon has published the *Clergy's Federal Income Tax Guide*, a "roundup of tax laws, regulations and topics of tax interest available for special needs" of clergy. Edited by F. H. Heath, a certified public accountant, it is available at \$2.95 in paperback from Abingdon Press, 201 8th Ave., S., Nashville, Tenn. 37202.

*Income Tax Law for Ministers and Religious Workers* is the title of the 28-page book by B. J. Worth resulting from his years of research and experience in the preparation of clergy returns and audits of clergy returns. It is available from the Worth Tax Service, Box 725, Winona Lake, Ind., at \$1.25 postpaid. The book includes sample filled-in forms and an order blank to obtain forms not available from IRS.

# Some Every Member Canvass tips offered by a professional

by Hugh D. McCandless

Since retiring from the parish ministry, I have had some part-time jobs in fund raising. One of these, which I find unusually enjoyable, is being a paid canvasser with the Kirby Smith Associates. This covers a lot of travel, which is a special pleasure after all the years when I felt I should be available most of the time for my parishioners. My wife comes along, and it is like a second honeymoon for us: no children, no phones, no decisions! My calls are almost invariably pleasant, and I am not expected to use high pressure.

The basic job is for me to keep dropping by until I can talk to the church member face to face and get him to tell me whether he wants to give and what he wants to give. (This appears to be extremely effective in comparison with the efforts of volunteer callers. Often they attempt a call only once. If the person is out or away or indisposed, volunteers usually leave any follow up to the church office.) I must also write careful reports of each visit for the pastor and the finance committee. This kind of feedback could be very useful. For example, our visitors ask for commitment of time and skills as well as money; and we are briefed in the details of all parish activities.

I now think I know some things that made the lay canvassers in my former parishes fail from time to time. Because I was not myself a canvasser—it would have meant a confusion of roles—I was not then aware of some of these things that seem obvious now.

### PREPARE THE PARISHIONERS FULLY

On this job, I need simply announce my name and say that I am calling for the church. The company I work for has had carefully planned mailings sent out so that I don't have to explain that that church is having a canvass, what a canvass is, why it is necessary, and so forth. That has been done quite fully beforehand, and the people themselves bring up the subject of their pledges almost immediately.

Some parishes send out a small apologetic notice, not nearly as enthusiastic as their bazaar notices and much more easily overlooked in the daily pile of flashier mail. Some others send out expensive, overly detailed booklets, full of legal niceties and fiscal curiosities, handsomely illustrated. These can "look too rich," and some people will say to themselves, "That church doesn't need my money!"

Unless mail is carefully planned to do a definite job, your canvassers may come back and say, "I was asked the most elementary questions!" Your committee members can reply, "We spelled it all out. People just don't seem to read anything these days." But people do read. There is just so much to read they have to be selective. They choose what looks useful, interesting, or easy to read.

Frequently mailings don't touch on the one thing that puzzles the parishioner most: how much is it right for him to give? We have given up the stress on parish needs and budgets, fortunately, in spite of their importance in the minds of our faithful church treasurers. Too often a parishioner, no matter how prosperous, would divide the budget by the number of baptized persons and figure his share from that! At least that is better than the other hasty expedient: multiplying whatever one has been accustomed to put in the plate by 52 and using that as a figure for a yearly pledge.

Here especially the mind-penetrating power of example is much greater than that of the printed word. It is often well to publish a "giving profile" of the parish. This would give a generalized display of pledges for the previous year, without names of course: just the number of pledges made in each dollar amount. This can be done easily on a typewriter. It should be pointed out that a parish should not have too many giving too little, nor too few giving too much, for the sake of the health of the parish. The implication would be that the beginning subscriber of average means would make his start somewhere in the middle.

A discussion of the difference between the average pledge in the parish and the median pledge is also helpful as a way of giving people some clue as to the size of their gift without telling them exactly what you think they should give. All orthodox fund raisers agree that no one should be told what he should give.

However, we must always hold up the tithe, a full tenth, as the goal to work toward. This has its precedent both in the Bible and in church history. But giving requires thought as well as loyalty. Our Lord criticized a mechanical devotion to the tithe: since it was limited to the products of agriculture, scholarly pharisees could very easily tithe their little beds of mint and spices as an "example" to poor farmers who were expected to give a tenth of all their harvest before taking out ex-

penses. So today it would seem proper (and people certainly don't find this discouraging but rather the reverse) to include gifts to art, education, public health, and charities as part of what we can credit toward our tithe. After all, these were once part of church work.

With this start, and encouragement to increase, people find it much easier to approach the tithe at their own pace. Some finally find themselves coasting past the tithe, on the momentum of their first hard decision to try to approach it, and their subsequent discovery that it was not so difficult when they gave it a try.

### THE RECTOR MUST BE INVOLVED

No Episcopal clergyman was taught much about fund raising, at least in my day, in or out of the seminary. Some may feel they were not ordained for such tasks and that this is the layman's responsibility. Many laymen would agree. Others may feel that it is hardly fair to let a man both earn his salary (often several times over!) and also help raise the money to pay it.

But without the rector's help a canvass can get overly secular: too full of hollow sales slogans or else of abject apologies. If the clergyman seems to have no part in this aspect of parish life, some indifferent parishioners will be glad to assume that a small inner group in the parish is asking the outer fringes to help maintain what is, to all intents and purposes, the private business and concern of that small group. The rector's concern in stewardship is an indication that he considers it an important part of the Christian religion. And it is. In His teaching about the immediacy of the Kingdom of Heaven, our Lord used examples of immediate things. Thus He actually mentioned money and wealth more often than He mentioned heaven.

Colleges have found that their key fund raiser is the college president—not too closely followed by the better known members of the faculty. So the rather obvious euphemism "Director of Development" is being dropped

Continued on page 4

## 3 associations bite the dust

Three local clergy associations have bitten the dust lately, not quite balanced by the 1974 birth of new groups in Massachusetts and Rhode Island. The defunct bunches are the Florida, Los Angeles and Newark clergy associations. Can a post mortem be of help?

A distinguished wise old owl says that one requiem came because the group did not respect its own life and talents but tried to be a carbon copy of the Washington group; yet the dynamics of the two situations were rather different. Other experienced souls say when an immediate crisis is over or a first victory won, then there is danger of all falling apart rather than passing on to second generation concerns. At any rate, hopefully there is much deep questioning going on in NNECA.

At the same time the Episcopal Clergy Association in Chicago flourisheth and contemplates hiring a retired fellow as part-time executive director. They have also had a joint meeting with a self-supporting clergy group in the diocese to pursue matters of mutual concern.

The Washington Episcopal Clergy Association reports some real learnings out of beginning to be an organized support for clergy wives. First, in retirement preparation, many clergy wives need more help than their husbands because they have no outside-the-parish acquaintances and need particular help in learning how to make friends on their own. Second, more and more spouses work, or want to, and a clearing house for job opportunities is important.

—James L. Lowery, Jr.  
Enablement Information Service

### Don't be an outdated priest!

Is your Clergy Deployment Profile outdated?

Do you know that CDO profiles are now used in a majority of all vacancies but that profiles over two years old are considered too old to be useful?

Update instructions may be obtained from your diocesan deployment officer.



# Seven steps for parish planning

by Calhoun W. Wick

Over the years I have observed that most clergy and lay parish leaders are able to plan no more than a few weeks in advance. Because of this, clergy and actively involved lay people must continually play "catch up" with their ideas of what they would most like to see happen. Most planning processes are only partially completed for time has not been allowed to plan more carefully. Recruitment of people is done on a crisis basis. The lay person must respond immediately. He often either feels frustrated, sensing a lack of clergy support, or feels he is ineffectual in his new job. Rarely does one ever stop to think what has been accomplished because the next crisis is upon the church, and it must be responded to.

What the local church needs is a management system which will give clergy and lay people a map of where the church will be going during the next year and an out-

line of processes which will be used to reach its destination. The map must be very simple so it can easily be carried in the heads of both clergy and active parish lay leaders. They must know where the church is going rather than hear through the grapevine later which crisis caused what not to happen.

What follows is a management system which, if implemented by a local congregation, will allow that congregation to seize its future and feel a sense of accomplishment for its efforts. The place this management system begins may seem odd for it is a radical departure from the current system. The major difficulty in implementing this new management system is not that it is complex for its simple wisdom soon will become apparent; the difficulty lies in being able to break old habits and being willing to accept the discipline of new habits.

The cost of implementing such a management system is that of self-discipline in not procrastinating about doing things today. This system takes far less total time than the crisis system currently evident in most parish churches. In fact, a clergyman should be able to cut his time spent in administering a local parish church by 20 percent if he is willing to work toward change in the parish habits regarding planning, recruiting, and preparation. Lay people should gain a sense that they are now able to accomplish more with less effort for they no longer need feel under-prepared or that they are just reacting to crisis. The cost of changing bad habits into good habits, or approaching the management of a local parish church with a sense of purpose and plan, is a small price to pay for the anticipated benefits—a renewed, vital parish which knows where it is going.

## Calhoun Wick's seven-step planning calendar

SUNMONTUEWEDTHUFRISSAT

1.  
NOVEMBER AND DECEMBER  
PLANNING  
Planning is the first step in the local church management system. Such planning takes place during November and December before the next academic year, which will begin the following September. The academic year is chosen for implementing plans and programs because so much of our lives is geared to the school calendar and summer vacations. We can take advantage of the academic calendar rather than have it work against us.  
In November and December the clergyman should write down the standard things which will happen during the academic year—God will be worshiped, a church school must begin in September, a choir will sing, funds will be raised in October. Once the fundamentals are listed, he should take time to dream about what might be. Could lay people learn to become trained pastoral counselors or teachers of the Christian faith? Does the community have a major need which could be met if the parish really planned well and mobilized all its resources to meet that one critical need? This is the time for lay people, too, to dream about what they would like to see happen in their church. The lead time is available to develop the resources needed to make a dream become reality. Clergy and lay people together should decide what the church will do no longer. By the end of December a master list should be drawn up of plans for the coming year. This master list is the road map of the year ahead.

