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## Bishops meet in Portland

The important issues which face the Church are agenda items of the House of Bishops' meeting in Portland, Me., as we go to press.

Early in the September 19-26 meeting, the approximately 175 bishops in attendance will discuss Prayer Book revision and matters relating to women's ordination to the priesthood and the controversial Board of Inquiry decision.

An overview of the 1976 Minnesota General Convention is scheduled for midweek. The theology committee, the ecumenical committee, and the committee on ministry will also report.

The agenda is tentative and can be changed by the agenda committee or by the House itself at the opening session.

## GLIC makes Philippines loan

BAGUIO CITY, THE PHILIPPINES—Executive Council's Ghetto Loan and Investment Committee (GLIC) has made a \$25,000 loan to the Diocese of Central Philippines to expand the facilities of Easter School Weaving Room.

This loan marks the first time GLIC, established in 1968 by Executive Council to lend money to minority-owned businesses, has provided funds for a diocese and for an enterprise outside the U.S. The loan, with an interest rate of 5 percent per annum, is to be amortized at the rate of \$5,000 per year for five years.

Established in 1908 as Easter School's vocational department, the Weaving Room employs more than 80 women who produce a quality line of linens and clothing. Each year it gives a sizeable amount of its income to the Diocese of Central Philippines and to Easter School, a separate institution for the education of Igorot boys and girls.

Central Philippines diocesan consultant, William C. Councell, said the loan will help enlarge the building so the number of weavers can be doubled. The expansion project will cost \$30,000, of which the diocese had \$5,000.

Charles F. Bound of New York City heads GLIC.

## Inside This Issue

The fruits of fall to be found in this issue include a successful fishing project, page 13; a citywide effort in Kentucky, page 10; an intriguing look at Episcopal bishops, page 6; news reports from Chicago, page 8, and San Francisco, page 9; and diocesan conventions, page 18. Plus television review, page 15; books, page 17; Can You Tell Me?, page 19; and historic churches, page 12.

Cover photo by Janette Pierce.

PROFESSIONAL  
SUPPLEMENT

# THE Episcopalian

## Kansas City group leaves Church; joins Orthodox

KANSAS CITY, Mo.—The Rev. M. Joseph Hirsch, vicar of the Church of the Redeemer, Kansas City, Mo., has left the Episcopal Church, taking 34 communicants with him to the Orthodox Church in America, a communion having a million members in 375 congregations.

Father Hirsch, 31, was tonsured a reader and ordained sub-deacon and deacon by Archbishop John of Chicago in the tiny, ornate Church of the Holy Trinity, Kansas City, Mo., on Saturday, September 6. At that three-and-a-half hour service his fellow Episcopalians were also chrismed (confirmed) by the Archbishop and six Orthodox priests before a congregation of about 50 people.

The next day Father Hirsch was ordained a priest in the Orthodox Church in America at Holy Nativity of the Virgin Mary in Madison, Ill., where Archbishop Theodosius of Pittsburgh joined Archbishop John in officiating.

A new Orthodox parish called St. Theodore of Tarsus has been formed with Father Hirsch as priest. Services will be held each Sunday at Park College Chapel, Parkville, Mo., near Kansas City.

After the Saturday service, Father Hirsch said, "All of us feel we've finally come home to rest. This is the place we've been looking for all our lives."

Before the service, Father Hirsch had given the following reasons for leaving the Episcopal Church:

- The Church has refused to speak

authoritatively against abortion. (Father Hirsch is on the Board of Missouri Citizens for Life.)

- The Church has refused to take canonical action to protect its integrity concerning the ordination of women to the priesthood.

- The Church has a permissive attitude toward homosexuality.

- There is a wave of doctrinal heresy about the virgin birth, the Holy Trinity, the Resurrection, and the inspiration of the Holy Scriptures.

While these matters strained his relationship with the Church, Father Hirsch states that the final action that led to this break was the decision of the Anglican Church in Canada to ordain women to the priesthood. When this was announced by the Canadian Church, Father Hirsch declared them no longer in communion with himself and issued a letter to that effect.

"The Church now is not able or willing to defend its Orthodox Catholic tradition. The Church no longer speaks with any moral authority. We have always thought of ourselves as a catholic Church, but the Church has left orthodoxy," Father Hirsch contends.

Prior to leaving the Episcopal Church, Father Hirsch said he thought others would leave and that "this will become a movement. By Christmas, 1976, the Episcopal Church will be diminished by 50 percent, not just by people going to Orthodoxy but just simply by dropping out."

In an interview following the



AT ORDINATION as deacon Father Hirsch, left, is pictured with Archbishop John.  
—Photo by William Kirk

service, however, Father Hirsch said he would "actively recruit persons for Christ, but we're not going after Episcopalians. We haven't declared war on the Episcopal Church."

At the confirmation service each of the 34 people—ranging in age from 3 to 75—was asked to pledge him or herself to Orthodox beliefs. The confirmands went barefoot from the vestibule to the sanctuary where the priests anointed them with chrism (holy oil), making the sign of the cross on their foreheads, eyes, ears, noses, lips, chests, hands, and feet, consecrating each of their senses to the Lord.

M. Joseph Hirsch is married and has two small children. He is a graduate of the University of Missouri at Kansas City and of Nashotah House.

—Helen Gott and Donald Becker

## New homes, jobs grow in old orchard

In the winter of 1973-1974 a member of St. Paul's Mission, Bear Mount, near Amherst, Va., learned she was to be evicted from her tiny farmhouse. When she and John Haraughty, the Church Army lay officer in charge of the mission, got together on the problem, they found that affordable rental housing just didn't exist in the area and that several other families in the congregation faced eviction, too.

Now, not quite two years later—with faith, hope, hard work, and a little help from their friends—these St. Paul's families live in a new community of trim, attractive homes. They not only own their own homes, but—through a community association—they own and manage a 100-acre farm and orchard with the only operating cider press in that apple-growing area of southwestern Virginia.

Something is right about those

folk owning an apple orchard on Long Hill Mountain. According to Capt. Haraughty's research, most of the congregation is Indian, probably Monacan, a tribe that stayed in Virginia when the rest of the eastern Sioux went west. And for several generations Indian families have worked local orchards which belonged to others.

Life hasn't been easy for most native Americans in the East or the West, and the community here is a close-knit one. Family ties are obvious in the predominance of Branham and Johns among the surnames in the mission's records.

To start looking for one rental property and end with a housing development and an operating farm and orchard could seem unusual—but not if you know John Haraughty and St. Paul's. It's definitely a mission on the move.

Continued on page 14





## SMALL GROUPS WITH A MISSION: AN EXPLOSION OF SPIRITUAL POWER.

For twenty-five years, small mission groups have been the strong inner center of life and the basic ministry in Washington, D.C.'s unique Church of the Savior. Pastor Gordon Cosby calls them "the structures that make possible an explosion of spiritual power."

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- the varying levels of membership
- the commitments and disciplines of members.

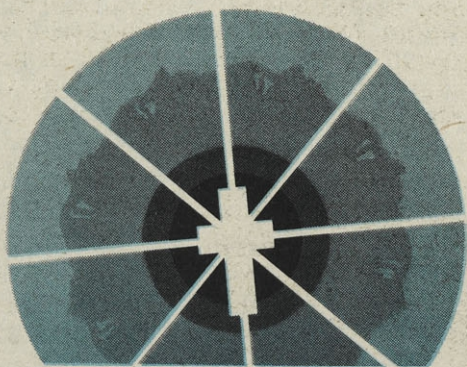
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## Presiding Bishop's Fund announces \$228,420 grants

The Board of the Presiding Bishop's Fund for World Relief has recently disbursed \$228,420 for hunger, emergency situations, drought, refugees, and long-range development. Many of the disbursements were for one-half or one-third of total grants.

The largest single grant—\$70,000—was to World Neighbors, an Oklahoma City-based organization established in 1952 which assists impoverished persons in 28 developing nations of Africa, Asia, and Latin America to raise more food, plan their families, improve their health, and start small-scale industry. This is a joint grant; the Fund and St. John the Divine Church, Houston, Texas, each provided \$35,000.

Refugee resettlement, largely through the World Council of Churches and Church World Service, has a high priority. Funding will aid refugees from Cyprus and Haiti as well as Southeast Asia.

The Diocese of Los Angeles received \$8,355 to help establish a new office of West Coast Coordinator for the Southeast Asian Refugee Resettlement Program. The Rev. Samir J. Habiby, on leave from his Garden Grove, Calif., parish to assist in the resettlement program at Camp Pendleton, will be coordinator until October 1. He was appointed by Presiding Bishop John M. Allin to work un-

der the supervision of Bishop Robert C. Rusack.

Emergency grants were made in response to a tornado (Oklahoma), a fire (Northern Philippines), and floods (Lexington, Minnesota/North Dakota, and Brazil).

Funds went to development projects for water resources (Dominican Republic, Niger, the Sahel, Haiti, Honduras), fishing (Haiti), and agriculture (Bangladesh).

Other projects include a wide range of human need from a Canadian repatriation program for the Vietnam generation to planned parenthood.

World hunger continues to be a high priority. The new grants will continue to help to relieve critical situations caused by drought in Haiti, Niger, and the Sahel, as well as to provide more direct aid in Central Tanganyika and Madras. Also included is a \$2,500 grant to the Diocese of Alabama's food program for senior citizens.

As of July 31, the Presiding Bishop's Fund had received more than \$1.5 million for world hunger, of which \$956,101.98 has been spent or committed. The Fund's total receipts as of that date were \$2,010,430.41, twice the amount received during all of 1974.

Episcopalians may contribute to the Presiding Bishop's Fund at 815 Second Ave., New York, N.Y. 10017.

## West Virginia youth help HEP

"The fact she really needed the help made the work much more satisfying for us," said members of a youth group from Trinity Episcopal Church, Huntington, W.Va., about repairs they made on the home of an 84-year-old widow in Maybeury, W.Va.

The youth group, working for 10 days as volunteers with the Highland Educational Project (HEP) based in Northfork, McDowell County, W.Va., replaced the roof and repaired the porch and kitchen of the woman's house. The repairs were made under the guidance of Trinity's rector, the Rev. David Sailer, and his wife, who had accompanied the group, and with assistance from the state's Department of Welfare and the Council of the Southern Mountains, Welch, W.Va.

During evening programs the young people learned about the area as speakers discussed its history, talked about the impact of mining on the people and the economy, the welfare situation, and HEP. Field trips and films added to their knowledge.

The group first learned about HEP through Mr. Sailer's correspondence with the Rev. Hugh Cuthbertson, vicar of Grace Episcopal Church, Northfork.

Founded by the late Rev. W. Ross Baley in 1971, HEP had lost its steam. Its original purpose was to translate *The Holy Bible* and *The Book of Common Prayer* into a 2,500-word vocabulary which McDowell County residents, who average a sixth-grade education, could understand. It was also to train miners and other workers for the ministry.

But when Mr. Cuthbertson arrived in July, 1974, he saw other possibilities. With the help of Jane

Wade, an eligibility coordinator for the Department of Welfare and head of HEP's board of trustees, HEP began anew. Currently it works with senior citizens, operates the Good Samaritan Clothing Center and an emergency food relief program, and arranges for youth groups and college students to come into communities to help. In addition to the Huntington group, others from West Virginia, New Jersey, Pennsylvania, Indiana, and Texas plan to be HEP volunteers this year.

For the 11 young people from Trinity Church, the change from Huntington's population of 86,000 to Northfork's 750 wasn't too hard. Tina Boyd, Geoff Carey, Ann Dickinson, Ann Ford, Tom Henry, Peggy Matthews, Hank Proctor, Suellen Tweel, Peyton Forbes, Kurt Steiner, and Mark Heslop found they could learn as well as help.

The 84-year-old lady "took a likin'" to all the group members and said, "I'd love to adopt one of those girls."

The admiration was mutual: "She's a heck of a lady. You couldn't help but respect her," said Ann Ford.

"We got a great deal of satisfaction out of what we did, but hardly enough is being done," said Geoff Carey.

Mr. Cuthbertson would like to do more. He hopes to start new programs: arts and crafts for shut-ins and adults in their early 20's, transportation to doctors and stores; a nutritional food package; a sewing program at the clothing center; and a loan service for medical supplies, such as crutches, beds, and wheelchairs.

—Stan Pawloski

The Episcopalian



# Bishop Varley offers resignation

For two months the story sounded like one of classic redemption. Bishop Robert P. Varley, 53, of Nebraska had revealed in an *Omaha World-Herald* interview that he had undergone treatment for alcoholism and drug addiction and was now cured. "Bishop Wins Over Alcohol, Pills" was the headline carried nationwide on an Associated Press story by George W. Cornell.

"It is only the ultimate reliance on Almighty God that makes a true recovery possible," Bishop Varley told Mr. Cornell. The bishop said his former addictive nature had deprived him of hope but he now had a "true sense of being alive . . . I have a desire for, and anticipation of, the future . . ."

The future came two months later when Bishop Varley announced in late August that he was resigning his post "because confidence in me has been destroyed to the point where serious divisions would only serve to further divide the diocese."

The main opposition to Bishop Varley came from parishes in Omaha, some of which have withheld money from the diocese since January because of dissatisfaction with Bishop Varley's administration.

The Very Rev. John Fricke, Dean of Trinity Cathedral in Omaha, was quoted in the local papers as saying that Bishop Varley "wasn't doing any better job sober than he was as a drunk." Later in

a telephone conversation with *The Episcopalian*, Dean Fricke said he was not ashamed of anything he'd said but added, "I could have been more tactful."

Dean Fricke said the Cathedral had not paid its assessment to the diocese since the first of the year because the vestry was concerned over "diocesan fiscal policies and the handling of funds." He accused Bishop Varley of spending too much time out of his office and called his leadership "wishy-washy."

He also said that 95 percent of diocesan clergy agreed with his assessment that Bishop Varley was not doing his job and should resign. Dean Fricke added that press coverage of the bishop's alcoholism had nothing to do with his opposition.

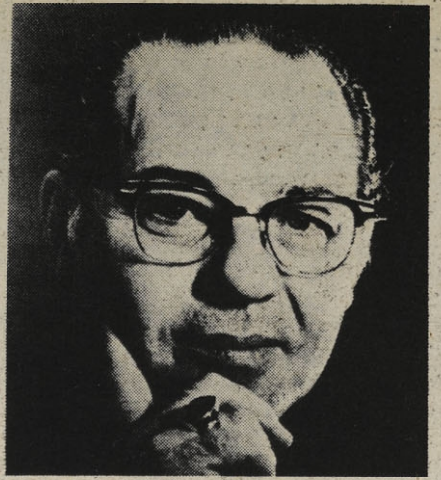
Bishop Varley reported that an accounting firm had done an audit and diocesan books are in order. Since announcing his recovery from alcoholism, he has been able to place several people in treatment. He said he is a "people person," and "if people aren't the

Church's business, what is?"

The Rev. Carl Gockley, rector of St. Thomas' Church, Falls City, in the southeast part of the state, said controversy was centered mostly in Omaha and there is "no place outside Omaha where Bishop Varley is not welcomed by the people and the clergy." Father Gockley said his vestry has officially voted to ask Bishop Varley to come to St. Thomas' to fulfill his parish visitation if he is still in the diocese later this fall.

Father Gockley admitted he is "prejudiced" toward the bishop because in 1973 he had an automobile accident and later learned that "Bishop Varley spent the better part of four days on his knees by my bed while I was unconscious."

Bishop Varley said people in the diocese were upset with his stands on women's ordination and Prayer Book revision. Father Gockley said that while he disagrees with Bishop Varley on those issues, to say the bishop had been "wishy-washy" in his leadership would be untrue. "Here in my parish we've



Bishop Varley

argued with him openly on women's ordination and the Prayer Book. He's been open about his positions."

Bishop Varley, who served parishes in Pennsylvania, New Jersey, and Maryland before becoming bishop, said he has offers of secular employment which look inviting. In a pastoral letter he said, "I would hope to stay within the structure of the Church, but this now is not certain. I realize meaningful ministry is to be found in the place that God indicates. It is a new experience to have choices."

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John E. Hines, Presiding Bishop 1964-74, Protestant Episcopal Church in America.

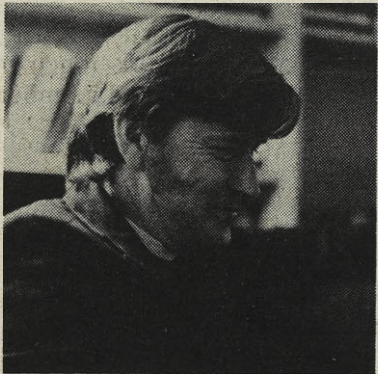


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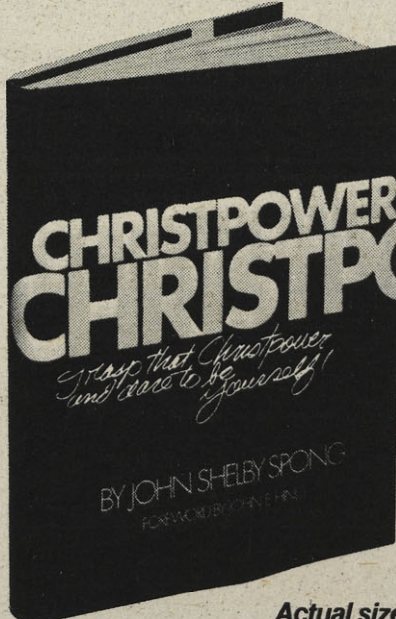
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## CPC birthday

The Church Periodical Club (CPC) will mark its 87th birthday with a special Church Periodical Club Sunday on October 5.

CPC is the Episcopal Church organization which collects and distributes books and periodicals free of charge. It functions on all levels—locally, nationally, internationally—in parishes, communities, and dioceses. It is supported by contributions, and most of its work is done by volunteers.

Endorsing CPC Sunday, Presiding Bishop John Allin said, "The Church Periodical Club has long been an effective instrument in supplying the needs of the Episcopal Church for responsible Christian literature. Its work has been especially valuable for missionary efforts in remote parts of this country and overseas. I pray that the club may prosper and grow and that our Church continues to be mindful of its pioneering work."

## Church revises bookkeeping system

The Episcopal Church has completed revision of its bookkeeping system for parishes and missions.

The revised forms and manuals are designed to provide a simplified system so financial and statistical information the Church requires at the end of each year is readily available. The new manual explains in simple language the appropriate entries for various types of transactions. Sample financial statements which parishes and missions might adapt for reporting are included.

