

Title: *The Episcopalian*, 1975

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Four Episcopal publications win ACP awards

Four Episcopal publications won Associated Church Press awards of merit which were presented at the ACP convention May 14 in New York City.

The Episcopalian, Judy Mathe Foley, managing editor, won the top award for reportage in the General Church Journal division for coverage of the July 29, 1974, Philadelphia ordination service.

Cathedral Age, the journal of the National Cathedral, Washington, D.C., Nancy Montgomery, editor, tied with *The Lutheran* and *U.S. Catholic* for the award in the General Church photography category.

The Virginia Churchman, Benjamin Campbell, editor, won three awards in the Regional News Journal division for general excellence, reportage, and best articles. The reporting award was for coverage of the July 29 ordination service, and article awards were for two stories by Mr. Campbell—one on President Gerald Ford's world food proposals and the other an interview with Dr. Albert Mollegen, former professor at Virginia Theological Seminary—and one by Frank Young on neo-Pentecostalism in the Diocese of Virginia.

The Canadian Churchman, edited by Hugh McCullum, who has since resigned the post, won an award in the National News Journal division for an article by Jerry Hames and Mr. McCullum on the Church's involvement with a hydro-electric plant in Northern Quebec and its effect on the Cree Indians who live there.

Youth magazine, which the Episcopal Church and other denominations sponsor, won three awards: for general excellence, reportage, and photography.

Refugees Aided

Cambodian war widow Hang Len, 37, had to leave her two older children behind when she fled to America, but she and her 12-year-old daughter are starting a new life in Pacific Palisades, Calif. These are the first of the 2,500 refugees the Episcopal Church has agreed to resettle for Church World Service's refugee program. Isis Brown, Episcopal Church refugee resettlement officer, seeks sponsors to provide housing, jobs, food, and plenty of counseling for these newcomers. For further information, contact Isis Brown, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017 (212-867-8400).

Inside This Issue

PEOPLE AND PROGRAMS which make up the body Episcopal continue their work. Canon Guilbert retires (page 5); Triennial plans for 1976 (page 8); Anglican Fellowship of Prayer meets (page 9); New Jersey laypeople help with counseling (page 11); dioceses hold conventions (page 10); and Code-A-Phone helps communication (page 15).

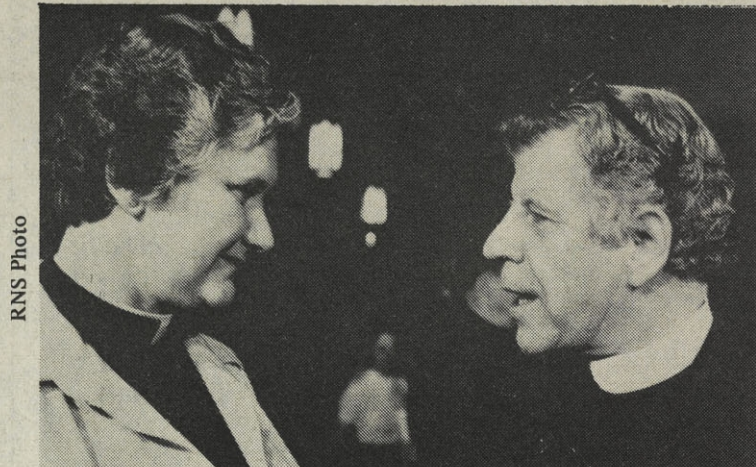
PRAYER BOOK REVISION continues to spark debate: the Society for the Preservation of the Book of Common Prayer gives its members' views (page 17).

SPECIAL FEATURE: Grow Old Along with Me (pages 12, 13).

MAY WAS THE MONTH for women's ordination to sprout into the news again (see pages 3, 6, 7).

June, 1975

THE Episcopalian



RNS Photo



Carolyn Aniba

PARTICIPANTS in events in May included, above left, Mrs. Cheek and Father Wendt; above right, Washington court members; right, Mr. Beebe; center, the Rev. Jane Hwang of Hong Kong with the Rev. Leslie Smith at Epiphany, Washington, where Miss Hwang celebrated while touring this country; and, far right, Bishop Hillestad who asked for episcopal discipline.



Carolyn Aniba



Debate on women goes into courts

In the continuing controversy over women priests, Episcopalians seem to agree on one point: They are tired of wrangling but don't see any quick way out. In telephone conversations with people around the country, *The Episcopalian* finds common concern for the Church which, as one bishop put it, "seems to be systematically trying to tear itself to shreds."

Legal proceedings underway don't appear to offer acceptable solutions, particularly in their apparent inability to separate canonical and doctrinal arguments.

A mid-May tally of events in process included:

- The Washington, D.C., court, in recess to consider its verdict in the disobedience trial of the Rev. William A. Wendt, is expected to send a decision to Bishop William Creighton by June 1. (Page 3.)
- The Akron, Ohio court was

hearing testimony in the trial of the Rev. L. Peter Beebe, who pleaded innocent to charges of allowing two women to celebrate in his Oberlin parish.

● Charges were expected in Bethlehem against the Rev. R. Franklin Gose of Reading, Pa.

● The Washington court's citation raised the specter of continuing legal suits. While press reports headlined Bishop Allin's failure to appear, he received strong episcopal support for his decision. (Page 6.)

● In Connecticut 10 men asked Executive Council, meeting in Denver, Colo., May 14-16, to call

a special General Convention. (Page 3)

● All 13 Province V (upper Midwest) diocesan bishops expressed disagreement with the Board of Inquiry's finding that it did not have authority to pass judgment on charges against the four bishops who participated in the July 29 service. Bishop Allin wrote his brother bishops that he hoped they would consider the Board of Inquiry's decision at their September meeting in Portland, Me. The seven Province I (New England) bishops unanimously supported his position. (Below.)

—Janette Pierce

Bishops want to re-open Board of Inquiry decision

Should the four bishops who ordained 11 women last July be punished for breaking canonical law? That question was to be answered by the 10-member Board of Inquiry appointed to investigate charges brought against the bishops. However, in late March the Board, by a vote of 8 to 2, ruled it did not have jurisdiction because "the core of the controversy is doctrinal" and the "proper forum" for debate is the House of Bishops.

On March 26 Presiding Bishop John M. Allin sent the Board's report to the Church's bishops, and reaction soon reached his office.

On April 1 the bishops of Province V met in Chicago and called upon "the House of Bishops. . . to

reprimand the bishops concerned and, if it seem good to the House, to take any other action that the House in its wisdom may decide."

Bishop Albert W. Hillestad of Springfield, president of Province V and one of the bishops who charged with misconduct the bishops who participated in the Philadelphia service, said the Board of Inquiry's decision "pre-judged a situation that had not yet come to trial." He reported that all 13 provincial diocesan bishops disagreed with the Board's ruling and said the issue was whether or not "we have a government by law and laws that are usable."

Continued on page 6

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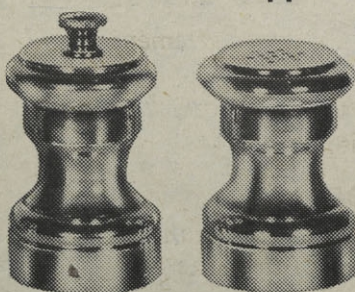
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WORLD NEWS BRIEFS

VATICAN CITY—At the invitation of Pope Paul VI, 40 American and Canadian cathedral deans celebrated an Episcopal Eucharist at the Church of St. Stephen of the Abyssinians on April 27. Dean Francis B. Sayre of Washington Cathedral said he believed it was the first Anglican Mass ever held in the Vatican.

NEW YORK—Episcopal church leaders joined with officials of six Protestant denominations in protesting Nationalist Chinese government violations of the religious freedom of Taiwanese Christians. The National Council of Churches' Taiwan Joint Action Group said the government has confiscated Bibles and prohibited Bible study in some languages. The government is also said to have limited seating for a rally that might demonstrate Church strength.

LONDON—Dr. Sarvepalli Radhakrishnan, former president of India, has received the 1975 Templeton Foundation Prize for Progress in Religion. The English-educated philosopher-statesman was honored for his contributions to "the re-discovery of the understanding of God and his special contribution to modern Hinduism."

WASHINGTON, D.C.—The American Church Union sponsored a Mass for national unity at the Church of the Ascension and St. Agnes on May 17. Presiding Bishop John M. Allin celebrated, and Bishop Clarence J. Haden, Jr., of Northern California preached. Churches across the country were invited to begin celebrations concurrently with the noon event here.

SINGAPORE—The Council of the Church of East Asia, at its April meeting, heard reports from the 13 dioceses represented and from the Philippine Independent Church. It also discussed theological education, mission priorities, and apportioned loans. Bishop James Pong Tak Ming of Taiwan was elected chairman. The American Church's dioceses of Northern, Central, and Southern Philippines are Council members.

PHILADELPHIA—Presiding Bishop John M. Allin will serve as a vice-chairman of the committee planning ecumenical participation in the Roman Catholic International Eucharistic Congress to be held here in August, 1976. Dr. Robert J. Marshall, president of the Lutheran Church in America, will serve in a similar capacity.

KINGSTON—The 105th Synod of the Anglican Church in Jamaica repealed a canon which forbids remarriage of divorcees. Bishop J. Cyril Swaby announced to the Synod he will resign November 1 because of ill health. Suffragan Bishop John T. Clark of Kingston will administer the diocese until the resignation date.

DALLAS—Bishop A. Donald Davies of Dallas joined with other church leaders in the Thanks-Giving Square Foundation to observe June 12 as the anniversary of the first day all Americans were asked to pray together. The Continental Congress had resolved that the "12 United Colonies" would observe June 12, 1775, as a day of fasting and prayer.

SAN SALVADOR—The Rev. Onell A. Soto, Province IX official and editor of *Rapidas*, was in an automobile accident which hospitalized his wife. Going through a stop sign, another automobile struck the Sotos' car. Father Soto and his daughter suffered bruises.

WASHINGTON, D.C.—President Gerald Ford is scheduled to meet with Pope Paul VI this month. The President's first European trip as chief executive includes consultations with heads of state at meetings in four countries.

SAN FRANCISCO—Mrs. Walter White, Jr., president of the National Association of Diocesan Altar Guilds, presented Presiding Bishop John M. Allin with a white-and-gold silk festival cope and mitre, designed by Anna Crossley, during an Evensong service at Grace Cathedral.



BREAD AND SOUP were shared by, left to right, the Rev. Richard Norris, rector, Trinity Church, Geneva, N.Y.; Bishop Robert R. Spears of Rochester; and Bishop Edmond Browning, executive for national and world mission, at a gathering to dramatize world hunger. Bishop Browning spent two days in Rochester, speaking about plans to alleviate hunger and helping to promote the new companion-diocese relationship between Rochester and Costa Rica.

—Photo by Thomas R. Lamond

THE Episcopalian

continuing Forth and The Spirit of Missions
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Wendt Trial: Three days in Washington

The three-day trial in Washington, D.C., to determine whether a priest disobeyed his bishop became focus and forum for the emotions and opinions which have occupied much Episcopal Church attention since the controversial ordinations of 11 women in Philadelphia last July.

At issue was whether the Rev. William A. Wendt, rector of St. Stephen's and the Incarnation, broke canon law when he allowed the Rev. Alison Cheek of Virginia to celebrate the Eucharist in his parish last November against the "godly admonition" of Bishop William Creighton of Washington.

The wider issue of the validity of clerical orders for women in the Episcopal Church entered the trial on the first day, assuring the wide range of debate that ensued.

The Washington court derived added drama from its historic nature. Cursory searches through diocesan records reveal only one other trial—in 1895 when the 80-year-old diocese was new. Then a priest was "degraded and deposed" for moral misconduct.

The ecclesiastical court setting in St. Columba's Church in northwest Washington was a faithful replica of a civil legal proceeding—complete with a black-robed, five-member court; a "bench" made from a long table covered with a damask cloth; bailiffs who were ushers from Washington Cathedral; and rules of evidence and procedure derived from local civil court rules.

The court members were Janet McCaa, a lawyer and member of St. Mark's, Washington; the Rev. W. Curtis Draper, Jr., rector, Trinity Church, Upper Marlboro, Md., who served as secretary; Canon Charles S. Martin, headmaster, St. Alban's School, Washington; the Rev. H. Albion Ferrell, member and former chairman of the District of Columbia parole board and former chaplain, Howard University; and Llewellyn C.

Thomas, a local lawyer, chosen to be president of the court.

Edmund D. Campbell, a trial attorney, advised all parties on points of law and procedural decisions; and the Rev. Warren Mace, retired associate rector of the Church of the Epiphany, was clerk of the court. Neither participated in final deliberations.

Father Wendt—flanked by noted New York lawyer and theologian William Stringfellow and his assistant, Washington attorney Edward Bou—sat quietly through the trial, receiving warm embraces and emotional assurances from friends during recesses. At noon-day he celebrated Eucharists outside the courtroom.

E. Tillman Stirling, a local lawyer and a member of St. John's Church, Bethesda, Md., was prosecutor. He tried to limit the case to the "simple charge that Father Wendt failed to obey his bishop." Mr. Stringfellow contended that the obedience question and the Philadelphia's case were "interrelated and indeed inextricable." Court members agreed to hear the extra evidence but said they would determine later what weight it should have in their deliberations.

Much of the testimony centered on discussion among witnesses, court members, and lawyers over a definition of "godly admonition."

Three bishops—John E. Hines, retired Presiding Bishop, William Creighton, and Robert L. DeWitt, one of the bishops who ordained the women in Philadelphia—testified to uncertainty over the meaning of the term which is contained in the ordination service. There the priest-to-be is asked: "Will you . . . obey your bishop, . . . following . . . their godly admonitions and submitting yourselves to their godly judgments?"

Mr. Stringfellow asked Bishop Creighton, the prosecution's first wit-

ness and an admitted supporter of women's ordination, "What in the world is 'godly admonition?'"

Bishop Creighton replied, "I'm not sure, sir," bringing laughter from the more than 150 spectators.

Mr. Stringfellow suggested a godly

admonition could be likened to "a general's order to his troops," but Bishop Creighton disagreed. "The military analogy doesn't fit the life of the Church. I'm always hopeful we can live by grace and not by law."

Bishop Hines testified that the term is "difficult to define precisely" and called the Philadelphia ordinations "valid but irregular."

The court asked Bishop DeWitt if he'd ever given a godly admonition while he was Bishop of Pennsylvania. He said he'd given "lots of advice quite free" but never designated it as "godly." He said determining what was godly was difficult.

Court member Ferrell asked Bishop DeWitt if he were bothered that the term is so hard to define. The bishop answered it did not. He said the ordi-

and's response to a bishop's question about following godly admonitions was: "I will, God being my helper." The bishop said the last phrase was a "hedge" of which he approved.

After establishing that Bishop DeWitt had been Bishop of Pennsylvania for 14 years, Prosecutor Stirling asked, "Did



TRIAL GRAPHICS by Freda Reiter for ABC-TV show Father Wendt testifying at St. Columba's, Washington, D.C.

the Spirit move you during any of those years to ordain women?"

When Bishop DeWitt replied it had not, Mr. Stirling asked when the Spirit first moved him.

"July 29, 1974," said Bishop DeWitt. "The Spirit didn't actually move you until the day of the 29th?"

"The Spirit had been moving, and I did not move until July 29," Bishop DeWitt answered.

Much of the defense rested on conscience versus canon law. Mrs. Cheek, on the second day of the trial, said she didn't think she'd ever disobeyed a godly admonition. "My bishop [Robert B. Hall of Virginia] has given me some admonitions which in no way can I interpret as godly, believe me."

She said she thought nothing in can-

Continued on page 7

Connecticut group asks special Convention

During the week following the close of the Wendt trial (see above) the press carried rumors of charges and counter-charges against the Presiding Bishop. On May 11 ten men in Connecticut announced they would not bring a presentment. Instead they asked the Executive Council, meeting May 14-16 in Denver, Colo., to call a special General Convention to regularize the ordination of women in the ministry. Their complete statement follows:

"We believe there are reasonable grounds for charging that the Presiding Bishop's failure to appear as a witness in the Wendt trial, or to take reasonable and timely steps to make a deposition, was in violation of the canons. So long as the Episcopal Church seeks to resolve its problems by disciplinary means, it must guarantee that exacting standards of due process are followed and that they are applied to all churchpeople of high and low degree. There is no right of executive privilege appertaining to the office of Presiding Bishop. All persons are inconvenienced in an event of this nature.

"We are compelled by another and larger agenda. That is the health and well-being of the Episcopal Church itself. Presentments and trials, and the re-criminations and polarizations they engender, are dubious marks of a community which names itself by the Lord Jesus Christ and are destructive of its unity. It is literally appalling to the countless members of the Church and people of good will in the larger community that the Episcopal Church has embarked on a self-destructive series of trials which demean the Church and issue in escalating charges and counter-charges.

"Whatever the narrow legal question in the trial of Father Wendt, the substance of that event is whether the Episcopal Church will accept women as priests. Surely the bishops of this

Church and its clerical and lay leadership can find, if they are so minded, a better means of confronting the theological and moral issues of the place of women in the ministry.

"There is a serious default in the Church at this time. It is not the technical violations of canons, rather the lack of resolute leadership which will settle the matter of recognizing women as full participants in the ministry even if that requires a special General Convention.

"We have, after due consideration, chosen not to make a presentment. We believe its submission would distract the Church from its appropriate priorities of worship and nurture, of service to the suffering and the poor at home and the starving overseas, would add yet another chapter in the Episcopal Church's bid to become a theater of the absurd, and would demean the office of Presiding Bishop whatever the events of the present issue.

"We earnestly petition the Executive Council of the Church, meeting in Denver this next week, to join with the Presiding Bishop and us in a public effort to prevail on our fellow churchpeople to quash any impending trials and to call for a special General Convention at the earliest possible date for the sole purpose of regularizing the ministries of those women desirous of, and qualified for, the priestly ministry of the Church, including those ordained irregularly in Philadelphia."

signed by:

The Rev. Michael S. Kendall, St. John's, Waterbury; The Rev. Craig Biddle, III, Trinity, New Haven; The Rev. Douglas E. Theuner, St. John's, Stamford; The Rev. John W. Gibson, Jr., curate, St. John's, Stamford; The Rev. Harry A.

Jones, St. John's, New Haven; The Rev. Arthur E. Walmsley, St. Paul's, New Haven; The Rev. Kenneth W. Taber, Christ, Stratford; The Rev. Andrew D.

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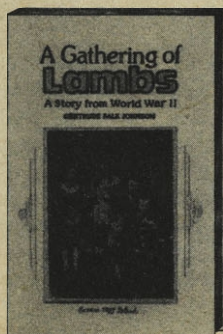
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So that we may print the largest possible number, all letters are subject to condensation.
—The Editors

GOD'S GIFT

The Episcopalian (April issue) carried the sad news that Dr. Henry P. Van Dusen and his wife voluntarily agreed to end their lives because of their serious illnesses. No man can judge the soul of another. Only God can do this, and in the love of our Lord we hope that one who made such a fine contribution of his life and ministry to Christ has found the peace (with his wife) that he deserves.

However, there is another view. [The Rev. Charles P. Luckey, a Congregational minister taken ill at age 50, sent a message to a few friends]: "What does the Christian do when he stands on the abyss of his own death and the doctors have told him that his disease is ravaging his brain and his whole personality may be warped, twisted, changed? Then does the Christian have any right to self-destruction, especially when the Christian knows that the changed personality may bring out the horrible beast in himself? Well, after 48 hours of self-searching study, it came to me that ultimately and finally the Christian always has to view his life as a gift from God; and every precious drop of life was not earned but was grace lovingly bestowed upon the individual by his Creator, and so it is not his to pick up and smash. . . . And so I find the position of suicide untenable, not because I lack the courage to blow out my brains but rather because of my deep, abiding faith in the Creator who put my brains there in the first place. . . . But I do not think it is wrong to pray for an early release from the diseased, ravaged carcass, lovingly given."

Charles F. Schreiner
Gig Harbor, Wash.

I feel compelled to write in reference to page 6, "Van Dusens' planned death," and page 7, "Theologian proposes new thinking on traditional view of suicide."

There is much in Job regarding suffering. In Matthew 4:5-7 Satan tempts Jesus to suicide. It is not from God that thoughts of suicide come but from Satan. Isaiah 40:29-31 tells us God gives

power and strength to the faint and weary.

Jesus said it Himself: "I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6 KJV) How do we come? Only by turning to Him in our deepest needs.

Pat Hayes
Beaverton, Ore.

THE DEMOCRATIC PROCESS

In the April *Episcopalian*, a letter from Mary L. Tucker comments that "little heed is being paid to the desires or objections of the laity" concerning the process of Prayer Book revision. She further comments, "Their wishes are not being seriously considered. Polls in parishes are ignored."

For the first time in the history of the BCP, revision is being done on a trial basis which is a democratic one; previously, revision had been made by Convention alone. Clergy and laity who were not deputies could do little more than grumble to themselves.

Since the appearance of the Liturgy of the Lord's Supper (1967), questionnaires have been provided in great number and variety. All those returned have been read; suggestions have been seriously considered and frequently used in the further process of work on all the rites. The ideas of laity and clergy have been incorporated in the services now being edited for the Draft Proposed Book to be voted on in Triennium in 1976.

Parish polls have never been ignored. Each letter and each poll has been read by at least three persons, besides the rector and parish liturgical committee, and usually by many more. Among these have been clergy, seminarians, scholars of theology and liturgics, and lay consultants. The suggestion that change is in the hands of an authoritarian group in the hierarchy of the Church has no foundation in fact. When Father Leo Malania stated on "Firing Line" that the process of revision was being conducted in a democratic fashion, he spoke from first-hand experience since he helped to make the process democratic and to see that it remains so.

Anne LeCroy
Johnson City, Tenn.

Since 1937 I have attended 14 General Conventions [and have served on many committees of the House of Deputies]. I have witnessed high moments in church history during this period.

In recent Conventions tempers have flared and legislation has been enacted (or closely defeated) which has brought

about great division in this beloved Church of ours. Legislation to be presented at the forthcoming Minneapolis Convention, if hurriedly acted upon, will only drive a deeper wedge—perhaps fragmentizing the Church beyond repair.