2.  
JANUARY AND FEBRUARY  
RECRUITING  
These are the months for recruiting. The time is perfect. The next academic year is still far enough away that lay people will feel more comfortable about accepting new responsibilities. Those who are asked to participate most likely have not been approached by other volunteer organizations, and the church can have the pick of who it wants. Further, research by at least one volunteer organization has found these months to be the best for volunteer acceptance of opportunities to participate. Such early recruiting should help churches whose laity is very mobile. Lay people who are uncertain about their own futures naturally hesitate to accept responsibility in the affairs of their parish. But if the first task of a new lay leader is to select a second in command who can take over in his absence, then strong leadership continuity can be maintained. In fact, this creates a leadership team, which makes recruiting this far in advance even more attractive. The concept of such a leadership team has been taken one step further by Dr. John O'Hear at Christ Church Christiana Hundred. In this "coadjutor system," the recruited person is asked to be vice-president of the organization for the year ahead with the understanding that the following year he or she will become president. The president's job for an entire year, noting all he would like to see happen when the time comes for him to be in charge, and the current president has a willing assistant to share the work load.  
Any parish which does its recruiting in January will no longer find itself recruiting church school teachers in September, fund raisers in August, a person to head the women in July, or the leader of the youth group in June. By the end of February all parish leaders will have been identified and will have begun thinking about how most effectively to carry out their responsibilities.

3.  
MARCH AND APRIL  
PROGRAM & BUDGET DEVELOPMENT  
During these months the clergy and laity can develop the programs they hope will begin in the fall. The road map plans developed in November and December can be amplified and fleshed out. Further resources which need to be found can be sought. A master calendar can be prepared listing what will be happening when, avoiding conflicts between groups in date planning.  
This, too, is the time the budget can be worked on for the next year. As plans are already well under way the vestry or other leadership body can make good estimates of what funding will be needed. These estimates can then be tested against the expectation of those who will be responsible for the fund raising. Time can be spent on what methods shall be used in fund raising or how the church's story can best be told.

4.  
MAY  
FINALIZATION  
This is the month to finalize all the planning and preparation which has been done to make the first part of the new academic year a success, to go over a check list to make sure the plans envisioned in November and December are ready for September, and to check with each leader to ensure all is in hand for the new academic year.

5.  
JUNE, JULY, AND AUGUST  
SLACK TIME  
While most churches are scrambling to organize for next fall, the parish which uses this management system can enjoy the summer months. The time can be spent in further reading, greater informality, more personal contact through parish calling. These are months of relaxation and expectation in knowing that all the preparation for the year ahead has been completed.

6.  
SEPTEMBER AND OCTOBER  
IMPLEMENTATION  
The new academic year begins. The plans envisioned last November and December unfold one after another. The people who were recruited in January and February assume their places of responsibility in performing the work they have prepared themselves to do. The parish is alive with a sense that things once dreamed are really happening. In any organization crises always occur, often in the most unexpected areas. A designated leader may move out of town, or some group may have underestimated the size of its task. But if the planning and preparation have been reasonably well done, the parish should have a new sense of accomplishing more of what it really wanted to do and with much less effort.  
These, too, are the months for raising the funds which will sustain the parish for another year. The plans laid in the spring and the reasoning behind the preparation should be common knowledge to the majority of parishioners. They should be able to see the tangible benefits of the new system in the flurry of the first activity of the new academic year. Hopefully, giving to the parish will change from an obligation to a personal desire to participate.

7.  
NOVEMBER AND DECEMBER  
EVALUATION AND PLANNING  
The process begins again—with one difference. Time should be spent in evaluating what happened during the previous academic year. A notebook of these evaluations should be kept so those who are responsible for the next academic year can begin to have not only a sense of history about all the parish has been able to do but useful guides for implementing the plans developed for next year.



The Rev. Calhoun W. Wick was assistant at Christ Church Christiana Hundred, Greenville, Del., for four years. Currently he is the first Protestant clergyman ever to be an Alfred P. Sloan Fellow at the Massachusetts Institute of Technology's Sloan School of Management where he is working on a research thesis on managing a local church.



# Some EMC tips offered by pro

Continued from page 2

by some colleges in favor of another title: "Assistant to the President." It seems to be working. The rector should always sign some letter in the canvass. He should be present at all canvass meetings, even if only to express his appreciation to the volunteers. He should make some statement.

If a clergyman "can't preach about money," he should look up a good book on the subject. Like the Bible.

### SEE THAT PEOPLE ANSWER YES OR NO

There are sometimes a few people who wish to be considered parishioners but who really do not wish to support the church. They give occasionally and overestimate (often quite honestly!) what those gifts amount to. They expect to be able to call on the church from time to time, but they do not wish the church to call on them. It is a small part of their lives, and they do not consider themselves as part of its life. If a call merely consists of a calling card left under their door, they will simply take care to be out or away during canvasses. The card should state that there will be another call. If this fails, the call can be by telephone. Phone calls often result in evasive answers, and this should be counted as a refusal. Non-pledgers, unless they have given regularly or generously in previous years, should not be sent envelopes unless they specially request them.

A month after the canvass, the canvass chairman should write to all those who have not answered. He should say that it is important to have a decision since parish meetings are open only to contributors of record, and records can be kept only of those who contribute by check or envelope. He can quote the state law. There should be few enough of these so that they can be individually typed notes. Using a form letter would imply that there were many who had not made subscriptions.

### A POSITIVE WAY OF SEEING THIS THROUGH

More important than any of the above follow-ups, however, is a personally signed acknowledgment of each pledge by the rector. This need not be effusive, as if someone had done him a great personal favor. It should commend subscribers stoutly, not fawn on them limply. It can be very brief: one sentence is fine. A secretary can type these up in the summer, names and all. (This is the way some people do Christmas cards, filing them alphabetically and pulling out envelopes from time to time in cases of death, divorce, or departure. It saves lots of time at the last minute.) When a pledge comes in, the rector signs his name and sends out this acknowledgment, along with the treasurer's. When he knows the people sufficiently well, he crosses out "Dear Mr. and Mrs. Jones" and writes in "Dear John and Mary."

In case of an increased subscription, he writes a special few words in his own hand—"Thanks for increasing!" or something like that. I have had people who increased almost every year, and I think that my showing that I knew and cared gave them pleasure. On the other hand, when a person does increase his pledge and hears nothing or simply gets the usual treasurer's receipt, the same as the year before, it can be a very deflating experience.

After all, the rector is the symbol of the church in most people's minds. His spirit is often the distinctive spirit of that parish. People will say, "I go to Bill Smith's church," even if Bill Smith scolds them and tells them it is their church and its name is St. John's, not Bill Smith's.

After using the one sentence letters for some years, I changed to having the sentence printed on a simple bookmark-shaped card with the symbol of the parish on it. I signed each, in ink that was a different color from the printing, and wrote a few words on the back when it was appropriate. I seem to have saved only two of these. One says "Responsible people like you are the real strength of this parish." Another reads "Your subscription of a regular, definite sum to the work of the Church of the Epiphany is in line with the principle expressed in I St. John 3:18."

I have lost all the others in moving and cannot remember what they said—so they cannot have been unforgettable epigrams! But they were appreciated. And once I overheard one dear old lady checking on the voting eligibility of another by asking if she had yet seen the lovely bookmark the church was putting out.

Some people think that church members should not be thanked when they return their comparatively small gifts to the Giver of All Things. But any clergyman or vestry should be grateful to something or Somebody for the loyalty of parishioners. No parish is perfect. No parish reveals or represents God perfectly, to put it mildly. There are so many other strong appeals for everyone's time and interest, it seems a wonder that anyone has anything left to give to the Church or the vision to see the importance of the Church.

De Rochefoucauld said, "Gratitude can be defined as a lively sense of future favors." Sir Robert Walpole said it after him, and Oscar Wilde said it after him, and Ambrose Bierce said it after that. But this really is a description of false gratitude. If one is glad when people give thoughtfully, it is only good manners and an honest expression of one's feelings to say so. People like and need to be appreciated, so it is kind to say that you do appreciate them. If frank recognition and appreciation result in more generosity next year, all the better.

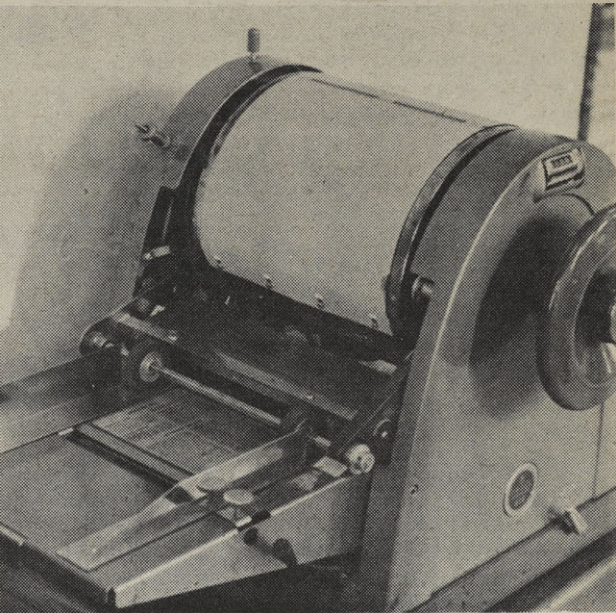
### CHEERS

A study of church giving turns out to be a very cheerful one. It is not a grim exercise in overcoming the resistance of unwilling givers. There are really very few such people. Rather, it involves a bracing discovery of the great generosity, decency, and modesty of most people and of the way some are quite ready to discipline themselves, and to sacrifice, for what they believe in.

St. Paul concluded his most theological epistle with a mention of a fund-raising project of his own, not for himself but for others. He expected that it might turn out to be a joyful, refreshing experience. (Romans 15:25-32) He was right.

*The Rev. Hugh Douglas McCandless is a retired priest of the Diocese of New York who has worked with the church fund raising organization of Kirby Smith Associates. Before retirement he was rector of Church of the Epiphany, New York City. He has written for Forward Movement publications and is the author of Meaning of the Marriage Service and Parish Worship on Community Occasions.*

# Here am I, Lord, crank me!



Oh, how I get talked about! And laughed at! And put down in general!

Of all the pieces of equipment in the church building, I get it the worst! Even the leaky boiler and the non-operative fire extinguishers don't get the comments and the curses that come my way.