Among the 14 separate forms provided is a pledge record form which church treasurers may use for quarterly statements to contributors.

All items are available from the Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017.



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subject to condensation.  
—The Editors

## JOINT COMMITTEE ON NOMI- NATIONS SEEKS NOMINEES

The Joint Committee on Nominations  
must submit to the General Convention  
in Minneapolis names for vacancies in  
the groups listed below:

The Executive Council  
Trustees of General Seminary  
Anglican Consultative Council  
Trustees, Church Pension Fund  
Board for Clergy Deployment  
Board of Examining Chaplains  
Anglican Council of North  
America and the Caribbean  
Secretary-Treasurer of the  
General Convention

This is to comply with the Joint Rules  
of Order as found on pages 1194 and  
1195 of the 1973 Journal of the Gen-  
eral Convention.

It is expected the Committee will  
complete most (if not all) of its work at  
a meeting in early January, 1976, in or-  
der that its report may be included in  
the Blue Book to be sent to all bishops  
and deputies. Suggestions for nomina-  
tions, with an accompanying biography  
not to exceed 150 words, must reach  
the Convenor of the Committee by Dec.  
15, 1975. The Committee reminds all  
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sons suggested would serve if elected.

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sionals. Parishes are not gathered to  
worship the rector's rhetoric, the choir  
director's gesticulations, or the choir's  
hurdling of Latin, French, or German.

Familiar music evokes an emotional  
response. Simple rhythms are conta-  
gious. English lyrics are understandable.  
Each contributes to congregational par-  
ticipation.

Item: A great Easter hymn for the re-  
cessional had to be sung to its unfamiliar  
alternate tune. The choir and clergy  
smugly marched out while the rest of  
the congregation stumbled with the first  
verse and finally gave up.

Item: Our parish now advises, in its  
newsletter, which services will include  
untranslatable anthems which will be  
sung in a foreign language. This courtesy  
allows those of us who persist in believ-  
ing that the service should be "in the  
language of the people" to know when  
to visit other parishes or just stay home.

Let's not denigrate old-fashioned  
congregational singing. It is characteristic  
of the denominations growing fastest to-  
day. It may be accompanied by such  
other archaic tendencies as church loyal-  
ty, regular attendance, and financial  
support.

I have no objection to special concerts  
and other occasions for the organist or  
choir director and choir to demonstrate  
their skills, but the role of the choir is  
to lead the people in musical worship.

Myles MacDonald  
Chattanooga, Tenn.

## OUR LORD CAME TO FEED THE HUNGRY . . .

This is written advisedly, soberly, and  
charitably, consistent with Christian  
ethics and morality.

Our Lord came to feed the hungry,  
clothe the naked, shelter the homeless,  
and cure the sick.

So it is with dismay that I read those  
pathetic complaints, which appear from  
time to time in *The Episcopalian* and  
other Christian periodicals, bemoaning  
welfare and any assistance to the needy.  
[The complainers] in their abysmal ig-  
norance and profound selfishness want  
the Church to be a comfortable . . . con-  
genial atmosphere.

It would be far better for them, for  
the Church, and for society if they were  
on the outside looking in. They are not

yet ready for church membership.

None of us is ready for church mem-  
bership until [he or she is] ready for  
true discipleship. We want a Church  
which makes demands of us. We want a  
Church which challenges our privileges  
while others are deprived of their rights.  
We want a Church which makes us un-  
comfortable until we achieve that per-  
sonhood in Christ which should be the  
goal of any Christian.

Gordon A. Riegler  
Parma Heights, Ohio

## ARE YOU OBSERVING OR PARTICIPATING?

The Episcopal Church has been termed  
"the Peacemaker." That means it is the  
love between all denominations and in-  
dividuals.

A canon may exist, but no one has  
quoted it to me, denying priesthood to  
women. Jesus raised women to the status  
of men in the eyes of God. All over the  
world, it has been the false pride of men  
which has kept women down until it's  
no longer possible, anywhere.

Who sees a man in a dress, or a wom-  
an with pantsuit beneath her robe, dur-  
ing the Eucharist? Surely, such a one is  
watching a ceremony, not participating  
in it.

As I understand it, the priestly func-  
tion is to be the bridge or channel be-  
tween God and mankind whereby the  
Holy Mystery takes place. Jesus is pres-  
ent as both priest and victim in the  
bread, water, and wine. What we experi-  
ence here is neither male nor female but  
God's sacrificial love. We, ourselves,  
come to the altar not as male or female  
but as sacrificial love.

Leonie Miller  
Tampa, Fla.

## "REPORTS OF DEATH GREATLY EXAGGERATED"

No doubt you have already heard from  
some folk at Grace Church, St. Louis,  
about the article on page 9 of the August  
issue about Housing and Health in St.  
Louis. The references to the condition  
of the neighborhood are for the most  
part correct. There has been a lot of  
piecemeal razing of buildings no longer  
capable of rehabilitation.

In the midst of this stands one of St.  
Louis' oldest congregations and one of  
its oldest settlement houses. Church-  
originated and church-sponsored Grace  
Hill House has become an agency of  
great influence in metropolitan St.  
Louis. Because of that it was able to se-  
cure adequate funding for the construc-  
tion of Murphy-Blair housing develop-  
ment, for the City Planning Commis-  
sion's extensive plans for the renewal of  
the whole neighborhood, and for fund-  
ing and construction of the New Neigh-  
borhood Health Center building.

The statement that "20 years later  
religious services were dropped" is not  
true. Services continue to be held, and a  
congregation of neighborhood people  
continues to gather. The lay vicar is Miss  
Judith Upham, seminary graduate and  
candidate for Holy Orders. The congre-  
gation is not large, but it is a congrega-  
tion that takes its full share in the life of  
the diocese.

Charles F. Rehkof  
St. Louis, Mo.

## STILL IN MID-STREAM

The paper by Everett W. Francis entitled  
"Whither Social Involvement?" (August  
issue) which was recommended as a  
statement of general interest by Ruth  
Gordon Cheney, executive for program  
of the Executive Council, to stimulate  
our thought on social involvement by  
the Church is a sad example of another  
advocate who has become an apologist.

According to what standard does the  
Rev. Mr. Francis determine that "we  
have completed a mode of involvement  
that was . . . effective in practice"? He  
was referring to the financial grants of  
the Episcopal Church to empower organ-  
izations of lower-income and racial mi-  
nority people to seek political, econom-

ic, and social justice during the 1960's.  
Does he not know that the median in-  
come of blacks today is 40 percent less  
than the median of whites? Justice de-  
mands that we question why this dispar-  
ity continues to exist if our empower-  
ment was effective.

The recommendation that the Church  
change from financial grants as a major  
type of assistance to the downtrodden  
and, instead, obtain "firsthand contact  
with suffering people" sounds nice but  
is an age-old dodge—an attempt to resist  
institutional racism through a personal  
relationship.

A fundamental of social change is  
this: the oppressors will continue to op-  
press until the oppressed decide to cease  
cooperating in their own oppression. It  
was not good Episcopalian whites who  
got blacks off the back of the bus during  
the 1950's and the 1960's. It was Rosa  
Parks who decided to cease cooperating  
in her own oppression and thereby  
sparked the movement that overcame ra-  
cial oppression in public transportation.

The churchpeople of this nation fi-  
nancially empowered Martin Luther  
King, Jr., the Montgomery Improvement  
Association, and the Southern Christian  
Leadership Conference to continue to  
resist. Had [churchpeople] changed di-  
rections in the 1950's and 1960's in fa-  
vor of "biblical-theological reflection,"  
"educational programs," and "program-  
ming on a variety of social issues" (rather  
than focusing on race) as Everett Fran-  
cis now urges the Church to do, the civil  
rights freedom movement would have  
stalled.

The statement that most caused me  
to characterize the Rev. Mr. Francis' pa-  
per an apology is: "It does not seem to  
me that the issues of housing, prison re-  
form, income redistribution, adequate  
mass transportation, or cost of living can  
best be engaged now from the platform  
of civil rights—minority empowerment."  
Only one who has been asleep for the  
past year could make such a statement.  
Hasn't he heard of the freedom move-  
ment among women? Doesn't he know  
that women who are employed by the  
Church and other agencies in society  
tend to be paid less money than men  
who work for the same establishments?  
Doesn't he know male priests are being  
told they have to obey their bishop and  
that they do not have the right to follow  
their conscience if it should differ with  
an arbitrary order from their bishop? Has  
he not followed the case of Joan Little?  
All of these are matters involving civil  
rights in a nation that guarantees equal  
protection of the law, including church  
law, for all. How can the issues enumer-  
ated bypass the platform of civil rights  
as the Rev. Mr. Francis suggests they  
can?

Charles V. Willie  
Cambridge, Mass.

## AND A LITTLE CHILD SHALL . . .

In the August issue, Cardinal Willebrands  
is quoted: "There is no such thing as  
'inter-communion,' for when you share  
the Communion, you are in union al-  
ready." And he indicated that Christians  
at a local level might influence the high-  
est Roman authorities. That is probably  
true—if local Christians were so disposed.

Here in the Diocese of Steubenville  
(Roman Catholic) and the Diocese of  
Southern Ohio (Episcopal), a Roman  
Catholic nun and I have periodically  
celebrated the Holy Eucharist together.  
Neither of us, however, has felt welcome  
in his own church; hence for mutual  
support and encouragement, we have  
done what Christians have always done:  
we celebrate the Mass, albeit illegally, in  
secret.

I'm not certain what this means: per-  
haps it should be given the same weight  
as my son's insight when at age 8, as we  
walked in St. Peter's in Rome, he ob-  
served: "God isn't like this. He's sim-  
pler." So, I suspect, is unity with Rome.

Laurence J. James  
Athens, Ohio

## CORRECTION

We apologize to Dean H. Douglas Fon-  
taine of St. Mark's Cathedral, Minneapo-  
lis, Minn., for misspelling his name in In  
Person (September issue).



# House chaplain for day: a 125-word prayer

WASHINGTON, D.C.—Normally the United States House of Representatives begins its daily routine with a prayer from Chaplain Edward G. Latch, who for many years has served as its permanent chaplain.

“The presence of an ordained minister to open each day’s deliberations pre-dates even the origin of the House of Representatives,” Chaplain Latch explained. “As far back as the time of the Continental Congress a chaplain was present, performing much the same functions I do today.”

Representatives may nominate visiting chaplains from their congressional districts, thereby providing clergy of a variety of religious faiths, and several months ago Representative William F. Walsh asked me if I’d serve as a visiting chaplain. Later I heard from Chaplain Latch, who suggested a date and gave me instructions:

- No specific reference was to be made in the opening prayer to any individual.
- The prayer could be no longer than 125 words (about one-quarter the length of the Gettysburg Address).
- The visiting chaplain was to be on hand early, in case the House decided to convene earlier than usual. (Most days the House convenes at noon, but on this day it went in at 10:00 a.m.)

By 8:30 that morning I had snaked my way through the smog and traffic that form a natural boundary between suburban Virginia where I was staying and the

hot, humid Capitol city.

Congressman Walsh met me at his office, and together we went to the office of the Speaker of the House, Representative Carl Albert.

Chaplain Latch arrived and took me out to the podium of the House, explaining what I’d have to do. “You stand right here and speak in a slightly louder than usual voice.” I was getting used to the surroundings—this is the place where Presidents and foreign dignitaries stand to address joint meetings of the House and Senate.

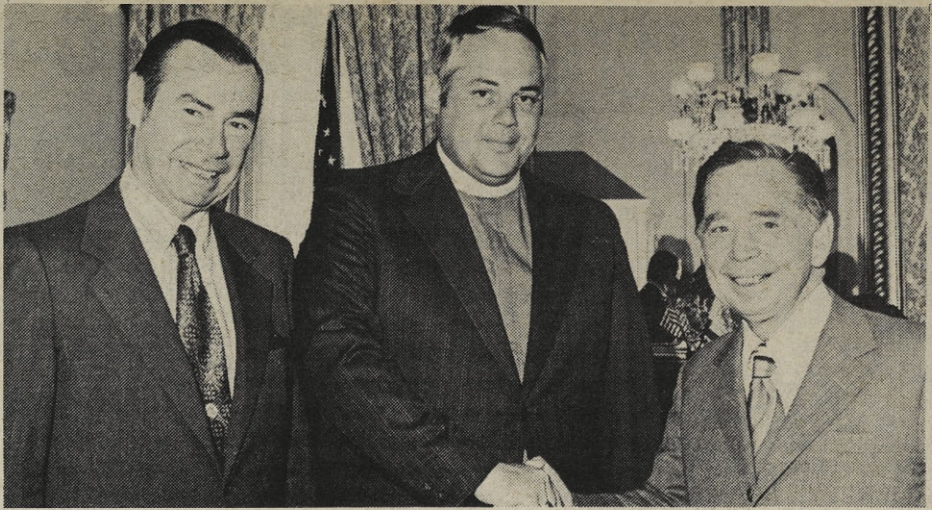
Behind the podium a small door opened, and Speaker Albert entered, gaveled the House to order, and introduced me.

Following the prayer, he said I was free to remain on the House floor for as much of the day as I wished. During the afternoon I watched the progress of one bill—an appropriation for the Housing and Urban Development Agency—slowly wend its way to a vote.

I also asked Chaplain Latch what kinds of things he did as House Chaplain.

“The visible part of the job is the daily opening of the House, but more than that, these men—and the women, too: there are 10 of them—are a kind of congregation, and you get to know some of them well enough to be able to be helpful occasionally.

“There are personal kinds of conversation and visitation of sick or hospitalized members of the House; often if a member is hosting a dinner meeting or some other program, he’ll call and ask you



CHAPLAIN FOR THE DAY Thomas Lamond, center, meets Speaker Carl Albert, right, as Representative William F. Walsh looks on.

to be present to offer the invocation.”

I asked him if he ever runs out of things to pray for. “No,” came the reply, “each day is a little different, and part of my approach is to try to be sensitive to the needs of the members just the same way

a minister in any church would.

“On the one hand, this is a unique place and a special group of people; but on the other hand, they’re people with the same needs and desires as their constituents... they’re all God’s children.”

—Thomas R. Lamond

## Whitaker Village retirement home opens in Tucson, Arizona

TUCSON, ARIZ.—Applications are now being accepted for residence in Tucson’s Whitaker Village, the first Church-sponsored retirement community in Arizona.

Named in honor of Ozi William Whitaker, the first Episcopal Bishop of Arizona, the complex of 14 buildings containing 336 one- and two-bedroom apartments is situated on 20 landscaped acres in the scenic Catalina foothills, 20 minutes from downtown Tucson.

Built originally as a commercial development, the property was acquired by Episcopal Retirement Homes, Inc., a non-profit facility organized by interested clergy and laypeople in the Tucson area. Completing the negotiations and putting the community in operation marks more than two years of planning and consideration of various proposals.

Loans from Chase Manhattan Bank of New York financed the \$7.5 million project; the bank is also underwriting purchase of additional ground and construction of dining and health facilities.

Although sponsored by the Episcopal Church, the apartments are open to members of any faith.

Many retirement communities require a lump-sum “life” investment by applicants, but Whitaker Village offers a lease plan that will spread the cost of an apartment over the full period of a resident’s tenure. The plan includes an accommodation or entrance fee, par-

tially refundable if a resident leaves during the first three years of occupancy, plus a monthly service charge. The accommodation fee is \$10,000 for a one-bedroom and \$15,000 for a two-bedroom unit. Arrangements have been made for parishes in the Diocese of Arizona to acquire apartments in Whitaker Village for members who cannot afford the accommodation fee.

Service fees range from \$350 a month for one person in a one-bedroom apartment to \$450 for two persons in a two-bedroom one. The service fee includes all utilities, locally controlled central heating and air conditioning, cable television facilities, weekly house cleaning, use of a car port, and one meal a day for each resident in the central dining room. It also includes use of recreation facilities—swimming pools, sauna, tennis courts, and exercise rooms. The apartments have round-the-clock security and a licensed nurse on duty 24 hours a day.

A board of clergy and laypeople from the 10 Episcopal parishes in the Tucson area will direct the Village. The Rev. Everett Luther, administrator of the Beatitudes retirement homes in Phoenix, is overall administrator; Tom Mangelsdorf is resident administrator.

Full information and a brochure can be obtained by writing Tucson’s Whitaker Village, Ina and Mona Lisa Rds., Tucson, Ariz. 85705, or calling (602) 297-2222.

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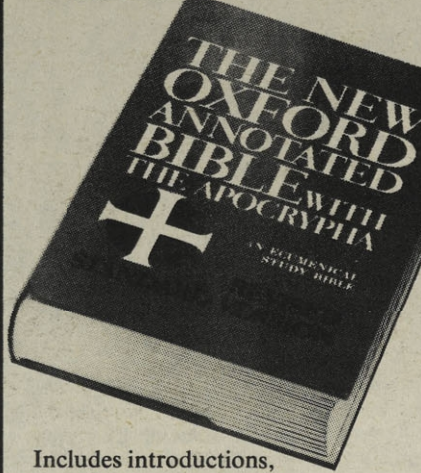
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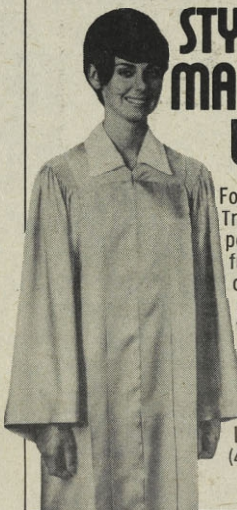
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## As the bishops meet in Portland

# What is an Episcopal bishop?

What's an Episcopal bishop?

He's many things to many people: shepherd, priest, administrator, leader, pastor, hero, antagonist.

Statistically he's most likely to be in his early 60's, white, married, a father, born and educated on the East Coast. There's better than one chance in three he is no longer carrying diocesan duties although he remains a member of the House of Bishops until he dies or is deposed. The latter has rarely occurred.

In the Church today a bishop is a male. Any possible changes there lie in the future, a subject the bishops will again discuss at their meeting in Portland, Me.

Although most bishops are white, the episcopate has some important exceptions at home and abroad as men are raised to leadership from the people they serve. All major ethnic groups—black, Hispanic, Oriental, American Indian—now have representation in the Episcopal House of Bishops.

As of Sept. 1, 1975, the bishops' average age was 62.57 years. The youngest is 38-year-old Antonio Ramos of Costa Rica; the oldest is centenarian Robert Gooden, retired Suffragan of Los Angeles. The large majority—196 of the 232 researched for this article—are between 50 and 79; 23 are in their 40's, 9 in their 80's, and two in their 90's.