From my experience General Convention by no means represents the Episcopal Church as such. At each Convention 50 percent of the lay deputies are new and largely inexperienced in the history and legislative processes of the Church, as are a smaller percentage of the House of Bishops.

The House of Bishops has spoken out publicly, indicating a majority will support the ordination of women as well as the Trial Liturgies by a margin of roughly three to one. This pronouncement was obviously intended to influence votes. It also places laymen and, especially, clergy elected to General Convention in a most difficult position. Few of either group have the temerity to oppose their bishops.

In all fairness, these questions, now being debated on TV and in press releases with many bishops even opposing one another, [can be settled in] only one responsible way—a total written vote of all Episcopalians, taken through parishes and missions with the results tallied by the dioceses and then reported to the national Church. Only when this is done and approved by a substantial majority of at least 75 to 80 percent of all Episcopalians should any drastic action be taken.

D. Harvey Phillips
Bradford, Pa.

POLITICAL OR RACIAL?

That the Episcopal Church may be involved in international political activity is more than disappointing. The General Convention of 1967 had, by resolution, caused the Church to review its economic involvement in banks and corporations.

That proposal, for responsible care, has been interpreted and expanded into the resolution of 1970 that established the Committee on Social Responsibility in Investments. This committee has an advertisement four pages long in the April issue of *The Episcopalian*. Its purpose is to oppose the business relationship of IBM with the Republic of South Africa.

It is obvious that the bias of the committee is against white controlled governments that practice racial discrimination. The glaring omission is in any reference or activity against the black nations that also practice racial discrimination. We call your attention specifically to Li-

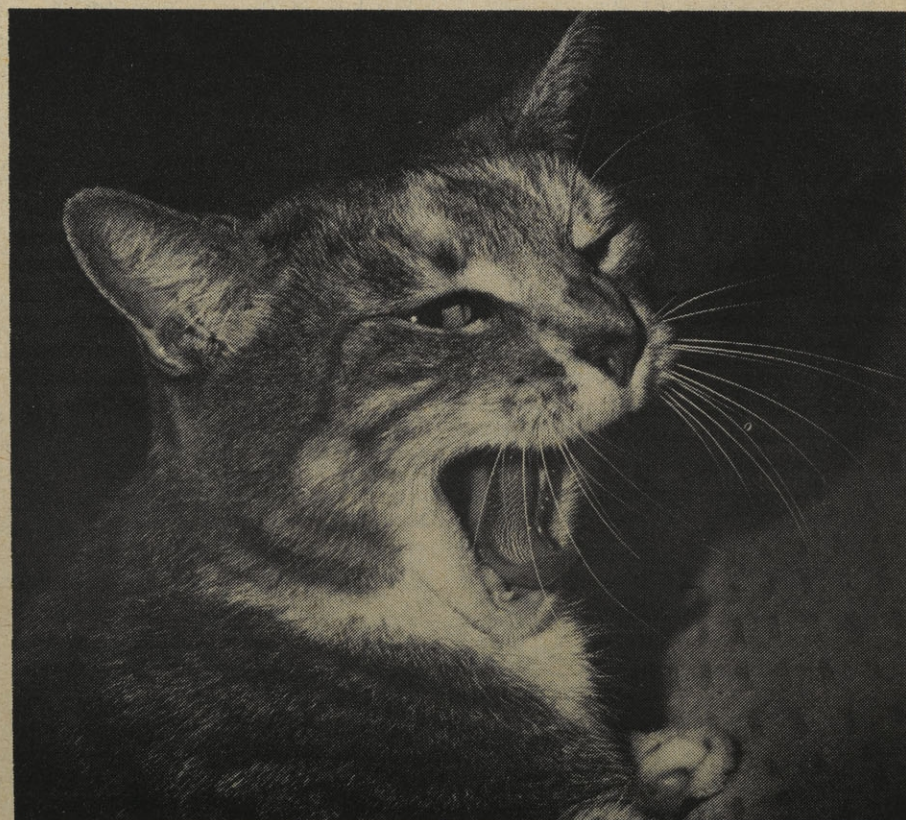
Continued on page 16

Coming up

JUNE

- 1 Second Sunday after Pentecost
- 8 Third Sunday after Pentecost
- 11 St. Barnabas the Apostle
- 15 Fourth Sunday after Pentecost
- 21-27 Christian Education Conference, the first of two such conferences to be held this summer at Kanuga Conference Center, Hendersonville, N.C. The second conference will be held July 5-11. For further information, write to: Kanuga, P.O. Drawer 250, Hendersonville, N.C. 28739.
- 22 Fifth Sunday after Pentecost
- 22-July 11 The Rutgers Summer School of Alcohol Studies will be held on the New Brunswick campus. For prospectus and application form, write to: Miss Linda Allen, Secretary, Summer School of Alcohol Studies, Rutgers University, New Brunswick, N.J. 08903.
- 22-28 The Episcopal Conference at Hood College, Frederick, Md. A week-long gathering of at least 250 people from the 13 dioceses which comprise Province III. For details, contact your diocesan representative. For registration, write to: Hood Conference, c/o Laura Peirce, 333 E. Central Ave., Moorestown, N.J. 08057.
- 24 The Nativity of St. John the Baptist
- 29 Sixth Sunday after Pentecost
- 30 Sts. Peter and Paul, Apostles

Hedgecoth Photographers



"I thought vestry meetings ended at ten-thirty!"

The Episcopalian

In Profile

After a few minutes' conversation with the Rev. Canon Charles M. Guilbert, you quickly understand why his seminary faculty passed a resolution that he continue work for advanced degrees and return to his alma mater to teach. They recognized in 1936 what is apparent in 1975: Charles Guilbert has the ability to share his considerable knowledge with others. And his high forehead, calm deep-set eyes, charming voice, and meticulous use of language make you feel you are participating in a Socratic dialogue.

Although Canon Guilbert projects an aura of academic tranquility, he's spent over half of his active career in serving the national Church. He started in 1946 as a General Convention deputy from Oregon where he was Dean of St. Stephen's Cathedral, Portland, and hasn't missed a Convention since 1952 when the Diocese of California elected its director of promotion and Christian education to be a deputy.

Nearly a decade later he was elected secretary of Executive (then National) Council and then moved to the East Coast. That same year he was named first assistant secretary of General Convention, becoming secretary in 1962, and served both Convention and Council until 1970. At that time he resigned from the Council job but continued as Convention secretary-treasurer, a combined post, until his retirement last month. On May 28 he also resigned as registrar of General Convention and secretary of the House of Deputies.

Canon Guilbert will return to San Francisco with his wife, the former Theodora (Teddy) Sorg. Mrs. Guilbert, an active churchwoman, was once an Executive Council member. Canon Guilbert has two children.

Canon Guilbert continues as Custodian of the Standard Book of Common Prayer, a post he has held since 1963. This position automatically made him an ex-officio member of the Standing Liturgical Commission.

As chairman of the Psalter committee, Canon Guilbert's Hebrew and Old Testament scholarship (he resumed his studies 25 years after leaving seminary) and his facility with language contributed largely to the basic drafts. The new translations from the Hebrew are, according to one observer, "of a high poetic order. Canon Guilbert has a genius for the use of English." The canon admits he once "fancied myself a poet—edited a poetry magazine in college, but now it all goes into the Psalter."

Canon Guilbert calls Prayer Book revisions, which began in 1950 with the publication of Prayer Book Study No. 1, "honest, responsible attempts. The 1928 book assumes a rural population with a relationship to the State which no longer exists. We pray for the State and the ruler before we pray for the Church. The new liturgies are trying to make explicit what has been believed."

Some revisions might also be in order at General Convention

where, according to a friend, "Canon Guilbert knows the whole Church by name."

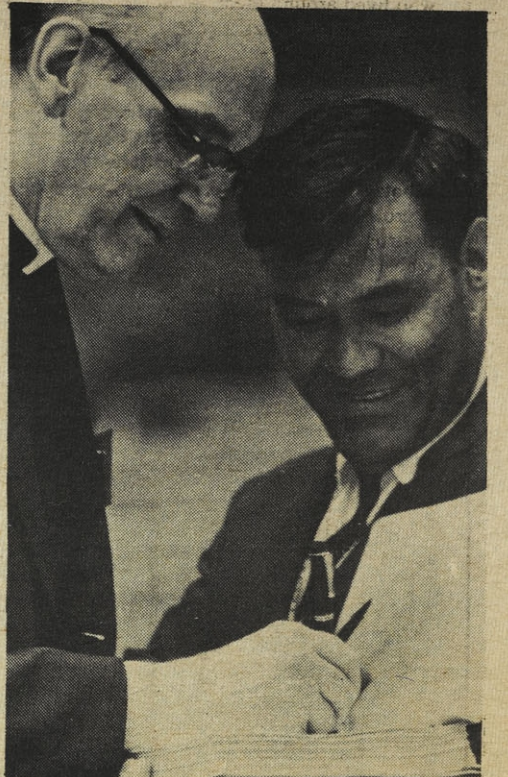
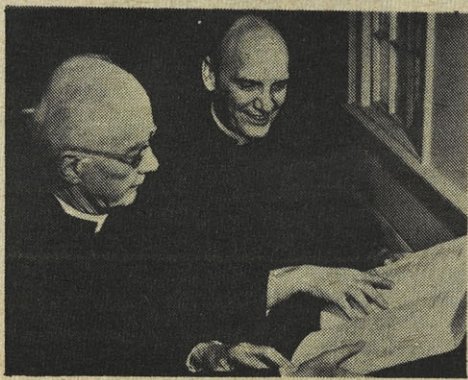
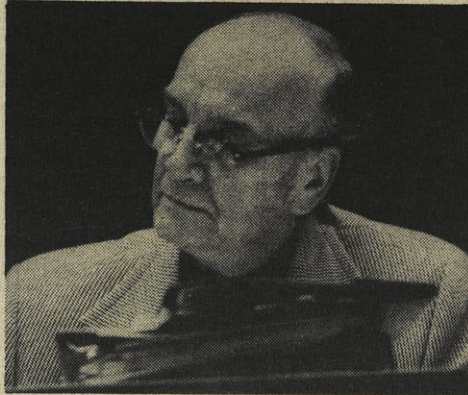
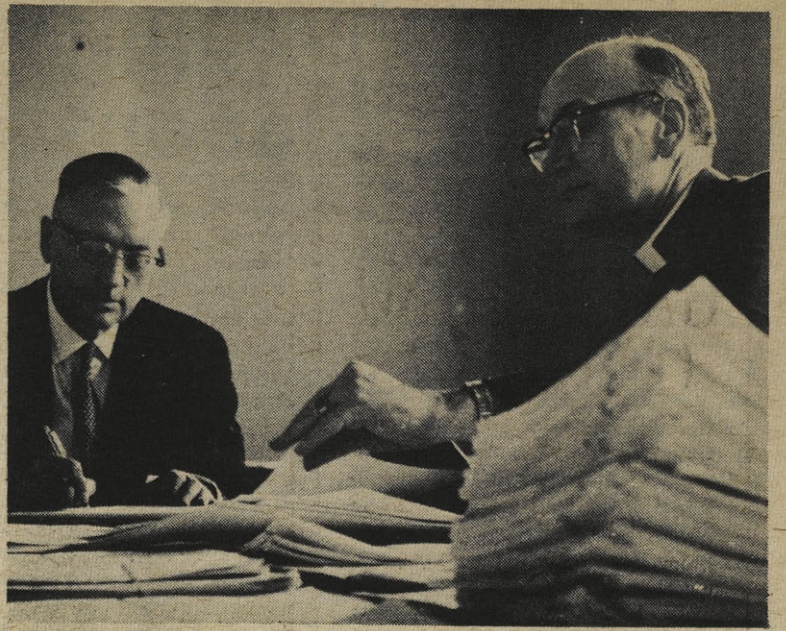
"Theologically I don't approve of plans for reduction based on proportional representation," he says. "Deputies don't represent a certain number of people; they represent the Church in a particular place, and no place is more important than another though it may be more populous." He approves a proposal for only three lay and three clerical deputies from each diocese, which would reduce the size of the House and "do away with the 'split votes'" which count negatively in votes by orders. But he staunchly defends the vote by orders device and adds that in only two cases—constitutional amendment and Prayer Book revision—do canons apparently require that all dioceses register their votes.

"In other votes a diocese could say, 'We are divided and will not vote,' and this would not count at all in the final tally."

For just such interpretation do churchpeople quickly turn to Canon Guilbert when a question on canons, constitution, or procedure arises. Presiding Bishop John Allin notes "his able talents and long experience will be missed."

A common assessment of Charles Guilbert's career, which spans parish and diocesan responsibilities in Oregon and California and 14 years serving the national Church, is a version of one friend's summation: "Charles Guilbert is an able administrator, a man of prayer—a real priest."

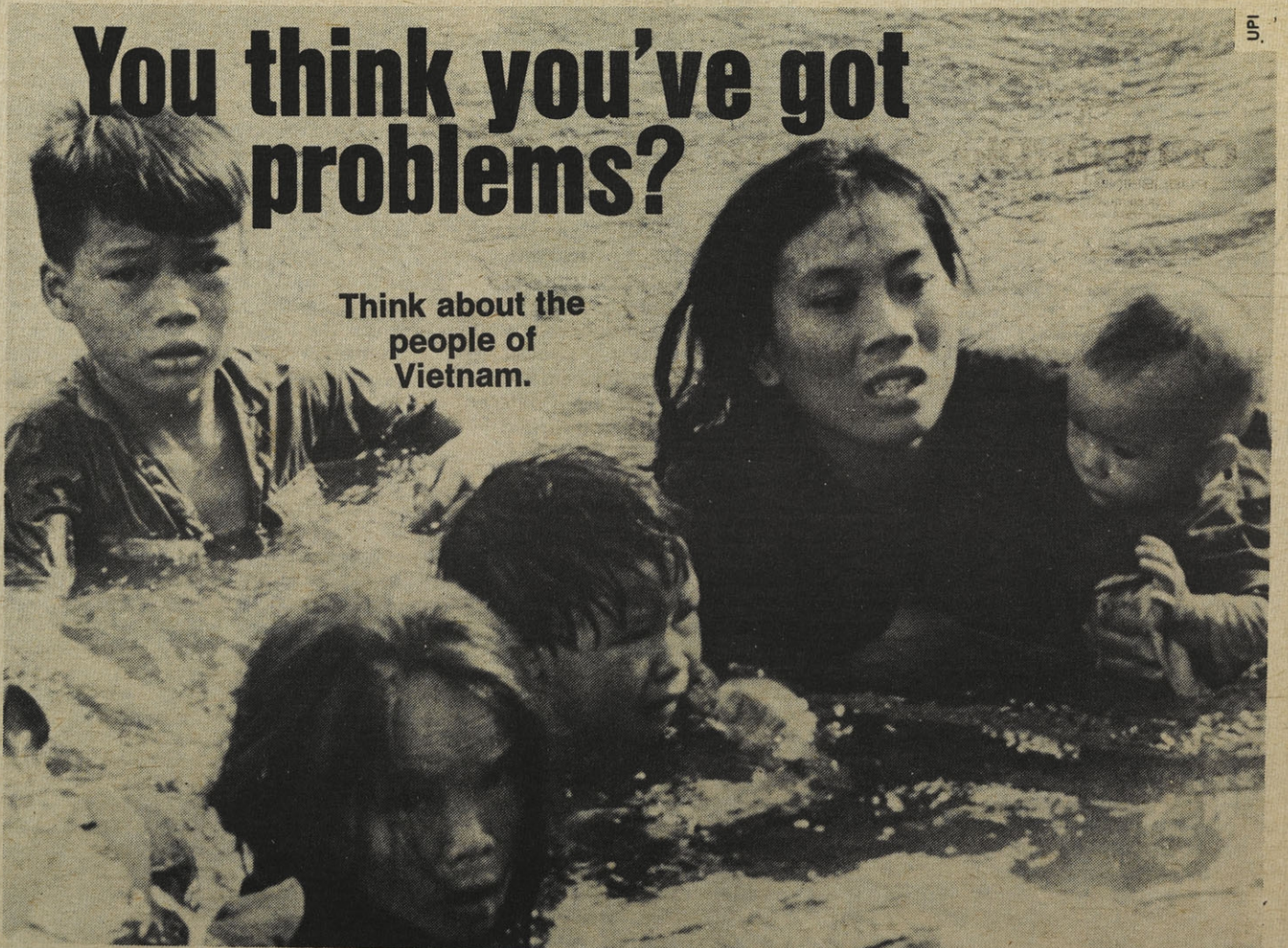
—Janette Pierce



PILES OF PAPERS have plagued Canon Charles Guilbert's career in the Church. Top right, he and Clifford Morehouse at the St. Louis Convention in 1964; above, at the 1973 Convention in Louisville; far right, signing an autograph in South Bend, Ind., in 1969; and right, taking over his duties as Custodian of *The Book of Common Prayer* from Dr. John Wallace Suter in 1963.

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E-6-75

Bishops rally support for PB following citation for contempt

At times, two men seemed to be on trial in Washington. The Rev. William Wendt was charged with disobeying his bishop. Presiding Bishop John M. Allin was cited by the diocesan court for not appearing at the trial in response to a defense subpoena. The citation brought strong expressions of episcopal support for Bishop Allin.

Some spectators at the Washington trial thought the Presiding Bishop should have appeared. They pointed to the canonical imperative, "It is hereby declared to be the duty of all members of this Church to attend and give evidence when duly cited in any ecclesiastical trial or investigation under the authority of this Church." (Title IV, Canon 2, Sec. 4)

The court's action opened the possibility that the prelate could be charged with canonical disobedience, the same charge lodged against Father Wendt. But a group of Connecticut churchmen specifically opted against prolonging the legal battle with further charges and called for a special General Convention to settle the matter. (See page 3.)

Among those who felt the subpoena was inappropriate was Suffragan Bishop J. Stuart Wetmore of New York, who denounced the Washington court and said defense attorney William Stringfellow was "more interested in rhetoric than reason." Bishop Charles T. Gaskell of Milwaukee termed the action a "most arrogant, insufferable treatment of a Presiding Bishop." The Rev. James Richards, rector emeritus, St. Paul's, Washington, D.C., called the subpoena "nasty" and "an attempt at embarrassment. If the Presiding Bishop were dragged into every little squabble, he'd never get anything done."

Bishop Allin cited prior engagements as one reason for his absence.

In early April, before the trial opened, the court issued a subpoena for Bishop Allin's appearance. He received

the subpoena in his New York office on April 7 and on April 9, in an attempt to quash the subpoena, he stated he had no relevant information to offer the court.

On April 18 Father Wendt's attorneys replied that they needed Bishop Allin's testimony. The Washington court denied the Presiding Bishop's motion to quash.

On April 24 a letter from attorney Peter M. Brown's office stated that Bishop Allin could appear in Washington "on April 30—preferably around 9:30 A.M." However, late the next day Bishop Allin sent the court a telegram, stating he was "unable to accept the invitation" to testify at the trial in view of prior commitments in Canada, Arizona, and Missouri. (He was to meet the Archbishop of Canterbury in Canada, address the diocesan convention in Arizona, and consecrate the new Bishop of Missouri.) He had not mentioned these commitments earlier. Bishop Allin offered the possibility of testifying by deposition.

On April 28 the court reaffirmed its call for Bishop Allin's appearance. When the trial opened April 30, Bishop Allin was in Canada. On May 1 he sent another telegram, again mentioning his commitments and reiterating his availability to testify by deposition.

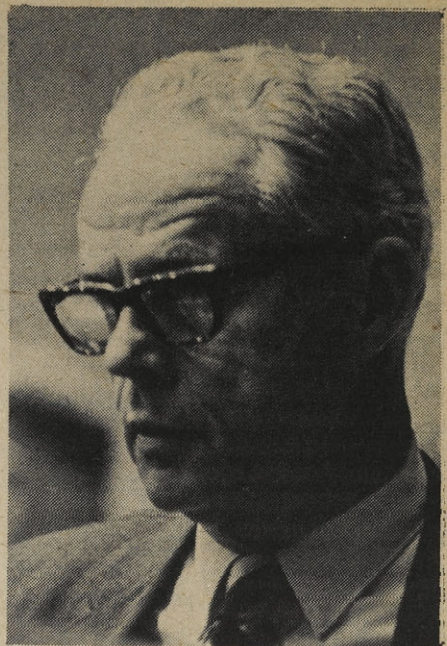
On the trial's last day, May 2, the Washington court recalled that it had originally subpoenaed Bishop Allin on April 7, issued an order denying his motion to quash the subpoena on April 18, and issued a memorandum April 28 restating its expectations that he would testify in person. The court then cited Bishop Allin for contempt "since he has disregarded the subpoena and our explicit expectation and is in violation of the canon. . . ."

On May 6 Bishop Allin issued a statement which pointed out the conflicting demands of the trial and his previous commitments. He also stated that the court had not asked for a deposition.

Accompanying Bishop Allin's statement was a letter from his chancellor, New York State Judge Hugh R. Jones. Judge Jones questioned the power of the Washington court to issue a contempt citation or to subpoena any persons beyond its diocesan boundaries. He had advised the bishop that the duty of churchmen to testify "was necessarily relative rather than absolute."

William Stringfellow challenged Judge Jones' opinion. He said the canons follow English common law: "Under the common law, it is well established that even the King must testify in court."

On May 12, eight of the nine provincial president-bishops issued a statement supporting Bishop Allin. Bishop William Creighton of Washington abstained because of the trial proceedings. Also rallying to the Presiding Bishop's support



LEGAL ADVISER Hugh Jones

were the seven New England bishops who wrote Bishop Allin following a telephone conference call. (See story below.) —Janette Pierce



ANGLICAN SUMMIT meeting in Toronto with Archbishop Donald Coggan of Canterbury, left, and Archbishop Edward W. Scott of Canada, center, was one reason Presiding Bishop John Allin, right, gave for not being available to testify in Washington trial.

Bishops ask Inquiry Board review

Continued from page 1

Bishop Hillestad sent Bishop Allin the Province's decision as well as a copy of an opinion written by James M. Winning, chancellor of Springfield.