I had the unfortunate luck, you see, to be manufactured as a mimeograph machine. I grind stuff out every week. Tons of stuff. Newsletters and bulletins. Notices and flyers. Announcements and programs. Some of the material is so badly written and so poorly edited that I hate to crank it out—and, you know, it is funny that we machines always get more blame than the writers for the bad stuff.

They say St. Paul took Christianity throughout the world of his day without one of us. Big deal! He probably could have had even more success had one of my ancestors been along! (Maybe some of his epistles would be easier to understand had they been better circulated in the beginning!)

Seminarians are told not to spend all their time messing with me. They should be out with the people, say their professors, and so they are never taught to use me wisely. They aren't introduced to my mechanics nor are they instructed about good writing and editing. Yet I usually wind up as their constant and faithful companion in the ministry.

So, I say wise up, you clergy! Use me creatively and effectively and I can be a big help to you. People read the stuff I am told to grind out when it is interesting and worth reading. And I can reproduce material clearly and even in color if you'll just find out how to do it. I'll bet more people have been influenced by mimeographed material in the modern Church than have ever been influenced by books!

Here am I, Lord! Crank me!

Your partner in Ministry,  
The Mimeograph Machine

# / P S . . . . about clergy changes

ACKERSON, Charles G., to St. Timothy's, Moreau, South Glens Falls, and faculty, Schenectady County Community College, Schenectady, NY  
BUTT, John E., from St. Paul's, Bellevue, OH, to St. Luke's, Niles, OH  
COIL, P. Douglas, from St. Patrick's, Washington, DC, to Christ Memorial, Williams-town, WV  
DRUCE, Glenn E., from St. Andrew's, Mullens, WV, to St. Mark's, Pleasantville, NJ  
DYER, E. John, from headmaster, Queen Anne School, Upper Marlboro, MD, to headmaster, Bishop Whipple Schools, Faribault, MN  
ELLINGTON, John T., from St. Barnabas-on-the-Mount, Davis, Grace, Elkins; and Good Shepherd, Glenmore, WV, to Harry County (SC) Dept. of Social Services. His address is: Route 1, Galivants Ferry, SC 29544  
GAMMONS, Edward B., Jr., from Redeemer, Bryn Mawr, PA, to St. Andrew's, Yardley, PA  
HALL, Robert M., from Good Shepherd, Follansbee, and Olde St. John's, Colliers, WV, to non-parochial  
HARRIS, Edward G., from dean, Philadelphia Divinity School, Philadelphia, PA, to co-dean, Episcopal Divinity School, Cambridge, MA

HOLMES, W. Benjamin, from St. Martin-in-the-Fields, Philadelphia, PA, to director, Benjamin Rush Center for Mental Health/Mental Retardation, Philadelphia, PA  
JOHNSON, R. Channing, from All Saints, Amherst, NY, to priest consultant, Diocese of Western New York, Buffalo, NY  
KIELDSING, William H., from St. Luke's, Wheeling, WV, to St. Stephen's, Romney, and manager, Peterkin Conference Center, Romney, WV  
LAMB, John E., from librarian, Philadelphia Divinity School, Philadelphia, PA, to reference librarian, Episcopal Divinity School, Cambridge, MA  
LIVINGSTON, W. Cherry, from graduate studies to clinical chaplain, Neuse Clinic, New Bern, NC  
MacCOLLAM, Joel A., from St. James', Oneonta, NY, to St. Stephen's, Schuylerville, NY  
MAUD, Laurence C., from St. Paul's, Chester, PA, to clinical director, Paoli and Pottstown (PA) Centers of the Foundation of Pastoral Counseling, Inc. His address is: 20 Pickwick Lane, Malvern, PA 19355  
McGUIRE, Malcolm, from St. Mark's, Philadelphia, PA, to non-parochial  
MILLER, John E., to Nativity, Star Lake, and St. Augustine's, Hermon, NY  
NORCROSS, Stephen C., vicar of St. Michael's, Kingwood, and St. Matthias, Graf-

ton, WV, has resigned from St. Matthias only but will serve as chaplain, Hopemont Hospital, Terra Alta, WV  
PIPER, Charles E., from Nativity, L'Anse, and St. David's, Sidnaw, MI, to Good Shepherd, St. Ignace, and Kincheleo Episcopal Community, Kincheleo AFB, MI  
POWERS, Frederick F., Jr., from institutional chaplain, Diocese of Pennsylvania, Philadelphia, PA, to St. Giles, Upper Darby, PA  
RANSOM, Charles, from St. Luke's, Niles, OH, to St. Mark's, Wadsworth, OH  
REYNIERSE, Peter J., from Grace, Haddonfield, NJ, to St. James, Prospect Park, PA  
SCARCIA, Steven A., from Diocese of Albany, NY, to staff, Barry House, Brant Lake, NY  
SHIELDS, Ellis G., assistant at Good Shepherd, Glenmore, WV, to also St. Barnabas-on-the-Mount, Davis, and Grace, Elkins, WV  
SPANGLER, Robert J., from Grace, Hutchinson, KS, to St. Mary's, Edmond, OK  
STEISS, Edward W., from associate professor of Pastoral Theology, Philadelphia Divinity School, Philadelphia, PA, to associate professor of Pastoral Theology, Episcopal Divinity School, Cambridge, MA  
THOMAS, Stuart A. L., from Meadow East

Apts., Apt. N6, Potsdam, NY 13676, to 1000 Jackson Keller Apt. 266J, San Antonio, TX 78213  
VALENTINE, Frederick F., Jr., from St. Paul's, Cary, NC, to St. Matthias, Grafton, WV

### NEW DEACONS

SHENEMAN, Mark, to St. Mary's, Ardmore, PA  
WILSON, Frank E., Jr., to Holy Mount, Ruidoso, and St. Anne's, Glencoe, NM

### RECEIVED

KHALIL, Adeeb, from the Roman Catholic Church. He will become vicar of St. Andrew's, Mullens, WV.  
PUGLIESE, William, from the Roman Catholic Church. He will be activity director, Mountain Community Center, Mannings, WV.

### DEATHS

BALEY, W. Ross, age 68  
BURROUGHS, LeRoy S., age 81  
DePUE, George, Jr., on Oct. 29, 1974



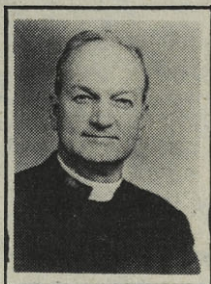
# PRIESTS IN UNIFORM



WINTER 1975

THE MINISTRY OF THE EPISCOPAL CHURCH TO THE ARMED FORCES AND THE VETERAN'S ADMINISTRATION

## The Bishop's Corner



Bishop Hobgood.

The future of the church's ministry in an all-volunteer military force is the theme of this issue of *Priests in Uniform*.

What are the implications of the voluntary concept for the chaplain?

How can the church meet its responsibility to the thousands of young men and women who volunteer to serve their country in uniform?

The returned volunteers, along with their peers who choose the military as a career, are a valuable leaven of knowledge and unselfish service in our society today.

Through our increased understanding and interest, we do well to keep the voluntary concept going and support it in every way possible.

One further thought. Miss Hilda Avery retired on December 31, 1974.

For 27 years she has given faithful and able service to the church as assistant in this office. Not only has she won a permanent place in our hearts, but she, more than anyone, has given cheerful support to our chaplains, and encouragement and ready help to the scattered flock in the military community. We can never thank her enough for her service, but we do thank God for a most remarkable career, and for the happy privilege of our association with her.

Our prayers and best wishes go with her in retirement.

## Comments on the All-Volunteer Force

*I do feel that a cessation of the draft is good. I can see no difference in the number or quality of men. In fact, I had not even thought of it as an issue.*

—Chap. (LCDR) Donald B. Harris, USN, FPO, New York

*The Air Force has always been an all-volunteer force, although we fully realize that a goodly percentage of our people enlisted to avoid the draft. So we haven't felt the impact yet and its obvious difficulties.*

—Chap. (Lt. Col.) John B.G. Roberts, USAF, Florida

## The Vietnam Returnee

*Unlike the World War II veteran, the Vietnam returnee is unheralded, unwanted, and all but unemployable. . . . Must he be shunted into an emotional dead end of frustration, alienation, and solitude? Or can we share in his effort to become human once again, to reintegrate a new identity?*

—Dr. Shaim Shatan, New York University

# The All-Volunteer Military and the Chaplain: Do They Need Each Other

by Richard J. Anderson

By the time you read this, the remaining 2,500 draftees in the Army will have been discharged. For the first time in 34 years, the United States will have an all-volunteer military force.

The term "all-volunteer military force" can be interpreted to mean that, at least for the immediate future, the Defense Department is going to try and maintain a standing force of about 2,100,000 men and women without the coercion or inducement of a draft system that has prevailed, except for a brief period after World War II, since 1940. Never before has any nation attempted to maintain such a large military force without conscription.

How does this switch to an all-volunteer army change the role of the military chaplain?

### A CHANGING MINISTRY

"Ministering to an all-volunteer force means the chaplain is going to be involved in more vocational counseling," said Army Major David W. Kent, an Episcopalian who serves as administrative chaplain at Fort Myer, Virginia.

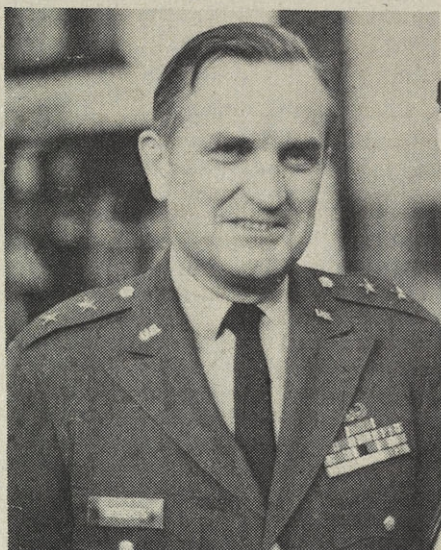
"Many volunteers have joined because they aren't sure what they want to do with their lives," he said, commenting that the "military is a place to learn a trade." Chaplain Kent feels that only a very few volunteers enlist with the thought of a military career in mind.