And if birthplace is a qualifier, there's no doubt that the East Coast establishment is a strong force in the episcopacy, accounting for almost half. New York state is the current "cradle of bishops" with 29 to its credit; Pennsylvania is close behind with 21. Massachusetts has 12, Minnesota 9, and Michigan (which of course gave us our present Episcopal President, Gerald Ford) 8. Virginia, which has done so well in the past, has only 7, tying with Connecticut, New Jersey, North Carolina, Ohio, and Texas. No native sons from Alaska, Delaware, Hawaii, Nevada, New Mexico, and Utah are members of "the club"—a designation ALL bishops detest but which other churchpeople use without qualm.

Our Anglican ties show up with eight bishops born in England, four in Canada, and one in the British Crown Colony of Hong Kong. Twelve were born in Central and South America. This cosmopolitan group also claims Liberia, Turkey, Germany, and the Philippines as birthplaces.

If seminaries boasted old school ties, the most popular patterns would be worn by the episcopal graduates of Virginia Theological Seminary and of General Theological Seminary—42 each. Next most popular, the colors of Episcopal Theological School would be worn by 34 graduates. If the alumni of ETS and Philadelphia Divinity School (10) would join under the banner of the new Episcopal Divinity School formed from both institutions, they would pass VTS and GTS. Seabury-Western Theological Seminary has 19 alumni, and the University of the South has 16.

Nashotah House, Church Divinity School of the Pacific, Bexley Hall, Union Theological Seminary, Berkeley Divinity School at Yale

as well as Yale Divinity School and a number of other colleges and seminaries in the United States and abroad are represented.

Most bishops were ordained deacon and priest within a year of their seminary graduation. Some 75 bishops began their church careers during the Depression-prone Thirties, 70 started during the war-weary Forties, and 39 were ordained during the Cold War Fifties. Three were ordained in the Sixties and three in the first decade of this century. Nine date from the decade of World War I and 33 from the Roaring Twenties.

Bishops had been priests an average 19.76 years before their elevation to the episcopacy. But two were priests only two years before they were consecrated. On the other hand, two were priests 35 years and one 37 before their consecrations.

While most bishops had a variety of parish and diocesan jobs prior to their elections, several had two, one, or none. One bishop who has never had a parish has now served as diocesan in three separate jurisdictions. Several bishops have spent their entire careers as parish priest, suffragan, coadjutor, and diocesan bishop in the same jurisdiction.

Some of the men did missionary work at home and abroad on different levels—lay, clergy, and episcopal—while one served on the staff of the Bishop of Jerusalem. A number have worked as members of the Church's national staff either before or after diocesan duties.

The episcopate includes former teachers, lawyers, businessmen. One bishop was an assistant attorney general, another directed a credit union. Many are authors, and one is a composer of hymns. One is the Church's only monk-bishop. Another is an artist. One has a weight-lifting title. Several are Commanders of the Order of the British Empire while one has been awarded the Humane Order of African Redemption.

Overwhelmingly the episcopate has opted for marriage and children though a few bishops are single and some now are widowed; and, yes, the episcopate has had a divorce or two.

The episcopate boasts one father-son team and two pairs of brothers. But keeping up with the Jones boys—all unrelated—is hard to do; we have five Bishops Jones.

Sixty of its members—over one-quarter—have joined the House of Bishops during the past five years. And 128 became bishops between 1950 and 1969.

What the statistics in *The Episcopal Clerical Directory* don't show is the wide variety of sizes and shapes the bishops come in: from movie-star-handsome to elder-statesman-distinguished. Most have gray or black hair; some have blond, some brown, and at least one is a flaming redhead. A good many heads aren't bothered by too much hair of any color. And there's a 100-pound plus spread in weight.

But looks, age, education, size,

As we went to press the House of Bishops was meeting in Portland, Me. A full report will be carried in November.

or diocese has nothing to do with rank, which is traditionally handled by the numbers. Each bishop is numbered in order of consecration. Samuel Seabury of Connecticut was number 1 and David Cochran of Alaska, consecrated in 1974, is number 700.

At bishops' meetings, when seniority gives precedence, the low numbers sit in the front rows while the higher numbers sit in the middle, and the highest—the "baby bishops"—sit in the back. Voting in the House also is by number. Even Presiding Bishop John M. Allin—581—votes when his number comes up. No special treatment is accorded.

In recent years the bishops have even experimented with random seating. Some of the senior bishops say they prefer this arrangement because they don't like always to be "locked in there down front."

So the next time you see a bishop, tell him you have his number (you can find it in the back of *The Episcopal Church Annual*), smile, and shake his hand. Remember, statistics are only skin-deep.

—Janette and Katherine Pierce

## The Case of the Missing Bishops

Turn to page 433 of your 1975 redbook, *The Episcopal Church Annual*. Find Welles, Donald; go down one entry to Welles, George and then on to Wellford. Notice anything missing? Like Welles, Rt Rev Edward Randolph Retired 73?

Then turn to page 291 and find Corrigan, Daniel and notice the omission of Rt Rev. This Corrigan, Daniel is the son, not the father, a bishop who is unlisted.

What do these two omissions have in common other than the men are missing? Both bishops ordained 11 women on July 29, 1974, in a disputed ceremony in Philadelphia. The third bishop who also did that, Robert L. DeWitt, is in the Annual on page 297 but hasn't the cross customarily placed beside a bishop's name.

[The Annual is inconsistent on this point since some retired bishops—including Richard Watson on page 431—have them and some—including George Selway on page 405—don't.]

E. Allen Kelley, editor of the Annual, who left after eight years in that position and before the 1975 book was published, said the material for that section of the book comes from a computer program readout, "so if anyone has it in for the three bishops, it's the computer."

Mr. Kelley said he thought the three bishops could draw comfort from the fact that the computer has "been very democratic over the three years that we got information from it for the Annual."

The first year it left out former Presiding Bishop Henry Knox Sherrill. The next year, it stopped halfway through the late Bishop Stephen Bayne's biography, leaving out his address. And this year it left out the "Philadelphia bishops."

"Since the computer always deletes bishops, I've always suspected it's a Congregational computer," Mr. Kelley said.



# Women in Priesthood: The Second Wave

Over 1,000 watched as resigned Bishop George Barrett of Rochester and about 50 priests joined in laying hands—the symbol of ordination—on Washington deacons Eleanor Lee McGee, Alison Palmer, and Betty Rosenberg and Alaska deacon Diane Tickell at St. Stephen's and the Incarnation Church, Washington, D.C. A fifth woman, the Rev. Phyllis Edwards of the Diocese of Chicago, decided, after two meetings with Bishop James Montgomery of Chicago, not to participate in the September 9 service.

Bishop William Creighton of Washington had asked diocesan priests to boycott the event and not to invite the women to local churches. Washington's standing committee and diocesan council backed the bishop's boycott although the standing committee had previously approved the three Washington women for ordination. Alaska's standing committee had approved Diane Tickell.

Emil Oberholtzer, a Washington layman, and the Rev. James Wattley of the Coalition for the Apostolic Ministry voiced their opposition during the appropriate part of the service.

Bishop Barrett replied he was sorry for the dissension the service might cause, but he had weighed the promises of conformity and felt "the over-riding promise of conformity is to the will of God as revealed in Scripture. If all people are equal before Him, then you can't bar half the Christian community from serving as priests."

In the sermon the Rev. Kyle McGee, whose wife was one of the ordinands, said the service was in "a long line of prophetic acts. . . I feel the presence of God very clearly. . . I trust we are fools for Christ rather than damn fools."

The Rev. Alison Cheek, one of the women in last year's service in Philadelphia and now "priest-associate" at St. Stephen's, gave the charge. She said, "Jesus broke the Sabbath laws: He would not sacrifice the wholeness of the individual for the legalism of the law."

—Janette Pierce

## The Bishop

In the five years since his resignation as the fifth Bishop of Rochester, the Rt. Rev. George West Barrett has been a worker-bishop. In the secular world he is executive director for the Planned Parenthood organization of Santa Barbara, Calif. He performs episcopal acts when requested to do so.

Bishop Barrett was present Sunday, September 7, to ordain four women in an "irregular" service at St. Stephen's and the Incarnation Church in Washington, D.C. He came in response to a request from the four ordinands and their supporters that he exercise his episcopal power.

Bishop Barrett had another request—from Washington's Bishop William F. Creighton and Presiding Bishop John M. Allin, among others—not to proceed.

"My interest in the role of women and in dealing constructively with the lingering effects of a patriarchal society is not something that began yesterday," said Bishop Barrett, who characterized the ordination service as a "way of applying greater pressures to ensure that what is right will definitely come to pass."

Bishop Barrett sees his participation in the controversial service as an extension of concern for the role of women in Church and society that dates from his service 10 years ago on the Joint Committee on the Status of Women in the Church, includes committee work for the Lambeth Conference, and is influenced by his secular work with Planned Parenthood.

"During the time of the civil rights protests, you remember there were those who worried that each march would produce a destructive backlash; instead the sum total of those periods of witness led to passage of the Voting Rights Act which provided some measure of equality for blacks throughout this country."

"In a similar way today there are some people who worry that the ordina-

tion service yesterday might be counter-productive, but in reality—in the long run—I doubt this can be stopped right now.

"The Church is tired of the idea of a growing number of ecclesiastical trials . . . and tired of endless name-calling and litigation. Like anything else, the greater the pressure the sooner the end will be accomplished."

For Bishop Barrett the decision to ordain came after serious consideration had been given both to the possible counter-productivity and to the personal risk the bishop was willing to take.

"I realized that my own divorce and remarriage and my resignation as Bishop of Rochester—all of these things personal issues which would have no place in any discussion of the ordination question—might be used in an attempt to discredit what these women wanted to do; and I raised this question with them."

"Each replied, in effect, that she felt my private life, or anyone else's for that matter, had no bearing on their desire to seek ordination by me."

Bishop Barrett believes the authority to ordain women is implicit in the existing canons, but he would like, "as I think



**BEFORE THE SERVICE** Bishop Barrett meets with, from left to right, Eleanor Lee McGee, Alison Palmer, Diane Tickell, and Betty Rosenberg. Photo by Carolyn Aniba

we would all like, to have it spelled out plainly that this Church no longer discriminates against more than half its members on grounds of sex."

As a worker-bishop, George Barrett feels he has a certain amount of freedom to act, freedom a bishop with a geographical jurisdiction lacks. But on the other side of the coin is church law or canon that forbids a bishop to perform episcopal functions in a diocese not his own unless he has permission of the diocesan bishop.

"One of the things I had to decide was a matter of priorities. You should follow the canons wherever possible and to the degree the circumstances of a situation require; but I think there will sometimes be situations or occasions where in obeying a canon law perhaps a greater issue will be lost or weakened. Then you must simply decide what action will best reflect discipleship, the technical serving of the law or the raising of an issue of great concern."

Continued on page 11

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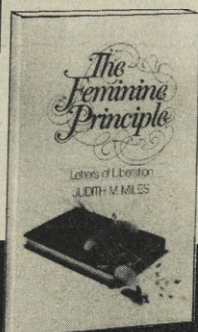
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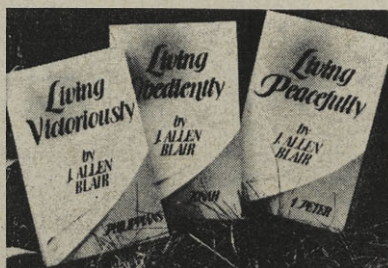
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# Integrity meets in Chicago

Nearly 200 were there. They were predominantly white, young, and male. The event was the first national convention of Integrity, a national organization for gay Episcopalians and their friends. Held at the Cathedral Church of St. James, Chicago, and in Burrill Hall of the Diocesan Center, the August 8-10 convention included panels, workshops, and worship. Keynote speaker was the Rev. W. Norman Pittenger, lecturer at King's College, Cambridge, England, and a member of the Divinity School faculty of the University of Cambridge.

"Rejoice in what we are," Dr. Pittenger told the assembly in his two-and-a-half hour address and response to questions. "It is no better to be gay than straight. It is no better to be straight than gay. But for the gay person it is best to be gay," he declared. Stressing the unbounded, loving nature of God, Dr. Pittenger said the Church will continue its "rake's progress into nonentity" until it discovers God as the Cosmic Lover.

Dr. Pittenger's announced intention in his address was to give a "rationale for a Christian understanding of sexuality." In his humorous, anecdotal, and frequently earthy delivery he drew laughter and struck a warm response to his empathetic "guidelines for the best in homosexual life." Members of the group had gathered for mutual support; they were receiving it.

Reiterating the keynote, which surfaced a number of times throughout the panel and workshop sessions, Dr. Pittenger likened Integrity to Alcoholics Anonymous—with one exception. Unlike AA, he said, the homosexual organization should band together—not to change nor to seek change "but to be the best gay possible." Paraphrasing the Communist Manifesto, he told the meeting, "Homosexuals of the world, unite; you have only your bonds to lose."

Integrity was founded by Dr. Louie Crew and Ernie Clay. It now has a constitution as a not-for-profit organization with chapters in 18 major cities. Its unofficial motto is: "I am a gay child of God; I have a right to be here in the Episcopal Church." Part of the convention time was devoted to Episcopal services of Morning Prayer and Evening Prayer; a celebrated Eucharist was held in the Cathedral on Saturday morning.

At the time the convention was announced in the Chicago newspa-



AWARDS FOR CONTRIBUTIONS to understanding human sexuality were presented to Dr. Pittenger, center, and Dr. Crew, right, by Integrity co-president, James Wickliff.

pers and through direct mail, Bishop James W. Montgomery, Dean James E. Carroll, of Chicago, and some diocesan clergy and laity received heated criticism. The initial press release announced that In-

tegrity had been founded by "Dr. Louie Crew and his husband, Mr. Ernest Clay." Later announcements dropped this wording, and Bishop Montgomery wrote the di-

Continued on page 14

## Interview: Norman Pittenger

(While in Chicago to deliver his address to the national convention of Integrity, a group of gay Episcopalians, the Rev. W. Norman Pittenger, lecturer at King's College, Cambridge, England, and former professor at General Theological Seminary, New York City, was interviewed by Canon Erwin M. Soukup, communications officer of the Diocese of Chicago.)

**Q. Are there unique problems which gay churchmen have that the rest of the gay community does not have?**

**A.** Yes. Because they are Christians. The conflicts they face are generally destructive. There is a general Christian moral base which gays understand and accept. But we must agree that the absolute in conduct is love, the absence of self-seeking and self-promoting. It is more incumbent on the Church to accept gays than for gays to cleave to the Church. The whole problem is solved in England; there, there is complete acceptance, even in the Church of England. And yet I am amazed at the growth of open organizations of homosexuals in America. I think of the Metropolitan Community Church which is now worldwide, has more than 1,000 congregations and more than 200 ministers. It is somewhat like Isaiah's account of God's raising up Cyrus to plague the Hebrew nation. I think He has raised up Troy Perry (head of the Metropolitan Community Church) to awaken the main line Churches to their responsibilities.

**Q. Are there unique problems in ministering to gays?**

**A.** Of course. I feel strongly that the basic problem is not specifically homosexuality, rather the whole area of sexuality. And behind this is an understanding of anthropology; and behind that, theology. First, one must know the true complete nature of God—He is unbounded love. Then must be known how men and women can express in their relationships a reflection of the nature of God. We are bodies. To be human is to be sexual. Therefore, one brings his sexuality, whatever it may be, to God. What I believe to be heartening is these people are seeking an appropriate way to express their sexuality in a context of the faith.

**Q. In the past you have divided human sexuality into celibacy, heterosexuality, and homosexuality. And you have endorsed the Church's theological and sacramental understanding of the first two.**

**Do you, by implication, mean that the Church should recognize the third kind of sexuality, homosexuality? Should the canons be changed?**

**A.** Yes. I think the Church should recognize, honor, and accept homosexuality. Some kind of guidelines are appropriate, of course. I am convinced there is a peril in celibacy. It can become selfish and introverted, and it tends to seek to kill what should be expressed naturally. Heterosexual marriage has its kinds of problems, and it needs its type of special support. The same should hold true of persons of the same sex who wish to be united. But it would be a serious mistake to bring the patterns of heterosexual marriage to the homosexual lifestyle.

**Q. In Anglo-Saxon culture we have been taught that signs and displays of affection are a type of foreplay; when people embrace, it has an arousing effect. Do you agree?**

**A.** The Latins never had this problem. Signs of affection were not taboo, and as a result you don't find mental hospitals in Italy. When they are angry, they shout—without hidden rancor and without repression. We are now living with an under-30 generation which is similar. They are not inhibited, so to greet one another affectionately has no explicit sexual overtones. They "Pass the Peace" with no problem at all.

**Q. Then you don't look at modern society as a "permissive" society, or if so, then permissiveness is not a bad thing.**

**A.** No. Obviously there are limits to permissiveness. But a society without freedom is immoral. The limit of permissiveness is the point at which it does harm to others.

**Q. Then a bishop who ordains a woman as priest, or a woman who claims to be priest, is morally right as long as no harm is done to others?**

**A.** Yes. This is probably fundamental to the problem the Episcopal Church faces on the ordination question. We are facing the end of one pattern of culture and the painful emergence of another whose exact outline we cannot discern. As a result many mistakes are being made and will be made. Out of it all I see the emergence of a cooperative society—as one of the new collects in the English rite says: "Where each shall care for all and all shall care for each." The Holy Spirit is leading us into utter novelty. But He is leading us to an understanding that "living in love is a translation of living in Christ."



# NCIW meets in west

Members of the 7-year-old National Committee on Indian Work (NCIW) met August 23-24 in San Francisco to study regional problems, compare results of summer workshops, act on new projects, set goals, and make plans for the 1976 General Convention in Minnesota.

Dr. Chris Cavender, newly appointed NCIW executive secretary, was present, and Marcia Pierce Steele, chairperson for NCIW and the Eastern Region, presided. Mrs. Steele has resigned her national position but remains a member of the board of the Eastern Region. She is succeeded as chairperson by Lillian Vallely, head of the Northwest Region where effective work has been done on Indian treaties and water rights.

In discussing her region's work, which centers around older Indians in urban areas, Mrs. Steele, a former social worker, said, "Because so many of our Indians are living in cities, one of our greatest tasks is simply to locate them when they need help."