In Mr. Winning's opinion the Board of Inquiry "exceeded its canonical authority in declining to perform its mandatory canonical responsibilities." He said its finding that the charges were intertwined with doctrinal issues "appears to be totally beyond the canonical charge to the Board of Inquiry."

Mr. Winning quoted Sections 5 and 6 of Canon 4, Title IV, which, he said, gives the Inquiry Board three obligations: 1) to investigate charges made; 2) to determine if there is sufficient ground for a trial; and 3) if so, to prepare a presentment and transmit it to the Presiding Bishop.

In this third task, Mr. Winning said, the Board failed: "The Board, having found that the accused bishops wilfully and knowingly violated the canons and constitution of the Episcopal Church, in my opinion, had the mandatory duty. . . to prepare and transmit a presentment."

In a telephone conversation with *The Episcopalian*, Mr. Winning referred to the Board of Inquiry's finding that were it not for "the mixed nature of the issues, our judgment would be that upon the evidence presented to us there is more than sufficient grounds to put [Bishops DeWitt, Corrigan, and Welles] on trial."

When asked to comment on that position, Peter Megargee Brown, church advocate and legal advisor to the Board of Inquiry, said the Board's comments "about trialability were given as *dicta*, i.e., observations, not essential parts of the determination, and so should not have legal force."

He said "the kernel of the Board's determination was not an opinion but a

finding of law and fact that they didn't have the power. That it was a question of authority and leadership."

Mr. Brown said attorneys for the accused bishops "could set forth a pretty good basis for reversal" if such an opinion were used in a trial.

"Our Church is in a state of anarchy," Bishop Paul Reeves of Georgia wrote to members of the House of Bishops. He called the Inquiry Board's decision "incredible" and said the "decision of the majority must be either cowardly or else a deliberate gambit to secure the acquittal of the four (or three) offending bishops." He urged Bishop Allin "to return the Board's judgment as unacceptable."

Other bishops also wrote Bishop Allin of their disapproval of the Board's finding, and on May 1 he replied with a three-page letter sent to all bishops: "In response to some of the inquiries that have been put to me since the circulation of the report among you, I must state here that I find no provision for the office of Presiding Bishop to render an individual judgment concerning the substance of the report."

He said "it would be a mistake to call a special meeting of the House" of Bishops to deal with this matter before the scheduled meeting in Portland, Me., in September.

He said he had "both convictions and questions concerning this" but that his understanding "of this office to which you have called me is that I must keep my opinions concerning substance under discipline and endeavor primarily to enable the House to function and fulfill episcopal responsibility both corporately and individually."

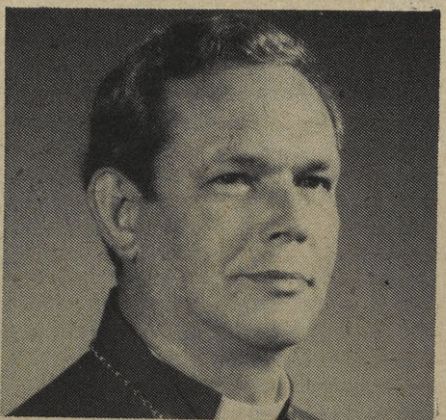
He said he believed the bishops could do more than they had so far in "helping one another of different persuasions develop our mutual understanding of

the faith and doctrines we profess to hold in common."

The Church has "existing provisions" to resolve problems, Bishop Allin said, and "honesty compels us to correct the predicament wherein individuals decide to act on their own, contrary to the vows and covenants voluntarily accepted which bind us together."

In response to Bishop Allin's letter, bishops of Province I (New England) held a conference telephone call, then wrote the Presiding Bishop, giving him "our fullest and complete support in the present situation"—a reference to both Bishop Allin's letter and to support for him engendered by the Washington court's contempt citation. (See story above.)

Bishop Frederick B. Wolf, Province I president, told Bishop Allin that "in our



PROVINCIAL PRESIDENT Frederick Wolf was among those who sent supportive messages to Bishop Allin.

minds [you are in] an extremely unfair situation."

He also said the Province would like to "express our strong opposition to the continued celebration of the Eucharist by the women who participated in the

service in Philadelphia. . . and [we] will make every effort to inhibit such celebrations in our own dioceses although John Burgess [of Massachusetts] is already faced with a situation where a local parish is determined to invite one of the women to celebrate the Eucharist despite his request [it] not do so."

Several other provincial presidents told *The Episcopalian* they thought the Board of Inquiry decision was a bad one. Bishop Kilmer Myers, president of Province VIII, said he thought the Board "did drop the ball" and that its decision disappointed him.

Bishop George T. Masuda, Province VI president, said the "pressure being put on to do something" before Minnesota's General Convention upset him and that there was a "great deal of unrest throughout the country" on this issue.

Bishop James L. Duncan of Southeast Florida said in a telephone conversation that he felt the Church had been deprived of its legal rights by the Board of Inquiry's findings and suggested that churchpeople "might have to go into the civil courts to get the Church to obey its own laws."

—Judy Mathe Foley

Advertising manager wins two awards

Leila Seitz Cooke, advertising manager of *The Episcopalian*, won two awards of merit in early April. They were presented by the Philadelphia Club of Advertising Women at an awards dinner.

The winning entries were sales promotion campaigns which Mrs. Cooke conducted over a period of months in 1974.

The Episcopalian

Wendt Trial

Continued from page 3

on law prohibited a woman from being ordained through "regular channels" and that the "bishop and the standing committee disobeyed canon law." She said she did not think canon law "defines the faith—I think it rests on the faith."

The prosecution, in arguing that Father Wendt's disobedience broke canon law, said "following the will of God does not excuse" a person from the penalty of civil or ecclesiastical laws.

On the stand, Father Wendt conducted himself with decorum and a low-key profile surprising for the man who has made St. Stephen's well-known as a tradition-shattering and colorful liturgical outpost of the Episcopal faith.

He testified that at ordination he had made a vow to God and to canon law and he believed the former was the higher commitment. When he received Bishop Creighton's letter asking that he not allow Mrs. Cheek to celebrate the Eucharist, he said "in my heart and soul I wept for the bishop," who was, he realized, in a difficult position. His decision to continue with the service was not made "flippantly but with a great amount of prayer."

The prosecution called two other witnesses in addition to Bishop Creighton. The Rev. Andrew Barasda testified he had resigned as a volunteer priest at St. Stephen's because he learned from a newspaper that Mrs. Cheek would celebrate Communion in his place and because, he said, a majority of the parish did not support her appearance.

The third prosecution witness, the Rev. Charles Perry, testified he'd delivered Father Wendt's message to Bishop Creighton.

Theologians had their day in the wider issue of the validity of women's ordination, pondering the intent of the masculine pronoun as limiting or generic. Testifying for the defense were Dr. Henry Rightor of Virginia Theological Seminary (VTS); Dean Edward G. Harris of Episcopal Divinity School, Cambridge, Mass.; Dr. Albert T. Mollegen of VTS; and Dr. Rosemary Ruether, Roman Catholic theologian at Howard University.

The Rev. John R. Frizzell, Jr., of Annandale, Va., testified to Mrs. Cheek's ecclesiastical status. Dr. Charles Willie, former vice-president of the House of Deputies, testified.

Two of St. Stephen's vestry members said the vestry unanimously supported Father Wendt. The parish had sought unsuccessfully to be named co-defendant with its priest.

The defense presented two character witnesses, the Hon. Judge Chester J. Byrns of St. Joseph, Mich., and Dr. Mar-

ion Kelleran, former VTS professor. Dr. Kelleran quipped she could easily testify that "Bill Wendt is a character."

After the 14 defense witnesses had been heard, the prosecution called three rebuttal witnesses—the Rev. Charles E. Berger, rector, All Saints', Chevy Chase, Md.; the Rev. James Daughtry, rector, St. Paul's, K Street, Washington; and the Rev. Richard C. Martin, rector, St. George's, Washington.

The three men—the latter two of whom were among the 18 presenters—testified that women cannot be ordained in the Episcopal Church until the canons are changed to permit it.

The trial attracted the attention of personalities from around the country. Gloria Steinem, feminist and a member of St. Stephen's; Washington Mayor Walter E. Washington; and Pam Chinnis, national president of Episcopal Churchwomen, all appeared at a pre-trial benefit for Father Wendt.

Father Wendt "runs true to course. He speaks the truth," Mayor Washington said. During the 1968 riot, when "this city was on fire," he gave the mayor "the kind of confidence that night to deal with the situation."

U.S. Representative Toby Moffett of

Connecticut, a Roman Catholic who attends St. Stephen's, became embroiled in the controversy when he told *The Washington Post* he would support efforts to bring charges against the Presiding Bishop for his refusal to appear at the trial.

The statement brought charges from Roman Catholics and Episcopalians in Connecticut who said Mr. Moffett could be neither a "communicant in good standing" in the Episcopal Church because he is a Roman Catholic nor a good Roman Catholic because he takes Communion in an Episcopal parish.

The book of Episcopal canon law passed from witness to witness throughout the trial and was constantly consulted by the court members. But the underlying issue was whether conscience has a higher moral command than canon law.

"Conscience will be the key in this trial," said court member Charles S. Martin at one point in cross examination.

As the trial ended and the court members withdrew to consider their verdict, observers differed on what the trial had accomplished.

"Some good will come from the trial," said the Rev. Kenneth J. Sharp, Jr., canon pastor of Washington Cathedral and one of the 18 presenters, "[because it recognized] the fact every-

one is not really a law unto himself. One takes a formal vow to uphold ordination tenets, and now it is clear one's hand can be called. The ramifications are enormous for the Episcopal Church because we have no Augsburg Confessions. Our faith resides in worship and canon law."

One unidentified Wendt supporter said he was glad the trial happened because "it contained some of the best discussion I've heard anywhere on the whole issue of the ordination of women."

The Rev. James Richards, rector emeritus of St. Paul's, Washington, and one of the 18 clergymen who brought the original charges, called parts of the trial "irrelevant because any judgment arrived at by the court on the ordination of women has no force. [This court] can't overrule the House of Bishops. It cannot determine the issues."

The Rev. Elwyn D. Brown, rector of Christ Church, Rockville, Md., and a presenter, said the prosecution "spoke for me when it tried to focus on disobedience to the ordination vow. I have no case against ordination for the right woman, but if all can do their own thing, it will be a madhouse for any priest who tries to bring order out of the issue."

—Elizabeth C. Mooney

This mother has no time to explain the hunger crisis



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Florida dioceses seek boundary change

Two Florida dioceses are seeking churchwide approval for re-drawing their boundaries.

Both bishops and diocesan conventions have approved the transfer of Glades County and the western portion of Hendry County from the Diocese of Southeast Florida to the Diocese of Southwest Florida. The counties lie to the west and south of Lake Okeechobee in south central Florida.

According to the agreement between the dioceses, the area to be transferred is oriented economically and socially toward Florida's west coast, which falls under Southwest Florida's jurisdiction. The 1975 *Episcopal Church Annual* shows no parishes are involved.

The Church's Constitution permits such transfers upon the approval of a majority of the Church's bishops and diocesan standing committees or of General Convention.

June, 1975

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Triennial plans for 1976

An on-site introduction to the facilities for the 1976 General Convention highlighted a planning meeting for the women's Triennial, which will meet concurrently.

In addition to touring the Minneapolis convention site during their April 17-19 meeting, members of the structure, program, and United Thank Offering committees met separately and together to formulate plans for the Sept. 11-22, 1976, Triennial.

Daily scheduling for Triennial participants came into focus as the program committee outlined a flexible schedule that would promote participation and attendance at General Convention sessions as well as provide time for Triennial business, concerns, workshops, and small group discussion.

United Thank Offering grant proposals will be presented, discussed, and voted on during the first week. The traditional United Thank Offering service and presentation will be held on September 19, the second Sunday of General Convention. Triennial delegates, Convention deputies, and the bishops will attend.

The committees discussed plans for orienting Triennial participants: an opening session of Triennial will provide an orientation session and a General Convention overview.

Program and United Thank Of-

fering Committee members affirmed the structure committee's election of Pam Chinnis, Alexandria, Va., as Triennial's presiding officer and Dee Hann, Indianapolis, Ind., as assistant presiding officer.

The structure committee presented a voting plan which gives equal voting strength to each diocese but allows for a split within a delegation. It also developed a proposed structure for future Triennial meetings, which the other committees approved.

—Mary Halstead

Two bishops consecrated

Presiding Bishop John M. Allin officiated in Roman Catholic churches in May at the consecrations of two Episcopal bishops.

On May 16 William Hawley Clark was consecrated to be head of the 20,000-member Diocese of Delaware. The ceremony took place in Christ Our King Roman Catholic Church, the largest church building in Wilmington, the state's largest city. He was installed May 18 at the Episcopal Cathedral of St. John, Wilmington.

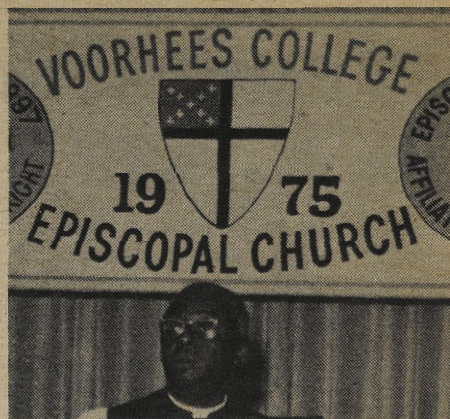
On May 23 William Arthur Dimmick was consecrated to be Bishop of Northern Michigan at St. Michael's Roman Catholic Church, Marquette, Mich. Bishop William E. Sanders, Coadjutor of Tennes-

see, preached at the service. Bishop Dimmick was rector of Trinity Church, Southport, Conn., when elected.

In other news of the episcopate, Bishop M. George Henry of Western North Carolina died March 19, following a heart attack. He had been diocesan since 1948. Funeral services were held at Trinity Church, Asheville, N.C.

Bishop W. R. Chilton Powell of Oklahoma will retire in the spring of 1977 and has asked for an election in the fall of 1976.

Bishop William L. Hargrave, Southwest Florida's first diocesan bishop, will retire July 31. He will be succeeded by Bishop Coadjutor E. Paul Haynes.



CELEBRATING 78 YEARS since its founding, Voorhees College, Denmark, S.C., asked Bishop Richard B. Martin, the Church's executive for ministries, to deliver the convocation address.

In Person

Cynthia Wedel will be the first woman to serve as chaplain at the venerable Chautauqua (N.Y.) Institution during its 101st summer season of cultural events. . . Patricia Page will begin her duties as dean of studies for The National Institute for Lay Training (formerly The Church Army) on July 1. Captain Tom Tull is the Institute's director of program. . . The Rev. Preston Kelsey, San Mateo, Calif., was elected Canon to the Ordinary for Spiritual Formation in the Diocese of California. . . John Van Wie Bergamini, 87, architect of over 200 churches, hospitals, schools, and residences in China, Japan, the Philippines, Liberia, Mexico, and the U.S., died in January. . .



Cynthia Wedel

W. H. Crow Foundation, following Deaconess Crow's death at the age of 91. . . The Rev. William V. Rauscher, Christ Church, Woodbury, N.J., is a popular guest on local talk shows following the publication of his book, *The Spiritual Frontier—A Priest Explores the Psychic World*. . .

The Rev. John Macquarrie, Oxford, England, and Bishop Graham Douglas Leonard of Truro, Cornwall, England, were among the principal speakers scheduled for the Sixth Annual National Conference of the Trinity Institute held in New York City and San Francisco during April. . . The School of Theology of the University of the South recently dedicated processional torches and a cross in memory of the Very Rev. F. Craighill Brown, dean of the seminary from 1949 to 1953. . . The Howard M. Lowell Fund for Namibian Theological Education honors the late American priest's work on behalf of the South African Diocese of Damaraland and its Bishop-in-Exile, Colin Winter. Bishop Winter lives at the Namibian Peace Centre in The Abbey, Sutton Courtenay, England. Mr. Lowell's daughter, Ann, is Bishop Winter's secretary. . .

Marvin C. Josephson, a retired banker, is director of the Cuttington College (Liberia) development campaign, with offices in the Episcopal Church Center, 815 Second Ave., New York, N.Y. . . The Rev. John F. Stevens, former secretary of Executive Council, is interim

executive director of the Joint Strategy and Action Committee, an ecumenical organization composed of national mission agencies of nine churches, including the Episcopal Church. . . Suffragan Bishop Frederick W. Putnam of Oklahoma was honored as Diocesan Executive of the Year, and as retiring president, at the Conference of Diocesan Executives' meeting in New Orleans. . .

The Western Province of the Community of St. Mary, at a special chapter



John Stevens

meeting in the new convent in Milwaukee, Wis., elected Sister Mary Joan to be Mother Superior. . . Henry S. Noble, president of the Episcopal Church Foundation; Bishop Benito C. Cabanban of Central Philippines; and Obispo Maximo Macario V. Ga of the Philippine Independent Church received honorary degrees during Founders' Day exercises at Trinity College, Quezon City, the Philippines. . . The Rev. Desmond Tutu, 44, is the first black Anglican to be elected Dean of Johannesburg, South Africa.



Frederick Putnam

Fellowship elects new director

During a choral Eucharist at the Church of the Ascension, Atlantic City, N.J., Bishop Albert W. Van Duzer of New Jersey commissioned the Rev. Donald M. Hultstrand, former rector of St. Paul's Church, Duluth, Minn., to be executive director of the Anglican Fellowship of Prayer (AFP). The ceremony took place May 2, the third day of the AFP's 17th Annual International Conference. Outgoing AFP directors are Helen Shoemaker and Polly Wiley.

The theme of the three-day conference, "Prayer—the Road



Donald M. Hultstrand

to God—and Back," was the subject of addresses by Bishops David K. Leighton of Maryland and James W. Montgomery of Chicago.

Bishop Leighton prefaced his talk by discussing problems the

Church now faces. "The world must see that the Church can have differing opinions, polarization like any other society on earth," he said, "but the reaction must be different because we are children of the Resurrection." He then spoke about alienation from God through sin and redemption through Jesus Christ, basing many of his remarks on the 103rd Psalm.

Bishop Montgomery said prayer was, for Christ, a source of spiritual power and a perfect community of spirit between man and God. Calling Jesus our best example of a life lived in response to prayer, he suggested we should, like Christ, use our own background and experience to make of ourselves effective, vibrant instruments of God's purpose.

Regarding the "two major issues [which] threaten to divide our Church," Bishop Montgomery said, "it is so easy to criticize. . . Schism is more deadly than heresy for. . . the body corporately can work out the evil in time. . . Schism destroys that possibility."

Besides hearing the addresses, conference participants—some 450—had a choice of 12 workshops on various aspects of prayer life.

Prior to the Conference, PEWS-Action—an organization of 10 Episcopal groups which promote prayer, evangelism, witness, and action and of which the AFP is a



OUTGOING DIRECTORS: Helen Shoemaker, above; Polly Wiley, below.



member—held its executive meeting. The group issued a statement affirming its members' "loyalty to Jesus Christ and His Body the Church. . . We will remain committed to the Episcopal Church and its decisions on controversial and potentially divisive issues at General Convention."

The 18th Annual International Conference is scheduled for May, 1976, in Philadelphia, Pa.

—A. Margaret Landis

Photos by Delon Studio

Illinois medical team goes to Guatemala

When "The Holy Roller" left the parking lot of Grace Episcopal Church, Galesburg, Ill., the Rev. Thad B. Rudd, rector, was at the wheel of the bus. Father Rudd was on his way to Mariscos, Guatemala, for two weeks with a physician, a surgical technician, two optometrists, a dentist, a pharmacist, seven nurses, two veterinarians, a nun from the Episcopal Society of St. Margaret, seven other volunteers, and \$50,000 worth of donated drugs in 38 boxes.

The interfaith team of Episcopalians, Jews, Roman Catholics, Methodists, and Presbyterians was headed for the Episcopal Church's Lake Izabel Farm and Educational Project (L.I.F.E.) via bus, train, plane, and bus again. Several other people joined the team as it progressed to Guatemala.

After a welcome in Mariscos by the Rev. Silvestre Romero, priest-in-charge of the L.I.F.E. project, the volunteers divided into small work groups. Medical and veterinarian personnel staffed clinics. They examined teeth, did diagnostic testing, supplied emergency medical care, inoculated and treated animals, and wrote 250 prescriptions for eye glasses.

Most of the people who received these prescriptions had never worn glasses before. One 12-year-old girl, kept out of school because she was considered stupid, showed on an eye exam that her far vision was only four inches!

The pharmacist, Tyson Peck, explained the use of the new drugs to the resident paramedic. He also sorted the drugs on hand, finding some of limited use—such as a case of a patent medicine advertised for acne treatment.

In addition to providing medical

aid, the volunteers repaired roads, dug ditches, worked on construction projects in Mariscos and Puerto Barrios and on the new church in nearby Campo Tres.

The volunteers shared work and worship and apparently enjoyed the experience. This was not Father Rudd's first trip—he had led an earlier group from his former parish in Van Buren, Ark.—and it probably won't be his last. Optometrist Calvin Maginal and his wife, Cathy, said they were anxious to return. Charles Swegle is ready to go back: "It was a wonderful trip." Surgical technician Susan Norris was even more convinced—she stayed on instead of returning to a new job in the States.

Bishop Anselmo Carral-Solar of

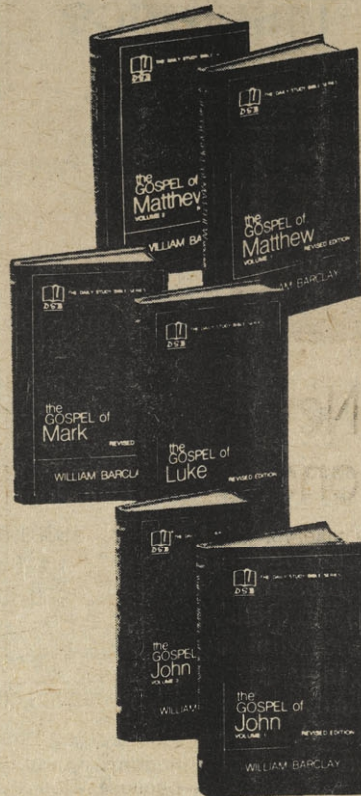
Guatemala assured the team the enthusiasm was mutual. Inviting the members to return, he said, "You can consider Guatemala your home."