According to *The New York Times*, the volunteer force is being drawn primarily from the lower and lower-middle economic classes. It is also a force with a growing proportion of blacks, particularly in combat units. The military proportion of blacks thus has become higher than in the general population.

"Since many of the volunteers come from other cultures, it becomes a challenge for the chaplain to relate to them," said Chaplain Kent. "You had more of a broad cross-section of American life represented in the Army during general conscription."

Major General J. Milnor Roberts, chief of the Army Reserve at the Pentagon in Washington, D.C., says the volunteer army "makes the chaplaincy work more significant than ever before."

"Usually the type of individual who volunteers is younger and needs more personal direction than the average selectee," according to General Roberts. "This means a great deal of education must be accomplished. For example, there are more non-high school graduates among the volunteers. The first term AWOL rate has fluctuated, sometimes higher than desirable. This simply means there is more need for effective chaplaincy work now than ever before."



Maj. Gen. J. Milnor Roberts

### THE EFFECT ON THE NAVY

The move to an all-volunteer Army will affect the Naval Services, which have been without draftees for many years. Navy Lt. Commander John Francis Walker, an Episcopal clergyman serving as chaplain at the U.S. Coast Guard base on Governor's Island, New York, points out that "the Coast Guard, Navy and Marines sometimes got the people who didn't want to be drafted."

"They were sometimes problem people," said Chaplain Walker. "It was difficult for chaplains to work with them. The all-volunteer Army will indirectly benefit the Naval Services. We're seeing already that the person coming in now is coming to us because he wants to be here."

According to Chaplain Walker, a man or woman serving in the military chaplaincy now has the opportunity to be "more of a pastor and less a kind of scapegoat."

"The chaplain now has an opportunity to minister more as you would in a parish, rather than dealing with those who want to vent their anger against the system," he said.

Chaplain Walker said that "problems, of course, will always exist," whether the military force is all-volunteer or not.

One of the problems facing chaplains ministering to the "new Army" was cited by Chaplain Kent.

"The all-volunteer Army places an emphasis on privacy," said the Fort Myer chaplain. "While the military person is still on duty 24 hours a day, there is much more respect of leisure time. Even enlisted men have semi-private rooms rather than the 'squad-bay' type sleeping arrangements. This means the personnel are less accessible to the chaplain."

### A TURNING POINT

But in spite of the problems, the all-volunteer Army seems to be working. General Roberts called it "a greater success than anyone thought it would be."



Chap. (MAJ) David W. Kent, USA

"The real proof of the pudding will be this year, though," cautioned the General. "Our manpower requirements are expected to be greater and there will be no draftees left whatsoever."

*The New York Times* agrees, calling the move to an all-volunteer force a "historic turning point in a social-military experiment that is becoming an unexpected success." That success is due in no small part to the military chaplains who are helping to make the new system work.

## Comments on the All-Volunteer Force

*All-volunteer force a dreadful mistake. We need the abrasive input that draftees can give; they ask 'Why do you do it this way?' and help us think things through. Too many young men now coming in simply are too unlettered to cope, can't even drive a jalopy and hence rack up jeeps, tanks, etc.*

—Chap. (Maj.) Bruce M. Williams, USA, Germany

*As a person who was initially skeptical about the end of the draft, I am now very hopeful about the all-volunteer force. The volunteer is a medical corpsperson because he or she wants to be. This initial thrust of positive motivation more than compensates the lesser degree of pure intelligence. The result is a more hard-working and caring staff.*

—Chap. (LCDR) Norman L. Cram, USN, California

*The volunteer army is a success by every indicator. Our quality is good and within established standards, our combat readiness is up, we are on target with strength, and our disciplinary rate is within acceptable limits—clear evidence that the volunteer army does work.*

—Secretary of the Army, Howard H. Callaway



# Study of Chaplaincy Begins

*The effectiveness of the church's ministry is enhanced by a continual reassessment of the structures through which it is carried out, to insure that these structures do in fact facilitate the personal and corporate ministry of those who are called by Christ to his service. . . .*

— Resolution presented at General Convention, 1973

With the changing military structure, post-Vietnam, and the advent of the all-volunteer force, the House of Bishops voted to

## Armed Forces Advisory Council

The Presiding Bishop, the Rt. Rev. John M. Allin, has announced the names of those who will serve on the Advisory Council to the Bishop for the Armed Forces. This is the group that discusses policy and program with Bishop Hobgood and his staff.

Of the 23 members, 14 are holdovers from the previous Council and 9 are newly appointed. The members follow:

**Richard J. Anderson\***, Administrative Assistant and Communications Officer of the Diocese of Western New York;  
**Robert B. Appleyard**, Bishop of Pittsburgh;  
**Dennis B. Baum\***, hospital chaplain in Washington, D.C.;  
**George L. Cadigan**, Bishop of Missouri;  
**Bruce Henry Cooke**, mobilization designee chaplain of the U.S. Air Force;  
**Harold C. Gosnell**, Bishop of West Texas;  
**Mrs. Robert H. Howe**, Navy wife and mother;  
**William T. Hudnell**, Major General of the U.S. Air Force (ret.);  
**Gordon Hutchins\***, Rector of St. Paul's in Gardner, Mass.;  
**Francis C. Jameson**, U.S. Navy (ret.);  
**James L. Jones**, Professor of Greek and New Testament at Episcopal Divinity School in Cambridge, Mass.;  
**T. Stewart Matthews\***, Rector of Grace Church in Charleston, S.C.;  
**Iveson B. Noland**, Bishop of Louisiana;  
**J. Milnor Roberts**, Major General in the U.S. Army;  
**David Shepherd Rose**, Bishop of Southern Virginia;  
**Gordon L. Roth\***, chaplain in Alabama's prison system;  
**Francis B. Sayre, Jr.**, Dean of the Cathedral Church of St. Peter and St. Paul in Washington, D.C.;

request a study of the ways the Episcopal Church can best fulfill its responsibility in ministering to the military. The House recommended that the Executive Council, along with the Advisory Committee on the Armed Forces, authorize a study committee.

The 25-member Study Committee held its initial meeting at the National Cathedral in Washington, D.C. on December 5, 1974. The occasion began with a celebration of the Holy Communion by the Rt. Rev. John T. Walker, Suffragan of the Diocese of Washington and Chairman of the Study Committee.

Bishop Walker convened the meeting, asking the Bishop for the Armed Forces to make an opening statement. Bishop Hobgood talked of the historical perspective so much a part of any study of this ministry, pointing out that Episcopal Priests joined the American soldier in the field even before our nation declared its independence; actually the first official appointment of a chaplain to the military was made on the 29th of July, 1775. In all the intervening years, the Episcopal Church has never failed to provide a full quota of chaplains — a remarkable record.

Committee members then discussed at some length the form and manner of procedure, along with the general issues involved in the church's ministry to individuals and families separated from normal parish life.

In future meetings, the committee expects to look more deeply into specifics.

**Philip Kingsley Smith**, Rector of Trinity Church in Towson, Md.;  
**Edward I. Swanson\***, Editor of *The Chaplain*;  
**Carleton J. Sweetser\***, chaplain at St. Luke's Hospital in New York City;  
**Mrs. Walter P. White\***, President of the Association of Diocesan Altar Guilds;  
**Robert M. Wolterstorff**, Bishop of San Diego;  
**Charles E. Wood\***, Executive Assistant to the Bishop of Spokane.  
 \* new member



Hilda Avery and the Bishop

## Hilda Avery Retires

Miss Hilda Avery hung up the phone, covered the typewriter, put on her hat and coat, and said Goodbye on the last day of 1974.

Hilda, as she has been affectionately known for 27 years by military chaplains all over the world, came to the then "National Council" of the Episcopal Church at its former location at 281 Park Avenue, South, in New York City. Previously, she had earned an AB degree from the New Jersey College for Women, and had served several years in that state as a social worker.

Hilda's first chief was the Rev. Percy Hall, Executive Secretary of the Army and Navy Division of the Episcopal Church. Later she worked under the Rev. Robert Plumb, continuing to keep records of the baptisms, confirmations, marriages and deaths of thousands of Episcopalians in the armed forces, and keeping the line open between the chaplains and the home office.

And in 1960, she became Administrative Assistant to the first Bishop for the Armed Forces, the Rt. Rev. Arnold M. Lewis, who many times referred to her as his "good right arm."

In 1971, when the Rt. Rev. Clarence E. Hobgood was consecrated, Hilda continued to assist and advise in the mission of ministering to the military. The Bishop was especially impressed with her efficiency and her ability to cut through to the crux of a matter quickly. He adds, "Not only has she won a permanent place in our hearts, but she, more than anyone, has given cheerful support to our chaplains."

Miss Hilda Avery has now taken up the life of retirement, living with her sister, Helen, in Rahway, New Jersey. She's enjoying it, especially that part that includes "sleeping late in the morning."

We wish her all the best.

*Chaplains know that the authority of God and his church must take precedence over military or State imposed requirements. Military regulations demand that a commander make no requirement on a chaplain that would be contrary to his conscience. The chaplain's presence, in fact, serves as a conscience to the command and to the entire military community.*

—Bp. Hobgood, in his statement to the Study Committee

## The Clemency Program

The final deadline for deserters to turn themselves in is January 31, 1975, and how many will ultimately do so is uncertain. But the present trend indicates only a fraction of the returnees say they deserted out of opposition to the war. If that pattern continues, it will be interesting to see how many decline the clemency that is called "too harsh" by some and "too lenient" by others. Until that time is past, the complete story of the Vietnam Era deserters will remain something of an enigma.

—Don Hirst in *The Army Times* (Dec. 4, 1974)

*The Episcopal Church has been among the leaders in bringing a ministry to military persons. We provided chaplains before the official history of the "United States" began. Priests left altars and pulpits to go "to the field" with their parishioners, carrying the word and sacrament with them. They left home and comfort, sharing not only the ministry but the totality of military life. On July 29, 1775 — almost a full year before the Declaration of Independence — the chaplaincy was established by an act of Congress. The Episcopal Church was there then, and has been there for almost 200 years.*

—Bp. Hobgood, in his statement to the Study Committee



The new Advisory Council had its first meeting in mid-November at the College of Preachers in Washington, D.C.