The executive director of the Boston Indian Council reported that the unemployment rate among native Americans of New England is nearly 60 percent and that only 30 percent of those eligible receive such assistance as food stamps, general relief, and aid for dependent children. Many urban Indians are ineligible for federal programs available to those on reservations. Health problems are most acute in the cities.

Charles Johnson of the Northwest, who is in charge of the ecumenical Indian Urban Center in Portland, Ore., reported that his agency works with alcoholism and is "trying to see it as a spiritual problem."

Thomas Jackson, chairman of the Southwest Region and executive secretary for the Navajo Episcopal Council (NEC), reported fresh interest in the Church. A recent preaching mission by Bishop Kilmer Myers of California resulted in many baptisms among the Navajo, a people tuned through their native heritage to a strong sense of spiritual values.

Mr. Jackson also reported that diocesan conventions of Arizona and Utah had voted to uphold NEC as it strives to become the Navajo

Area Mission, the initial step toward becoming the Diocese of the Navajo.

Although Rio Grande's convention voted against the move, Navajos of Utah and Arizona are determined to proceed. Some financial support will come from the sale of their own donated native crafts, silver work, and quilts. (Quilts are sold for \$75 and may be ordered through Mr. Jackson, Box 584, Window Rock, Ariz. 86515.)

Mollie Blankenship, chairperson from the newest regional group, the Southeast, reported emphasis on work with youth and handicapped.

Florence Jones, head of the Great Lakes Region, announced a future joint meeting with Northern Plains. She hopes a staff person may be added for NCIW work in Province VI.

The Northern Plains Region was represented by its chairman, James Crawford, a former Cook Training School student and lay reader who

is preparing for ordination.

Morris One Feather of Northern Plains reported that grazing lands for the Lakota Cattle Co-ops have been chartered since May 15, but the leases must be paid by December 15 if these lands are to be available. Mr. One Feather said an NCIW loan to pay the leases would assure work for people of the Dakotas and help hold their land bases together. NCIW committee members voted to recommend this help and will try to locate sources for proper funding.

Dr. Cavender, as NCIW executive secretary, has scheduled visits to several diocesan conventions.

Joan Bordman, NCIW staff person for the western area of the United States, explained new opportunities for theological education now available to Episcopal Indians. Thomas Jackson will soon begin special extension work from the University of the South, Seawane, Tenn. Extension work is also available from ecumenical Cook Christian Training School in Tempe, Ariz.

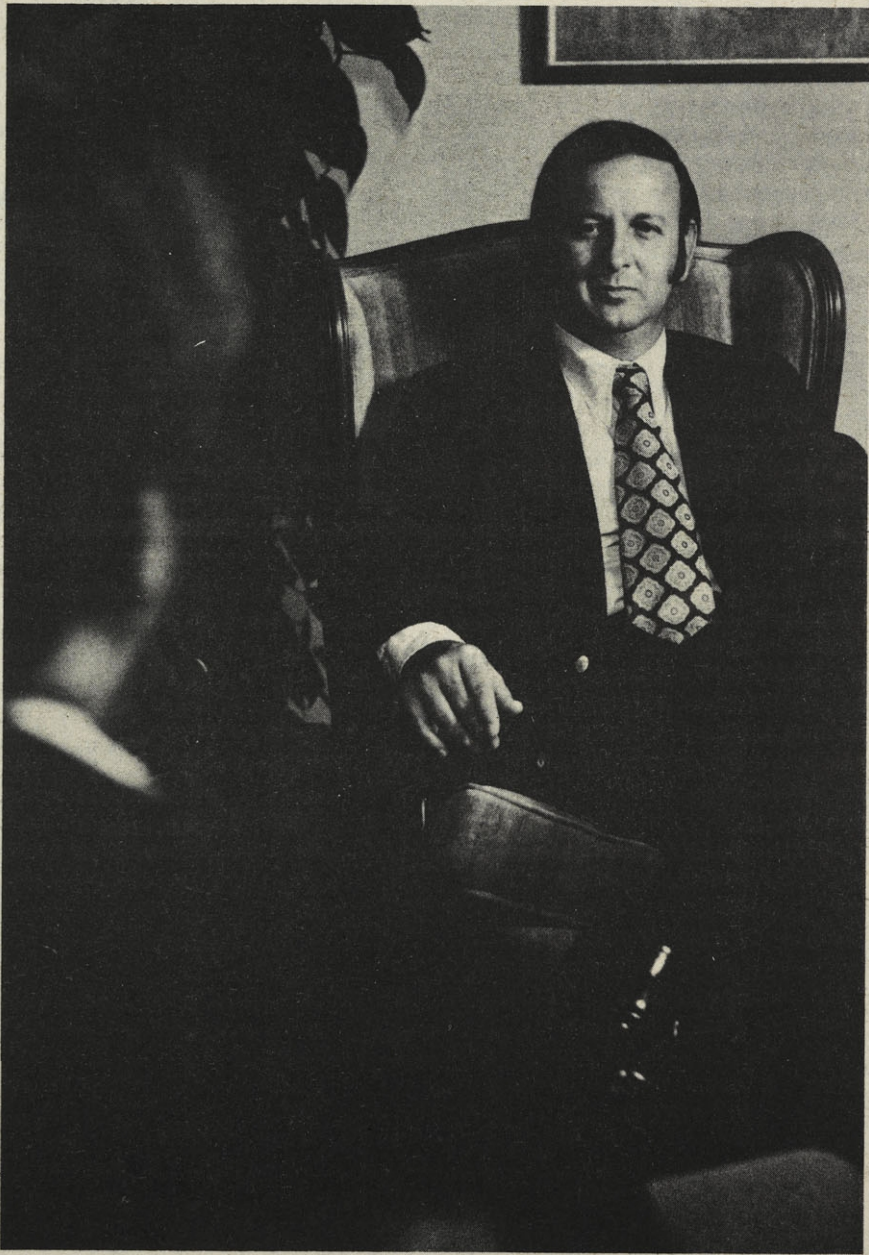
She also explained a practical way for splitting costs for the cler-

gy who serve Indian congregations: "In many cases, NCIW has contributed to clergy salary. Because of our limited means, I believe we should limit our help to training clergy and ask individual dioceses to pay for actual pastoral work."

Mrs. Bordman urged that an adequate share of the money Episcopalians give to alleviate hunger be earmarked for American Indians in all areas.

A number of resolutions passed at regional summer workshops were given further recommendation by the national committee at the San Francisco meeting:

- endorsing the establishment of a Joint Commission on Indian Work to carry on NCIW's work as a permanent project;
  - endorsing the election of the Rev. Luke Titus of Alaska to the Executive Council;
  - supporting the work of the Navajo Episcopal Council and its effort to be designated a Navajo Area Mission; and
  - supporting the appeal of the five central Arizona tribes for congressional action to protect their water rights.
- Salome Breck



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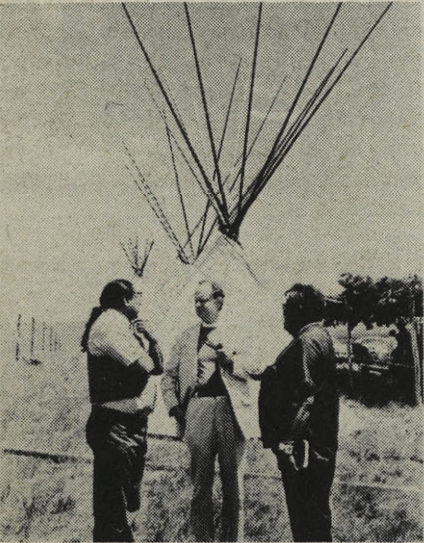
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WITH A TEPEE behind them, Gerald One Feather, left, and the Rev. Noah Broken Leg, right, talk with Presiding Bishop John M. Allin during the Niobrara Convocation held in Kyle, S.D., late in June. More than 2,000 people attended the convocation, which climaxed in the ordinations of Leslie Bobtail Bear to the priesthood and of Francis Cutt and Daniel Makes Good to the diaconate. Photo by Ed Eckstein





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BANKER-PRIEST KENNETH D. THOMPSON inspects some of the vegetables grown on the 3,000 gardening plots he organized.

## Kentucky gardening project succeeds

LOUISVILLE, KY.—Part of the harvest from a community gardening project here can't be weighed, eaten, frozen, or canned, but it may be the most nourishing element of all.

Label it "awareness."

Take the word of a priest-banker-gardener in Louisville, Ky., who helped create what might be one of the country's largest grow-it-yourself programs. "People reached out to make friends. They developed a sense of community endeavor along with the corn and the beans they grew," says the Rev. Kenneth D. Thompson, canon of Christ Church Cathedral, Louisville.

Ken Thompson is vice-president in charge of advertising and communications for Citizens Fidelity Bank and Trust Company, one of the biggest banking institutions in the upper South. He is also an enthusiastic backyard gardener. And last January, after reading a news item about a South Dakota bank which rented pre-planted plots, he says, "I thought, 'Could we do the same thing here or something like it?' The increased cost of food was a motivation and so were the photographs we have seen of starving children in Biafra and elsewhere. Despite the great complexity of the world food problem, just growing your own vegetables can make it seem like you are doing something about it."

The Citizens Fidelity Bank, with Canon Thompson in day-by-day charge, sought four tracts of arable land. It plowed, fertilized, and marked the land into 20-by-40 foot lots and provided access roads and walkways. Three of the four tracts were in sod; one of these was a football field of a closed Roman Catholic seminary. The two largest tracts contained almost 1,000 garden plots each; another tract had

about 600 plots; and the fourth, 400 plots.

The bank offered the lots at \$20 for the season and advertised its program extensively. It hired people with professional gardening knowledge to provide on-the-spot answers to gardeners on each tract, which were dubbed Family Farms. And the response was enthusiastic.

"Obviously, we pushed a lot of hot buttons. There were the people who wanted to save on food bills. There was the organic gardening crowd. There were folks who wanted to experience self-sufficiency. We had retired people, young couples, and large families," Canon Thompson says. "They learned a lot about one another, and they learned something about the uncertainty of farming. We estimate that 80 percent of our leaseholders had never gardened before."

A comprehensive orientation session preceded the growing season. One of the most important messages to the gardeners was: mulch. The only tap water available was for washing hands and filling drinking canteens. The gardens depended upon rainfall; and, to conserve that moisture, mulching was urgently recommended.

Unusually heavy rains in March delayed Canon Thompson's timetable, but planting eventually began and green shoots sprang up. In June and July the gardens suffered through a prolonged dry spell. As a result, some sweet corn did not mature and early tomatoes were disfigured by blossom-end rot, brought on by inadequate moisture. Virtually all gardeners had some success, however, and Canon Thompson enjoys relating some of their more exotic crops: black radishes, white eggplant, orange tomatoes, and purple broccoli.

Inevitably, there were human problems as well as insect pests

and drought. Pilferage occurred, but it was small; some emotional rows developed over the glut of traffic in access lanes; and despite the edict about water, one leaseholder attached 400 feet of hose to the sole spigot at one farm tract and began to soak his plot. He had to be dissuaded.

The range of participation was wide. A former Governor of Kentucky leased a plot. Eight millionaires were said to be among the family farm participants. A Boy Scout troop leased two lots, as did Parents Without Partners, an organization for divorced parents.

"The inexperienced found the gardens more work than they had expected," says Canon Thompson, "but the number of dropouts was small, considering that we had about 3,000 lots for lease. We believe that the farms have directly touched the lives of perhaps 10,000 persons and that the sense of being involved in a major project, both in acreage and in numbers of people, has impressed almost everybody. They like to talk about their experiences."

An unforeseen development at one of the farm tracts is quail have multiplied, encouraged by the shelter offered by growing crops and ample food. Red fox have been seen in one area, too.

Canon Thompson, 48, was ordained to the diaconate in 1963 and to the priesthood in 1969. He finds personal satisfaction in the popularity of his community farm idea because it is an idea drawn from his own experience. His years of business experience have led him to write a book of prayers called *Prayers 9 to 5*, scheduled for publication soon.

—F. W. Woolsey, reporter  
*The Courier-Journal and Times*



DOWN PAYMENT on a \$50,000 Executive Council grant for leprosy research is presented by the Rev. Elmer M. Boykin, Church of the Epiphany, New Iberia, La., to Dr. Eleanor E. Storrs and Dr. Gerald P. Walsh of the Gulf South Research Institute in New Iberia. The research facility will name its new laboratory in honor of Esther H. Woodward of Florida, whose legacy to the Episcopal Church made the grant possible.

## Two bishops die

Two Episcopal bishops associated with overseas dioceses died recently. A. Hugo Blankingship, 80, retired Bishop of Cuba, died in his native city of Richmond, Va. Bishop Kenneth D. W. Anand, Assistant Bishop of Newark, 61, died after preaching at a Eucharist in Meerut, India.

A native of the Punjab, Bishop Anand was Anglican Bishop of Amritsar, India, before he resigned in 1967 and moved to the United States with his family. He was made assistant bishop in 1974.

Bishop Blankingship served in Cuba for 34 years, 22 of them as missionary bishop.

The Episcopalian



## Search committee tells its side

by James L. Lowery, Jr.

*Last issue the Rev. Richard W. Martin described what he found in returning from overseas and locating himself in a parish in Belmont, Mass. This time Ralph H. Willard, Jr., head of the search committee for All Saints' Parish, tells his tale of the same placement negotiation and relates his insights.*

*Some disagreements occur between the two versions, such as in the use of computers and consultants.*

Our suburban Boston parish called a new priest last year. When the rector announced his retirement, the task of finding a replacement looked staggering. None of us active in parish affairs had ever sought a new pastor. With some guidance from diocesan headquarters, we put a plan and timetable together.

### Where to Start

The word "search" suggests we know what we are seeking. It goes almost without saying that this must be determined before the search starts. In simplest form, it could comprise mere consensus among committee members as to the qualities sought in a new rector. At the other extreme, it could result from a survey carefully prepared and devised. In determining how to proceed, consider whether you are looking for answers you already know. Consider also if the need for a survey or its expected results justify the time and effort. We went the full route; I believe the process, for us, could have been simplified. The point is the method and responsibility for establishing a job description or profile for the new rector should be assigned and the task accomplished before the search proceeds.

### The Search Committee

Once you know what you are looking for, you should define the search committee's authority. To whom shall the committee report? When? Who is empowered to make the final decision? The vestry or members of the parish as a whole? What preliminary guidelines have been established by the profile or job description? Or are these left to the committee's judgment? The committee should be charged with specific duties which are clear to all.

The committee's size and make-up come next. There are likely to be strong reasons for a group which is independent of, but reports to, the vestry. This procedure offers a second look at the results of the committee's work. It also keeps the committee moving and the parish informed of its progress through the necessity of periodic reports to the vestry. (Some vestry members may be on the search committee, however.)

Forming a committee which will have the parish's confidence and the thoroughness and objectivity required is the ideal. The committee should be large enough to be representative of broad interests and objectives of the parish but small enough to be efficient. It should encompass some experienced in the decision-making process. Those agreeing to serve should display some enthusiasm for the job and a willingness to expend the time and effort required.

The committee must have a budget. Correspondence, reproduction of parish reports and the like, travel expenses for visits to candidates in their home parishes, long-distance telephone calls, and expenses of candidates' visits to your parish—all must be considered.

Should the committee use a consultant? The simple answer is it should seek all the help it can muster. The diocese can assist and should be called upon for all it will offer. With the help available in many communities, a paid consultant may not be necessary. In any event, in the earlier stages of its search and deliberations, a committee would do well to seek out and pick the brains of those who have been over the ground before, clergy and laity alike. Such meetings can be most time-saving and informative; they can often be arranged on a voluntary basis.

### Where to Look

Candidates' names will reach the committee from a variety of sources. The day of the secret or hidden approach is probably past. The time-honored method of visiting likely prospects to hear them preach and then issuing a "call" passed with the horse and buggy. I favor a more head-on approach.

The diocese is the most obvious source of names. Bear in mind, however, that its first interest is in placing resident priests. Further, its conception of a desirable candidate for any particular vacancy may not fit your profile. But keep an open mind; it may know what you need better than you do yourself.

Our parishioners were invited to suggest individuals whom they had met and liked. These received the same careful review afforded candidates from other sources.

Some candidates applied directly or through friends or associates. We were told that the national Church's

Continued on page 2

## One viewpoint: Ministry and the hired hand

*The following was written by the Rev. John I. Kilby who is on the staff of St. Paul's Cathedral, Peoria, Ill. It was first printed in the Cathedral's newsletter as a message from John to the congregation. He says he has "received a fair amount of response both verbal and written from the congregation" and that "it opened up some communication for us."*

### MINISTRY AND THE HIRED HAND: One Viewpoint

Every baptized follower of Jesus Christ is a minister. Ministry is our response to God's love in sharing with others.

Functions differ, but there is one ministry: His. My function in His ministry has two aspects: those which are mine because I am a member of the Body of Christ and those which are unique to the ordained priest. I worship, study, and minister because I am a Christian. I preside in sacramental worship, proclaim authoritatively the good news of God, and provide some leadership because I am also ordained and function as a priest. My salvation depends on being one of the laity (people of God).

One pattern of ministering as a priest sees "the hired hand" as the producer and the congregation as the consumer. Thus, the parish priest is a chaplain hired by the congregation to minister to the congregation. I have mixed feelings about that. Systematic parish

calling is one aspect of this. At worst, it's a trade-off—"you call on me, and I will come to church." Somewhat better is the view that "this is how we know you care." To which I respond, "Am I to presume that because members of the congregation do not systematically call on me, I am uncared for?" I am in favor of calling. It is very important for shut-ins, in time of trouble, and to build community. However, I wonder if it is any more my responsibility than yours.

I am trying to find a new pattern in which we minister together to one another and to the world. My top priorities are worship (whether I function as priest or layman), proclaiming the good news of God (I am better at this in classes or small groups than in the pulpit), and in being a midwife to rebirth through witness and counseling. My only authority is love. My only power is love. In the final analysis, I, like you, am responsible to Him for what I do in His ministry. I am aware also that you have chosen to make my time available "full time" because you pay me and thus free me. I have a responsibility to you just because you are you in Him and also because of a salary.

I would like your comments on what you expect of me and my part and of you and your part in His ministry. Essays, comments, conversations, confrontations, and general confusion shared willingly.

—John I. Kilby

## Springfield's Commission says seminary visits beneficial



Commission members worshiped at Seabury-Western's chapel.

"A valuable experience" is how members of the Diocese of Springfield's Commission on Ministry described visits made earlier this year to Nashotah House and Seabury-Western.