GUATEMALAN CHILDREN, right, wait patiently to see one of the doctors. Below, Monica Rudd (left) and Susan Norris (right) load Grace Church's bus with drugs for the medical mission.



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What you should know about fire and casualty insurance

by MORGAN SMITH
Vice President and Manager
of The Church Insurance Company

How many churches understand the term "Blanket" insurance? More than one might think perhaps, but fewer than should. And yet it is a simple way of insuring property that can benefit every church.

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|-----------------------------|-------------------|
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| Parish House Contents | 75,000. |
| Rectory | 60,000. |
| TOTAL..... | \$935,000. |

If these buildings were scheduled under an "old fashioned" program you would only be able to collect up to the value of each item. Under a "Blanket" type program you could collect up to the total value of all items if any one item were destroyed.

The above is an exaggerated illustration to make a point. Naturally other factors come into play—but they are not pertinent to this discussion. What you must understand is that a true blanket insurance program will give you better protection than specific coverage on each item.

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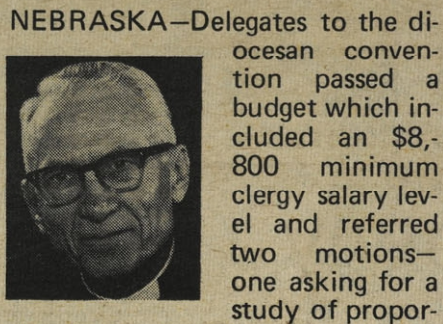
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IN THE DIOCESES



NEBRASKA—Delegates to the diocesan convention passed a budget which included an \$8,800 minimum clergy salary level and referred two motions—one asking for a study of proportional representation prior to General Convention and another suggesting that clerical deputies to General Convention be limited to parochial priests—to committees. Bishop Russell T. Rauscher, former diocesan, was a convention guest.

WEST TEXAS—The diocese will hold an election for a bishop coadjutor in San Antonio next September. The recent 71st annual council meeting was Suffragan Bishop R. Earl Dicus' last official appearance; he retires at the end of the year.

NEWARK—Bishop George E. Rath has announced plans to retire in 1978. Bishop Rath hopes a coadjutor will be elected in 1976.

CALIFORNIA—The Rev. Canon Stanley F. Rodgers succeeded the Very Rev. C. Julian Bartlett (pictured) as Dean of Grace Cathedral, San Francisco, on May 1. Dean Bartlett became Dean Emeritus of the Cathedral and Archdeacon of San Francisco for Ecumenical Affairs, subject to convention confirmation.



LONG ISLAND—At the 108th convention Bishop Jonathan G. Sherman honored Suffragan Bishop Charles W. MacLean, retiring in June, and welcomed Bishop Robert Campbell Witcher, consecrated April 7 to be coadjutor. The convention approved an \$860,628 budget. Bishop Sherman reported also the diocese will have 43 parochial schools this fall and said this was the largest number in any diocese.

SOUTHWESTERN VIRGINIA—The diocesan convention did not oppose the July 29 ordinations of 11 women, as reported previously, but tabled a resolution opposing validation.

CENTRAL NEW YORK—The vestry of St. Paul's Cathedral has elected Canon William M. Hale to be dean and rector. He succeeds the Very Rev. Harold L. Hutton, who retired May 18. In June the Cathedral hosts Central New York's first diocese-wide charismatic gathering. Bishop William C. Frey of Colorado is scheduled to lead services, assisted by the Rev. Lawrence Scott of Darien, Conn.

EASTERN OREGON—The National Register of Historic Places now lists 101-year-old Ascension Chapel and the rectory at Cove and the 99-year-old St. Thomas' Chapel, Canyon City, as buildings of historic significance.

NORTH CAROLINA—The 159th convention adopted a resolution

which urges Executive Council and staff to adhere to approved procedures for community grants. It also asked the bishop not "to withdraw entirely from expressing himself" on proposed grants. Convention opposed the death penalty, asked for retention of the Prayer Book as "an authorized alternative," and supported a Christian's right to die by avoiding extraordinary methods of sustaining life.

LOUISIANA—The 137th convention changed the diocese's budget method by substituting parish pledges for the present diocesan askings. The convention approved a special order of business for the 1976 meeting to discuss women's ordination to the priesthood and memorialized General Convention to appoint a Joint Commission on Theology.

ALABAMA—The 144th convention, meeting in a Birmingham hotel, featured workshops on women's ordination and Prayer Book revision. A resolution in favor of women's ordination passed, 128 to 73. An audio-visual presentation on Christian education will tour the diocese after its convention premiere.

SAN JOAQUIN—Bishop Richard B. Martin, executive for ministries, was guest speaker at the diocese's 15th convention. The convention, held in Sonoma, Calif., passed a resolution which upholds the Catholic tradition of Holy Orders and approved a \$361,716 budget.

NEVADA—The first official event in Ely, Nevada's new convention center was the 1975 convention with Presiding Bishop John M. Allin as keynote speaker. Bishop Allin received a silver medallion from the local Chamber of Commerce in honor of his visit.

KENTUCKY—The 147th convention tabled a resolution on abortion but supported school integration and initiated a Kentucky Development Program. It formally adopted Guatemala as its companion diocese and approved a \$237,956 program budget and a \$100,530 assessment budget.

WEST VIRGINIA—On Ascension Day, Bishop Wilburn C. Campbell celebrated the 25th anniversary of his consecration to the episcopate in special observances at St. Matthew's Church, Wheeling, site of his consecration.

LOS ANGELES—During its 80th convention, delegates affirmed women's ordination to the priesthood, defeated a resolution on general amnesty, and mildly favored women's right to seek abortion. They also approved a proposal for diocesan restructuring.

ATLANTA—The annual council meeting endorsed a capital fund drive for continuing education and missionary expansion, approved formation of a Commission on Human Needs, and sought monthly contributions for world hunger relief. In other actions the conven-

tion approved women's ordination to the priesthood and called for further study of the issue.

TEXAS—The 126th convention approved a new ministry to persons involved in Texas' criminal justice system, lowered the minimum vestry age to 18, and celebrated Bishop J. Milton Richardson's 10th anniversary as diocesan.

ROCHESTER—Failure to approve a 1975 budget at its regular convention required special convention action to approve a \$772,180 budget, \$28,000 less than the rejected one. The convention sought evaluation of the cost of the bishop's office, terminated the diocesan Youth Council and anti-racism programs, and renewed emphasis on rural parish development.

SAN DIEGO—The new diocese's first convention heard the Rt. Rev. Robert M. Wolterstorff call for support of the world hunger campaign. He also asked for discussion and study of women's ordination and Prayer Book revision and for decisions to be based upon charity.



TENNESSEE—Convention delayed action on women's ordination to the priesthood until 1976. It endorsed the sanctity of human life and called for a study, in the coming year, of abortion. During its Knoxville meeting, convention also approved suggestions for lay training, evangelism, and Christian education.

CENTRAL GULF COAST—The Mobile, Ala., convention approved a \$532,987 budget for 1975 and heard Bishop George M. Murray announce a part-time experimental college ministry at the University of South Alabama.

UPPER SOUTH CAROLINA—Meeting in Columbia, the convention urged study of women's ordination to the priesthood and heard a request for a study of communication in the diocese. It allocated \$8,000 to match an \$8,000 contribution of Christ Church, Greenville, to the Presiding Bishop's hunger appeal. Convention also approved planning for manpower assistance to starving nations.

SOUTHERN VIRGINIA—Opposition to women's ordination to the priesthood and proposed liturgical reform were voted down by the 83rd convention, but both issues, plus abortion, were referred to study committees with action postponed until 1976. Bishop David S. Rose asked convention to plan for election of a coadjutor next year.

EAST CAROLINA—The 92nd convention heard Bishop Hunley A. Elebash announce formation of a task force on mission study and a task force on convention planning. Convention approved a \$354,936 budget, which included the lowest giving outside the diocese in several years but met the national Church's asking.



by Robert M. Cooper

The fifth meeting of the Conference of Anglican Theologians took place at Seabury-Western Seminary, Evanston, Ill., from April 2 to 4. The Conference devoted itself to women's ordination, the topic chosen at the group's 1974 meeting at the University of the South. About 20 persons, coming principally from Episcopal seminaries, attended the meeting. The Rev. Robert M. Cooper, professor of Ethics and Moral Theology at Nashotah House, was convener.

Members attending the 1974 Sewanee meeting had determined that persons asked to prepare papers on women's ordination should do so with an eye toward possible publication. Inasmuch as the topic requires some specialist knowledge which the usual membership does not have, certain other specialists were invited to prepare papers. Four such persons were invited. Eleanor McLaughlin's paper was entitled "Christ my Mother: Feminine Naming and Metaphor in Medieval Spirituality." Dr. McLaughlin is presently a Fellow at the Radcliffe Institute in Cambridge, Mass., doing research in late medieval spirituality. Ruth Tiffany Barnhouse prepared a paper on "Patriarchy and the Ordination of Women." Dr. Barnhouse is a psychiatrist, who also holds a degree in theology, practicing in Cambridge, Mass. Joseph I. Hunt, professor of Old Testament and Hebrew at Nashotah House, prepared a paper entitled "The Bible and the Status of Women: Equality-Subordination-Leadership." The fourth invited contributor was Seabury-Western's new dean, the Very Rev. O. C. Edwards, Jr. His paper was entitled "Church Office and Women in the Early Church."

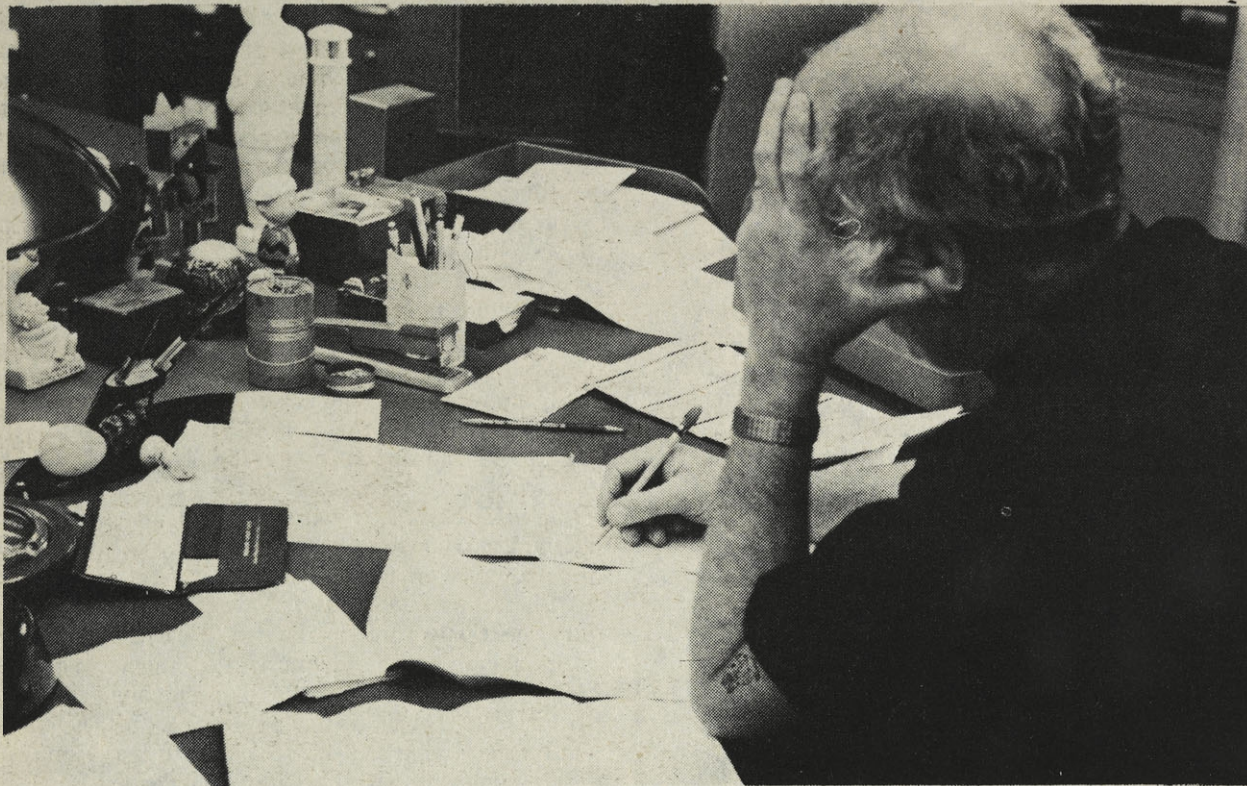
Bishop Stanley Atkins of Eau Claire was invited to join the Conference. He addressed himself to the traditional objections to the ordination of women.

The remaining four papers were prepared by teachers of theology or closely related subjects. Donald F. Winslow, Episcopal Divinity School, Cambridge, contributed a paper on "Priesthood and Sexuality in the Post-Nicene Fathers." Linwood Urban, a priest and chairman of the religion department at Swarthmore College, addressed himself in "A Dialogue Concerning the Ordination of Women" to the usual traditional arguments brought against women's ordination. The other two papers dealt with the contemporary theological and ethico-social aspects of women's ordination and the event of the ordination of 11 women in July, 1974, in Philadelphia; David Fisher, a faculty member of St. Luke's, Sewanee, prepared one of the papers. Robert J. Page, Colgate-Rochester-Bexley Hall center, presented a paper entitled "Chicago and Philadelphia: Moral and Theological Reflections."

The papers were all prepared and distributed to the membership well in advance of the April meeting. For the purposes of the meeting itself "the burden of proof," so to speak, rested upon those favoring women's ordination. While the Conference met several times as a whole group, two lengthy meetings dealt respectively with making the best possible case *against* the ordination of women on the one hand and the best possible case *for* the ordination of women on the other. Each group's

Continued on page 3

Your salary is going up slowly in dollars if not in buying power



Salaries are up but budgeting is still tough.

A minister's pay package has held its own against the bulging U.S. dollar in the past decade, but it has advanced little in comparison with other professional salaries.

According to a 1973 survey by the National Council of Churches, the minister's median salary rose 51 percent to \$10,348 during 1963-73 while the cost of living index increased 41.4 percent during the same period.

The survey of more than 5,000 ministers from 19 denominations nationwide was similar to those done in 1964 and 1969, also funded by grants from Ministers Life.

Although the minister's salary did keep ahead of inflation, it did not climb as rapidly as those of some other professionals. While clergy pay rose from \$6,863 in 1963 to \$10,348 in 1973, university professors were increased 58 percent from \$10,650 to \$16,830 and accountants were hiked 70 percent from \$7,668 to \$13,058. And directors of personnel experienced a 76-percent increase from \$10,680 to \$18,766.

The \$10,348 figure for ministers includes a median cash salary of \$7,703, housing provision of \$1,921, utilities allowance of \$630, and miscellaneous income of \$402. Not all ministers received each of these as part of the pay package—only 87 percent, for example, received a housing allowance or church-owned home.

Generally low salaries for ministers is accompanied by a rather shocking lack of the fringe benefits given to most American workers. For instance, only 67 percent of churches provided a pension plan for their pastors (median contribution was \$473).

Compensation for Social Security taxes was afforded only 15 percent of ministers in the sample. The unusual clergy tax status requires a minister to pay Social Security tax at the higher rates for self-employed persons. To the 85 percent of ministers who didn't get the median Social Security compensation of \$433, this poses a distinct financial hardship.

Also, reimbursement for job-related expenses is modest. A few members of the clergy are still required to subsidize costs for using their cars. Those who did lost a

median \$958 in 1973 when they compute their expenses at a conservative 12 cents a mile. Others find it necessary to pay significant sums to support their professional development for continuing education, books and magazines, and attendance at official denominational meetings.

What does all this mean? Few clergy answer the call to make a lot of money. A majority of respondents, 63 percent, said their salary was too low in relation to personal and family needs. And 43 percent felt it was too low in terms of the work required. Thirty-two percent agreed with the statement, "It's just about impossible to earn a fair salary as a parish minister." Sixty-eight percent disagreed.

The average minister said that a starting cash salary of \$8,000 annually after leaving the seminary was fair. Yet the median cash salary reported in the survey is only \$7,703.

To raise their standard of living or for other reasons, 24 percent of ministers also work at secular employment. That figure is nearly five times the national average of workers holding two or more jobs. Nine percent work between one and 19 hours a week, and another 13 percent are employed 20 or more hours. Eighteen percent of those surveyed reported serving two or more congregations.

More than 45 percent of clergy wives worked in 1973, a little ahead of the national average of 42 percent. Slightly more than two-thirds of these said they worked for economic reasons.

A copy of "Supporting an Effective Ministry," a booklet discussing the findings of the Clergy Support Study, is available from most denominational headquarters.

The booklet suggests that a congregation review clergy compensation to adequately cover basic items such as cash salary, housing, and utilities; ministry-related expenses such as automobile, professional travel, continuing education, ministry tools, hospitality, and memberships; fringe benefits such as hospital and medical care, life insurance, disability protection, dental care, pension fund, Social Security tax offset, and tax-deferred supplemental annuity.

A final report containing the findings of the 1973 Clergy Support Study is being published by the National Council of Churches. Copies are available for 25¢ from the Office of Professional Church Leadership, Room 770, 475 Riverside Dr., New York, N.Y. 10027.

(Reprinted with permission from the Winter, 1975, *Seminary Quarterly*, a publication of Ministers Life, Minneapolis, Minn. 55416.)

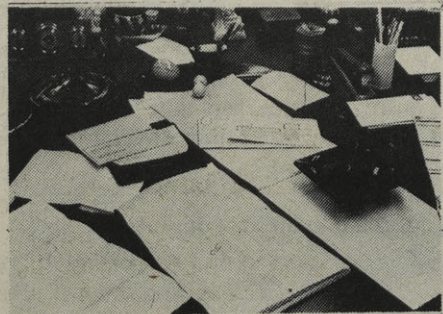
/PS . . . About Us

By the time you read this, I shall have left the Diocese of Western New York for a new job as associate for development and stewardship at the Episcopal Church Center in New York City. Sometime I think I'll write an article about "the clergy move" from one job to another. It's quite a process, trying to sort out such concerns as what the Church wants and needs, what my family and I want and need, the direction and call of the Holy Spirit as opposed to the direction and call of self, the best thing to do, the right thing to do, the most fun thing to do. . . I'm now through it all once again, and I've always found settling down to new tasks with new people in new places to be a great experience—exciting and usually filled with opportunity.

The new address for Professional Supplement is now: c/o The Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807.

My new office is on the seventh floor at the Episcopal Church Center. I hope you will stop by for a visit when you are in New York. Editing /PS is made much easier by opportunities to talk a bit with our readers.

—Dick Anderson



Response

We encourage our readers to write letters to the Professional Supplement, either commenting on articles or on any other topic of mutual interest to clergy and their families. If you keep them short and to the point, we shall try to run as many as possible. We're looking forward to hearing from you. And while we won't run anonymous letters, we shall refrain from publishing your name if you so request.

Dear editor:

I was distressed to read the letter from the clergy wife about being alone. I felt I had written it a few years ago. Unfortunately I did not get to read the article she was referring to, but her letter evoked several responses from me. First, I too know how it feels to be lonely—only my husband/priest is a non-stipendiary clergyman. He teaches school nine months a year, during which time he is in the classroom from 8:30 until 3:45. After that he coaches football, tennis, basketball games, prepares lessons, and negotiates for the teacher association with the school board. In his "spare time" he meets with church groups, holds services, and maybe spends some time with his wife and two pre-school daughters. Second, I feel that perhaps she doesn't have any close friends of her own. I have found a good friend to talk with is a great relief. Also, getting involved in community projects gets a person in contact with someone to talk with. Third, my husband and I just returned from a two-day clergy and wives conference. There we began our "year of renewal" in which the whole diocese is involved. If I gained nothing else from the conference, I came away with a "renewed" sense of spirit and community. The other clergy and their wives gave me great support of myself and my ministry which will go a long way toward relieving my loneliness. Last of all, I wish she could have a bishop like [ours]. Our bishop is the first person I think of when I really need a shoulder to cry on. Our bishop would not be put off by trouble in my family. He would be the first one to come to our aid with counseling, help, and understanding. I wish I could share his love with everyone—but then he would not even have time for himself and his family. I don't know what help this letter is, but perhaps just the knowledge of others in the same boat will be of some comfort. If there is anything I can do to help, please feel free to contact me.

Kathy Thew
Prairie City, Oregon

Dear Canon Anderson:

I wish to respond to your "PS... about us" on page /PS-1 of the February issue of *The Episcopalian*. Your whispered suggestion about a diocese's setting a maximum salary as well as minimum salary deserves some response. I can understand why it is whispered. The ones who suggest it are the lowest paid clergy, and they feel they are only being jealous. I've never heard of the higher paid men suggesting such a thing. And even if we think about it, we are afraid to bring it out into the open. In my diocese the base salaries range from \$18,000 to \$6,500. For about 10 years I served in the Province of the West Indies. In much of that province—if not all—the clergy are all on the same basic stipend. The only difference between the rector of the large city parish and the incumbent of a multi-congregation rural parish lies in travel allowance (which will likely be greater for the rural man) and family allowance, dependent upon marriage and children. The system works. It is productive of a sense of Christian brotherhood, both among the clergy and the parishes; all are their brothers' keepers. I have mentioned this to some clergy in this country, and the effect has usually been a shocked silence as though I had said something either heretical or obscene. I cannot think of any plan more nearly Christian than the basic stipend. And I would include the bishop in that; give him all the travel expense he needs and all the hospitality costs he needs, but otherwise let him be on a par with his brother priests. To make matters worse, when we little guys retire, we receive the minimal retirement; when the bishop or the "cardinal rector" retires, he receives a much larger pension (to which he did not contribute personally) although he has had much more opportunity to build up savings. So please go on whispering. Maybe by the year 2000 we may be on a more brotherly basis—if there still is an organized Church by then. One word about "moonlight clergy." It sounds energetic, but when so many people are totally unemployed, is it fair for a well-educated clergyman to compete with the man out of work so that he may have two incomes? I'm not sure—are you?