# New charges leveled in ordination dispute

What began on July 29 as a contested ordination service in Philadelphia has progressed to a series of legal challenges.

In **Ohio**, 13 laymen and seven priests have filed charges against the Rev. L. Peter Beebe, rector of Christ Church, Oberlin, for permitting the Rev. Carter Heyward of New York and the Rev. Alison Cheek of Virginia to celebrate the Eucharist there on December 8.

The charges were drawn by Sterling Newell, Jr., chairman of the Diocese of Ohio's Committee on Canons, after Bishop John Burt, who had asked Father Beebe to cancel the women's celebration, sent 19 people to witness the service. The charges have been sent to the diocesan Standing Committee, which was scheduled to meet in mid-January.

In **Washington**, Bishop William Creighton named five people to a Board of Presenters to receive charges against the Rev. William A. Wendt, rector of St. Stephen and the Incarnation. Eighteen priests have signed charges against Father Wendt, asking for an inquiry into the Nov. 10, 1974, service at which the Rev. Alison Cheek officiated.

The board, which held its first meeting December 20, consists of the Rev. Messrs. Charles R. C. Daugherty, Herbert W. Lamb, Jr., and James O. West, Jr.; Jesse O. Dedmon, Jr.; and Gaile Middlekoff.

On January 10 Washington's Standing Committee, by a vote of 5 to 2, recommended two female deacons to the bishop for ordination to the priesthood. They are the Rev. Lee Wiesner of St. Margaret's, Washington, and the Rev. Alison Palmer, who works in the State Department and serves part-time at St. Columba's, Washington.

The 10-member **Board of Inquiry** which is weighing charges against the four bishops who participated in the July 29 service met once in mid-December and will do so again in February. The board, headed by the Rev. Charles Newbery, has so far made no decisions.

Presiding Bishop John M. Allin has named Peter Megargee Brown, of the New York City firm of Cadwalader, Wickersham and Taft, as Church Advocate for the case. Mr. Brown, senior warden at Church of the Heavenly Rest, New York City, will act as legal advisor to the Board of Inquiry.

In **Rochester**, a panel of three theologians named by Bishop Robert R. Spears reported to the Standing Committee that it thought the July 29 service was "valid but irregular." On January 6 the Standing Committee accepted the theologians' report by a vote of 7 to 1. It also—by a vote of 6 to 2—recommended that Bishop Spears regularize the Rev. Merrill Bittner's ordination. Bishop Spears called diocesan priests to meet January 17, at which time he was to announce his decision.

In **Pennsylvania**, Bishop Lyman Ogilby sent a letter on December 18 to diocesan members, saying he had received charges against persons who participated in the July 29 service—including the Rev. Suzanne R. Hiatt—and had had "personal and direct contact with all those persons cited and [had] written statements from them pertaining to their various and several involvements with the service." He said he "saw inconsistencies and irregularities with regard to the degree or the manner of the participation" of the people named and had "dealt with the persons cited in the 'information' . . . in a direct and unqualified manner."

In **Minnesota**, Bishop Philip F. McNairy "declared a moratorium on inflammatory statements" and named a committee of two women and four clergymen to make a Lenten study of both positions. He said he would hold charges filed with him against the Rev. Jeannette Piccard until the committee finished its work on Whitsunday.

Committee members are: Anne Somers, Mary Hassell, and the Rev. Messrs. John MacNaughton, Ed Eilertson, Ben Scott, and Earl Heverly.

The Rev. Alla Bozarth-Campbell, also of Minnesota, has had no charges

filed against her.

In **New York**, where the Rev. Mmes. Carter Heyward, Emily Hewitt, and Marie Moorfield are resident, no official charges have been filed although petitions against Ms. Heyward for her participation in two Eucharists are circulating.

In **Kansas**, Bishop Edward C. Turner rescinded Miss Moorfield's license to function as a deacon soon after the July 29 service and has taken no further action. She is a chaplain at Topeka State Hospital.

In **West Missouri**, the Rev. Katrina Welles Swanson's three-months' suspension from the diaconate was lifted on January 4. St. George's Church, Kansas City, Mo., where Mrs. Swanson works with her husband George, announced on January 5 that Mrs. Swanson had accepted a "unanimous call from the rector and the vestry of St. Stephen's, St. Louis, Mo., to become assistant priest there."

Bishop Arthur Vogel of West Missouri, in whose diocese Mrs. Swanson is canonically resident, was unavailable for comment at press time. Bishop George Cadigan of Missouri has licensed her to officiate as a deacon at St. Ste-

phen's on a one-day-a-month basis. She will also work at The Ecumenical Center in Columbia, Mo., near the University of Missouri.

The Rev. William Stickney of St. Stephen's said the "vestry considers her an assistant priest and conceives her work as being priestly work." He said he considers her orders valid but irregular and "what she will be able to do as a priest is an open question."

Mrs. Swanson, whose salary at St. Stephen's is \$1 per year, will visit housing projects and jails and carry the reserved Sacrament to hospitalized people.

In **Central New York**, a Committee on Investigation named by Bishop Ned Cole, Jr., has found no grounds for a trial of the Rev. Betty Bone Schiess. The committee ruled that since Mrs. Schiess was not recommended by the standing committee, nor certified by the bishop, "there was no ordination" and therefore no grounds for trial.

The vestry of Grace Episcopal Church, Syracuse, has unanimously called Mrs. Schiess to serve as a priest associate. Bishop Cole did not announce immediately what disciplinary action he might take if Mrs. Schiess exercises priestly functions. He warned the

Rev. Walter Welsh, rector of Grace Church, that Mrs. Schiess is not licensed to officiate as a priest.

In **Virginia**, Bishop Robert Hall told a fall clergy conference that he "will obey the House of Bishops and not make any effort to regularize the ordinations on a diocesan level." But he said "this [position] has some problems so far as Robert Hall as a person is concerned."

The Rev. Alison Cheek, who has officiated at several Eucharists, also addressed the conference.

The Rev. Nancy Hatch Wittig of Newark has resigned from her parish. She and her husband are expecting a child.

—Judy Mathe Foley

**CAM Coordinator:** Nancy Draper of Church of the Advent, Kenmore, N.Y., has been chosen to be Western New York's coordinator for the Committee for the Apostolic Ministry, a national organization which is urging that the Church's Constitution and Canons not be altered to permit women's ordination to the priesthood. Mrs. Draper says her main task will be to provide information about why women should not be priests.

—Richard Anderson

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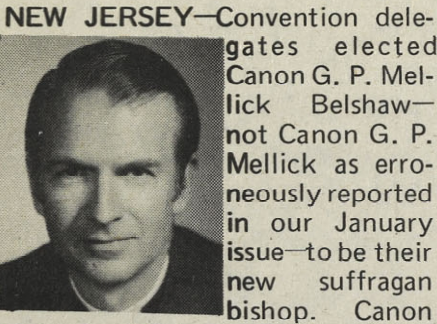
# IN THE DIOCESES



**ALBANY**—The 106th convention, meeting at Lake Placid, N.Y., established a \$7,700 minimum clergy compensation and approved a \$509,695 budget for 1975. The convention honored Suffragan Bishop Charles B. Persell, Jr.'s 40th anniversary in the ministry with a gift and a reception. The Rev. Samuel Van Culin, Jr. (pictured), Executive Council staff member for overseas mission, was the principal convention speaker.

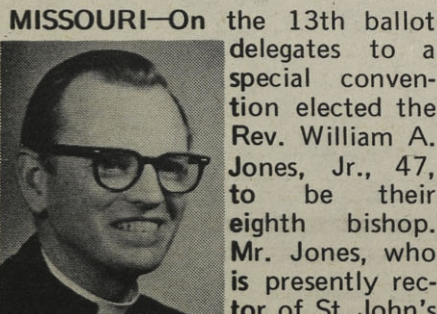
**ARIZONA**—At a special convention delegates approved a 1975 budget in which spending could range from \$377,724 to \$496,519. The flexible budget covers fixed administrative costs and three program budgets, funding the latter on a priority basis as money becomes available. The convention also granted parochial status as a single unit to two missions under a diocesan canon which permits them to keep their identity. It also accepted Episcopal Retirement Homes, Inc., of Tucson as a diocesan institution.

**CHICAGO**—A \$1.16 million 1975 budget was unanimously approved at the 137th diocesan convention. Delegates also okayed a change in the manner of determining parish apportionments and voted to establish a minimum stipend of \$8,000 for mission clergy. The convention declined to consider a resolution on the Church's relationship with Roman Catholics or one on abortion. Delegates welcomed St. Benedict's, Bolingbrook, as a new mission. Bishop Lucius M. Uzodike of Niger, Dean of the Province of West Africa, addressed the convention.



**NEW JERSEY**—Convention delegates elected Canon G. P. Mellick Belshaw—not Canon G. P. Mellick as erroneously reported in our January issue—to be their new suffragan bishop. Canon Belshaw, 46, is currently rector of St. George's Church, Rumson, N.J. His consecration is scheduled for Monday, February 3, at Trinity Cathedral, Trenton.

**DALLAS**—The diocesan convention recognized the importance of Christian education by calling for support of The Bishop's School, urging parish study programs, and endorsing the concept of continuing education for churchpeople and clergy, including study sabbaticals for clergy. The convention supported Bishop A. Donald Davies' decision not to call a suffragan bishop, called for an evaluation of clergy compensation, and asked for the new Planning and Development committee "to monitor the life of the diocese this year."



**MISSOURI**—On the 13th ballot delegates to a special convention elected the Rev. William A. Jones, Jr., 47, to be their eighth bishop. Mr. Jones, who is presently rector of St. John's Church, Johnson City, Tenn., will

succeed Bishop George L. Cadigan in the spring.

**EASTON**—Delegates to the 106th annual convention in this Maryland diocese honored retiring Bishop George A. Taylor. They also approved a request to the Church Pension Fund to consider an immediate cost-of-living increase for pensioners. The convention established an \$8,000 minimum cash salary for full-time priests and called for a special convention on January 18 to elect a new bishop.