The members made the visits because they want to maintain continued contact with seminarians from the diocese and to keep in touch personally with what is happening at the schools. Nashotah House and Seabury-Western were chosen because Springfield has one student in each school.

"Our schedule was much the same at each school," said the Rev. Roger J. White of Alton, Ill., Commission chairman. "We had an opportunity to worship with the

seminary community, time to wander into classes, talk casually with students, and generally get the feel of the school. We also scheduled an hour to meet with our own candidates and allow them to air their feelings about the school." Commission and faculty members also met to discuss what the diocese expects from the seminaries and how it might be of help to the schools.

"All these encounters were fruitful, and we feel it was a helpful experience for us. The seminaries expressed the same feelings," commented Father White. He said the visits were especially helpful to lay members of the Commission who had not been exposed to seminary life. The group would like to make "other visits to other seminaries even if we do not have students in residence."



/PS... practical matters

Continued from page 1

computer could take our profile and give us names to fit. We did not try it. One would suspect it would work about as efficiently as dating computers and succeed no more often.

In any event, by one method or another, the search committee will soon collect a variety of candidates for consideration. At this point the committee should screen each to determine if he has any interest in the position. This brings matters into the open and establishes a channel for communication. Those who indicate interest can be asked for a resume so the committee can establish a file or portfolio for each. Here again the diocese can help. Computer printouts are obtainable from the national Church; some assistance may be required in learning how to read them.

At this point our search committee carefully reviewed the information it had gathered and, in the light of its job description or profile, determined if some candidates could be eliminated. Some were clearly unsuitable. Courtesy required that each eliminated candidate be informed.

With a list of actively interested and qualified applicants, we found that expanding the file on each would be helpful. We asked for any material available: bulletins, leaflets, annual reports, and the like from his present parish; published articles or sermons; recommendations, etc.

The Process of Evaluation

I suppose the methods here may differ; the point is to learn all you can about each individual candidate. We assigned a qualified applicant to one committee member or a subcommittee. We encouraged the use of the telephone, long-distance if necessary, and suggested that all that could be gathered on each candidate be put in writing for the whole committee to review.

Some candidates may not want people to know they are seeking a new job. This presents difficulties. At the same time, the prospect should be kept aware of progress and should be encouraged to look your parish over as well—disclosure and investigation can be two-way streets. Supply him with any information which he will require to reach his own decision. Your reports, bulletins, publications, and the like will help him. Let him see your profile. Supply him with information concerning your community.

These processes take time. The committee should not forget the vestry and parishioners. They should be kept informed of progress.

To the extent possible, visits back and forth are essential. You must hear each serious prospect conduct one or more services. Bear in mind, however, that this is only one aspect of a rector's duties. More illuminating may be how he responds to a "one to one" contact. Try to observe how he handles himself in small groups. Include him in a social gathering. Do not forget his wife; she is more important than you will ever know.

If an applicant comes from sufficient distance to make a visit to his parish by more than one or two of the committee impractical, you may be able to arrange for him to visit a nearby parish as a guest preacher. Then invite him back to lunch or tea so the entire committee can hear and meet him. This will also give him an opportunity to look over your church carefully.

Our committee was helped at this point by determining, in an informal manner and without binding anyone to final decisions, whether the few final candidates would accept if called. The search committee then moved to a final recommendation and prepared its report. It should be specific, detailed, and complete.

The Call

The body authorized to retain a new rector will then make a final decision based upon those recommendations. While the search committee itself could be that body, it is more likely to be either the vestry or the parish assembled at a specially-called meeting.

If the search committee does not make the final decision, the responsible body will want to meet the successful candidate. Possibly a "heart-to-heart" with the treasurer and wardens will be helpful at this point. Then a decision can be reached. The call should be issued by the proper body or its representative. It should be in writing; the terms of employment (because that is what it is) should be carefully and completely set forth. If any lack of understanding exists, this is the time to resolve it. The call when accepted should likewise be in writing, perhaps by endorsement on the original letter of call. Some parishes prefer a separate instrument or a contract.



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, criticism, and suggestions about this column are welcome. Write Enablement, Inc., 8 Newbury St., Fourth Floor, Boston, Mass. 02116.

/PS . . . about us

There's an excellent sidewalk pizza stand within a couple of blocks of the Episcopal Church Center. For a buck you can buy two superb slices of pizza and a Coke. (Not bad for New York City!)

The other day one of the young men working at the stand just smiled when I handed him my dollar bill. He pushed it back with a whispered, "That's O.K., Father; forget about it."

And so to the problem. I really like the pizza at this place. In fact, I'd gladly pay more than a buck for a couple of slices. But if I keep returning to this stand, will the young man keep refusing my green portrait of George? Will he think my regular patronage means merely that I've latched onto a good thing at noon?

My wife says I should talk with him and tell him that I really would rather pay. But no one could ever converse even briefly with an outdoor pizza salesman at noon on the sidewalks of New York.

Oddly, I am quite willing to accept, with scarcely a thought, the 15 percent discount offered clergy on Amtrak trains. (I love to ride trains and do so whenever possible.) Amtrak is big, can afford it, is supported by me through my taxes anyway, is impersonal, and I give it a lot of free advertising . . . But the buck for two slices of pizza and a Coke is different.

Or is it?

What do such clergy discounts and favors do for the donors? For the clergy? For others who might know about them? How do they relate to the whole matter of clergy salary structures and the role of clergy in society—and, more particularly, in the Church?

Forget about it?

I don't seem to be able to do that.

—Dick Anderson



How does your salary compare?

The Church Pension Fund annually provides to each diocese the information in these tables. We are publishing it because many interested clergy would not normal-

ly see these figures. The information came to us from the Episcopal Church Foundation's ad hoc committee on clergy salaries, dated Dec. 31, 1974.

MEDIAN CLERGY COMPENSATIONS\*  
Diocesan Rankings

National Median \$12,030

Dec. 31, 1974

1. Pennsylvania	\$ 14,812	54. Milwaukee	\$ 11,393
2. Delaware	14,300	55. Nebraska	11,375
3. Rochester	14,000	56. Central Florida	11,343
4. Washington	13,707	57. Rio Grande	11,306
5. New York	13,495	58. Springfield	11,281
6. Southern Ohio	13,450	59. East Carolina	11,250
7. Newark	13,375	60. Easton	11,250
8. Virginia	13,275	61. Oregon	11,205
9. Alabama	13,200	62. Central Pennsylv-	
10. Kentucky	13,125	ania	11,150
11. California	13,125	63. Arizona	11,125
12. Ohio	13,062	64. Wyoming	11,100
13. Minnesota	13,000	65. Utah	11,100
14. Atlanta	12,875	66. Maine	11,037
15. Hawaii	12,875	67. Erie	11,000
16. Missouri	12,750	68. New Jersey	11,000
17. Bethlehem	12,625	69. Fond du Lac	11,000
18. Michigan	12,602	70. Colorado	10,950
19. North Carolina	12,571	71. Georgia	10,920
20. Indianapolis	12,562	72. Western	
21. Massachusetts	12,500	Michigan	10,900
22. Maryland	12,500	73. Western Kansas	10,850
23. Southeast		74. North Dakota	10,831
Florida	12,500	75. Western	
24. Connecticut	12,500	Massachusetts	10,790
25. Central Gulf		76. Vermont	10,687
Coast	12,500	77. Oklahoma	10,680
26. Iowa	12,437	78. Nevada	10,625
27. Southwest		79. Eastern Oregon	10,614
Florida	12,375	80. Northern Indi-	
28. Central New		diana	10,437
York	12,375	81. Idaho	10,320
29. Texas	12,330	82. Western North	
30. South Carolina	12,300	Carolina	10,312
31. Southwestern		83. Northern Cali-	
Virginia	12,281	fornia	10,312
32. Northwest Texas	12,100	84. Lexington	10,250
33. Florida	12,066	85. West Virginia	10,125
34. Upper South		86. San Joaquin	10,125
Carolina	12,000	87. Montana	10,116
35. Mississippi	12,000	88. Albany	10,083
36. Los Angeles	12,000	89. Alaska	10,000
37. West Texas	12,000	90. Spokane	9,750
38. West Missouri	11,947	91. Eau Claire	9,625
39. San Diego	11,918	92. Northern	
40. Dallas	11,900	Michigan	9,612
41. Long Island	11,843	93. South Dakota	8,925
42. Louisiana	11,812		
43. Pittsburgh	11,750		
44. Southern			
Virginia	11,750		
45. Tennessee	11,742		
46. Arkansas	11,625		
47. Quincy	11,525		
48. Chicago	11,520		
49. Olympia	11,500		
50. Rhode Island	11,500		
51. New Hampshire	11,487		
52. Western New			
York	11,418		
53. Kansas	11,400		

NOTE: When two or more dioceses have the same median, they have been ranked by highest average compensation.

\* Includes salary, utilities, and housing.

AREA COST OF LIVING ADJUSTMENTS  
TO MEDIAN CLERGY COMPENSATIONS,  
Diocesan Rankings

(Note: These figures indicate the median clergy salaries for each diocese, computed in "buying power dollars," i.e., based on a cost-of-living index of the U.S. Bureau of Labor Statistics, Autumn, 1973, whose geographical divisions are different from diocesan areas. Hence, these figures should be seen as an approximation rather than an exact value.)

1. Alabama	\$ 15,172	49. North Dakota	\$ 12,034
2. Delaware	14,592	50. Newark	11,942
3. Pennsylvania	14,381	52. Quincy	11,881
4. Southwestern		52. Oklahoma	11,867
Virginia	14,280	53. New York	11,838
5. Kentucky	14,266	54. Fond du Lac	11,828
6. Central Gulf		55. Nevada	11,806
Coast	14,205	56. New Hampshire	11,721
7. Ohio	14,045	57. Western	
8. Southern Ohio	14,010	Michigan	11,720
9. North Carolina	13,968	58. East Carolina	11,719
10. Rochester	13,861	59. Olympia	11,500
11. Atlanta	13,844	60. Easton	11,480
12. Mississippi	13,793	61. Connecticut	11,468
13. West Texas	13,793	62. Western	
14. Southeast		North Carolina	11,458
Florida	13,750	63. Colorado	11,406
15. Texas	13,700	64. Central Pennsylv-	
16. South Carolina	13,667	ania	11,378
17. Southwest		65. Erie	11,340
Florida	13,587	66. Western Kansas	11,302
18. Northwest Texas	13,444	67. Montana	11,240
19. Florida	13,407	68. Oregon	11,205
20. Upper South		69. Springfield	11,169
Carolina	13,333	70. Rhode Island	11,165
21. Washington	13,308	71. Maine	11,148
22. Louisiana	13,272	72. Hawaii	11,099
23. Minnesota	13,265	73. Idaho	11,097
24. Dallas	13,222	74. Western	
25. Virginia	13,144	New York	11,085
26. Missouri	13,144	75. Milwaukee	11,061
27. Southern		76. Western	
Virginia	13,056	Massachusetts	11,010
28. Bethlehem	13,015	77. West Virginia	11,005
29. Rio Grande	12,995	78. Chicago	10,971
30. Tennessee	12,903	79. Massachusetts	10,965
31. Arkansas	12,775	80. Vermont	10,905
32. Maryland	12,626	81. Lexington	10,904
33. Central Florida	12,603	82. San Joaquin	10,887
34. Georgia	12,552	83. Eastern Oregon	10,831
35. California	12,500	84. New Jersey	10,680
36. Michigan	12,477	85. Long Island	10,574
37. Indianapolis	12,438	86. Eau Claire	10,349
38. Iowa	12,437	87. Northern	
39. Arizona	12,361	Michigan	10,335
40. Wyoming	12,333	88. Northern	
41. Utah	12,333	Indiana	10,334
42. Central		89. Northern	
New York	12,252	California	10,109
43. Nebraska	12,231	90. Albany	10,083
44. Kansas	12,128	91. Spokane	9,950
45. Los Angeles	12,121	92. South Dakota	9,917
46. Pittsburgh	12,113	93. Alaska	7,634
47. West Missouri	12,068		
48. San Diego	12,038		



# /PS...About Clergy List Changes

ADAMS, Lee M., from St. John's, West Point, GA, to All Saints, Galena Park, TX  
ADAMS, Leon B. G., from St. John's, Chicago, IL, to Grace, Pontiac, IL  
AGNEW, Martin L., Jr., from St. Andrew's Cathedral, Jackson, MS, to Trinity, Natchez, MS  
ALLISON, C. Fitzsimons, from professor, Virginia Theological Seminary, Alexandria, VA, to Grace, New York, NY  
ANDERSON, Raymond W., from St. James' Cathedral, Fresno, CA, to Diocese of Oregon, Portland, OR  
ARMSTRONG, Llewellyn, from St. Augustine's, St. George, Barbados, West Indies, to St. George's, Brooklyn, NY  
BLUNDELL, James H., from Grace, Ellensburg, WA, to St. John's, Olympia, WA  
BOSMYER, Peggy S., from Grace, Pine Bluff, AR, to St. Mark's, Little Rock, AR  
BRIDGE, G. Richmond, from St. Elizabeth's, Philadelphia, PA, to Diocese of Nova Scotia, Anglican Church of Canada  
BURGDORF, David H., from Emmanuel, Rockford, IL, to Holy Name, Dolton, IL  
BURROWS, D. Peter, from non-parochial to canon theologian to the Bishop of Western New York, Buffalo, NY  
CAMPBELL-SMITH, Timothy E., from Holy Apostles, Brooklyn, NY, to St. Paul's on the Green, Norwich, CT  
CASEY, Harry L., from Grace, Hulmeville, PA, to St. Nicholas, Quito, Ecuador  
CHESTER, George M., from St. Mark's, Toledo, OH, to chaplain, Riverside Hospital, Toledo, OH  
CLARK, James B., from St. Barnabas, Omaha, NB, to St. Luke's, Woodland, CA  
COLEMAN, James M., from Christ, Martinsville, VA, to St. James, Baton Rouge, LA  
COMEGYS, David P., Jr., from Trinity, Fort Worth, TX, to St. Luke's, San Antonio, TX  
DAWSON, Tucker E., Jr., from Christ, Slidell, LA, to St. Thomas the Apostle, Overland Park, KS  
DENIG, Robert S., from chaplain, University of Massachusetts, Amherst, MA, to All Saints, South Hadley, MA  
DIGGS, Thomas T., from Grace, Sandersville, GA, to St. Patrick's, Washington, DC  
ELLIOTT, David A., III, from faculty, All Saints' School, Vicksburg, MS, to St. Andrew's Cathedral, Jackson, MS  
ENGELS, J. Michael, from St. James, Los Angeles, CA, to Holy Trinity Cathedral, P.O. Box 37148, Auckland 1, New Zealand  
FILL, Michael, Jr., from St. Luke's, Reading, and St. Michael's, Birdsboro, PA, to Grace, Honesdale, and Christ, Indian Orchard, PA  
FLOYD, Charles K., Jr., from Incarnation, West Point, MS, to Trinity, Yazoo City, MS  
FREEMAN, Leonard W., from non-parochial to St. James, Perkiomen, PA  
GALLEHER, Stephen C., from St. John's, Lynchburg, VA, to Emmanuel, Delaware, and Trinity, Marshall, VA  
GIEGLER, Carl E., from Trinity, Mattoon, IL, to St. Benedict's, Bolingbrook, IL  
GODWIN, Jerry D., from St. Timothy's, West Des Moines, IA, to St. Martin's, Perry, IA  
GORDINIER, H. Camp, Jr., from St. James, Great Barrington, MA, to St. Mark's, Riverside, RI  
HALE, William M., from Atonement, Westfield, MA, to Dean of St. Paul's Cathedral, Syracuse, NY  
HARTE, Joseph M., Jr., from St. Augustine's, Dallas, TX, to assist Bishop Shannon Mallory in Central Africa. His address is: Box 769, Gaborones, Botswana, Africa  
HAWES, Charles M., III, from Grace, Grand Rapids, MI, to St. Paul's, Smithfield, NC  
HEAD, Steven A., from Diocese of Georgia, Savannah, GA, to Trinity, Cochran, GA  
HOCKENSMITH, David A., from St. Peter's, Smyrna, DE, to St. James, Drifton; St. Peter's, Hazleton; and St. Martin's, Nuangola, PA  
HOLLAND, Clayton T., from Grace, Cuero, TX, to St. Thomas, Sturgis, SD  
HOORNSTRA, Paul Z., from Grace, Madison, WI, to St. Francis of the Islands, Wilmington Island, Savannah, GA  
HOSKINS, Charles L., from Trinity, Montclair, NJ, to St. Matthew's, Savannah, GA  
HOSLER, Samuel O., from St. Luke's, Scranton, PA, to Christ, Delaware City, DE  
HUNT, George N., III, from St. Paul's, Salinas, CA, to executive officer, Diocese of California, San Francisco, CA