Sincerely,
Howard R. Kunkle
Sedan, Kansas

/PS-2

Litany of a clergy wife

by Ann Lee

From being a symbol, good Lord, deliver me.

Like a chorus line the churchwomen's heads turn to me and say, "What do you think we should do? How do you think we should do it?" What they mean is: "You must know the right answer. You're the minister's wife. You ought to know, and do, and be right." O God, if they knew how unsure I am! How I kneel at your feet with my hands full of questions. In all my years of searching, how few answers I have found. Strengthen me to refuse the role they proffer. Let me be myself, not The Minister's Wife. Help me to search with them for answers, for you, for a right way. Not hand them solutions. For I am too fluid still, too amorphous. Not righteous enough. Help me to take off this competent facade and reveal the child who lives behind it. Your child, I hope, but so far that is only a hope.

From failure in my appointed task, good Lord, deliver me.

Beloved Lord, you have given me so many oranges to juggle. I am called to serve you and my husband, my children and the church family, correspondents, my neighbors, the community. How can I keep them all happily flying through the air at once? And yet, they each need the little I can give. My sick parents and adventurous children. My alcoholic neighbor. The mismanaged school. My ever-busy husband. That nursing home inmate. Those people who have asked my prayers. The lonely ones who telephone and talk too long. And here am I in a clown suit, endlessly smiling and juggling and sometimes crying inside. You drafted me into this act, Lord. You pasted on the smile. Make it real. Make it possible. Make it go!



From laxity in prayer, good Lord, deliver me.

The lifeline is prayer, O Father, help me to keep a tight hold on it. Through that tense rope I can sometimes feel your strength pulsing. But I am often tempted to let go. My grip is so hard to maintain, and I am too tired. There are so many other duties that call to me, more strident demands. And doubt creeps in. Are you really there? Or am I deluding myself? I pull up the bedcovers and smooth the pillow and pray for the head that will lie there tonight. I stir the soup and pray for the bodies it will nourish. I muddle through. But I don't always get down on my knees. My husband says, "Don't flail yourself. Your life is your prayer." He is so understanding, Lord. Is that merely his human weakness, or will you be that forgiving, too? I will try harder, Lord. And will you twitch the rope a bit so I'll know?

From selfishness, good Lord, deliver me.

There are times when I am very much afraid. Not when I am awake. Then I reach out my hand to Christ and he takes it. But when I lie between sleeping and waking, the fears leap on me and shake me fiercely. Fear because there is never enough money. How will the children get an education? Where will we go when we retire with few savings and no house? Fear because of people. That Mr. Jones with the sledge hammer personality who bruises everyone around him. That Mrs. Smith who keeps endlessly finding fault. Self doubts: am I living as you want me to, Lord? Am I really serving you? Am I being the kind of wife my husband needs? Thank you for morning, God, and for waking, and reassurance. When the sun rises, my confidence rises with it. I pull on my tutu, raise my parasol, and step again onto the tightrope. Upheld by you.

From solemnity and gloom, good Lord, deliver me.

Please, Lord, puncture the balloon of my self-esteem. Let it burst with a bright pop that will set me laughing. After all, it was only an idea I had of myself, a self-congratulatory one. I only wanted to be right. Unassailable. Keep me laughing, Lord, as you must, at my ridiculous pomposity. Give me a sharper sense of humor and a duller critical sense. Let things that go wrong set me laughing, not tongue lashing. Laughter is a balm. It is a prism that casts a rainbow. A gift. I beg it of you. Please.

From seeing fault in my husband, good Lord, deliver me.

It would have been so much easier, heavenly Father, if you had made the clergy perfect. Congregations expect them to be, you know. They forget that priests are only men. Such holy men, such wonderful men, but just men. Men who make mistakes. Men whose talents are not enough. The best ones fail the most because they reach the farthest. When my husband tries and fails, when he forgets, when his sermon is flat, when he doesn't plan ahead, help me to see why. Let me help, not hinder; be constructive, not critical; loyal; his buffer against those who don't understand. He can't explain the hours he spends counseling or out hunting the wayward. The congregation likes to see neat rows of house calls and meetings and public appearances. They want him in a fish bowl. But a man is beating his daughter, and a woman is abandoning her family, ills that must be given privacy and time. The parishioners want him logical and well ordered, and he is out spending himself recklessly, in love with your fallen world. Bless him, Father. And bless me to be a blessing to him.

(Ann Lee is the wife of a clergyman in a western diocese; she and her husband have been married for more than 30 years.)

Senate eyes Social Security test

WASHINGTON, D.C.—Sen. Barry Goldwater (Rep., Arizona) has drawn his Senate colleagues' attention to an examination of the Social Security "earnings test" as applied to clergymen, which, he says, "has not received sufficient public notice."

His comments on the Senate floor were based on an issue of the bimonthly publication, *Focus on Public Affairs*, devoted to the matter, written by Dr. Robert E. Van Deusen, director of the Lutheran Council's Office of Public Affairs and Government Relations here.

Sen. Goldwater noted that the issue "reveals that even though a minister's housing allowance or free parsonage is not counted as income for federal income tax purposes, this tax exempt treatment does not apply to Social Security retirement purposes."

"Thus the Social Security Administration considers a housing allowance or a free parsonage as earned income in retirement which is taken into account in the applications of the means test. This addition to the retirement earnings of a clergyman can prevent his receiving Social Security benefits under the existing law."

Among some other "pitfalls for pastors" dealt with in

Dr. Van Deusen's essay (which Sen. Goldwater inserted into the Congressional Record) is one regarding the year in which clergymen retire. "If they plan partial employment after retiring," he noted, "their safest retirement date is January 1. That way the year starts with a clean slate and no earned income enters into the computation of Social Security benefits."

If a clergyman retires in the middle of the year, however, "the total income earned the previous months is taken into account in the earnings test. In most cases," Dr. Van Deusen stated, "these wages would preclude or substantially reduce retirement benefits for the balance of the year."

"Any system as large and complex as Social Security is sure to have problems arising from differences in interpretation of the law, especially at regional and local levels. Where differences occur between retired persons and local Social Security offices, to seek a review of the decisions made is quite proper. The local Social Security staff has information on how this may be done."

—Religious News Service

JUNE, 1975

Profs discuss

Continued from page 1

composition was not voluntary but was determined by the convener, who assigned the authors of the various papers to the section most compatible with their special knowledge and argument.

The sessions were marked by an absence of stridency and polemical contrivance. Certain provisional conclusions were reached. W. Taylor Stevenson of Marquette University and Edwin Wappler, dean of Bloy House, were assigned to draw these conclusions together—conclusions both for and against women's ordination—in written form. The papers, with the summaries of Professors Stevenson and Wappler, are to be published this fall in a joint issue of the *Nashotah Review* and *St.*

/PS Practical matters clergy placement

Happiness is proper placement for the clergyperson. Absolute bliss is where the placement brings satisfaction to the person, the congregation, and the larger Church. But such satisfaction is far from universal.

Part of the problem is placement cannot be considered alone. It is part of a cluster which includes numbers and size, skills and know-how, positions, placement, and satisfaction. And another part of the problem is that in the Episcopal Church placement, direct and indirect, depends on the interplay of three important negotiators: the parson, the congregation, and the bishop or other third party.

Numbers

Our Episcopal Church operates on a modified individual calling system in which the congregation, pastor, and diocese all have a part. But the operative category is the call of the parson by the cure. This kind of arrangement works when there is a 5-10 percent *deficit* of clergy versus the number of openings, according to church planner Lyle Schaller. But we now have a sizeable *surplus*. In the last 25 years, for example, the number of local churches has declined while the number of clergy has nearly doubled, rising from 6,654 to 12,469. Unbelievable but true.

What do we do in such a situation? Shall we switch to the appointive system used in the United Methodist and Roman Catholic Churches? It works with a clergy deficit of only 1 percent. Not likely, what with our Anglican love of checks and balances and our holding onto life tenure.

No, we might better look in two other directions. The first is in terms of our bishops' ordaining fewer people. The second is part-time or unpaid clergy for we have no shortage of work, just of paid, full-time openings.

Size

Parishes under a certain population and budget are just not viable for the combination of full-time pastor, church edifice, parish house, and church-owned rectory. The percentage of these local churches is 62 percent of those in the Episcopal Church, involving over 18 percent of our communicants but requiring the services of 43 percent of our clergy. It looks rough for the full-timer but not for the person willing to "moonlight" (up to one-half time and salary outside) or "tentmake" (majority of compensation/time secularly).

Skills and Know-How

There are certain core skills, such as teaching, preaching, administration of sacraments, pastoral care, management, and organization. Beyond these exist a wide variety of specialist skills. Each cure requires a certain combination of skills in a *functional specialty*, such as college ministry, or in a *situational specialty*, such as rural ministry, suburban ministry, small church pastor. These skills are definable and can be learned. There is no such thing as a generalist parish pastor!

Positions

Each one is different, each one has a history and a unique identity. In placement we try as much as possible to match the position profile with a person's skill profile. Depending on goals and expectations, the profile need or need not dovetail exactly.

Satisfaction

If the clergyperson is not expecting paradise and the place is not expecting one of the 12 Apostles, there is a good chance of a satisfactory match of the person's needs, interests, personality, skills, and experience with the profile and goals of the parish. Almost anything is more satisfactory than the chaos and non-system presently prevailing.

Miscellaneous

Third Province clergy associations now issue a month-

Luke's Journal of Theology. Further information about the general availability of these publications will be available in the future.

The worst spring snowstorm in years cut down on attendance at the beginning of the meeting. Members were, in some cases, able to get to the meeting before it concluded. The Rev. E. A. Norris, rector of Church of the Ascension, Chicago, agreed to take Bishop Atkins' part on very short notice.

The Conference of Anglican Theologians first met at General Theological Seminary in 1970 and has met annually since. During its past two annual meetings, held at Nashotah House and at St. Luke's, Sewanee, the topic under consideration was authority: biblical, revelational, and traditional. The Evanston meeting determined that next year's session would treat the matter of sexuality and homosexuality. No convener or place of meeting was settled.

ly vacancy list. The Clergy Deployment Office issues a bimonthly vacancy list to persons about to be unemployed. The result is direct applications for positions in our denomination—rather a new note. We have no such thing as a placement service. What exist are listing services which play "honest injun" by listing parish profiles and clergy profiles voluntarily submitted and notifying both parties when possible matches occur. Past groups which have bit the dust are the Province I listing office in the middle 1960's, opened by Bishop Appleton Lawrence in Cambridge, Mass., and the Tri-Diocesan Deployment Scheme of the late 1960's run by Pennsylvania, Ohio, and Southern Ohio. The United Presbyterian Church USA presently has a limited service available to its pastors and parishes.

Placement of Self-Supporting Clergy

Sixteen percent of our clergy combine a church ministry with secular compensation for over half their income. Many jurisdictions are asking for part-time pastors and specialists who turn small churches, and places needing one and one-half and two and one-half clergy, around from a survival orientation to multiplying the ministry of Christ. Most such successful arrangements come from tentmakers of an entrepreneurial sort who arrange for their own combination. Dioceses at this point on the whole are not skillful at matching clergy and positions here, due to ignorance of the fantastic variety of combinations in existence. Happily, sterling exceptions exist in Vermont, California, and Indianapolis, among others. The following is being done this spring to help:

1. Instructions on how to list a self-supporting minister on the Clergy Deployment Office computer (such information must be voluntary) so his name can be properly searched are being mailed by the National Association for the Self-Supporting Active Ministry, along with a request that tentmakers be listed.
2. NASSAM will offer a consultant service by regions. Write to: 8 Newbury St., Boston, Mass. 02116, or

The Conference has had the benefit of a grant from the Episcopal Church Foundation. It relies largely, however, upon small dues from its membership—an informal group largely restricted to teachers of theology but also including persons who teach religion in colleges and universities in North and Latin America—and upon travel funds available to members through their particular institutions. The 1975 meeting also received financial support from the Presiding Bishop. The Conference has no permanent officers. James Griffiss of Nashotah House has, however, served for several years as treasurer. Paul Elmen of Seabury-Western was responsible for all arrangements for housing, meals, and meeting place.

The Rev. Robert M. Cooper is professor of Ethics and Moral Theology at Nashotah House.

phone: (617) 262-7160. This includes help in going moonlighter and tentmaker.

3. Enablement, Inc., with help from the Episcopal Church Foundation, has identified 1,240 accurate tentmaker listings for NASSAM.

Some fascinating examples of tentmaking ministries follow. Note how the fellow is placed.

Father John D. Blossom, C.L.U.

A self-supporting priest who is a pension consultant is how the Rev. John D. Blossom, Jr., C.L.U., describes himself. John is in charge of St. Stephen's mission parish in the inner city of Peoria, Ill., and is a principal of Small, Parker, Ackerman, Blossom, Inc., general agents for Provident Life and Accident Insurance Company, specializing in retirement programs.

"I am an Episcopal priest because I feel that is what God wants of me, and I sell retirement programs because I enjoy it and it allows me to live the way I choose. I don't receive a salary as a priest."

John says he sees no conflicts between being a priest and being a successful pension consultant. "My sales outlook," he stated, "helps me to be a more effective communicator. Pension work helps people over 65 to live with dignity. I consider retirement plan sales and consulting an important form of ministry."

A member of the Million Dollar Roundtable since 1971, John anticipates no trouble in maintaining his membership while functioning as a priest. "A small parish like mine (which has about 60 people) doesn't require a full-time conventional priest."

In addition to working on the design of new and revised retirement programs and performing service work for the firm's more than 150 corporate clients, John has a full schedule as a priest. His week begins Sunday at his parish church where he conducts the service and usually gives the sermon. Weekday evenings may include counseling a couple prior to marriage, meeting with an adult study group, or participating in a community activity.

Continued on page 4

/PS . . . about books

Stewardship: Myth and Methods by John H. MacNaughton, paperback \$3.95, Seabury Press, New York. 137 pages.

If you have just secured the chairman of your next Every Member Canvass or your parish stewardship program and if he is committed and willing but lacks experience and ideas—well, here's the book for you. Perhaps the major criticism about this little book will be it is too simple. It is simple, however, for a reason: each year hundreds of willing and committed Episcopalians are thrust into stewardship and fund-raising work without being provided much background material. You can hand such a person this little book to give him ideas and a basis from which to begin in your parish, regardless of its size.

The book was produced by the Episcopal Church's national Office of Development/Stewardship in response to repeated pleas for "material that can be used at the local level." The author has drawn upon his years as a parish priest and as the Diocese of Minnesota's stewardship chairman to fill it with an abundance of good ideas suitable for incorporation into stewardship efforts of every dimension. Even though the book is a sort of "stewardship primer," it is worth consideration by clergy and others who have had some experience in this area. Comparing one's own efforts with the ideas of others is always good. The book is refreshing in its positive attitude toward money (the original title, "Money is not a four letter word," was rejected by the publisher)

and should be considered for inclusion in your parish's stewardship preparation.

—Dick Anderson

Phone Power by Augustus W. Dowdy, Jr., paperback \$2.95, Judson Press, Valley Forge, Pa.

Practical theology, intermingled with Gospel proclamation in this short text of 87 pages, gives the reader the benefit of hours of research and study. Mr. Dowdy's product provides the clergy with the basic skills they need to know in order to carry out an effective telephone ministry. What telephone equipment can be procured? How can it be used? What telephone programs can be undertaken by an individual congregation or in a cooperative venture? A good bibliography and an index on telephone ministry round out the text's usefulness. These topics point to the practicality of the work.

You will walk by the book in the bookstore or, worse, buy it for someone else (one of those books you never read yourself but as a gift to a friend can be put unread on his shelf). Buy a copy for yourself, read it, and pass it on to a friend to read. A few minutes of your reading time will enrich and enhance your pastoral ministry as well as that of your friends.

—Bruce H. Jacobson
Rector, St. Paul's Church
Pawtucket, R. I.

ED. NOTE: You might also check Leonard Freeman's column (page 15) for his thoughts on Code-A-Phone, in use in several dioceses.

/PS Practical matters clergy placement

Continued from page 3

The normal business day often includes church-related calls and meetings and hospital visits with friends or parish members.

"My wife, Susan, and our two children, Jay and Amy, are very understanding. Because my hectic schedule prevents our being together as much as we would like, we try to emphasize the quality of our family activities." Among the activities they enjoy is sailing; unless a wedding or a crisis intervenes, they can be found on a nearby lake Saturday or Sunday afternoon during the summer.

John has been active for years in his community and in the industry and doesn't believe that his newly-acquired priesthood conflicts with these activities. "I feel very strongly about this 'whole man' concept, and my activities with the Human Relations Commission and other organizations within my community and in the industry contribute to my being a 'whole man.' These activities are part of my ministry."

John emphasizes one point firmly. "We really

Church Insurance Company offers homeowner policy

The Church Insurance Company has announced a homeowner's policy (or tenant's form homeowner's policy for clergy living in a church-owned rectory or apartment) that is available to all Episcopal clergy at rates below standard companies.

Under this program, clergy are covered for property and physical damage losses, including fire, windstorm, explosion, riot, vandalism, and malicious mischief and theft. Personal liability exposure is included as well. Of special interest is the fact that a homeowner's policy written by Church Insurance Company does not consider vestments, books, or personally owned Communion silver kept in the church building as business property. Many commercial companies consider this business property and exclude coverage under their policies.

Further information can be obtained from Personal Lines Department, Church Insurance Company, 800 Second Ave., New York, N.Y. 10017.

shouldn't try to separate our religious lives from the way we live from day to day. The way we operate as business and professional men says more about our religious commitments than what we do—or don't do—Sunday morning."

(August 1974 *Review*, Vol. 74, No. 8, Provident Life & Accident Insurance Co.)

God and Howard Johnson's

David Hogarth, Brown 1960, walks at a crisp pace, hopping down from curbs and skipping up again on the other side of the street. On the subway, he leaps up to offer his seat to a woman carrying a load of packages, saying, "I still believe a man should be a man—even though I know it's illegal nowadays." David Hogarth is, among other things, the chaplain for the non-Roman Catholics at the Suffolk County Jail in Boston, and he never stops running.

Although his jail ministry is his primary job, David Hogarth is one of the "tentmaker clergy" who make their living by working outside of the Church. He is the personnel coordinator at Howard Johnson's national personnel office in Wollaston, Mass., where he does "people work"—that is, anything which "assists the employees who are profiting the bottom line" in areas such as job descriptions, compensation plans, and employee relations.

Working under the "Orange Roof" is actually an extension of his ministry, David feels, because it allows him to reach many more people than he could through the Church. "Twenty-four thousand employees in 42 states are our babies," he says. "People ask me why I don't go into the ministry full time—but that's all I'm doing. It's a unique ministry with a small m."

Besides God and Howard Johnson's, David Hogarth is big on several other causes—the Boston Ballet, the Massachusetts Bay United Fund, and, above all, Brown University.

Originally a pre-med student at Brown who later majored in French, David decided to become a minister because of his experiences at the Episcopal Church on campus. When he walked into St. Stephen's, Providence, for the first time, he says, "the sanctuary was blue with incense. It was a spiritual orgasm for me." In 1968 he began working at the Suffolk County Jail. "A large part of my ministry is actually to the guards," he says. "Every-

one thinks I'm a chaplain to the prisoners, but the staff is also part of my concern."

David is critical of the criminal justice system in this country because so many people are denied their constitutional right to a speedy trial. "Our society has forgotten about justice for those behind bars," he says. He is also outspoken about job discrimination practiced against ex-offenders and has started a parolee employment program as an outgrowth of his work with the Personnel Managers Club of the Boston Chamber of Commerce.

(Adapted from December 1974 *Brown Alumni Monthly*, Vol. 75, No. 4, p. 43)

Continuing Education

Amid the welter of offerings, here are several appropriate to parish pastors:

1. Planning and organization workshops—October 6-10, Roanridge, Kansas City, Mo.; October 20-24, Grapevine, Texas. Contact Charles Wilson, **SALT Associates**, Box 2A, Old Mountain Rd., Lebanon, N.J. 08833.
2. Parish management and personal development—July 14-25, Berkeley, Calif. Contact Trevor Hoy, **Berkeley Center for Human Interaction**, 1816 Scenic Ave., Berkeley, Calif. 94709.

NEXT TIME: Placement of a seminary-trained man returned from two tours overseas. Innocent of the contemporary situation, he had to learn fast and has some helpful learnings for us.



Fabian Bachrach

The Rev. James Lowery is executive director of Enablement, Inc., an agency in the field of clergy ministry development which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticisms, and suggestions about this column are welcome. Write Enablement, 8 Newbury St., Boston, Mass. 02116.