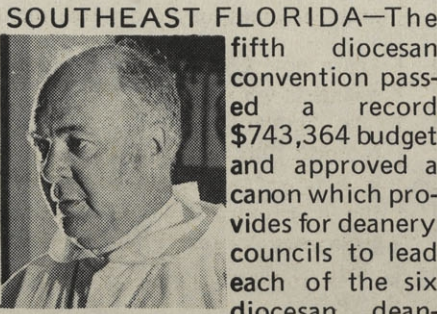
**EAU CLAIRE**—Convention delegates approved a weekly fast day in the diocese and urged that money saved be sent to the Presiding Bishop's Fund for famine relief. They also passed a resolution, deploring Philadelphia's July 29 ordination ceremony and the subsequent Eucharists celebrated by the women involved; delegates called for proper disciplinary action to be taken.



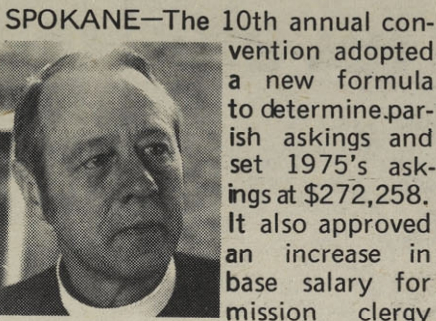
**NORTHERN INDIANA**—Bishop William C. R. Sheridan has called for a permanent Wednesday fast, starting on Ash Wednesday, to aid world hunger. At the 76th convention delegates also approved a budget of \$171,023 and amended diocesan canons to provide two-year staggered terms for diocesan council members. Deaneries will elect council members in the future.

**KANSAS**—Presiding Bishop John M. Allin spoke to the 115th convention banquet in Manhattan. In business sessions the convention adopted a \$379,835 budget for 1975 and asked the departments of Christian Education and Christian Social Relations to study women's ordination to the priesthood and report to the 1975 convention. Bishop Edward C. Turner appointed a panel to study clergy compensation.

**LEXINGTON**—The 79th convention elected 15 men and one woman as diocesan deputies and alternates to the 1976 General Convention. The convention tabled a resolution to forgo the 1975 convention banquet and declined to consider a resolution to support Bishop Addison Hosea's position of approving women in the diaconate but not in the priesthood. Bishop Hosea presented Velma Sensel, Covington, and the Rev. Robert Horine, Lexington, with diocesan Order of Merit awards.



**SOUTHEAST FLORIDA**—The fifth diocesan convention passed a record \$743,364 budget and approved a canon which provides for deanery councils to lead each of the six diocesan deaneries. Bishop James L. Duncan called upon each family to abstain completely from Friday lunch and from meat twice weekly and to make regular offerings to the Presiding Bishop's Fund. The Convention declined to debate a resolution in favor of women's ordination; the topic is expected to reappear on next year's diocesan agenda.



**SPOKANE**—The 10th annual convention adopted a new formula to determine parish askings and set 1975's askings at \$272,258. It also approved an increase in base salary for mission clergy and set a special offering to fund it. Bishop John R. Wyatt proposed a five-year program under a Renewal Strategy Committee for the diocese from which he will retire in 1978. The Rev. Alfred W. Rollins of the Episcopal Church Center staff was the convention dinner speaker.

**WESTERN NEW YORK**—The 137th diocesan convention tabled a resolution to affirm women's ordination to the priesthood and established a year-long study project on the topic. The convention also approved increasing the minimum clergy salary, re-established full participation in Province Two, heard a two-hour presentation on lay ministry, and revised canons to allow 18- to 20-year-olds to serve

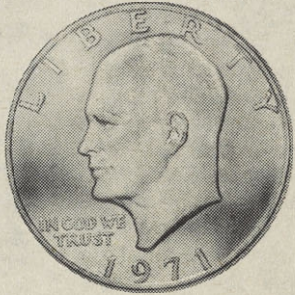
as parish wardens on a local option basis.

**OLYMPIA**—At the 1974 diocesan convention Bishop Ivor I. Curtis awarded the Bishop's Cross to 12 churchpeople. Convention delegates welcomed two new parishes and two new missions, endorsed the idea of keeping the basic 1928 Eucharist in the proposed new prayer book, endorsed an \$856,701 budget for 1975, and approved a comprehensive planning process for determining future goals and program objectives.



**BETHLEHEM**—At the 103rd diocesan convention in Wyoming missing Bishop Lloyd E. Gressle appointed a committee to draw up a diocesan response to the world hunger crisis. He also urged every parish and mission to study women's ordination to the priesthood over the next two years in preparation for the 1976 General Convention.

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# Disaster films: Why are they popular?

Disaster strikes. An ocean liner turns over—capsizes belly up before the rage of a tidal wave; a 747 loses its pilot crew in a mid-air collision; an earthquake equivalent to an atomic blast levels Los Angeles; the world's tallest building becomes the "Titanic" of the skyscraper set as it explodes on its opening day trapping those in its upper stories.

Those aren't newspaper headlines, they're plot summaries of four of the newest and more successful Hollywood films: *Poseidon Adventure*, *Airport 1975*, *Earthquake*, and *The Towering Inferno*. These are the disaster films—Hollywood's newest genre and the biggest thing to hit the box office since Porn and *The Godfather*.

The obvious questions are: "Why are disaster films doing so well?" What is so appealing—or so in touch with the minds and emotions of the American public—as to motivate them into the theaters?

First the movies, as a group, are just plain good entertainment. They satisfy the most basic elements for successful mass media entertainment. They provide thrills and spectacle and "name" stars. They're non-objectionable to the mass of viewers. They are, in short, what we have traditionally thought of as "family films." The kind of



IN "EARTHQUAKE" office workers are shaken out of windows of buildings.

fare that has always been the bread and butter of Hollywood.

Consider the thrills and spectacle. Each of these films is built around some event of colossal and devastating power. The special effects in many cases are the movie—an excuse to wrap a story around. *Earthquake* plays upon this element the most with its "Sensurround" which physically replicates the earthquake tremor sensation for the viewer. "You will feel as well as see the earthquake!" they trumpet. And in fact you do, with the aid of several oversized audio speakers emitting low frequency sound rumbles which vibrate your senses. The gimmick wears a little—as gimmicks do—but initially it is indeed quite a spectacle.

Never a dull moment is the motto of these films, and they pour out one crisis after another like a 90-minute soap opera. *Airport 1975* has little plot, and makes even less use of its name actors, but moves along quite nicely on a series of contrived crises that keep you "up" until the last moment. When the crises stop, so does the movie. There's no need to go on, because in fact there's nothing to go on with. The characters are merely cardboard figures to which things happen to keep the thrills coming. In fact if there's an identifiable characteristic about these films, apart from their disaster motif, it's that character development is generally non-existent, and the endings are all abrupt.

In *Poseidon* the survivors come up and fly off—finish. In *Airport 1975* the plane stops—poof. *Earthquake* just finally stops vibrating and pans back—end. In thrill films no loose ends are there to tie up.

As for stars and "names," the cast lists look like a "who's who" of Hollywood. *Poseidon* had Gene Hackman, Shelley Winters, Ernest Borgnine, and a slew of others. *Airport 1975* gives you Charlton Heston, George Kennedy, Karen Black, Helen Reddy, Gloria Swanson, Linda (Exorcist) Blair, and Dana Andrews just to name a few. You can tell who the "biggies" are by who gets killed off first. *Earthquake* goes the same route with Heston and Kennedy again, Ava Gardner, Richard (Shaft) Roundtree, etc.; and *Towering Inferno* clocks in with Steve McQueen, Paul Newman, O.J. Simpson, and half the Hollywood unemployment line. If you haven't seen one of your favorites in a while, don't worry—they're probably working here.

But a key to getting out mass audiences—as television long ago discovered—is not to offend anyone. Programs that are not objectionable go a lot further, more consistently, than avant-garde stuff that tramples on people's toes. And for all their publicity value, raw sex and violence in films has been keeping as many people away from films as it has been attracting.

The disaster films present their sex and violence in the kind of "clean" terms that filmgoers remember from Hollywood's "golden" days of the 40's and early 50's. Star-crossed lovers abound with nary an ounce of "skin." And the implicit morality is decidedly "old style." In *Earthquake*, for example, one of the heroes has a shrew for a wife who drives him to a lovely-little-thing on the side. But in the end he follows the path of "duty" and "pays" for his indiscretion. Where have you seen anything as old-fashioned as that in a film lately?

The violence, similarly, avoids the kind of gore-for-gore's sake emphasis of recent vintage. These films do focus around disasters—

and show people being killed and maimed, but the key difference is that the violence is impersonal.

It's odd to use the term impersonal about violence. In reality violence is always finally personal. But we are not talking about reality here. We are referring to films—to entertainment—to images of how people prefer to structure their world.

The recent emphasis on personal, intimate, sadistic violence in films may have been more realistic; but it is not the way people prefer to deal with violence.

Intuitively we would like to isolate violence somehow—to put it outside of ourselves as something to be dealt with. The image of a natural disaster is a perfect "outside" kind of violence. It recognizes the harshness of life but holds people aloof from it.

Theologically that attitude has a lot of problems of course. In fact the more we learn about ecology, the tougher it is to talk about natural disasters as "acts of God." Our own shortsightedness evokes imbalances that wreak destruction in our environment.

Interestingly, though, these films do touch upon this kind of shortsightedness. The architect in *Earthquake*, for instance, is "ashamed" of his profession. "We should have never put up those 40 story monstrosities" he cries. And in the original *Poseidon Adventure* the stage is set early for the greed of the ship owners as a contributing factor to the coming disaster.

Still, with these brief asides to responsibility, the films as a whole deal with violence as a kind of impersonal happening with which the characters have to contend. The focus is upon people surviving—people coping with situations thrust upon them beyond their expectations.