INGERSOLL, Russell W., from headmaster, Kemper Hall, Kenosha, WI, to head of faculty, Chatham Hall, Chatham, VA  
JACKSON, Jack L., from Trinity, Jacksonville, TX, to St. Mark's, Rosenberg, TX  
JOHNSTON, Robert O., from Calvary, Dinwiddie; Sapony, McKenney; and Good Shepherd, McKenney, VA, to rector, Jackson-Feild Home, Jarrett, VA  
JONES, Fredrick L., from St. Stephen's, Blytheville, AR, to Trinity, Pine Bluff, AR  
JONES, Julian W., from Holy Comforter, New Orleans, LA, to St. Paul's, Kennewick, WA  
KINSEY, Thomas B., from Trinity, Columbus, OH, to St. Paul's, Bellevue, OH  
LANDERS, Davidson T., from St. Philip's, New Orleans, LA, to Grace-St. Luke's, Memphis, TN  
LAWRENCE, John E., from Grace, Nyack, NY, to All Saints, Bayside, NY  
LOWRY, David B., from Christ, Manhasset, NY, to graduate studies  
MacGILL, Robert A., from St. James' Cathedral, South Bend, IN, to St. Alban's, Indianapolis, IN  
MacNAUGHTON, John H., from St. Stephen the Martyr, Edina, MN, to Christ, San Antonio, TX  
MARSH, Karl E., from non-parochial to St. Mark's Pro-Cathedral, Hastings, and staff, Psychiatric Pavilion, Hastings Regional Center, Hastings, NB  
MARSHALL, Elliott W., III, from Christ, Charlottesville, VA, to Christ, Buena Vista, VA  
MAUFFRAY, Xavier C., from Nativity, Maysville, KY, to St. Barnabas, Omaha, NB  
McBEE, Lyle A., Jr., from St. Phillip's, Coalinga, CA, to Trinity, Madera, CA  
McKEE, Michael D., from All Saints, Pasadena, CA, to graduate studies at University of Southern California, Los Angeles, and director, alcoholism study program at Los Angeles County/USC Medical Center, Los Angeles, CA  
McKENDRICK, James F., Jr., from Holy Trinity, Lansdale, PA, to St. George's, Ardmore, PA  
MILLER, Calvin R., from St. Luke's, Smethport, PA, to St. John's, Franklin, PA  
MURPHY, Hartshorn, Jr., from Holy Nativity, Baltimore, MD, to St. George's, Milwaukee, WI  
PATIENCE, Alexander T., from St. Michael and All Angels, Denver, CO, to St. James' Cathedral, Fresno, CA  
PEARSON, Mark A., from St. John's, Huntington Valley, PA, to St. Timothy's, Catonsville, MD  
PERRIN, Henry K., from St. Andrew's, Rogers, AR, to St. Mark's, Jonesboro, AR  
PHELPS, H. Neal, from Diocese of Georgia, Savannah, GA, to St. Matthew's, Fitzgerald, GA  
ROBERTS, Jerry D., from St. Stephen's, Stockton, CA, to non-parochial  
RULEY, Custer, Jr., from Our Saviour, DuBois, and Christ, Punxsutawney, PA, to St. Paul's, Trappe; St. Stephen's, East New Market; and St. Andrew's, Hurlock, MD  
SACHERS, Calvin S., from Buck Mountain, Earlysville, VA, to Christ, Charlottesville, VA  
SANDERS, John C., from dean, Cathedral Church of St. John, Wilmington, DE, to Christ, Shaker Heights, OH  
SCHMIDT, Richard H., from St. John's, Charleston, WV, to Christ, Fairmont, WV  
SCHOEW, Peter A., from St. Thomas, White Sulphur Springs, and Emmanuel, White Sulphur Springs, WV, to St. John's, Lynchburg, VA  
SHAW, Thomas N. F., from headmaster, Trinity Episcopal School, New Orleans, LA, to headmaster, St. Paul's Episcopal School, Clearwater, FL  
SHIELDS, Ellis G., from Grace, Elkins, and Good Shepherd, Glenmore, WV, to St. Paul's, Wheeling, WV  
SMITH, Ivan E., from St. Elizabeth's, Chicago, IL, to St. Dunstan's, Westchester, IL  
SNIDER, Stephen B., from St. Mark's, Fort Dodge, IA, to St. Timothy's, West Des Moines, IA  
SNOW, Peter D., from canon missionary for youth, Diocese of Los Angeles, CA, to St. John's, Jackson, WY  
STIRLING, J. Douglas, from Ascension, Seneca, SC, to St. Andrew's Cathedral, Jackson, MS  
TAYLOR, Charles H., from St. John's, Youngstown, NY, to Zion, Palmyra, NY  
THOMAS, John L. W., from St. Vincent's, St. Petersburg, FL, to St. John's, Elkhart, IN

THOMAS, Phillip L., Jr., from St. Philip's, Brevard, NC, to Christ, Slidell, LA  
WEBBER, Michael B., from St. Cuthbert's, Selden, NY, to St. Peter's, Port Chester, NY  
WELLS, William S., Jr., from chaplain, North Carolina State University, Raleigh, NC, to St. John's, Roanoke, VA  
WICK, Calhoun W., from Sloan Fellow, Massachusetts Institute of Technology, Cambridge, MA, to St. Michael's-in-the-Hills, Toledo, OH  
WILLIAMS, Larry C., from Diocese of Georgia, Savannah, GA, to St. Paul's, Augusta, GA  
ZADIG, Alfred T. K., executive director, Ecumenical Counseling Service, Melrose, MA, to also Good Shepherd, Waban, MA  
**NEW DEACONS**  
BARBEE, Cecil F., to St. Paul's, Fayetteville, AR  
BENTLEY, John R., Jr., to St. Martin's, Houston, TX  
BICKING, David D., to St. Luke's, Wheeling, WV  
BLACK, Jeffrey, to St. John's, Wichita, KS  
BRADLEY, James G., to St. James, Charleston, WV  
BRISTOW, David L., to Palmer Memorial, Houston, TX  
CASKEY, Charles C., to Grace, Providence, RI  
CHURCH, Timothy, to Epiphany, Richardson, TX  
COMER, J. Fletcher, Jr., to St. Andrew's, Sylacauga, and St. Mary's, Childersburg, AL  
COUNCELL, George E., to Grace, Colton, and St. Luke's, Fontana, CA  
COX, Frederick B., IV, to St. Stephen's, Beaumont, and St. Agnes, Banning, CA  
CREASY, James A., to St. Bartholomew's, Florence, AL  
CURTISS, Geoffrey B., to Trinity Cathedral, Newark, NJ  
DOHERTY, Jerry, to St. Andrew's, Clear Lake, and St. John's, Mason City, IA  
EMBRY, Foster A., to chaplain, Children's Medical Hospital, Cincinnati, OH  
EVANS, W. Dunbar, to Good Shepherd, Norfolk, VA  
FARRAR, Holway D., III, to the Diocese of Los Angeles, CA  
GIRVIN, Calvin, to Christ, Dallas, TX  
HALE, Thomas A., to Christ, Hudson, OH  
HALVERSTADT, Albert N., Jr., to Diocese of Pennsylvania, Philadelphia, PA  
HAMPTON, Roger K., to Holy Faith, Inglewood, and Holy Comforter, Los Angeles, CA  
HARRIS, James R., to St. James, Texarkana, and St. Mark's, Hope, AR  
HARRISON, H. Hugo, to Grace, Norfolk; St. James, Emporia; and St. James, Warfield, VA  
IDEMA, Henry, III, to Holy Trinity, Wyoming, MI  
JOHNSON, James A., to St. Mark's, St. Albans, WV  
JOYCE, Aristide J., Jr., to Grace, Pine Bluff, AR  
KELLER, John S., to St. Thomas, Richmond, VA  
KIRK, Jeffrey M., to St. John's, Hampton, VA  
KOHN, George F., to Trinity Cathedral, Davenport, IA  
LAUGHREY, Michael G., to Diocese of Pennsylvania, Philadelphia, PA  
LAWSON, William J., to Trinity, Parkersburg, WV  
LOCKETT, Russell G., to St. Mark's, War, WV  
McCARTHY, William R., to St. Michael's, Barrington, IL  
MICHELS, Sandra, to St. Clement's, El Paso, TX  
MOORE, Carol L., to Diocese of Pennsylvania, Philadelphia, PA  
MOORE, Robert J., to St. Francis of Assisi, Prairie View, and St. Paul's, Katy, TX  
MORRISON, Samuel W., to St. David's, Lansing, MI  
MURPHY, Charles H., III, to St. Paul's, Selma, AL  
NEWCUMB, Thomason, to St. Michael's, Charleston, SC  
NOICE, Betty, to Diocese of Colorado, Denver, CO  
PAGE, Marilyne Sweet, to the Diocese of Southern Ohio, Cincinnati, OH  
PARSONS, Berry E., to St. Dunstan's, McLean, VA  
PICCARD, Kathryn A., to clinical pastoral education program, Massachusetts General Hospital, Boston, MA  
POPPE, Kenneth W., to Diocese of Pennsylvania, Philadelphia, PA  
RALSTON, D. Darwin, to St. John's, Worthington, OH  
RAPLEY, Elizabeth M., to Redeemer, Bryn Mawr, PA  
RATHMAN, William, to St. Patrick's, Leba-

non, and St. Mary's, Waynesville, OH  
RAY, Harvey H., to Diocese of Pennsylvania, Philadelphia, PA  
REYNOLDS, Wallace A., Jr., to Grace, Ravenswood, WV  
RIVERS, Joseph T., III, to Diocese of Pennsylvania, Philadelphia, PA  
ROGERS, James A., to Good Shepherd, Wichita Falls, TX  
RUTTAN, Karl, to All Saints, Brookline, MA  
SEYMOUR, Gary, to Christ, Glenrock, WY  
SHAYER, John, to St. James, Milwaukee, WI  
SMITH, Wendy M., to coordinator, United Campus Ministries, Stanford University, Stanford, CA  
SPIEGEL, W. Wallace, to Diocese of Western Michigan, Kalamazoo, MI  
TAYLOR, Richard L., to St. Andrew's, Marianna, AR  
TERRY, Ronald F., to professor, Morningside College, Sioux City, IA  
VOORHEES, Edwin H., to St. Francis, Greensboro, NC  
WALKER, Jeffrey H., to Christ Church Cathedral, Houston, TX  
WEST, Barbara, to Diocese of Dallas, TX  
WHITFIELD, Stephen, to Incarnation, Dallas, TX  
WIEHE, Phillip, to graduate studies, Yale Divinity School, New Haven, CT  
WILLIAMSON, Randolph, to Diocese of Pennsylvania, Philadelphia, PA  
WOOD, Edward, to St. Paul's, Alton, IL  
WOODS, Michael, to St. John's, Corsicana, TX  
YOUNG, James R., to St. Paul's, Tustin, CA

## RECEIVED

ECKHOLM, Vincent, from the Roman Catholic Church. He will be rector of St. John's, Shenandoah, IA.

## RESIGNED

GREEN, Allen J., from St. John's, West Point, and Immanuel, King and Queen, VA  
HEDGER, John S., from Grace, Clinton, IA  
HUTCHERSON, Robert M., from St. John's, Champaign, IL, on June 1  
JOHNSON, Theodore T., from Trinity, Pottsville, PA  
KNIGHT, Richard S., from Good Shepherd, Clinton, MA, on August 1  
KRAFT, Harry B., from Trinity, Madera, CA  
LaRUE, Chester A., from Grace, Pontiac, IL, on February 28  
LUCENT, Robert B., from St. Paul's, Sioux City, IA  
McDONALD, James W., from St. Columba's, Fresno, CA  
McELROY, Gary A., from St. John's, Champaign, IL, on June 1  
TAYLOR, William S., from Messiah, Chicago, IL, on June 1  
THOMPSON, Harry W., from Our Saviour, Martinez, GA, for health reasons

## RESTORED

KIMBALL, John C., by Bishop Ogilby of Pennsylvania  
REECE, Richard D., by Bishop John Vander Horst of Tennessee

## RETIRED

BILLERBECK, Leo J., from St. John's, Portage, WI  
BLAKE, Henry A., from St. Philip's, Richmond, VA, on June 30  
CARTY, Denzil A., from St. Philip's, St. Paul, MN  
COCHRAN, M. Bartlett, from St. Margaret's, Dayton, OH  
DANIEL, W. Russell, from All Saints, Warner Robins, GA, on June 30  
FISH, Vincent P., from Holy Family, Lake Villa, IL, on May 15  
HUTCHINS, Frank H., from Redeemer, Brooklyn, NY, on May 1  
KENDALL, Ramsay R., from Holy Comforter, Vienna, VA, on May 31  
PARDINGTON, George P., from St. Matthew's, Houma, LA, on June 30  
SWINTON, George D., from St. Mark's, Newaygo, MI, on May 31  
THOMAS, Louis O'V., from Trinity, Natchez, MS, on April 21  
WILLIAMS, Edward T., from Holy Cross, Troy, NY  
WILLIAMS, John P., from Dean of the Church Schools, Diocese of Virginia, Richmond, VA, on June 30

## DEATHS

ANAND, Kenneth Daniel Wilson, age 61  
ANDERSON, Jesse F., age 65  
BLACKBURN, Glen A., age 75  
BLANKINGSHIP, Alexander Hugo, age 80  
BRERETON, Amelia, age 74  
BROWN, Richard T., age 75  
CARSTARPHEN, Perry E., age 55  
CLEMES, Lorne L., age 62  
COX, Frank, age 80  
DAY, Richard W., age 66  
HANCHETT, Edwin Lani, age 55  
HENRY, Matthew George, age 64  
HICKS, Frederick G., age 70  
Sister HILDEGARDE, CSM, died May 13  
HOY, Emmett H., age 56  
JACOBSON, James H., age 66  
KELKER, Stephen M., age 72  
NOLAND, Iveson Batchelor, age 58  
POLLANICK, Edward B., age 60



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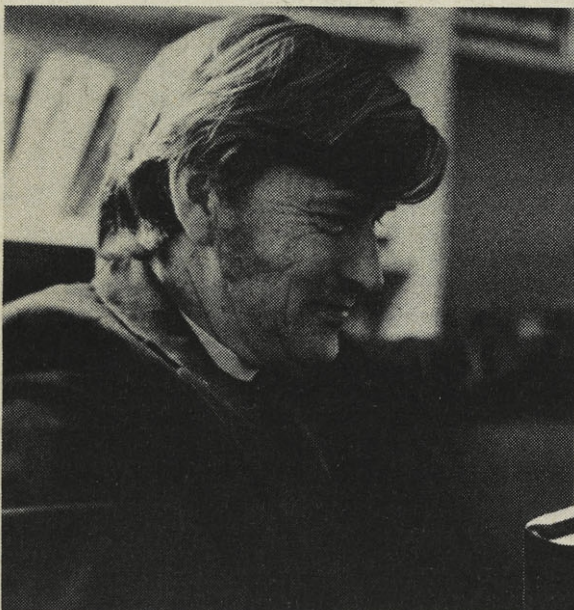


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*John Shelby Spong*

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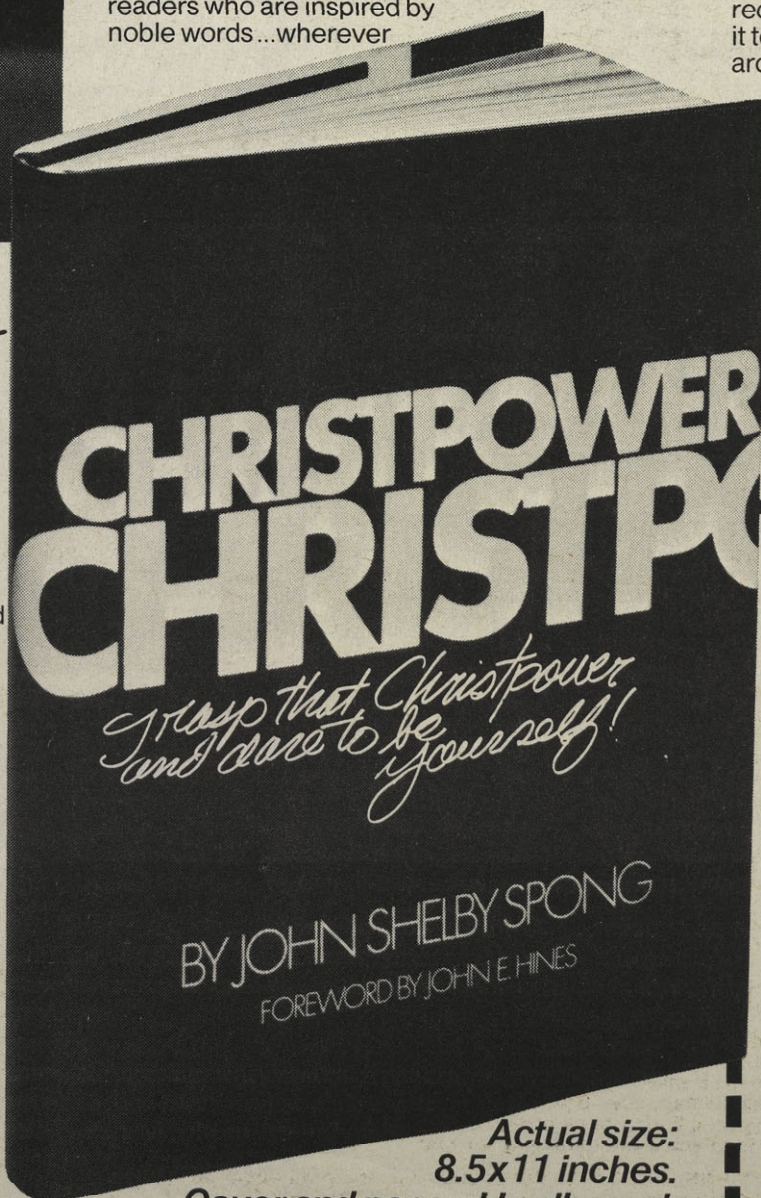
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Women Priests

Continued from page 7

"The only reason I didn't obey the canons in this instance was I felt there was an issue which clearly overrode concern for canon law alone.

"These four women met every requirement for ordination," Bishop Barrett explained. "The only 'irregular' thing about this service was their own bishops were not ordaining them; I was."

He admits that secular counseling done primarily with unmarried women expecting children has served to heighten his concern for action by the Church. "I was interested in the reaction of some of the people with whom I work. They can't understand all the fuss over the ordination of women. I suspect they are somewhat amused that this should create such a controversy.

"Important as the role of women in the ministry is, there is an even more important issue in terms of human sexuality and what it means for our Church in the context of marriage, divorce, and remarriage."

Bishop Barrett can attend the House of Bishops' meeting this month but would have neither voice nor vote. "I guess this puts me in the same position as Jim [the late Bishop] Pike [of California]. People said they wouldn't mind giving him a vote in the House of Bishops, but they had second thoughts about giving him voice!

"I don't think I'll be going to Portland," Bishop Barrett added. Then he boarded the westbound plane for Santa Barbara.

—Thomas R. Lamond

The Reactions

- In Los Angeles, Bishop Robert C. Rusk said Bishop Barrett's action was "in defiance of the decision of the House of Deputies and seeks unilaterally to override the voice of the priests and laity of the Church." He announced that he is withdrawing Bishop Barrett's license to perform any sacerdotal function as a priest of the Church.
- Presiding Bishop John Allin lamented the Washington action. "The tragedy is that so much done in good conscience for the sake of renewal can so frequently prevent that needed renewal."
- Bishop Gilbert Baker of Hong Kong, visiting in the U.S., told reporters that in his opinion the current controversy over irregular ordination is not a women's issue but one of "whether a retired bishop, without the sanction of the local

St. Stephen's: site of healing

St. Stephen's Church, Philadelphia, Pa., built in 1823 on the site where Benjamin Franklin flew his famous kite, is known nationwide as a "healing church." Healing services are held regularly every Thursday, and healing prayers are said 24 hours daily. In a reference to all those prayers, someone has said, "More than a kite has flown heavenward from this location."