/ P S about clergy changes

BAILEY, Edwin P., from St. George's, Newport, RI, to vicar, Episcopal congregation, Great Falls, and assistant, St. John's, McLean, VA
BAUMANN, David M., from St. Clement's-by-the-Sea, San Clemente, CA, to St. Anselm's, Garden Grove, CA
BOWLES, Robert B., Jr., from Incarnation, Dallas, TX, to St. George's, Texas City, TX
BRADFORD, Richard S., from St. Michael's, Barrington, IL, to St. Timothy's, Richland, MI
BRADNER, Lawrence H., from Trinity, Mission, SD, to St. Andrew and St. Philip, Coventry, RI
BREESE, Sidney S., from Christ, Detroit, MI, to St. Jude's, Fenton, MI
BUSCH, Glenn E., from St. Stephen's, Richmond, VA, to St. John's, Bedford, VA
CADY, Mark S., III, from Our Lady of Grace, Dallas, TX, to St. Barnabas, Garland, TX
CALLAHAN, Griffin C., vicar of St. Michael's, Salt Sulphur Springs, and All Saints, Union, WV, to also All Souls, Little Beaver Lake, WV
CLARK, Walter D., Jr., from Holy Spirit, Houston, TX, to St. Peter's, Rockport, TX
COOLDIDGE, William M., from Chapel of the Cross, Chapel Hill, NC, to St. Paul's, Cary, NC
ELY, Claude W., Jr., from Christ, Borden-town, NJ, to Christ, Trenton, NJ
FENWICK, Robert D., from St. Luke's, Rochester, MN, to St. Paul's, Dayton, OH
FERSTEAD, John A., from Ascension, Tujunga, CA, to St. Michael's, Riverside, CA
FRASER, Thomas A., from Holy Comforter, Kenilworth, IL, to St. Paul's, Riverside, IL
GUTIERREZ, Jorge M., from St. Edward the Martyr, New York, NY, to Grace, Elkins, and Good Shepherd, Glenmore, WV
HUTCHESON, Reese M., from All Saints, Paragould, AR, to St. Augustine's, Ft. Smith, and Trinity, Van Buren, AR
KERR, Joseph R., III, from St. Chrysostom's, Chicago, IL, to a parish in Kingston, Jamaica
LaCRONE, Frederick P., from St. Thomas, Terrace Park, OH, to St. Stephen's, Mt. Healthy, OH

LAFSER, Erwin O., from St. Stephen's, Lubbock, TX, to Holy Cross, Fairview Heights, IL
LANDSKROENER, Peter A., from St. Bernard's, Bernardsville, NJ, to St. Andrew's, Murray Hill, NJ
LANTZ, F. William, from St. David's, Brunswick, GA, to St. Christopher's, Charlotte, NC
LaVOE, John F., from Christ, Reading, PA, to Zion, Pierrepont Manor, and Emmanuel, Adams, NY
LESWING, James B., from St. Paul's, Chatham, NJ, to St. Paul's Cathedral, Burlington, VT
LINDER, Mark A., from St. Augustine's, Ft. Smith, AR, to Christ, Overland Park, KS
MacDONALD, Heyward H., from St. George's, Pine Grove, St. Paul's, Ingham, and Christ, Luray, VA, to Westover, Charles City, VA
MAUCH, Charles B., from St. Matthias, Philadelphia, PA, to St. Stephen's, Clifton Heights, PA
MAUNEY, J. Patrick, from St. Paul's, North Kingstown, RI, to St. Martin's, Providence, RI
McLELLAN, Herbert B., from St. John's, Olympia, WA, to St. Paul's, Bellingham, WA
NORCROSS, Stephen C., from St. Michael's, Kingwood, WV, to St. James, Westernport, MD
PECK, Edward J., from St. John's, Lancaster, PA, to St. Mary's, Waynesboro, PA
PETERS, Albert F., from St. Margaret's, Chicago, IL, to St. Mary's, Bridgeville, DE
PUGLIESE, William J., from activity director, Mountain Community Center, Mannings, WV, to Good Shepherd, Follansbee, and Olde St. John's, Colliers, WV
REEVES, Hume W., from Good Shepherd, Granbury, TX, to St. Paul's, Navasota, TX
RICE, John F., Jr., from Holy Apostles, Memphis, TN, to St. Andrew's, Grand Prairie, TX
ROBERTS, Charles E., Jr., chaplain at West Virginia University, Morgantown, WV, to also St. Michael's, Kingwood, WV
SEWARD, William, from Christ, Hyde Park, MA, to St. Mark's, Burlington, MA

SMITH, Michael C., from Chapel of the Cross, Rolling Fork, MS, to St. John's, Marlinton, and Grace, Clover Lick, WV
STARK, William E., from St. James, Vincennes, IN, to St. Stephen's, Covington, KY
STONE, Herman P., from St. John's, Springfield Gardens, NY, to St. Mary's, Augusta, GA
THOMAS, David P., from Emmanuel, Delaplane, and Trinity, Marshall, VA, to St. Thomas, Lancaster, PA
THOMTE, Hubert D., from Grace, Plymouth, and St. Luke's, Roper, NC, to Wicomico, Wicomico Church, VA
THRASHER, Lester A., from Trinity, Houston, TX, to St. Alban's, Houston, TX
TRIMBLE, William B., Jr., from St. John the Divine, Houston, TX, to Grace-St. Luke's, Memphis, TN
TURNER, William J., Jr., from St. Andrew's, Wellesley, MA, to St. John's, Gloucester, MA
UYEKI, Lloyd H., from Good Shepherd, Granite Springs, NY, to St. John's, Pleasantville, NY
VAN HOOK, Peter J., from St. Raphael's, Oakhurst, CA, to St. Mary the Virgin, Emmett, ID
WALLING, Charles E., from St. Matthias, Trenton, NJ, to St. Barnabas, Denton, TX
WHITCROFT, Thomas H., on staff, Hamot Mental Health Center, Erie, PA, to also Grace, Lake City, PA
WHITE, Ronald E., from All Saints, Ft. Worth, TX, to Camp Crucis, Granbury, TX
WISEMAN, Harry R., priest-in-charge of St. Martin's-in-the-Fields, Summersville, WV, to also Redeemer, Ansted, WV

NEW DEACONS

BOOKER, Vaughan L., to Diocese of Pennsylvania, Philadelphia, PA
SNEARY, Earl D., to the Diocese of Los Angeles, CA
TURNER, Robert, to House of Prayer, Newark, NJ
VIERECK, Alexis, to Diocese of Massachusetts, Boston, MA

RETIRED

FULFORD, Fergus M., from St. Augustine's, Camden, NJ
GOODSON, George W., from Grace, Weslaco, TX, on March 31
MacMURRAY, George H., from St. Philip's, Dyker Heights, Brooklyn, NY, on June 1
MUELLER, Howard M., from Abingdon, White Marsh, VA, on March 31
ROBERTS, Cyril V., from Christ Cathedral, Rochester, NY, on May 1

RESIGNED

MAULTON, Roger C., from St. John's, Huntington, WV, on March 1
McINERNEY, Lee, from St. George's, Engelhard; St. Andrew's, Columbia; Christ, Creswell; and Galilee, Lake Phelps, NC, on May 31
ROYALL, Robert, from St. Paul's, Wilmington, NC, on April 1
SCHNEIDER, Frederick, from St. Andrew's, Belmont, MA, on February 18
WOOD, Reed, from St. Peter's, Swansboro, NC

DEATHS

ATKINSON, Sydney J., OHC, age 60
BURKE, William F., age 64
CLARK, Howard G., age 57
CROW, Lillian W. H., age 91
DAVIS, John H., age 75
FREEMAN, David D., age 37
GAUER, George, age 73
HARARI, T. David, age 87
KIDDER, Maurice A., age 62
LAIRD, William H., III, age 71
LUCKETT, Robert L., age 42
NUGENT, Leighton H., age 80
PRITTIE, John M., age 64
STEPHENS, William E., age 58
WEST, Stanley R., age 91
WHITE, Richard K., age 70
WOOD, Daniel, age 79

CORRECTION

In our February Clergy Changes we incorrectly stated that the Rev. Adeeb Mikhail Khalil, St. Andrew's, Mullens, WV, was received from the Roman Catholic Church. Father Khalil came to West Virginia from the Anglican Church in Egypt.

Princeton lay ministers run counseling service

Many parish priests have found their skills inadequate and their time too limited to deal with all the problems families and individuals can bring to them for solution. The Rev. E. Rugby Auer encountered this situation soon after coming to Trinity Church, Princeton, N.J., in 1963. Although he was not a professional counselor, he felt he could not turn away people with genuine problems.

With help from parishioner Frank Haronian, a clinical psychologist, Father Auer planned a tentative structure which was adopted by the Rev. Robert Spears, then Trinity's rector. The vestry made a small initial financial commitment, and the plan was endorsed by the Princeton Pastors' Association, an ecumenical group of Roman Catholic, Jewish, and Protestant clergy. Later the Rev. James R. Whittemore, now rector of Trinity, made office space available.

After six years the Trinity Counseling Service (TCS) is a working reality with a staff of 17 professional people, an active caseload of over 180, and a \$200,000 budget—half of which comes from donations, the other half from clients' fees. Last year TCS became a state-accredited mental health center. The structure is a classic example of utilization of lay people's skills.

The men and women who contribute their special skills are clergy, clinical psychologists, social workers, and a psychiatrist who all give part of their time and expertise for a nominal remuneration to help those who need it but for various reasons—including financial—are unable to use established secular agencies.

Father Auer, who in 1973 received his master's degree in Sacred Theology with major emphasis in pastoral counseling and did postgraduate work at a New York City mental health center, is full-time executive director.

In 1972 the Rev. Dr. A. J. van den Blink, an ordained Presbyterian minister, joined the staff as full-time pastoral clinical director.

Consider a hypothetical case: Mrs. Doe, a depressed woman in her early 40's, comes to TCS at her own minister's recommendation. Father Auer interviews her, finds she is involved in the "dead marriage" syndrome, complicated by a 16-year-old son who has been caught with drugs. The woman feels inadequate as a wife and mother.

With Dr. van den Blink, Father Auer chooses a marital and family relations counselor who, after two sessions, discovers also a sibling conflict among two younger children. The counselor asks Mrs. Doe to bring the two younger children to the sessions.

During the third session the counselor suggests the father be invited to participate in the counseling, but Mrs. Doe says he probably won't come—he travels a lot and doesn't believe in counseling anyway. The counselor eventually convinces him to come and draws him into sessions which are now concerned with a family unit where problems hopefully can be worked through cooperatively.

"The systems that have evolved in the family structure are no

longer effective," says Father Auer, "and they have to be replaced with new structures." The structures differ in every case, and each family unit has its own particular needs for rebuilding relationships.

The average length of time for working with a client—or a family unit—is three to five months, involving from 12 to 20 sessions. Termination is at the discretion of the counselor, who may bring in a colleague at any time additional skills are needed. The TCS staff has developed a brief questionnaire to evaluate cases.

The staff participates in a continuing program of self-education. Each member is obliged to give a block of time from noon to 3 p.m. every Thursday for lunch followed by a two-hour work period.

The staff also provides educational programs for others—for beginners in pastoral counseling; for

PASTORAL SEMINARS are the subject of a discussion between executive director Rugby Auer, left, and pastoral clinical director A. J. van den Blink. Trinity Counseling Service is planning the seminars as a fall project.—Photo by Jon W. Saunders



pastors, priests, and rabbis; and for practicing professionals such as social workers, psychologists, and pastoral counselors.

Father Auer recently initiated a regular meeting time for the heads of all community agencies to discuss policy and maintain better communication, which helps prevent overlapping community assistance programs.

Staff members give much, but they also receive. Dr. Doris Lockwood, a child psychologist in pri-

vate practice for 10 years, says TCS is a valuable service to her because it gives her new ideas in the treatment of patients.

TCS has proven that an interfaith, interdisciplinary group of professional people can give a measure of their time and talents as a part of their ministry to the world. "And," asks Father Auer, "isn't that what lay ministry is all about?"

—Frances W. Saunders

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Irma and Peter McNulty

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Grow old along with me...

Growing old is no fun. When Robert Browning wrote "Grow old along with me, the best is yet to be," he expressed a sentiment people long to agree with. His lines have been quoted extensively, but on the whole they represent wishful thinking in regard to old age. A more realistic appraisal is recorded in the Psalms: "The days of our years are three-score and ten; and if by reason of strength they be four-score, yet is their strength labor and sorrow."



...and me

At present, 10 percent of all Americans are 65 years of age or older, and, as one of them, I am acutely aware we are a problem to society. Two developments contribute to the sudden burden older people have become, especially on the middle-aged, next generation.

First, as humankind develops a recognizable degree of social conscience, the responsibilities of our commitments loom frighteningly before us. In the comparatively recent era we have begun to feel society should care not only for infants and small children but also for the unemployed, the retarded, the insane, prisoners, war veterans, the unmotivated, victims of disaster, those suffering from heart disease and a multiplicity of other handicaps.

Second, the medical profession has prolonged our life spans and increased the long list of persons who need permanent care. When we add increasing numbers of old people to all the other categories needing care, then half the population must be responsible for the other half. Can that be done, under our system?

In recent months I have moved from a suburban house to a new, church-related retirement community. Located on a wooded site in an urban setting, the complex now consists of two buildings—one five stories high, the other six. The residence buildings have studio apartments, one-bedroom and two-bedroom accommodations. All of these apartments are in demand and have long waiting lists. The average age of residents is 77. Approximately 85 percent are women.

The overall concept of homes for older people has undertaken a marked change in the last 15 years. Formerly such institutions were regarded primarily as residence facilities; now we recognize

that nursing care is more needed than day-to-day facilities. Having learned this, planners of most retirement homes have developed facilities which focus on larger medical centers. When these homes open, the resident population is in fair shape since most would not be able to make the change if they were not reasonably well. Having survived the trauma of moving, though, they soon begin to fall by the wayside. (Incidentally, the memorial notices on the retirement-community bulletin board are quite unpredictable, rather like a game of musical chairs. One resident cheerfully described the situation in telling about her sister, who had listed "eight things wrong with her during the final months of her life and then died of something not even on the list.")

The cost of entering even a non-profit retirement community (if its services include medical care) is high—ranging from \$11,025 to \$42,325—according to size and location of a unit (1975 figures). This entrance fee is returnable on a sliding scale: almost all of it within three months, less from then on. It provides housing for life, either in a resident's chosen unit or in the nursing area as needed.

Monthly service charges range from \$350 to \$570 per person (1975), covering all meals, cleaning and linen service, an emergency call system, medical care and hospitalization, including oversight of senility, surgery, diagnostics, and podiatry. (You wouldn't believe the things which happen to old feet!)

Will I just waste my fee?

To meet the costs, many residents rely on funds obtained from the sale of their former houses—figuring that provision for their living expenses, plus insurance against astronomical medical charges in their declining years, makes a wise investment. This insurance against possible costs of terminal care over a long period makes retirement homes more assuring than the condominium-apartment plan.

Some cautious old people have questioned the idea of moving to an expensive retirement facility because, if death overtakes them after only a short residence, they

will not have obtained their money's worth; this is indeed true, except for the sliding-scale return of entrance fees within limited periods. About the only recourse one has in this consideration is to become reconciled to it.

One of our more philosophical friends here was asked about wasting a large entrance fee. "What happens if you die within a few years of going in?" Her reply was, "Then some other old person who has been on the waiting list will have a nice place to live."

The tree's last leaves

So here we are, those of us who have been fortunate enough to make it. We have come for different reasons. Some found themselves completely alone—the last leaves on the tree, in need of association with other human beings and help in emergencies or even with daily routine. Other residents were brought here by friends or relatives who could not provide essential 24-hour oversight. Many moved from neighborhoods where they were house-bound from fear.

Probably a majority came, as I have come: I felt uncomfortable about being a drain on society or on individuals within that society. I thought the one way I might effect an infinitesimal bit of relief for this general problem would be to arrange for my own old-age shelter.

Further, I thought my generation—the first to make up such a vast number of non-productive elderly citizens—should lead the way in making care of the aged as easy as possible for families, friends, and neighbors. In my own acquaintance, at least a dozen friends have said, "Yes, I took care of my mother (father, aunt) for five (or 10 years) preceding that person's death. I'm glad I could do it but don't want my relatives to have to do it for me."

One unhappy feature is those of us who enjoy the fruits of carefully planned retirement communities are so outnumbered by people who cannot afford our kind of quarters. Are we justified in spending fortunes, large or small, on our own declining years?

Not all Grandma Moses

Surely it behooves today's old person, where feasible, to insure his own care instead of adding to the confusion in the home of over-programmed members of his family. It's all very well for the few older people who happen to retain a lot of energy to give us pep talks about getting out there and mixing it up with younger people, but most of us are not like Grandma Moses or Peter Mark Roget.

Every issue of every journal published for older people features someone over 70 (or 80 or 90) who is skiing, riding jumpers at horse shows, running a new business, devoting long hours to worthy causes, etc. Doubtless these stories are all true, but for every stout soul over 70 who feels just as he or she did when aged 50, at least a hundred of his or her peers are weighed down with every minute

of their calendar age.

Many of us in this category have come to the retirement facility in honest recognition of our situation. We don't go camping on our vacations; some of us don't even read many books. We are tired, tired, tired.

Personally, I believe in compulsory retirement—with much-needed preparation for it ahead of time. Age 65 seems to be a point at which many begin to slip—often without realizing that change is imminent. When younger, I worked in offices where I was slowed by doddering fellow workers because they wanted to go on.

For myself, I don't fancy the idea of cluttering a going establishment. In a retirement environment I can try to find newly-limited ways of being useful, if not productive. Facing one's situation is not the same as giving up; it is giving in to the inevitable and trying to do it with dignity. It seems reasonable, and thoughtful of others, for an older person to do



...and me

what he or she can, as cheerfully as possible, rather than trying to be young.

What are some of the possibilities for living affirmatively in a specialized retirement community? For one thing, an agreeable manner and presentable appearance facilitate the elderly person's contribution to the social structure in groups. Here we go to great lengths over appearance. For most of us women, the emphasis on hair-dos is an obsession, and we wear beads and bracelets even to breakfast. This seems rather ridiculous sometimes, but the spruced-up system is better than the careless attention older people in former eras often gave to grooming.

As in the neighborhoods from which we came, we have here our share of sweet tyrants, gossips, and rumor spreaders. Some of us are depressed, perverse, spoiled, frustrated, and—above all—tiresome. Together we may be better able to understand these extremities, condone forgetfulness, listen to oft-repeated trivial tales, sympathize with incontinence, seek out contemporaries when they do not appear for breakfast.

A retirement community is not as satisfying a way of life as that we had in our younger days, but this is not the fault of those who



...and me

Photos by Theodore Hetzel

The Episcopalian

watch out for us. No one can give back our 20-20 vision, our former sharp hearing, our old quick steps, our more alert mental faculties. But why should the next generation need to worry about our falling down steps or suffer the menace of our inept driving under the illusion we are being independent?

A retirement facility of this type I have come to is equipped to help its residents with the specific problems of aging. We should all fervently hope society will find ways of providing these services for more of those in need of them. Meanwhile, those of us who can relieve others of carrying

...and me

our own weight may find this kind of retirement a fitting farewell gift to family and friends.

The quaint phrase about growing old gracefully once meant living in and contributing to someone else's home. Then socks needed to be mended, kindling wood to be split, fires to be stoked, beans to be strung, dishes to be washed and dried. Now, households are run by machines. Perhaps the way for us to grow old gracefully is to get out of the way. We had our turn; we chalked up our share of successes and failures. Why not step aside at this point?

Having moved to a service-care milieu, one might ask, "Does the new lifestyle fulfill its purpose?" It does provide opportunities for living in an out-going way. One can feel congenial with many other elderly people. Having been here only a few months, I have already found contemporaries whom I admire. One grandmother has a special relationship with her grandson which began when he was a pre-schooler; she baby-sat with him in those days and rocked him to sleep, "and he never told on me." Former Sunday school class members visit a dear old lady whose most treasured possession is a charm bracelet they gave her; the bangles bear their names. Elderly men here understand one another, bravely making the best of life without their life work and their old beloveds.

How did I manage before?

In this community of privileged persons are many who have come from interesting careers. Numerous teachers live in this particular home; they carry on in the way they were trained and run the place—doing a good job. Doctors, nurses, bankers, travel agents, talented homemakers, artists—almost any career you can mention—live here.

In addition to having pleasant company, here I have no steps to climb. And how did I manage without grab bars at the bath tub, even in my nimble days? Church services are held within the building and/or transportation to local churches is provided. We have recreational trips, entertainment programs, volunteer activities, meals in a cheerful atmosphere, a chorus, a resident-operated library, and—thanks to our urban setting—a shopping area close by where we purchase small items or go for walks.

In addition to the usual classes in ceramics, leather work, and

knitting, wouldn't it be great if our community could help other human beings in need of material aid? In the tradition of Elizabeth Fry, who took sewing jobs to women prisoners in England long years ago, making layettes for unclothed babies would be more satisfying than making moccasins or more strings of beads for ourselves.

We could run a day-care center for our employees—utilizing a paid supervisor (in place of an O.T. director), assisted in short shifts by our teachers and those of us who could read stories, play games, put on rubbers. A day-care center for employees' children not only would be an out-going activity for a retirement center but also would provide residents with an opportunity of being with younger people.

Along with all the services available in a retirement community, freedom from household responsibilities has its advantages. Most of us here are enjoying our own facilities for the first time in our lives. For me, the luxury of two towel racks of my own in the bathroom is almost too good to be true.

Happy? Well, glad I came

The retirement community also provides a perspective view of life and its mysteries. One is reminded of an observation by Norman Cousins in *Celebration of Life*: "What was most significant about the lunar voyage was not that men set foot on the moon but that they set eye on the earth."

In listing the many advantages of a luxury-type retirement community, it would be unfair to give the impression that this lifestyle is entirely ideal. But then, neither were the living patterns in our residents' former homes.

...and me

But I had a choice of retirement facilities and chose this one because it had the most flexible admission policies, thereby enabling me to solve urgent personal needs. And those in any community environment should remind themselves that some residents enjoy features others find irksome.

For example, the furnishings of our public areas were dictated (really *dictated*) by a decorator who admires the motel motif: red-and-orange color combinations, large lamps, and massive vinyl furniture instead of a home-like atmosphere. Treacly music from a commercial radio station is piped over our public address system several hours every day.

The meals are excellent but—like all modern viands—made up of too much frozen food. The nice waitresses are so eager to help us that they have unknowingly become condescending—often serving with the baby-talk phrase, "There you go!" The Christmas holiday season was, for me, a nightmare of over-decoration.

The mail distribution is deplorable. (If you think our U.S. mail service is bad, you should see what happens to a large amount of mail when it is handled by aged volunteers!)

Our community tends to regard itself as a superior group; when we were asked recently to suggest a name for the new residence build-

ing, no one seemed amused by the suggested "WASPs' Nest."

Perhaps what bothers me most about "my" retirement facility is the management's appeal, in a sincere effort to be up-to-date, to the residents' association for many decisions which, in my estimation, should be administrative responsi-

...and me

bility. Like the rest of today's world, we are on a self-determination kick, the results of which are sometimes chaotic.

Of course, for me to expect this place, designed for more than 300 persons, to cater to my special eccentricities would be unreasonable. Every feature which annoys me doubtless is a delight to someone else.