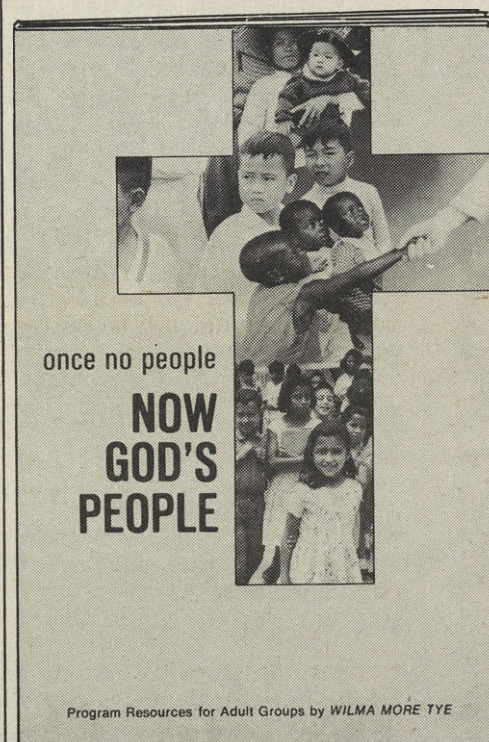
And at this point I think we get the clearest picture of what these films mean to people—and why they are popular.

Because beyond being simply good entertainment, these films, as a group, speak to a situation we find, or fear, ourselves to be in.

"Affluent" people find it devastating (to find themselves) faced

Continued on next page

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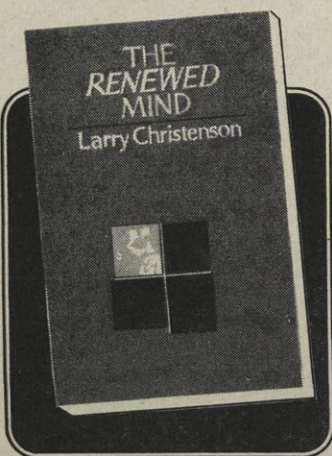
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# Reflecting on the faith

Luke 10:29: "But he, desiring to justify himself, said to Jesus, 'And who is my neighbor?'"

This is a true tale of two parishes.

One parish is located in the suburbs of a large city. The church is stone, lofty, Gothic, freshly kept. It is surrounded by a beautiful quiet graveyard, sheltered by magnificent tall oaks and beeches. Grass and ivy grow among the graves; and in the spring it is ablaze with flowering bulbs.

The parish has a wide parking lot and a modern and efficient parish house with many classrooms; a shiny kitchen; a large meeting hall; and offices for the rector, his assistant, two parish secretaries, a director of Christian education, and a bookkeeper. Two uniformed sextons keep the grounds manicured and buildings swept and clean.

The women of this parish worked hard at their bazaar this year. More women than ever before cooked and baked and sewed, and as a result the bazaar raised \$2,000 more than usual. Some months later the women met to decide what to do with the extra \$2,000. The executive committee recommended that the money be spent on new slip covers and draperies for the parish house reception room.

The women voted to accept this recommendation, and the rector thanked the ladies who relieved his concern over the shabbiness of the furnishings.

Another parish is located in the inner city—in that area now described as "the ghetto." The church is also stone, lofty, Gothic—but not freshly kept. The roof

## A Tale of Two Parishes

leaks, and the walls are stained by rain. It is surrounded by city streets, and many houses in the area are decaying, boarded-up, with sagging porches, crumbling steps, broken windows.

The parish house is large, but it, too, is in need of repair: many of the bathrooms don't work; the floor is uneven; some of the windows are cracked. Community people use the building daily, and to show their appreciation they painted the interior in wild, bright-colored murals.

The parish house kitchen is ancient and inadequate. The office is small, and the parish secretary must keep the door locked to protect herself.

The parish women wanted new kitchen facilities, and they decided to make kitchen renovation their major project for the year. They decided to hold a dinner dance and worked hard to sell tickets. They raised \$900.

Soon after the event the women received an emergency call for help from a community group which uses the parish house. The group provides a program of creative dramatics and dance classes. Many, many children from the neighborhood participate in the program, which develops self-confidence, posture, muscles, and articulation and gives the children a creative alternative to hanging around on the street. The program's funds had been cut by the Federal government just short of the point when the group thought it might have become self-supporting. The group requested \$600.

The women discussed the request and thought longingly of their vision and their need for a new kitchen. Then they voted to give the money to the community group.

## Disaster films popular

Continued from page 15

with inexplicable and apparently uncontrollable economic disaster. We as a nation appear to be on the brink of a depression. But most of us have grown soft in the suburbs. We question whether we have the stamina and will to cope. We want reassurance that we can. We want to know the human spirit can rise to the occasion and do its job.

We want to know that when the chips are down, people can and do survive. And that, more than anything else, is what these films provide—affirmation—that people survive. Affirmation that when all else falls apart—as in the kind of destruction that an *Earthquake* presents ("This used to be a helluva town")—hope will rise from the ashes.

Interestingly, the hope in all these films is still with "establishment" type figures.

In *Poseidon* the hero is a radical clergyman—but he is a clergyman. In *Earthquake* it's a suspended cop; in *Airport 1975* a stewardess.

There's something very biblical about the establishment con-

taining the seeds of hope. Because prophecy generally leads one to look for help in some sort of "expected" direction—and yet when it does come it's never the establishment per se that delivers it, but some "seed" within it. Like Jesus.

The films in the final analysis speak to a felt need in the populace—the need for some recognition of the possibility of disaster—and the affirmation of some hope in the face of it.

Whether the hope the films offer is sufficient—or theological-sound—is questionable. But then these were not produced to be "message" films. They were produced to be entertaining and to make a buck. And that they do.

They are also fun. They seem to tap into some of the social concerns of our time—and they give encouragement to face what might come.

What more can you want—or expect—in a night out at the movies?

—Leonard Freeman

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# Visits to four historic churches

**St. Paul's Church**  
Rock Creek Parish  
Washington, D.C.  
Dates from 1712  
The Rev. E. Pinckney Wroth, Jr.,  
rector  
Communicants: 369

Established 64 years before the Revolution, St. Paul's, Rock Creek, is the oldest church in the District of Columbia. Founded as a preaching mission and later used as a chapel-of-ease for St. John's, Broad Creek (Oxon Hill, Md.), it has been an independent parish since 1726.

The first services were held on the site the second Sunday in May, 1712. In 1719, Col. John Bradford, a tobacco planter, gave 100 acres of his land to serve as the parish glebe, and a frame chapel was constructed. This building was replaced by a brick structure, completed in 1775.

A disastrous fire destroyed the church's interior in 1921. The original Bible, Prayer Books, and Communion silver were lost. The church was restored in 1922, and the walls of 1775, which remained after the fire, still stand.

A number of prominent Americans have worshipped at Rock Creek over the years, including Daniel Webster, Senator from Massachusetts and Secretary of State; William J. Stone, noted engraver of the Declaration of Independence; and at least one President—James Buchanan. Mrs. John Quincy Adams was confirmed in the church in 1837.

Rock Creek is one of a few Episcopal churches which have retained their 18th century glebes. Eighty-six acres of the original 100 remain; since 1871 they have been known as Rock Creek Cemetery. Among those buried in the cemetery are Abraham Baldwin, a signer of the U.S. Constitution; Nicholas King, Jefferson's surveyor; Rosalie Poe, Edgar Allen Poe's sister; Henry Adams, journalist, author, and historian, grandson of John Quincy Adams; Harlan Fiske Stone, Chief Justice of the U.S. Supreme Court; and Sumner Welles, Under Secretary of State in the Franklin D. Roosevelt Administration.



St. Paul's, Washington



Old Trinity, Brooklyn

**Old Trinity Church**  
Brooklyn, Conn.  
Dates from 1770  
The Rev. Richard G. M. Chambers,  
rector  
Communicants: 130

Old Trinity Church, built in 1770, is the oldest Episcopal church building in the oldest diocese in the United States.

Col. Godfrey Malbone of Newport in Rhode Island, a graduate of Oxford University and a polished scholar, was irritated by agitation in Newport against British taxation, so he moved to property he owned in Pomfret in Connecticut to live in peace as a country gentleman. He soon discovered, however, that "tranquility was not to be purchased at so cheap a rate." The nearest Anglican church was in Norwich; he had to pay for the Congregational worship he refused to attend; and he was assessed heavily for a new meeting house he claimed to be unnecessary. So he decided to build his own church.

Although the colonel believed not 10 people in town, outside his family, had ever seen *The Book of Common Prayer*, his bold stand aroused sympathy; townsfolk read the book and liked it. Religious dissension round-about brought more converts, and Col. Malbone brought Anglican families to the area. Soon he found himself reading services to 30 or 40 families.

On land given by a friend and with subscriptions from friends from Philadelphia to Boston and from local families, the colonel built one of New England's finest colonial buildings, according to the design—the parish believes—of Peter Harrison of Newport. In 1771 it was officially dedicated and the Society for the Propagation of the Gospel in Foreign Parts sent the Rev. Richard Mosley to be parson.

In 1865 New Trinity church was built, but the old building was preserved. In celebration of the nation's Bicentennial the old church is used for Sunday services, June through August. The last Sunday in June an afternoon choir concert, with accompaniment from a harpsichord and other instruments, fills the old building with appropriate old music.

**Union Church**  
Claremont, N.H.  
Dates from 1771  
The Rev. John H. Evans, rector  
Communicants: under 100

Union Church was organized in 1771 as a part of the Diocese of London, England, by the Rev. Samuel Peters, a missionary for the Society for the Propagation of the Gospel. The present structure was begun in 1773, two years before the Revolution, making it the oldest Episcopal church building in New Hampshire.

The building was designed according to a plan furnished by Gov. John Wentworth. The master carpenter was Ichabod Hitchcock. The Revolution delayed its completion until 1789 when some of the square box pews were sold to purchase nails and glass.

During the War the parish grew while other Church of England congregations decreased. And in 1794 the New Hampshire legislature put a special stipulation in the parish's incorporation—that the annual meeting be held on Easter Tuesday "forever."

Over the years parish traditions have grown. The English custom

of Harvest Festivals was instituted in 1877; the church is then decorated with sheaves of corn and clusters of fruits and vegetables, and a supper is held in the parish house next door. A Strawberry Festival is widely attended. On Christmas Eve candlelight reflects on the windows' original irregular panes.

In 1971 Union Church celebrated its bicentennial in a joint service with St. Mary's Roman Catholic Church, the first Roman Catholic parish in New Hampshire. St. Mary's was founded by the son of Union Church's third rector.