For the past 21 years St. Stephen's has been host to the annual Conference on the Church's Ministry of Healing, held this year September 7-10. Under the direction of the Rev. Roy J. Hendricks, rector, participants in this year's conference included the Rev. Donald M. Hultstrand, executive director of the Anglican Fellowship of Prayer; the Rev. Robert B. Hall, executive director of the Episcopal Center for Evangelism; the Rev. Alfred W. Price, rector emeritus of St. Stephen's and warden of the Order of St. Luke the Physician; Pennsylvania Bishops Lyman C. Ogilby and J. Brooke Mosley; and Emily Gardiner Neal, writer, lecturer, and missionary in the healing movement in the Episcopal Church.

diocese, is entitled to ordain." He added, "I hope in some way the orders of these women can be fulfilled in a constitutional way."

Related Events

- The Anglo-Catholic American Church Union initiated an emergency program, "Episcopalians United," under the slogan "No Surrender—No Desertion": no surrender of essential doctrine, discipline, and worship and no desertion from the battle to preserve the Church's integrity. The program will be educational and will acquaint people with "the three major options confronting Episcopalians" upset over issues of faith and ministry.
- In Oberlin, Ohio, a congregational meeting of Christ Church failed, by a vote of 59-92, to support rector Peter Beebe's plan to add a woman priest to the staff. Members compromised in a resolution calling for a monthly celebration by female priests provided a male priest celebrates at the other service that day.
- In Central New York, Bishop Ned Cole appointed a Committee of Investigation to determine whether charges should be brought in connection with a July 29 anniversary Eucharist at Grace Church, Syracuse, in which the Rev. Betty Bone Schiess participated.

a note of personal loss

The Church's work here on earth lost two vigorous and able practitioners late last month with the deaths of Elliott Dade Odell, 76, and Robert N. D. Arndt, 70.

We make special mention of these two persons because of their close association with the Episcopal Church and *The Episcopalian*. Both were sons of Episcopal clergymen; both were distinguished advertising executives who gave years of service to the Church in New York and Pennsylvania before they "retired."

Mr. Odell was a member and a vice-president of *The Episcopalian's* Board of Directors for 10 years until he retired from these positions in 1974. He was a vice-president and director of *The Farm Journal*, the nation's largest farming publication.

Known to one and all in publishing and church circles as "Pappy" Odell, he was unfailingly cheerful and considerate, a true gentleman and courageous soul. He died in Fort Lauderdale, Fla., after a long

and painful illness and was buried from his parish church, St. Mark the Evangelist, Fort Lauderdale, on September 2.

He is survived by his widow, the designer Van Davis Odell, a daughter, and a sister.

Mr. Arndt, a co-founder of the John Faulkner Arndt advertising agency in Philadelphia and later executive vice-president of its successor firm, Arndt, Preston, Chapin, Lamb, and Kean, served the Diocese of Pennsylvania in many capacities before he retired from the advertising business in 1962.

He joined the staff of *The Episcopalian* soon after as a circulation consultant and helped develop the Parish Plan system, which led to the magazine's strong growth in the middle 1960's.

Bob Arndt died of a heart attack at his summer home on Orr's Island, Me. He was buried from All Saints' Chapel, Orr's Island, on August 19. He is survived by his widow, Alice Sumner Arndt, three children, and eight grandchildren.

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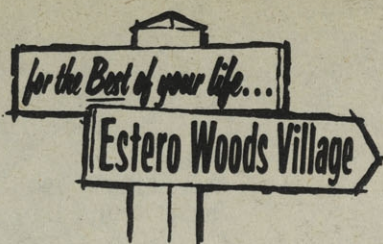
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# Historic cathedrals: New Orleans, Honolulu

Christ Church Cathedral  
New Orleans, La.

Dates from 1805

The Very Rev. Richard W. Rowland, dean

Communicants: 611

In April, 1805, the *Louisiana Gazette* printed an appeal that the English-speaking population of the predominantly French-Spanish Roman Catholic city of New Orleans convene to "determine on means of providing a church and of obtaining a Clergyman of approved character, talents, and piety."

A month later a group of Protestants met at Francisque's Ballroom, and by mid-June it was able to provide a salary of \$2,000 for a Protestant clergyman who was, by a vote of 45 to 8, to be an Episcopalian. The group also named the new congregation "Christ's Church."

The first rector, the Rev. Philander Chase, began holding services from *The Book of Common Prayer* on Nov. 17, 1805, in the Cabildo, a public building. He was followed by a Presbyterian who was so influenced by the Prayer Book that he became an Episcopalian.

In 1816 the parish erected its first church. Designed by Benjamin Latrobe, it was built of brick, octagonal in shape, 60 feet in diameter, with a domed roof surmounted by a cupola. Building funds came from many persons, including Judah Touro, a Jewish merchant originally from Rhode Island. The building was consecrated in 1830 by Bishop Brownell of Connecticut during the first visit of an Anglican bishop to the territory.

In 1837 a second church was built in Greek Revival style—likened by one parishioner to a bank. It was replaced 10 years later by a third building, this time in Gothic style. By the end of the 19th century New Orleans had grown considerably, and the parish moved "uptown" from the French Quarter. The cornerstone of the present Gothic-style Christ Church was laid June 10, 1886, and the first service held Easter Day, 1887.

Although Christ Church has had four buildings in several locations, its marble baptismal font has been in continuous use since 1847. The altar is made of fragments of Purbeck marble, dating from the 13th century, given by the Dean and Chapter of Canterbury Cathedral.

In the choir is the tomb of Bishop Leonidas Polk, first Bishop of Louisiana and a rector of Christ Church, and his wife. Near the tomb is Bishop Polk's throne, made by slaves on his plantation at Thibodaux before he "buckled his Confederate general's sword over his bishop's gown" and went to war.



St. Andrew's Cathedral

Honolulu, Hawaii

Dates from 1867

The Very Rev. Herbert N. Conley, dean

Communicants: 1,000

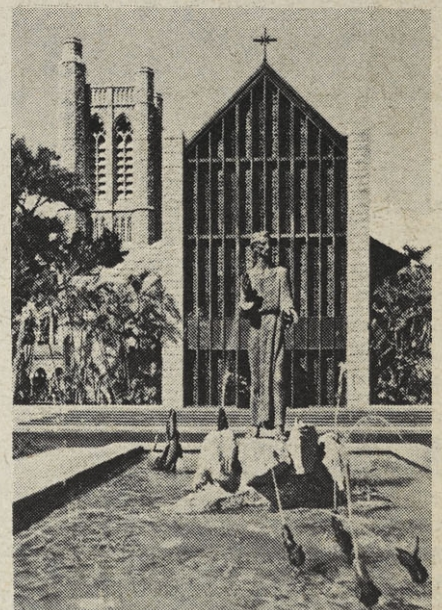
Begun in a foreign country under the aegis of royalty, Hawaii's cathedral is unique.

In the mid-19th century King Kamehameha IV and Queen Emma of Hawaii petitioned Queen Victoria of England to help them establish the Anglican Church in their islands. She sent Bishop Thomas Staley, who arrived in October, 1862. A few weeks later he used the king's own translation of Morning Prayer and sermon, and "all understood every word of it."

After the king's death, Queen Emma traveled to England where, under Queen Victoria's sponsorship, she raised funds and obtained drawings for a long-dreamed-of cathedral. It was to become a rare American example of French Gothic architecture.

In 1867 King Kamehameha V, "his upright brother," laid the cornerstone in memory of "the most pious King of the Hawaiian Islands, Kamehameha the Fourth who departed this life on the feast of the Holy Apostle St. Andrew 1863." The date gave the cathedral its name. The choir was completed in 1886 and used for worship on Christmas Day; the building was consecrated in 1902.

The cathedral's west wall is a massive stained glass window, approximately 20 x 50 feet. The central portion portrays the Triune God, the left section the life of Jesus, and the right section the history of the Christian Church, especially in England, America,



TOP: Christ Church Cathedral  
ABOVE: St. Andrew's Cathedral

and Hawaii. Tucked away in the Hawaiian panels and easily missed is the stained glass image of a termite, one of God's smaller creatures and the cause of a 1956 fundraising campaign for repairs, additions, and the Great West Window.

The carvings on the bases and capitals of the cathedral's columns include ancient classic patterns as well as Hawaiian flora. The high altar is of Caen stone from Normandy, as are the pulpit, lectern, and large square font. The last, sent from England by Jane, Lady Franklin, widow of Arctic explorer Sir John Franklin and a personal friend of Queen Emma, was intended for "the baptism of the Prince of Hawaii." The child became ill, was baptized privately, and died before the font arrived. Queen Victoria, his godmother, had sent an ornate silver cup topped with a crown.

## Historical society makes future plans

Church archivist Dr. V. Nelle Bellamy told the recent meeting of the Historical Society of the Episcopal Church that the Archives' expanded facilities in Austin, Texas, will be filled by 1984. Dr. Bellamy said scholars and serious researchers constantly use the Archives and installation of additional equipment and cataloguing of documents has made work much easier.

Among the notable documents catalogued are the papers of the late Bishop William Scarlett of Missouri; the Japan Papers of the Domestic and Foreign Missionary Society; the Domestic and Foreign

Missionary Society papers and records, 1820-1919; and National and Executive Council records.

The society plans a Bicentennial exhibit of photos, memorabilia, and artifacts at the Minneapolis Institute of Fine Arts during the 1976 General Convention.

At its May meeting the society elected Canon Charles M. Guilbert to be president; Dean Roland Foster of General Theological Seminary, vice-president; the Rev. Frank Sugeno, secretary; and the Rev. Frank Doremus, treasurer.

The society met again June 25 in Portland, Ore., with diocesan and parish historians.

The Episcopalian



# Hilton Head fishing co-op survives 6 years after grant

The lifeguard at the cabana was working up a small private beach party. He planned to buy 20 pounds of shrimp from the Hilton Head (S.C.) Fishing Cooperative.

Betty Tate, Hilton Head resident and wife of former Executive Council member Paul Tate, had nothing but praise for the organization. "Oh, Davey Jones and the Hilton Head Fishing Cooperative are just great—terrific! We get all our shrimp there. They're doing a great job."

The subject of these laudatory remarks was heatedly debated by the Episcopal Church's Executive Council in May, 1969. Those were the days of the Black Manifesto—when demonstrations were still in vogue, Richard Nixon and Spiro Agnew were the great defenders of law and order, and the Church's General Convention Special Program, begun in 1967 to assist the nation's dispossessed and oppressed, was under constant fire.

After a long and intensive Executive Council discussion during which the Bishop of Alabama raised questions regarding its appropriateness, a \$20,000 grant was made. The official release read:

"Funds from the GCSP will assist the [Hilton Head Fishing] Cooperative to expand its facilities and handle its current volume of business. It is located in a farm area where one-third of the Afro-American families earn less than \$1,000 per year and more than one-half earn less than \$2,000 per year. The Cooperative was organized by 10 black men in 1967. Its primary purpose is for the catching, processing, and marketing of shrimp. Its facilities are open to all. The Cooperative, along with a newly formed credit union, has the potential of providing employment at substantially increased wages to area residents. Up to \$10,000 is also authorized in matching funds, with \$1 given for every \$2 raised by the Cooperative."

Six years later, while honeymooning on Hilton Head Island, I visited the Fishing Cooperative which had received the Church's money. On my first visit I was received with a degree of suspicion, the result of the commercial photographers and question-asking tourists who had preceded me. Gil Rosado rescued me.

A fisherman and native of Honduras who has had experience with fishing cooperatives since 1960, Mr. Rosado was just settling in as the Cooperative's new manager, succeeding Davey Jones, who is its president.

The Cooperative presently has 12 members—all black. In 1974 an additional 25 fishermen unloaded their shrimp at the Co-op's docks; many of the men were white. "It's the easiest place to come," said Larry Hay, a white Georgian. "They're good people to do business with, and they carry you on fuel."

All agreed they weren't making as much money as they should. 1974 had been a bad year. Production was low—175,000 pounds as compared to 275,000 in 1973—and so was the price of \$1.80 per pound frozen. As the 1975 season opened, they were receiving "\$3 a pound, headed, for the big ones,"

but catches were small and gasoline prices escalating.

I spoke with another Co-op member, Joseph Simmons, 54, who started fishing at age 12 to support his mother. His grandfather, born



DAVID JONES is president of the shrimp cooperative.

a slave, was a shad fisherman. Mr. Simmons doesn't own his own boat and hopes to obtain a loan to buy the *Sea Leu*. In the meantime, he is a shrimp packer. "If it weren't for the Co-op, I'd be out of work."

Financing a shrimping operation is a major financial undertaking. Boats cost from \$13,000 for vintage models to \$47,000 and up; interest rates are high, and notes are payable year-round while the shrimping season runs only from June to December.

Next to gas prices, tight money is the biggest problem. One boat, the *Mary Alice*, has been docked for almost a year, awaiting a loan for repairs. "The loan was approved by the Small Business Administration over six months ago, but we still haven't gotten the money, and now we're into the season."

On my second visit I met Davey Jones, a tall soft-spoken, gentle black man. One of the Co-op's major founders, he points with pride to the freezer which was purchased with Episcopal Church funds. It has enabled the Co-op to store, ship, and market its own shrimp.

Mr. Jones also talks with great excitement about his trip to Washington in 1971 with other Hilton Head businessmen to protest establishment of a chemical plant in the area. He delivered a speech and petition to Secretary of the Interior Walter Hickel from the deck of his shrimp boat.

Mr. Jones is concerned about the recession's effect on the Co-op. Getting members to pay fuel bills and make interest payments is a major problem. The Co-op also urgently needs funds to repair its docks and to buy new processing equipment.

The Hilton Head Fishing Cooperative has removed a few blacks from the servant class and has had a positive influence on community life, but it is still little more than a token. "About the only jobs on the island for blacks are as domestics," says Mr. Jones. "There's a lot of construction going on, but most of the workers are imported. We've got a long way to go."

Davey Jones and the Co-op have gone a long way since the Co-op's 1967 founding to membership in the Chamber of Commerce. Mr. Jones expressed gratitude for the funds from both the Lutheran and



Episcopal Churches which helped to accomplish this. He hopes the Co-op will receive more such gifts.

Are Episcopalians on Hilton Head aware of their Church's involvement in the Fishing Cooperative? "Not as much as they should

be," says Betty Tate, "but maybe that's not as important as knowing that the Co-op is a good place to buy shrimp."

—Robert M. G. Libby, chaplain, Jacksonville Episcopal High School, Jacksonville, Fla.

## A COMPELLING INVITATION TO CONCERNED CLERGY AND LAITY.

This November the Ad Hoc Committee on Clergy Development will present its long-awaited report on "Resources for Clergy Development." The report, three years in the making, was sponsored by The Episcopal Church Foundation.

Beginning in 1972 this group of clergy and lay compensation experts began to test various ways to improve clergy compensation in six sample dioceses. They soon discovered that compensation, accountability and stewardship are closely interrelated in their effect on the quality of parish life and the development of parish leadership.

It became clear that each diocese would require its own special techniques. That no single plan could be uniformly useful. Now the Committee is eager to report to concerned clergy and laity what it has discovered. And what churches are doing to meet this timeless problem.

For reasons of geography and anticipated attendance, two identical conferences will be held: in Phoenix, Arizona, on November 11th and 12th and in Atlanta, Georgia, on November 13th and 14th.

Because attendance must be limited, we invite you to send in this coupon as soon as possible. Participants will pay for their own transportation, plus a registration fee that covers partial room and board. The balance of the expenses will be covered by The Episcopal Church Foundation.



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# Of jobs, orchards

Continued from page 1

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When a place to rent appeared impossible to find, John Haraughty went with Lucian and Gene Branham, a father-and-son team from his congregation, to call on local landowners. The Branham men had a special stake because the apple orchard where they lived and worked was about to be sold.

The search was discouraging: land was for sale but at speculator prices and in larger parcels than the 30 acres the congregation needed and hoped it could afford. The group's last hope was to call on the Branham's landlord. An active Baptist layman, William Burrus was sympathetic. He had already agreed to sell his orchard to a returning veteran but urged the Branhams to look at other land he owned.

After search and discussion, the congregation decided on some alternatives, and the three men returned to Mr. Burrus. He told them the previous sale had fallen through. "I just have the feeling I should give you that orchard. It just seems like the right thing to do," he told the incredulous trio.

The congregation joyfully accepted the land with the understanding it would pay the \$30,000 mortgage on the property. To manage this, the members incorporated as the Orchard Hills Community Development Association with plans to develop a 20- to 30-unit housing project under the U.S. Department of Agriculture's rural, low-income housing program.

Capt. Haraughty extols the ef-



forts of the local USDA officials, Marion V. Baker and A. C. Manson: "They really went out of their way to help make this a success. They are good Christian laymen, and they don't leave that at home when they go to the office."

Capt. Haraughty also has kind words for the contractor who dug the needed well, the engineers who

prepared the land development plan for county approval, the contractor who ordered and erected the prefab houses at Orchard Hills. "They all saw what we were doing was good and right, and they worked along with us on faith. They knew we wouldn't have the money if things didn't work out, but they went right ahead so that things did work out."

But John Haraughty's favorite story is about the emergency grant from the Presiding Bishop's Fund.

"This spring a lot of folks got laid off from the orchards and from their jobs in nearby Lynchburg. With our own orchard, plus the two others where we could have all the peaches we could gather, we needed manpower; but we had nothing to pay them with, nor did we have money for the equipment and sprays we needed if we were going to have anything to harvest. Things were real tight since the unemployment checks were delayed around here."

"So I called Woody Carter (the Church's social affairs officer) in New York City and explained our problems. Woody works with Appalachia, and he knows us. So he told me to write a request, which we did, and about 50 people signed it. The bishop gave it the finest endorsement and then, wouldn't you know, it got lost in the mail."

"Well, I called Woody again and said we'd send the diocese's copy, but he said he couldn't do much right then since the Presiding Bishop-

Continued on page 18



## Gay Episcopalians hear Pittenger

Continued from page 8

ocesan clergy: "Neither the diocese nor the cathedral is sponsoring or endorsing the meeting. We are providing a place for it."

He continued, "... the cathedral should be available for use by any responsible, recognized organization in the Episcopal Church. This is especially true when services of worship are part of the program..." Pointing out that the Church at the national level has a special commission which is dealing with the subject of homosexuality, Bishop Montgomery noted the issue was sensitive but added, "... human sexuality, in all of its dimensions including this one, is a subject with which the Church must deal... Dialogue and understanding can be most helpful."