In this spirit of relinquishing my old way of living, I have found an answer for friends who ask, "Are you happy at the retirement community?" To them I can say, "Happy may not be the right word since happiness, obviously, is not the chief end of people. So let's put it this way: I'm glad I came."

This is the way most of us look at our new abode. Here we are—living away from the heat of modern life, in the shadow of care for our last days. We have brought our memories of younger days, our confusion, our infirmities, and our fatigue. Diamond rings glitter on our gnarled old hands as we do our best to make our exit from this world with honesty and dignity. We are well cared for, with plenty of T.L.C. While this way of life is not completely ideal, it does give us residents a way of meeting today's non-productive prolongation of life.

The French have a saying, "*J'ai mis mes affaires en ordre*," and that is what I hope to have achieved in coming to this community for the aging: I have put my affairs in order.

—Ada Campbell Rose

Ada Campbell Rose is former editor of *Jack and Jill* and past contributing editor, *The Episcopalian*.

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Vol. LXXXVII No. 4-A

June, 1975

The Episcopal Insert

Laymen Alert to "Answer Christ's Call"

Ready to Catch Wave of Renewal Leading Church

The wind of the Spirit blows. The surf is up! And the 92 year old Brotherhood of St. Andrew is poised to catch that wave.

First whitecaps of resurgence appeared when in 1972 a church-wide survey revealed that second only to Christian education, people at grass roots wanted evangelism to be a church priority.

The Brotherhood, which, through president emeritus Fred Gore and associates within and outside the Brotherhood, had already spun off "Faith Alive," the lay witnessing weekend program which has brought renewal to hundreds of parishes, again led by Gore, went to work with leaders of 14 evangelism-oriented organizations with the church to form "PEWSACTION."

The Brotherhood is now working in liaison with the Rev. A. Wayne Schwab, new evangelism officer of the Episcopal Church, and with Presiding Bishop John M. Allin, who is also Brotherhood honorary president, to put its manpower at the service of the church.

Threefold Rule

Hugh Bellas, Brotherhood National president, DuPont executive of Moylan, Pa., reports, "The Brotherhood is alive and well! With a 1974 influx of younger men, it is getting geared to play a major evangelism role, by offering to parishes men grounded in our Rule of Prayer, Study, and Service, trained in modern personal evangelism methods, and committed to emulating St. Andrew, the disciple 'who brought his brother to Christ.'"

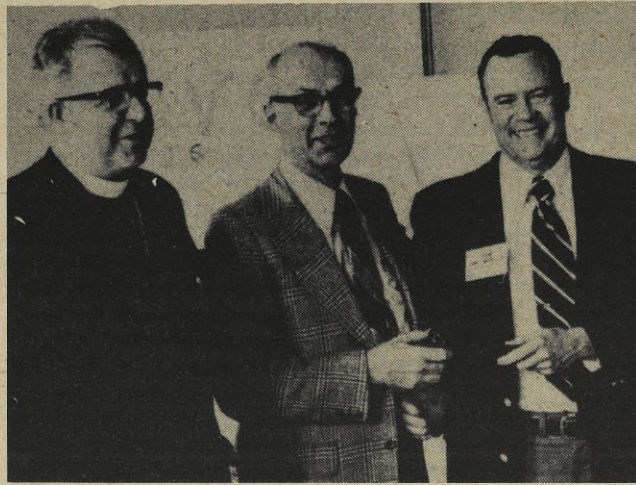
Bellas reported, "This is the first year in the last 15 that the Brotherhood of St. Andrew has shown a net gain in both chapters and members. We have turned the corner!"

But beyond statistics, Bellas is encouraged by the "vitality our chapters are now showing, and the changes in the lives of members who have experienced a new knowledge of Christ."

The Way It Was

Mention of the Brotherhood may spark nostalgia for hundreds of elder Episcopalians, including priests and bishops. Some will go back as far as before World War I when the Brotherhood claimed scores of thousands of members, published a St. Andrew's Cross in 64 pages, with format like the National Geographic Magazine, drew 12,000 to opening services of its convention in Philadelphia, and sent 75 lay chaplains to serve with the AEF.

There are those still active who remember when President



Chaplain (Bishop) Frederick W. Putnam, Jr., President Hugh Bellas, and Chairman Frank Marshall.

Theodore Roosevelt, a Brotherhood enthusiast, in 1910 got the Brotherhood chartered by Act of Congress. A few knew the founder, Chicago industrialist James Houghteling, who in 1883 guided his St. James, Sunday school class into becoming a movement which rapidly spread to other cities.

Bellas said, "This year we have instituted a new officer, chairman of the National Council, who is Frank Marshall of Los Angeles, to coordinate long range planning. We have clarified duties of our network of associate field secretaries, vice presidents, regional vice presidents, Assembly (usually on diocesan level), presidents, and our 10 committee chairmen. Briefing will be carried out in nation-wide visitations of senior vice president Bill Mudge.

Keeping a steady eye on spiritual and doctrinal health of the Brotherhood is its chaplain, the Rt. Rev. Frederick W. Putnam, Jr., suffragan bishop of Oklahoma, who has, to help him, a Bishops' Advisory Board composed of Bishops George E. Rath of Newark, James W. Montgomery of Chicago, Robert C. Rusack of Los Angeles, Morgan Porteus of Connecticut.

Bellas Cites Work

Bellas cited "Andrews Unlimited," a new mail service which sends guidelines and literature for people interested in evangelism, and "Chapters Alive," a program of workshops, training chapters in evangelism, both of which projects were begun this last year.

Under chairmanship of the Rev. Samir Habiby, rector of St. Anselm of Canterbury, Los Angeles diocese, who holds a similar position with his diocese, a Communications Group has been set up with committees for oversight of literature, media publicity, and St. Andrew's Cross.

During 1974, a committee worked diligently to evaluate the continuing relation between "Faith Alive" and the Brotherhood, particularly in view of the fact that "Faith

Alive" shares the same office space at 373 Market St., York, Pa. "The committee found," Bellas said, "that relationships in the office were more than cooperative," and he noted that Elmore Hudgens, Brotherhood general secretary has organized daily prayer among the two staffs. Hudgens' wife, Kay, as a volunteer operates a bookstore which has ministered to 15,000 purchasers.

AMAZING GRACE!

A few years ago in the Diocese of Long Island, whose bishops have vigorously supported the Brotherhood, a group headed by Assembly president and regional vice president Gil Lowerre, with Walter Jones, and the then Assembly president Steve Pipia, now resident in Pittsburgh who is national membership chairman, got the Brotherhood to create an Episcopal basketball league which involves 500 youth.

Some of these youth provided nucleus for the Brotherhood's 1967 first of three joint conferences of youth and adults presented at Seabury House, Greenwich, Conn. Adrian Hodges, insurance executive, and layman of St. Andrew's

California Gets "Amazing Grace" Youth Workshop

To St. Anselm of Canterbury Parish in Garden Grove, near Disneyland converged 50 young people of 16 parishes in the Diocese of Los Angeles.

It was early evening of a warm and clear Friday in April. They were coming to a St. Anselm version of the Brotherhood "Amazing Grace" Youth Conference now spreading across the country.

The Brotherhood's goal is to make the calling of young Christians "a more intimate and a deepened relationship with Jesus Christ as Lord and Saviour." Parishes each sent three young people, 13 years through college age.

Bishop Involved

A highlight of the conference was the real interest and involvement of the Episcopacy. In spite of a heavy schedule, the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, was able to arrive early and stayed through Saturday morning.

A variety of approaches to form community included ancient practice of silence (after lights out) into the morning. Holy Eucharist begins the new day to be followed by talks highlighting the "rap sessions," led by Laity and Clergy. Topics

Church, Saratoga, Calif., came across the country joining Lowerre, Pipia and Father Eugene Loreto who has over 50 members in his chapter at Grace Church, Jamaica, N.Y. and is L.I. Diocese chaplain.

Out of these conferences was born the idea of the "Amazing Grace" cursillo type youth workshops, first of which was at the Brotherhood National Convention last summer at Carleton College, Northfield, Minn. led by Hodges, and Loreto, with a team of youth like Randy Lucas, of Long Island, now a National Councilman. Since Carleton the conferences

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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included The Way of the Cross set in a contemporary form, Sin and Temptation, Reconciliation, The Sacraments ("God's Hugs and Kisses"), and Being a Christian in the World.

Staff led by the National Brotherhood Youth Advisor Adrian Hodges of Palo Alto, included Fr. "Bob" Boyer, Rector of St. Paul's Parish, Tustin; Fr. "Bob" Jepsen, assistant at St. George's, Laguna Hills, and Fr. David Baumann, curate at St. Anselm's. Young people on the leadership team were Alan Barker, Cindy Kenyon and Margaret Welch, all from the Bay Area.

The Rev. Samir J. Habiby, who also serves as Western States regional chaplain for the Brotherhood, was host pastor.

have been like June, "busting out all over."

Hodges has prepared a Youth Manual available to any church, providing guidelines for youth programs, which evoke response reminiscent of the accepting of Christ through the Brotherhood by young men in the days of James Houghteling.

The Summing Up

Bellas summed up business of the Brotherhood in the words of the title of a book by the Brotherhood's late beloved president, Bob Doing. "The title," he said, "is Answering Christ's Call."



Bishop Rusack with youth at Garden Grove Conference. With white hair in left of picture is Adrian Hodges, Brotherhood national Youth

Adviser. Toward right is the Rev. Samir Habiby, host rector.



Code-A-Phone helps dioceses

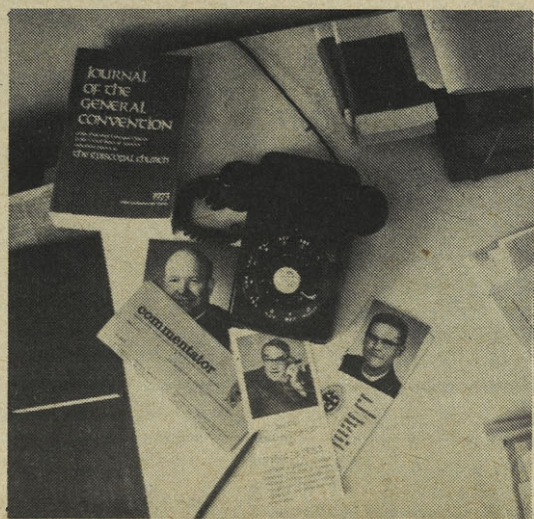
"Hello, this is Bishop Jones. Our diocesan convention met this week. You may have heard news of the lengthy and heated debate on the subject of women priests. I'd like to share with you some of my own thoughts on that matter, and I'd appreciate your sharing yours with me—on this subject or any other of concern to you."

Recorded messages such as this hypothetical one are being used in several Episcopal dioceses as a relatively efficient and economical service to put people in direct touch with their bishops. The service is Code-A-Phone, a commercial answering service available through the Bell System.

Since the potential audience al-

On the whole, the batting average for Code-A-Phone is good, and two general observations emerge. First, users see the highly personal nature of the medium as a strong plus. A comparative "listen" to the three current diocesan operations underscores how the elements of personal style come through regardless of the specific message.

Polly Bond, communications officer of the Diocese of Ohio, says Code-A-Phone establishes a personal relationship between her bishop and his callers. "Some people write him directly after hearing him. It's as personal as you can get, the next best thing to his walking into your house and saying, 'God bless you.'"



For further information about diocesan or national experience with Code-A-Phone, contact: Polly Bond, communications officer, Diocese of Ohio; Marion Hood, special assistant to the bishop, Diocese of Pennsylvania; Louisa Day, communications officer, Diocese of Rochester, N.Y.; Sonia Francis, Episcopal Church Center, 815 Second Ave., New York, N.Y. For technical and cost information, contact your local Bell Telephone representative.

ready possesses the hardware—a telephone—to operate the system, capital investment is minimal and no elaborate logistical preparations are required to get the product to the consumer, as would be the case with video tape, for instance.

Code-A-Phone is basically a one-to-three minute, taped message, followed by an opportunity for the caller to respond. The sender can change the message monthly, weekly, daily, or even hourly, depending on need and use. A standard number is established and advertised—usually under a slogan such as "Dial-The-Bishop."

"It's not a conversation, but it's definitely two-way communication," says Bishop Robert L. DeWitt, one of the system's first users. Similarly Bishop Philip McNairy of Minnesota reported that he was often able to set up appointments for people who called in.

Currently three dioceses use Code-A-Phone: Ohio (216-771-5700), Pennsylvania (215-567-4022), and Rochester, N.Y. (716-473-2653). Two others, New Hampshire and Minnesota, have dropped it for various reasons.

When I checked recently, two out of three of the messages gave no indication that the caller could respond, so I question how much the system's potential for feedback is being exploited.

The national Church has twice used Code-A-Phone—at the General Conventions in Houston (1970) and in Louisville (1973)—as an "in-house radio station," providing daily up-to-date information on Convention action. In this use, caller response was primarily to establish only who was calling and from where.

fairly direct route to those in authority. The Diocese of Pennsylvania's three-year experience shows 15 percent of the callers have left a message.

The number of calls can vary dramatically, depending on the interest in current church issues, the number of potential callers, and the amount of promotion the diocese gives the service.

In the two national experiments, the Houston Convention averaged 1,350 calls per day; at Louisville, lines were overloaded and at peak times callers faced up to three-hour delays.

Diocesan experience also reflects increased calls at times of crisis. Ohio recorded 390 calls per week during the Lt. Calley trial; many callers taped statements of their own in response to one issued by Bishop John Burt. In Rochester calls peaked at around 200 per week during a women's ordination controversy.

The chances of Code-A-Phone's being a numerical success seem to increase with the size of the general

population base. All the successful diocesan operations are in metropolitan areas. And promotion helps. Marion Hood, special assistant to Bishop Lyman Ogilby of Pennsylvania, carries out a regular promotion program and highlights special efforts such as this spring's Lenten Series. In Minnesota, "calls would dribble off, and then we'd promote it and it would pick up again."

Code-A-Phone costs vary from state to state, but the average ranges from \$300 to \$400 per year. Some states require a heavy installation charge and then a low monthly charge of \$10 or so, which becomes increasingly economical in subsequent years; others ask little for installation—\$15 to \$30—but charge \$20-to-\$30 monthly fees.

Clearly Code-A-Phone, to be effective, must be a part of a continuing diocesan program. But from all reports, it is a communications approach with exciting possibilities.

—Leonard Freeman

Reflecting on the faith

My little girl had watched the planting, and now she wanted to know if the radish were really growing. So she pulled it up to see.

Paul says "we walk by faith, not by sight." (II Cor. 5:7) But do we? Don't we spend much time in watching our own growth? One of a Christian's favorite past-times is spiritual navel-gazing.

Genuine spiritual conviction and an over-developed sense of one's own spiritual progress are two different things. The Holy Spirit leads us into all truth and convicts our hearts when and as we require His conviction. He teaches us as we are able to learn. He leads us as we are willing to yield to Him. But He deals with each of us individually, personally, and specially. I am not "where you are" and vice versa. And that doesn't matter.

Spiritual growth is not easily measured until the harvest. The fruits of the well-grown Christian

Pulling up radishes

are clearly love, kindness, generosity, patience, gentleness—in short, the character of Jesus himself. We are to grow into His likeness by the power of the Holy Spirit. That seems an impossibility, but it is the attainable goal of every Christian if he or she is willing.

If, in your own life, you have planted the seed of faith, please don't be impatient to see growth. For lasting changes to occur may take a long time. But you can be certain: if you take good care of the garden, God will surely give the increase. Neglect will show, as will loving care. Regular worship, study of the Bible, a daily endeavor to reflect Jesus in every thought, word, and deed—these, along with constant praise and adoration of God, will secure the roots unto growth.

—Timothy S. Rudolph
Rector, St. Martin's
Daly City, Calif.

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Switchboard

Continued from page 4

beria, Uganda, Zaire, and Nigeria.

If this were a moral issue, there would be greater protest against those named than against South Africa. It stands as political opposition which is one-sided and as racial discrimination against whites. The Church has, through this committee, divorced itself from religion and added to the disruptive force in our society.

Samuel D. Foster
Wayne, Pa.

How many of *The Episcopalian's* directors or editors have been to South Africa? Why are there tens of thousands of Bantu who want and have the chance to work in South Africa? The Indians and mixed bloods are gradually advancing and becoming educated. IBM provides jobs for all, and the people are not dying of starvation as they are in other parts of Africa, nor are they being murdered as in other parts.

Give the whites time and, with education of the others, things will change. Open things wide now, and the whites will be either run out or murdered. If run out, where will they go? They have been there for generations.

J. W. Spence
Eagle Pass, Texas

THE WHOLE CHRISTIAN CHURCH?

It came as a shock to read in the March issue a statement that as late as 1884, when the Order of the Holy Cross was founded, no "Christian social action or Christian social service societies" existed.

As it stands, the statement appears to

take in all the Christian Church. If so, it ignores the Women's National Indian Association begun by a Baptist school teacher in 1879 to mobilize public sentiment in favor of the American Indian. In 1884, eight denominations were represented on the board.

The statement also overlooks the Indian Rights Association founded in 1882 to prepare and foster Congressional legislation aimed at securing civil rights and education for the Indians. The association had nationwide impact and recognition because of the support of religious denominations in the major cities across the nation.

If the author of the article intends to limit his claim to apply only to the Episcopal Church, he is slighting the many women who, even before they merged their local organizations in 1872 to form the Women's Auxiliary, were performing truly prodigious feats of Christian social action and social service.

The earliest of these local groups, the Dakota League of Boston, by 1863 was working in aid of Western Indians. It is more than coincidence that the prime mover in this group of social activists, Mary D. Burnham, owed much of the inspiration for her zeal to the future Bishop of Central New York, father of the founder of the Order of the Holy Cross.

Karen D. Petersen
West St. Paul, Minn.

CAN YOU ANSWER?

In this day of ecumenism it is difficult to explain the full name of our Church to my Roman Catholic friends. The Protestant Episcopal Church title tends to put a chip on our shoulders.

"Protestant" is in itself a negative



ONE IF BY LAND, TWO IF BY SEA: Lanterns in the steeple of Boston's Old North (Christ) Church warned of the British advance on Lexington and Concord 200 years ago. In recent ceremonies commemorating the beginning of the Revolutionary War, President Gerald Ford, an Episcopalian, and Bishop John Burgess of Massachusetts join Vicar Robert W. Gollidge in Old North's chancel. —Religious News Service

word. After all, what are we protesting in this day and age?

Three hundred years ago my ancestors left France rather hurriedly. As Huguenots we were protesting against lack of religious freedom. I tell my Roman Catholic friends in France that our religions are getting closer and closer in our country, yet they wonder at our name.

What other "protestant" Church actually uses this word in its name? I don't know of any.

Henry S. Germond, III
Little Silver, N.J.

ED. NOTE: If you do not wish to use the word "Protestant" when you refer to *The Episcopal Church*, you need not. General Convention has authorized—and

many people use—just the words "*The Episcopal Church*" when referring to this branch.

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May I take advantage of *The Episcopalian's* extensive circulation to thank those who have responded to our reconstruction fund at the Church of the Holy Trinity on Rittenhouse Square [Philadelphia, Pa.] and also to thank those who, while they may not be members of our Communion, are avid readers of this publication. Our needs continue, and all who respond will make an offering [which will be] greatly appreciated.

Cuthbert Pratt
Philadelphia, Pa.

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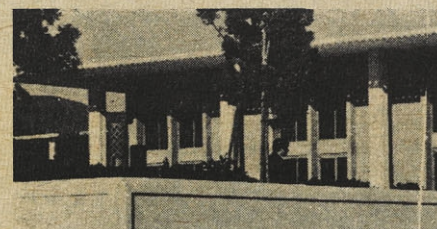
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Prayer Book society seeks comments

Several years ago a pre-med student at Vanderbilt University, James Sullivan, decided he'd "had it" with the services the Episcopal Church offered for trial use.

"Jimmy called me and said he was bringing some friends over to Sewanee the next weekend to see what could be done," recalls the Rev. William Ralston, formerly of the University of the South and now of St. John's Church, Savannah, Ga.

"The Society began in my living-room, and we've grown to the point where we are reaching between 55,000 and 60,000 people in the Church"—through a mailing list of approximately 36,000—"and finding they want and need to share their concerns over both the theology and language used in the services for trial use.

"We were not averse to change, nor did we feel *The Book of Common Prayer* would necessarily continue, unchanged or unmodified, as the Church's only prayer book. We found we disagreed, however, with a number of the revisions and changes. So Jimmy Sullivan volunteered to rent a post office box in Nashville, and the Society came into being as a collecting point for comment and reaction to the services authorized for trial use."

What has the Society for the Preservation of the Book of Common Prayer tried to do, and what does it want to see done in the future?

Father Ralston explains: "Originally we wanted a moratorium on revision for several General Conventions, but the Convention to which we offered the moratorium didn't buy the idea. A lot of our focus is directed now at preparing for the next General Convention. Many of us feel it is futile to try to defeat the trial use services, that instead we should be seeking continuous authorization for *The*

Book of Common Prayer in its current form.

"We don't want to see this issue [develop] into disunity in the Church. We may represent a majority or only a minority of church members, but we must be heard, and we must be treated as a sincerely motivated part of the Church, expressing our concern for what we see happening."

When asked if he thought the Society might serve as a springboard for dissidents who would seek a split in the Church over Prayer Book authorization and other issues, Father Ralston said, "This is certainly the farthest thing from our minds. We would pray against disunity in the Church as powerfully as we know how. Disunity implies at least two groups not coming together, and we intend to be willing to remain together as a viable voice in the Church."

A slightly different viewpoint comes from Walter Sullivan (no relation to James), the Society's current president. "It is our position, regardless of the probability of bringing it off, to defeat the proposals that would replace *The Book of Common Prayer* with trial use services. We base our concerns primarily on two grounds: the theological changes implied in the services and the language used."

The language problem is something Dr. Sullivan feels well versed to comment on for he and two others who provide Society leadership—Professors Hal Weatherby and John Aden—are members of Vanderbilt's English department.