**St. Mary's Church**  
Burlington, N.J.  
Dates from 1703  
The Rev. James J. Greene, rector  
Communicants: 700

In the late summer of 1702, George Keith and John Talbot, missionaries of the Society for the Propagation of the Gospel, arrived in Boston from England and then made the slow trip by horse-back to Burlington, the capital of West Jersey. They arrived at the end of October and on All Saints' Day conducted the first Anglican service in the province, using the Town Hall.

While George Keith traveled to spread the Gospel, John Talbot ministered to the Anglicans around Burlington. On Lady Day (Feast of the Annunciation), March 25, 1703, he laid the cornerstone for St. Mary's Church. A simple colonial structure, 30 by 60 feet, was built, the nucleus of the present building, which has been expanded several times.

In 1832 George Washington Doane was elected to be the second Bishop of New Jersey. He chose Burlington as his see and was subsequently elected rector of St. Mary's. A man of vision, he was instrumental in convincing the 1835 General Convention to pass Article II of the fledgling Domestic and Foreign Missionary Society. The Article provided that all baptized Episcopalians are automatically members and do not need to pay dues to join.

The old building served as the cathedral church of the diocese until a new St. Mary's was completed in 1854. Now it is used for Sunday school classes.



Above, Union, Claremont; below, St. Mary's, Burlington





Caroline Rakestraw

The Episcopal Radio-TV Foundation of Atlanta, Georgia, won recognition for its production of a tape cassette recording of the entire Bible during Bible Week. Caroline Rakestraw, the foundation's executive director accepted an award for the recording at a luncheon in the Plaza Hotel, New York.

# Good News Now

Salome Hansen, editor of *The Colorado Churchman*, married historian Allen Breck in December. Dr. Breck is chairman of the History Department at the University of Denver and author of *The Episcopal Church in Colorado* as well as other books and articles. Mrs. Breck is a contributing editor of *The Episcopalian*.

Roy Larson, religion editor for the *Chicago Sun-Times*, received two journalism awards last year. His by-lined column won the Chicago Newspaper Guild's Stick-o-type award for the best continuing feature as well as second prize in the Illinois Associated Press News-writers Contest. Since the AP contest has no religion category, Mr. Larson's writing was in competition with all the personal columns written by by-liners in all the newspapers in the state. Mr. Larson is a

member of St. Thomas a Becket on the campus of Northwestern University, Evanston, Ill.



Lance Gelein

Unemployment was not a problem last summer for the 385 junior and senior high school youths who found jobs through Hire-A-Youth (HAY). The program, staffed by students for students, is sponsored by St. Paul's Center, Sacramento, a Diocese of Northern California organization.

Student coordinator Lance Gelein, aided by St. Paul's Center staff member Jeanette Green and volunteer assistant Valerie Aker, placed clients as domestic workers, gardeners, office workers, food service workers, cashiers, salesmen, and construction workers.

Two new companion diocese relationships make a total of 61 such linked jurisdictions. The odd number occurs because the Diocese of Nassau and the Bahamas works jointly with the Dioceses of Nevada and California.

When Executive Council met in Greenwich, Conn., in December it approved a joint request from the Dioceses of Kentucky and Guatemala for a companion diocese relationship extending until 1978. Council also approved the joint request of the Dioceses of New Jersey and Matabeleland for similar status until late 1977. The relationships can be terminated earlier by mutual consent or extended.

Approval for extensions went to the companion dioceses of Maryland and Liberia, Southern Ohio and Hong Kong, South Carolina and the Dominican Republic, Western New York and Belize (formerly British Honduras), as well as Southern Virginia and Alaska.

The Rev. Donis D. Patterson has received the first Army Reserve Components Achievement Medal. Father Patterson, who is rector of All Saints' Church, Winter Park, Fla., received the award for his 16 years of service as chaplain in the U.S. Army Reserve.

The National Register of Historic Places has added St. James' Episcopal Church, Old Town, Me., to its list of important historic structures.

Henry Vaughn, noted British architect, designed the church in 1892. Best known in this country for his revival of Gothic architecture, Mr. Vaughn's most famous building is the National Cathedral in Washington, D.C.

Though small in comparison, St. James' Church is considered an important example of Mr. Vaughn's work.

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# Switchboard

Continued from page 8

excessive, but now with the world's reserves at low stage, we'll soon have to make a choice of starving some people off the face of the earth or changing our eating habits.

Here lies the challenge for corporations such as yours [McDonald's]—how to maintain a satisfactory profit while at the same time remaining a leader in corporate integrity and serving as a model of ethical responsibility.

The following is an outline of some suggestions which would increase profit margin—provided they are marketable.

French fries should be marketed with the potato peel. This is more nutritional and would eliminate wasting tons of now precious food.

Burgers: I understand the hamburger profit margin is considerably lower than [that of] your other products. I believe the days of 100 percent choice beef patties are over. Soy is a more efficient source for the body's protein needs, and the flavor differential between a beef and a soy protein patty would be small.

Buns: If McDonald's took the lead in switching to whole wheat buns, nutritional values would increase while pollutants and energy [usage in processing "white" flour would decrease]. A distinctive character would be added to the McDonald's meal.

Shakes: Adding powdered milk and vitamins to your shakes and limiting the amount of sugar would be a plus. You could [still] legitimately call them milk shakes.

Many more innovations could be made in fast-food marketing. The question is whether the corporations will be involved in planning for the future or whether crisis itself will shape the future of corporate interests.

I believe the Church has a responsibility to work with the business community, challenging it and calling upon it to fill the needs of our mutual concern—the people of our country and the world.

Peter F. Casparian  
Kansas City, Mo.

I should like to make three points in relation to the published report of the Bishops' Theology Committee in your December issue.

I have been getting inquiries as to whether the courteous passage in the report referring to my involvement in the discussion meant to imply I had changed my mind on the question of the validity of the Philadelphia ordinations. My answer is I have not.

The Associated Press report stated the theological rationale on which the bishops acted on the matter in Chicago was "challenged by the scholar on whose work their decision was mainly based." This was patently untrue; Bishop Vogel could have made the case he made without ever mentioning me. I asked AP to release a modifying story, and, to make assurance doubly sure, I modified one sentence in my article—a sentence that could be read in such a way as to imply that Bishop Vogel, in his statement before the House, based his contention on my work and, in doing so, misinterpreted my work. I contend my theory, if correctly interpreted and applied to the Philadelphia ordinations, results in the

conclusion that the ordinations were (irregular but) valid or, at the very least, recognizable.

Second point. I am puzzled by the fact that the report both upholds the invalidity of the ordinations and proposes, by way of suggestion (which "seems best to us"), "at least conditional ordination." It would have been more consistent if the ordinations had been qualified as "doubtfully valid" so conditional ordination could have been proposed as a gesture of caution.

We must remember if conditional ordination (or baptism, etc.) is to have real meaning, there must be a consensus about the doubtful validity between the parties concerned. If I think someone's baptism is invalid, and the person in question thinks his baptism is valid, conditional baptism is out of the question since the other person cannot but think of that conditional baptism as an empty rite whereas I, who administer it, think of it as a sacrament. Only if we both agree on the doubtful validity of the person's baptism can we have the conditional baptism.

Third point. Is not conditional ordination precisely the kind of sacrament we are all moving away from—maximum emphasis of the minister's power to ordain, minimum emphasis on the community's involvement? The linchpin of Bishop Vogel's presentation to the House in Chicago was precise: the organic

union between the ordaining prelate and the community. Conditional ordination seems to belie that valuable insight. Hence, in my view, the bishops' proposal made in Mexico, that the ordinations be "completed"—a proposal that looks eminently sound to me—should be enacted not in the area of validity, i.e., by conditional ordination but by regularization through the normal processes that ordinarily precede ordination.

Frans Jozef van Beeck, SJ  
Chestnut Hill, Mass.

I must take exception to the glib way in which the name of the Holy Spirit is used to condone questionable actions and the manner in which Jesus is said to have broken "laws." These thoughts have been repeatedly expressed in your publication by both clergy and laymen.

Whenever the Holy Spirit is truly present, there is always some evidence of His supernatural power. His purpose is to magnify Jesus, and His indwelling of the servants of God gave them power to carry on the work of Jesus. It is dangerous to try to "use" Him for personal reasons.

As for Jesus' breaking "laws," what He broke were the traditions of men. He broke them to bring His people back to God and to His truth.

Dianne Graves  
White Plains, N. Y.



## There's a price on your wife's head...

What's more, it is probably higher than you realize. Aside from the irreplaceable personal loss which would result from your wife's death, there is an added financial burden that you should not overlook. Final medical expenses could be sizeable. Even longer range—you would probably have to pay someone to care for small children and run the household, at least on a part time basis. Household expenses generally would increase, and savings from joint-income tax returns would no longer be available to you.

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### WOMEN AS PRIESTS: THE CONTINUING FORUM

In reporting the words of the eight bishops of the 11 women ordained on July 29, *The Episcopalian* (December issue) quoted my successor with regard to my daughter Katrina. I am confident Bishop [Arthur] Vogel would not intentionally say something inaccurate or unfair, but his words as reported are both. He said, "Katrina has no formal theological education except in a school for deacons run by her husband."

The canons of the Church have long provided that, with the approval of the bishop, persons preparing for ordination have the option of seminary or private study. I assigned Katrina to study under a mature priest who had prepared other candidates with excellent results. I had no objection to having her capable husband help her on the side, but as bishop I insisted that the major preparation be under the priest I assigned.

When Katrina took her canonical examinations for the diaconate, I saw to it that she satisfied the subject matter requirements of Title III, Canon 5, Sec. 1 (a). Thus she fulfilled the theological education requirements for priesthood permitted by our canons: Title III, Canon 10, Sec. 10 (a) and (e); Canon 11, Sec. 10 (a); Canon 5, Sec. 2 (c); Canon 5, Sec. 1 (a).

Bishop Vogel came to Kansas City for his consecration on May 25, 1971, then left the diocese and did not return to begin work and residence until about August 1. On June 1, 1971, Katrina passed her canonical examinations with flying colors. Her theological education and competence compare favorably with a goodly number of men I have ordained to the priesthood over the last 24 and one-half years.

Edward R. Welles  
Retired Bishop of West Missouri



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# THE Episcopalian

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## Who will eat?