"The best illustrations are well known to the church-going public," Dr. Sullivan said. "The Lord's prayer probably illustrates best our criticism of the tone of language used in the trial use services. People with any kind of ear for language think generally this is a poor revision, certainly inferior to what



AT SOCIETY GATHERING, left to right, Professors Weatherby, Sullivan, and Aden and Bishop John Vander Horst of Tennessee.

we had in *The Book of Common Prayer*.

"It is entirely understandable that a person of the literary standing of W. H. Auden was so outraged by the services for trial use that he stopped attending the American Church overseas where the new services were being used.

"Contrast the words '...and with thy spirit' with the words '...and also with you,' and you can see the drift of our criticism.

"Clergy and lay persons alike are aware that the theology of the Church is very much up for grabs in the trial use services."

Between now and the time General Convention opens in Minneapolis in 1976, the Society intends to continue efforts to reach more churchpersons who are concerned with liturgical revision.

"We are interested in viewpoints, regardless of their agreement or disagreement with our own stance," says Dr. Sullivan. "In general we feel we are creating a forum of comment that may have the credibility some people feel existing [avenues currently] lack."

The Society's mailing address is Box 12206, Nashville, TN 37212.

—Thomas R. Lamond

A chaplain's advice

How to visit the hospital

If you, or a near relative or friend, enter the hospital as a PATIENT:

- Be sure your religious preference on the admitting sheet is listed as Episcopal. The only way those who work with the diocesan hospital chaplain, or any local Episcopal priest, know you are there is by this listing. If entering a hospital in your community, be sure someone notifies your parish priest. He wants to know, but unfortunately few of us have the gift of mental telepathy.

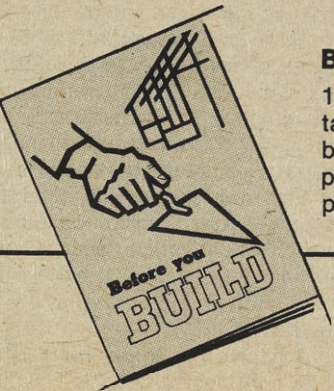
If you plan to be VISITOR to a patient in the hospital:

- Before sending flowers, phone the nurses' station on the floor where the patient is to see if flowers are advisable. The patient may be allergic to flowers, or his room may already resemble a florist's shop. A greeting card is always appreciated; it can be read and re-read many times.
- Before visiting, phone the nurses' station to find what time is preferable.
- When arriving in the hospital, again check with the nurses before going to the room.

- When in the room, stand where the patient can see you without having to turn his or her head. Establish eye contact by positioning yourself in the correct place. Do not sit unless the patient can easily see you without moving. Frequently the patient experiences pain in moving.
- Leave heavy perfume or aftershave at home. The scent may be too strong for the patient.
- Do not smoke in the patient's room even if the patient does.
- Do not use the patient's bed as a coat or hat rack and do not sit on the bed. Do not knock against the bed. Any movement of the bed may be painful for the patient.
- Do not relate your or your friends' illnesses.
- Stay only a *brief* time. Remember the patient may become easily tired. Your presence says you care. To leave after a short time will say you *really* care.

—Richard W. Garlichs
Diocesan Hospital Chaplain

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Books

God or Beast, Evolution and Human Nature, Robert Claiborne, \$7.95, W.W. Norton and Co., Inc., New York. Introduction by Rene Dubois.

A fascinating book in its own right, *God or Beast* is Robert Claiborne's answer and challenge to such dissertations as Robert Ardrey's *The Territorial Imperative* and Desmond Morris' *The Naked Ape*, among others. These authors said people were beasts or worse, whose proclivity for violence was a product of evolution and therefore inevitable. They revealed no discernible, inborn, redeeming characteristics and concluded that the most humans could do about their condition was to find relatively harmless ways of channeling their aggressiveness or just put up with it. A gloomy outlook indeed, given this ever-shrinking world.

Robert Claiborne proposes a different hypothesis. Using evidence from contemporary anthropology, studies of early human remains and recent observations of primates, our nearest mammalian relatives, he concludes that humans are mainly human—neither god nor beast. The author carefully and clearly builds abundant evidence, for instance, that people have an immense capacity to share and to empathize as a direct result of evolutionary development. At the same time he notes that a capacity for violence is also inherent, given the right circumstances. His final chapter suggests we should move to rid ourselves of environments which tend to breed violence instead of providing, by default, those which encourage it or sitting around wringing our hands until the most violent members have wiped out the rest of us.

A welcome bonus for the reader is the light-hearted humor which permeates this fascinating book. Everyone knows humans are funny. They are a species of primate, funniest of animals as a trip to the zoo will demonstrate if one watches the animals both in and out of cages. This, however, is my first experience with humorous scientific footnotes, an abomination I usually skip, but I wouldn't miss one of Robert Claiborne's.

Much of the biological and anthropological information is quite new. Readers of *Scientific American*, which Mr. Claiborne once edited, will recognize material previously reported there, as well as a host of other studies and reports.

Man or Beast is a welcome book on this particular subject for the Christian layperson. It is excitingly hopeful in a time which has been producing some gloomy, popular, and often pseudoscience writing. It says what Christians always knew—God gave humans the ability and responsibility to choose. In his final paragraph Robert Claiborne says, "We have learned how to be beasts, and so effectively that we have unwittingly become almost gods, masters under natural law of the earth and all that is in it. Now it is time to learn how to be truly human."

—Martha Moscrip

World of Our Fathers: The Jews of Eastern Europe, Milton Meltzer, \$7.95, Farrar, Straus and Giroux. Illustrated.

Written for teenagers, *World of Our Fathers* is a highly readable introduction to this area of Jewish history. After describing the various persecutions which drove the Jews into Eastern Europe, Milton Meltzer tells what made them stay through good times and bad until in the late 1800's many finally were pushed to emigrate to the United States and the Holy Land.

In language enriched by the use of Yiddish words and firsthand accounts, the author describes the life of the Jews of Eastern Europe—their family and economic life, their daily religious life and festival celebrations as well as movements within Judaism, their education

and literature, their participation in national revolutionary movements and escape from the Pale. He includes maps, a glossary, and a bibliography.

World of Our Fathers is an interesting book. Written to explain their heritage to American Jews of Eastern European origin, it explains that heritage equally well to American Christians. The author minces no words in indicting Christians for their "religious" persecution of the Jews throughout history, for the mentality which resulted finally in the near extermination of the Jews by the Nazis.

With better understanding of their Jewish neighbors, American Christians may be able to rid themselves of the distrust and prejudices which result in anti-Semitism. —A.M.L.

Women in a Strange Land: Search for a New Image, Clare Benedicks Fischer, Betsy Brennehan, Anne McGrew Bennett, editors, paperback \$3.50, Fortress Press, Philadelphia.

Women "who have not yet given up on the Church" share their lives and aspirations in intensely personal essays and poems. The authors—connected with the ecumenical Graduate Theological Union, Berkeley, Calif., as students, lecturers, visitors, and staff and board members of its Office of Women's Affairs—present their reflections in three parts: quest for self in roles of wife, mother, student, divorcee, single woman; new lives built on awakened awareness; and dreams for affirming the dignity of all persons.

The voices belong to intellectuals—

Church Foundation makes nine grants, seven loans

The Episcopal Church Foundation approved nine grants and seven loans during its fall and winter meetings.

The nine grants, totaling \$89,350, went to: the National Association for the Self-Supporting Active Ministry (NASSAM) for a national information service on non-stipendiary clergy, \$4,500; the Center for Christian Learning, New Orleans, La., for developing a model for lay people's theological education, \$10,000; the Theological School of the University of the South, Sewanee, Tenn., for an extension program for persons unable to spend three years at seminary, \$15,000; Project TEAM (Teach Each A Ministry) to initiate new forms of ministry in rural and mountain dioceses, \$20,000; the Episcopal Neighborhood Center School, Minneapolis, Minn., which works to motivate Indian youngsters to return to the public

17 bachelor's degrees, 14 master's degrees, and four doctorates among the 18 contributors—who speak thoughtfully and honestly about what being a Christian woman today means.

The book will speak to those who agree with Linda Moyer's feeling that "one of the roots of female oppression [is] in the nuclear family" as well as those who affirm Pat Driscoll's feeling, "It's great to be a woman today. . . with a grand husband, a fine family [11 children] . . . happier than I ever thought I would be at age 49."

Readers who shy away from "women's books" and those who collect them can both enjoy this excursion through the "strange land" where many of the views are surprisingly familiar. —J.P.

Workjobs for Parents, Mary Baratta-Lorton, paperback \$3.95, Addison-Wesley Publishing Company, Reading, Mass.

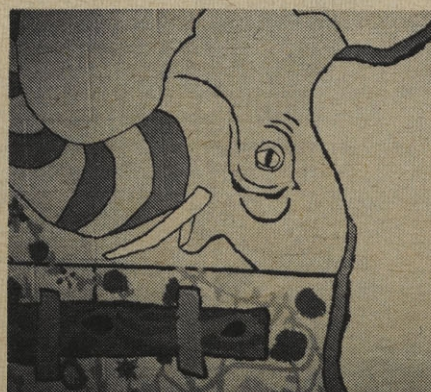
Don't let the redundancy of this title turn you away. Parents, by definition, have enough work and enough jobs to keep them busy. But the beauty of this book is its easy usage—it can be opened to any two-page spread, which contains a picture of a child using an activity, a list of all materials needed, and questions to ask children about their work—all in one place. And most of the materials—bottles, cans, socks, pieces of wood—are readily and inexpensively available at home or in a church school or day care center. *Workjobs* is geared to children ages 3 to 7, but my 2-year-old has played with at least two of the games it contains.

Mary Baratta-Lorton is a kindergarten teacher. Her children, who called their activities both "work" and "jobs," one day put the two together; the new word stuck as the title of this book, which is adapted from a textbook. —J.M.F.

system, for the salary of an American Indian teacher, \$7,500; the Diocese of Quincy for a clergy compensation study, \$5,100; the Anglican Fellowship of Prayer toward employing an executive director, \$5,000; the House of Bishops' Committee on Pastoral Development to conduct a study on the office of bishop, \$7,500; and the National Association of Episcopal Schools for operating funds through August 31, \$16,750.

The Foundation approved loans which total \$114,500: \$22,500 to the Diocese of Atlanta; \$12,500 to the Diocese of Fond du Lac; \$15,000 to the Diocese of Idaho; \$10,000 to the Diocese of West Virginia; \$9,500 to the Diocese of Missouri; \$30,000 to the Diocese of Central New York; and \$15,000 to the Diocese of Cavite, Philippine Independent Church. All loans are to aid specific parishes in each diocese.

ELEPHANTS, POSSUMS, ostriches, and tigers decorate the walls of the men's and women's restrooms at St. Simon's, Miami, Fla. They were painted by St. Simon's youth in a Vacation Bible School project.



The NET, Mary Shaver



Inflation hits English Church

Inflation in Britain is now very bad—up to 20 percent a year—and Churches and non-profit organizations are quite rightly having to make economies like everybody else.

Perhaps the most idiotic reaction was a ruling in one church headquarters that there were to be no new staff appointments at all; which means, of course, that if your people are healthy or unlikely to move anywhere, your work will not suffer; but if they are subject to heart attacks, road accidents, or exciting promotions elsewhere, then your department will quickly and arbitrarily collapse. Other church bodies have been trying to plan economies in a moderately rational way. They are setting priorities and cutting out what they regard as inessentials.

It is exceedingly depressing,

however, to find that our British Churches are once again in grave danger of breaking almost all the “rules” about the future which other organizations have painfully learnt over the years. Whether you are running a research department or selling baby-food, you will be finished in 20 years unless you invest in people and in the future. Whatever your present economic position, you must somehow spend money on experimentation, or research and development, and on your future leadership—at all levels.

Nevertheless, in the British Churches (and is it different in North America?) it seems that anything experimental and innovative will be savagely cut. Anything ecumenical will be cut although our greatest waste in Britain at the moment is our duplicated denominational programs. Anything to do with the laity and laity education will be cut. Meanwhile, leaders and treasurers will struggle to maintain the fundamental extravagances of British church



credit: Charles Grover

TAKING A LOOK AT MISSION: Episcopal Church Center mission information officer Jeannie Willis, left, met in Ithaca, N.Y., with an ecumenical task force on Latin America sponsored by the United Presbyterian Church. Shown with Mrs. Willis are, left to right, Therese Drumond; the Rev. Daniel Tormey, a Roman Catholic priest who has served in Bolivia; Eleanor Melville; Lise Hermann; and Louise Davies, a member of the Diocese of Central New York’s committee for its partnership relation with the Diocese of Northern Mexico.

life—so many buildings, so many expensive meetings, so many clergy with tiny country congregations.

I am as sad as any historian if a noble church has to be closed or a cathedral residence rented to strangers, but the Church of Jesus Christ is meant to be a pilgrim

people on the move, not a cultural museum. This present crisis will be a stern test of the true Christian commitment of many of our church leaders; and their budget allocations will speak much clearer than their sermons or speeches.

—Mark Gibbs

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EXCHANGE

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

The Episcopalian invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103

WANT SOME PRAYER BOOKS AND HYMNALS?

St. Alban’s has several hundred small pew-size Prayer Books and Hymnals which are no longer used. Some are in excellent condition, and some are not. These are offered without charge to any parish or mission which would like to have them. If the congregation is a mission church, postage will be paid. Write to: The Rev. A. Theodore Eastman, St. Alban’s Parish, Mount St. Alban, Washington, D.C. 20016.

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- 12 pews—12 feet each
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Please write to: St. Stephen’s Episcopal Church, P.O. Box 384, Jacksonville, Ark. 72076. Telephone: (501) 982-8701.

PALM CROSSES FROM KENYA

An indigenous Kenyan parish will make and send palm crosses for distribution next Palm Sunday as a token of fellowship. In exchange, when the crosses are received, a donation to aid the parish is requested. Please write to the Vicar of the Mau, P.O. Box 171, MOLO, Kenya, by airmail as soon as possible, giving the number required. Shipment by surface mail takes several months.

REGISTER FOR A LIVE-IN

The Sisters of St. Margaret invite women aged 17 years and older to spend periods of two weeks to a month at one of their Massachusetts convents during July and August. This invitation is in response to requests from women interested either academically or vocationally in visiting a religious sisterhood and taking part in its worship, work, and recreation. For further information or to register (before June 3) write: Live-in, St. Margaret’s Convent, 17 Louisburg Sq., Boston, Mass. 02108. Telephone: (617) 523-1008.

June, 1975

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"You can really get involved."

Sponsors report from around the country . . .

Castalia, Ohio—Sandy Prout, speaking for the St. John's United Church High School Class: "You can really get involved. It's a person-to-person relationship."

Her class is sponsoring a needy 13-year-old boy in Taiwan.

Seeley, Wisconsin—Emily Kochalka writes about her women's club sponsorship of a boy in the Philippines: "Our little lad warms all our hearts and makes us feel so proud that we are helping him. The warmth one gets from knowing you are helping a child is indescribable. Corresponding with the boy has brought home to us club members that we have so much—and children in other countries have so little by comparison."

"When the club sent Nestor \$5.00 for his birthday, we later got a reply stating that the \$5.00 meant 'the very best birthday I have ever had in my life.'"

Carlisle, Kentucky—Joseph H. Conley, project chairman for the Jaycees, expresses it this way in writing about a 12-year-old boy in Ecuador: "His improvement in health, grades, personality, activities during the period of this sponsorship has been remarkable. This is most satisfying to us."

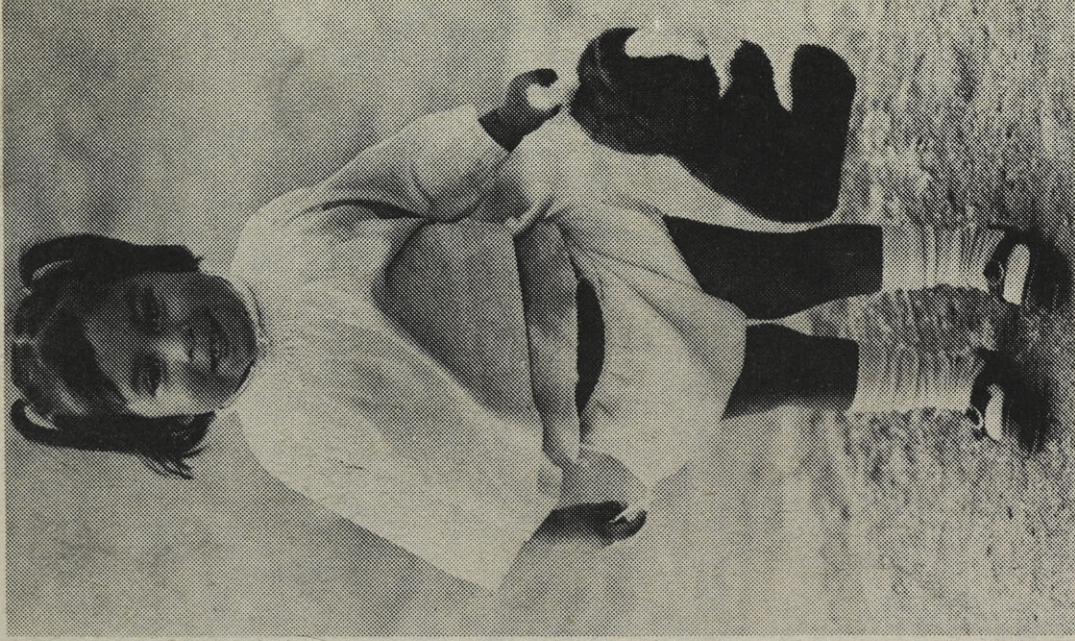
Castlewood, Virginia—William A. White writes: "God has been good to me. I think a person should appreciate this and share it."

Barre, Massachusetts—Glenn Stratton, American Problems Instructor at Quabbin Regional High School, feels the sponsorship by his class serves the dual purpose of helping the child and instructing the students: "Students realize that what we take for granted is considered luxury by others, and tend to appreciate their own situation more fully."

Byron, New York—Mrs. Fern Griffen, of the Presbyterian Women's Association, says this: "Satisfaction in knowing we are helping this girl (in Guatemala) and perhaps others in her family by lifting their burden a little. She is very thankful and that makes us glad to help. The letters we get from Norma are so friendly and loving it makes us feel we have a daughter just over the way and we love her."

Would you or your group like to share in this person-to-person way of helping a child? You can begin by filling out the coupon and sending it with your first monthly check for \$15.00.

You'll receive the child's photograph and information about the project where the child receives help. You may write to the child and the original letter will be sent to you, along with an English translation. (House-



mothers or caseworkers help children unable to write.)

If you want the child to have a special gift on a holiday or his birthday, you may send a check and the whole amount will be forwarded to the child through our overseas staff, along with your instructions.

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☐ I cannot sponsor a child but want to give \$____.

☐ Please send me more information.

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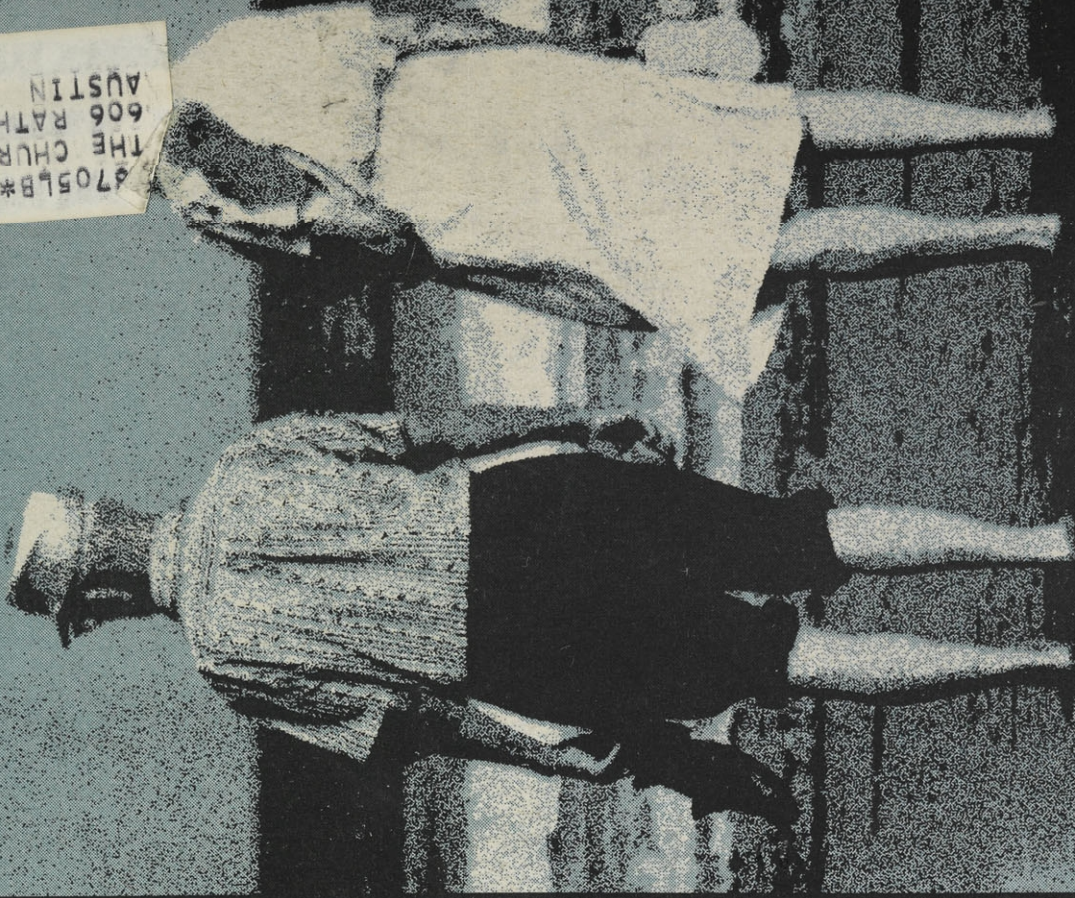
Member of International Union for Child Welfare, Geneva. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto, 7.

EP 1760

Episcopalian

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JUNE, 1975



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