In his letter, Bishop Montgomery did include a caveat concerning homosexual "marriage." "Some attitudes and views of extremely vocal members of the gay community," he wrote, "are not in keeping with Christian doctrine. For example, I do not believe that any commitment, however deep and meaningful, between two persons of the same sex can be called 'marriage' and given the same sac-

ramental character as that union of man and woman which our Lord sanctified."

Dr. Pittenger, in his address to the convention, seemed to agree. "It is a grave mistake," he said, "for gay people to talk about homosexual marriage. The word 'marriage' is an historically conditioned word. It has to do with social contracts, the procreation of children. For gay people, a union is wonderful, but to call it marriage is silly."

In a personal interview, however, Dr. Pittenger struck a different note. Asked whether he felt that since the Church recognizes celibacy and heterosexual marriages as legitimate and sacramental in nature, the Church should change its canons to recognize homosexual marriage, he replied, "Yes."

Although Integrity representatives plan to be in Minnesota for the 1976 General Convention, no concerted attempt will be made, says Dr. Crew, to lobby for a change in canon law to recognize homosexual marriage.

During Integrity's Chicago convention weekend, panel and workshop discussions covered topics

ranging from "Problems in Counseling for Gays" to "Gay Community-Cultural Involvement and Responsibility" to "Problems of Gay Parents."

The convention closed with Evening Prayer on Sunday.

Dr. Pittenger's closing remarks to the convention included a paraphrase of the Roman Catholic Holy Thursday collect in the Old Liturgy: "Wherever there is outgoing love and deep concern for one another, there God is working." The theme of unselfish, self-giving love was continually present during the convention. No mention was made of judgment, demand, or discipline as found in the Gospel.

There was an undertone that seemed to thread through the gathering. Dr. Pittenger himself quoted an old Spanish proverb that said, "To make love is to express one's sadness." During one of the panel discussions, a panel member said, "When I was undergoing counseling about being gay, I didn't want to be told to change, I wanted to be held." There seemed to be a search to celebrate the gay lifestyle. Time will tell how well it worked.

—Erwin Soukup

The Episcopalian



## Getting The Word Out

Violence on TV:  
'family hour' no help

Coming on your television screen this fall is a cynical venture by the three networks called "family hour." The essence of this seductive hoax is that at certain times of the evening—the earlier hours when youngsters may be up and watching—only "good," G-rated entertainment will be allowed. All sex and violence, etc., will be relegated to those later, nastier hours when only good, old, jaded adults are watching.

On the surface, the nice mommies and daddies at the networks appear to be responsible and virtuous. Why, they are even going to tone down such precious TV children as *All in the Family* and *Maude*, and Cher's navel will be discreetly clothed! Such virtue should be rewarded. Which is precisely what the networks had in mind.

To fully understand the situation, some background is necessary. The networks have finally come a cropper on the violence issue and are looking nervously at the Federal Communications Commission and at Congress.

Just as the cigarette manufacturers did before them, the TV networks have been trying to fend off a growing body of social science research which indicates that their product is in fact "hazardous to your health"—emotional and mental health.

The growing body of evidence from fairly straight, unbiased research, culminating in the Surgeon General's Report of 1972, supports the affirmation of a causal link between viewing televised violence and one's own personal predilections for violence and aggression, both short- and long-run. Even the most conservatively stated Surgeon General's Report supported this position, couching its qualifiers in language about persons with a predisposition toward violence and aggression.

With a serious and growing crime problem in our country, more and more attention is being paid to these findings.

Heretofore the networks had little to

fear from the FCC in this sphere. By its congressional charter the FCC is prohibited specifically from dealing with matters of content. Apart from a general communicative direction—ensuring that a diversity of opinions be available over the airways—the FCC works essentially on technical matters (i.e., that a strong, clear signal is being propagated or that one station's signals don't interfere with another's).

The issue of a potential health hazard—albeit mental health—is an area into which the FCC and Congress have jumped before, and they have been upheld in the courts. Moreover, if the public hue and cry becomes too loud, there is always the nasty possibility that Congress would change the FCC's mandate and give it the power to exercise some direct control over content.

The networks would sacrifice much to avoid that. But with the "family hour" plan, sacrifices will not be too great. Shows like *All in the Family* and *Maude* are already on the end of their runs—their humor is so topical they will probably have less than average success in reruns—and the networks don't own them. If the network heads can give the shows a decent burial and come off as virtuous men and women in the process, that's not a bad trick.

The worst part of this gambit is it opens the door for adult time (a la adult bookstore?) after family time.

The networks clearly have no intention of doing anything about reducing the level of violence on television in general. By providing a few "wholesome" sops, by which they will appear to have done their duty, they will wipe out current barriers. Thus, presumably, after "family hour" they will have open season for what passes for adult fare and really sells.

This whole process rests on two faulty assumptions. First, by simply labeling something "adult" fare and giving an on-screen warning that "the following

material may be too intense for younger eyes," you have given sufficient safeguard. Second, viewing violence only matters in the case of children for adults are somehow immune.

Labeling material as inappropriate for children is not sufficient, for TV is too readily available and too under-controlled. One can have a measure of control over theater-going and book sales by refusing to admit minors, but the TV in the corner of the living room or bedroom offers no such method of parental and societal control. Unless the parent literally rides herd on every switch of the dial, he or she has no way to "protect" little eyes—if that is one's desire. Besides, labeling something as "adults only" is strong enticement for a youngster.

The assumption that one is impressionable only while one is growing up and that once "grown up" one can handle oneself has a long history in our culture. The traditional stages of growth, according to text books, for example, usually stopped with maturity, which followed roughly upon adolescence and came in the late teens or early 20's.

New trends in developmental psychology and research question this assumption. Now one can map a whole series of developmental stages, from birth to death. The human psyche continues to grow and adjust and develop well beyond

the point of adulthood, and if we Christians are at all serious about helping people develop spiritually and morally—in helping them grow into their fullness—then we ought to recognize the serious limitations of a viewpoint that says one is "all done" when one leaves adolescence.

On this basis adult education would be nonsense, adult conversion would be impossible, and therapeutic counseling for those with emotional problems past the age of 20 would be a waste of time and money.

On the basis of common experience and social science research the establishment of a semi-virtuous "family hour" and a concomitant "adult hour" where restraints would be largely omitted is dangerous and destructive nonsense. It is a cop-out on dealing seriously with the problem of violence on television.

The jury is most decidedly in. The time has come for us to do something constructive about the problem. "Family hour" is worse than no solution because it's a pseudo-solution which hides the problem.

Write to your congressperson, the FCC, your local TV station. Let them know that, for all its ballyhoo, you do not consider "family hour" a sufficient response to the problem of television content.

—Leonard Freeman

## Dr. Cavendar named to NCIW



Dr. Chris Cavender, former assistant professor of Education and History at Macalester College, St. Paul, Minn., has been appointed executive secretary for the National Committee on Indian Work by Presiding Bishop John Allin.

A former chairman of the Da-

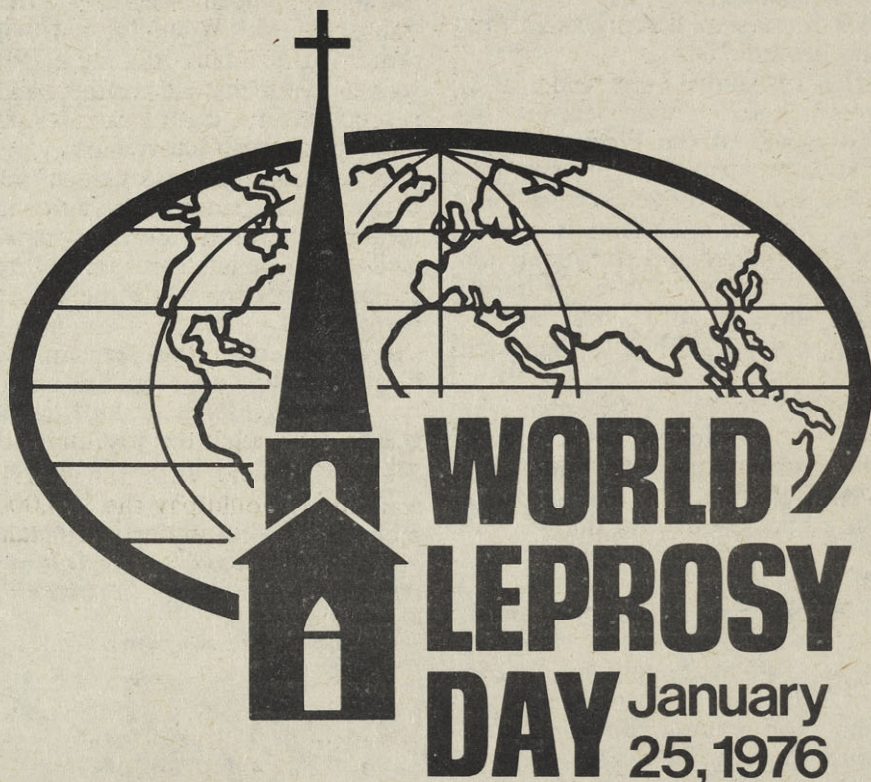
kota Language Committee, University of Minnesota, and chairman of the Urban Indian Episcopal Council for the Twin Cities, Dr. Cavender received his B.S. from St. Cloud State College, St. Cloud, Minn. He received his master's degree from the University of Minnesota where last year he completed his Ph.D. He has taught four years in Minnesota public schools and for six years was admissions associate at the University of Minnesota.

As executive head of Indian work for the Episcopal Church, Dr. Cavender will have his headquarters at the Episcopal Church Center in New York City.

—Salome Breck



**WEST VIRGINIA HISTORY-MAKER** Clarence Wilfred James VanMiider sleeps in the arms of his godmother, Mrs. Carl Howard, during his Roman Catholic baptism in Charleston's St. John's Episcopal Church. Also participating were the Rev. James Lewis, St. John's rector; the Rev. Hilarion V. Cann, pastor of Blessed Sacrament Roman Catholic Church; and the Rev. J. Barrett Miller, St. John's associate rector. Both Episcopal Bishop Wilburn C. Campbell and Roman Catholic Bishop Joseph Hodges approved the service—the first such recorded in the diocese. RNS Photo

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# Parents and Children

## at confirmation

Confirmation is a particularly inspiring ceremony for most of us. To watch a group of young people take their vows is reassuring: the fellowship of Christ has a future.

A particular confirmation last year had a difference: my oldest daughter was in the class. And with that degree of involvement, I had to wrestle with dinner-table conversations and late-night talks. "Is there a God?"

"If there is, why do we call this God 'He'?"

"What does it mean to say that Jesus is the Christ?"

"Where does Joseph fit in the Jesus story?"

"How much should the parish care about people who live in the apartments down the street but never come to services?"

"Is there such a thing as a Christian lifestyle?"

The 14- and 15-year-olds, after wrestling for only a few months with some of the huge problems that have troubled mature religious thinkers for years, were being asked to commit themselves both to Christianity and to our branch of it. I thought how long it had been since long-time members of our congregation had tackled such questions.

We may be like the woman who told me she doesn't say the parts of the Creed that bother her. "But I kind of wonder," she admitted, "how many of those things I can leave out and still qualify as a Christian."

Simply enough the problem is one of doubt. We pray common prayers; we recite common creeds. But what do we truly believe? What, for example, do you say to your confirmation-age son or

daughter after you've tried—for the fifth time—to explain the Resurrection story and he or she blurts out: "But you don't really believe that, do you?"

Perhaps you could respond with the New Testament assertion that "if Christ is not risen, our faith is in vain."

Or you could provide a lesson in demythologizing.

Yet inside—deep inside—would you not have doubts? At least some perplexity? As someone has said, "For the Resurrection, there is no proof, only witnesses."

From all this come two observations. First, a certain amount of doubt is normal and probably inescapable. One who does not continue to ask the searching questions must have a shallow trust indeed.

Second, doubt is healthy. Without it one is content to sing that rather unfortunate folk song: "It was good for my old mother, and it's good enough for me." And that's not a satisfactory answer.

As parents and as a congregation, then, we have the responsibility to be honest about our doubts as well as our beliefs, a responsibility to be supportive while the young search.

In spite of some continuing doubts, my daughter was confirmed. In the language of Kierkegaard, she made a leap of faith. If you think about it, it was also an act of courage.

—Melvin G. Williams, associate professor of English, American International College, Springfield, Mass.

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## in church school?

I believe parents care deeply about what their children do in church school. I've learned, however, that they have a difficult time in speaking with their children about the experience.

We must rely on what children tell us about what they're learning and not on what the teacher hopes the child will learn or what the D. R. E. asked the teacher to teach or what some other child learned in the same classroom. Often that's difficult because communication is difficult.

"What did you learn in church school today?" This most common question by parents is ready for retirement, maybe even burial. The last things children want to do the minute they walk out of church school is to tell us what they learned. They may not even be sure yet; they may want to sort the facts; they may be unsure about telling parents of some new, radical information they've discovered.

I think kids receive the impression we are often more interested in the storage bank of information in their heads than in their whole personhood. If our children told us they had experienced a new warmth of feeling about the church that morning, we would undoubtedly be embarrassed and perhaps answer, "That's nice, dear, but what did you learn?"

Parents need to develop the skill of timing. Discover the best time for your family—during

meals, before bedtime—and use that time to get to know each other and discuss religious development.

Use the technique of the after-dinner speaker—the "warm-up." Open such discussions with an affirming statement which is distinctly your own. Maybe first share what you learned in church.

Reinforce the feeling that whatever he or she learned in church school is O.K. Even if it was nothing!

Avoid such unpleasant exchanges as:

"What did you learn today?"

"We read in the Bible."

"What did you read in the Bible?"

"We read about Pentecost."

"What did the Bible say about Pentecost?"

Kids call this exchange Twenty Questions. Surely we know what the Bible says about Pentecost. Is that the information we want? That kind of examination is not fun, profitable, or honest.

How about trying, "We learned about Pentecost today, too. Wouldn't it have been fun to see?"

In summary, our children do not exist just to please us, their parents, or to fulfill us but to be as true to themselves as they can be. Our children are God's gifts to us, and we should be faithful stewards of these gifts.

—Patricia Ducey, Christian education director, St. Augustine's, Wilmette, Ill., and mother of five, is working toward an M.T.S. degree at Seabury-Western.

## a competent age

Instruction from the Book of Common Prayer: "So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop. . . ."

Suddenly you ask for explanation!

Testing my credo

You found me barren as an empty cup;

Begging for certainty

You heard my skepticism

Echoing like footsteps in uncarpeted halls;

Seeking a fortress

You saw instead a shanty built upon quicksand.

In short, my son, you dialed the wrong number,

Flashed the wrong semaphore,

Turned to a most imperfect rescuer!

Would I could shout on this summer's day:

"I believe! I believe!"

Would I could be the rock I know you're reaching for.

But I am silenced by uncertainty,

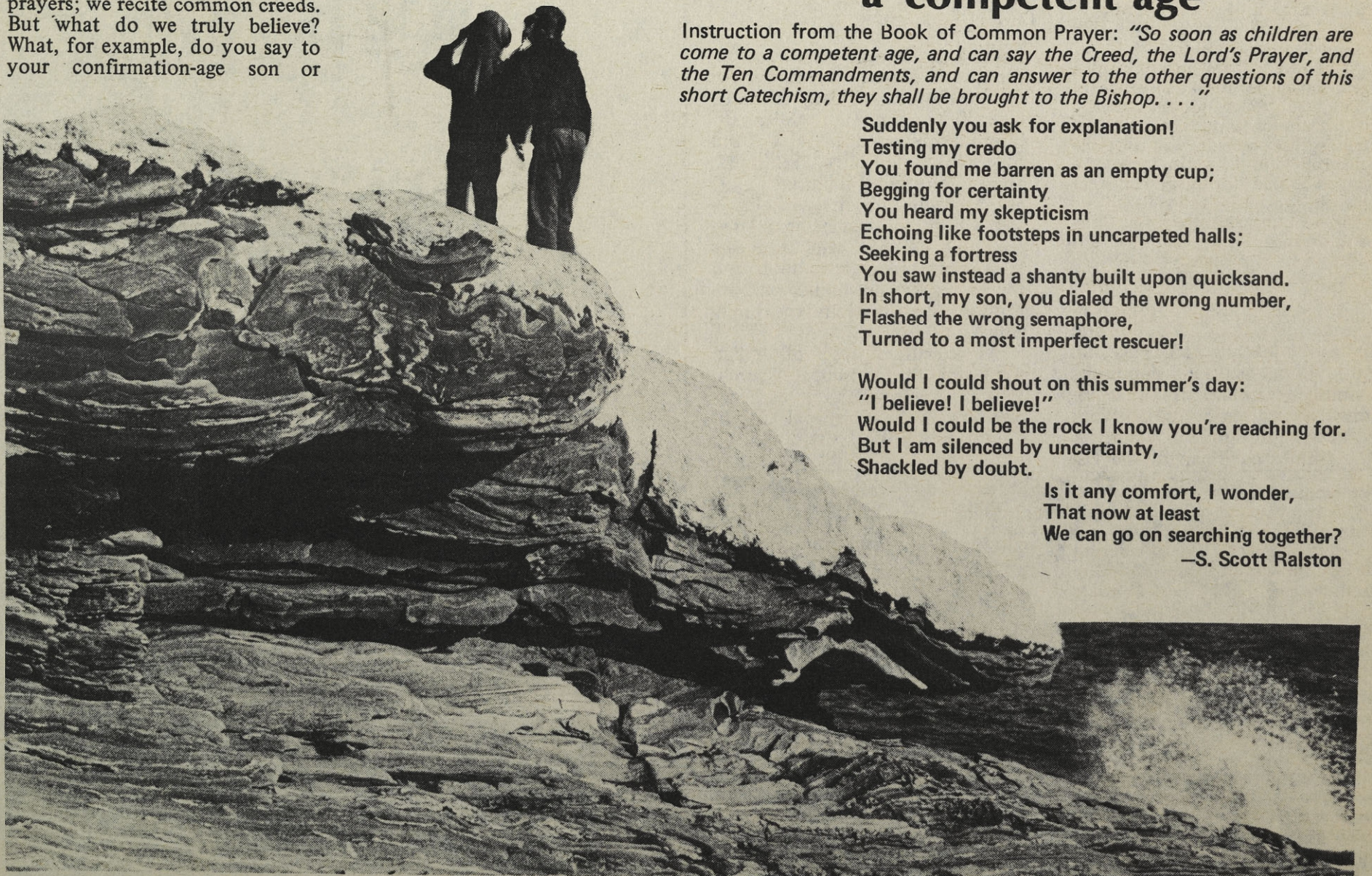
Shackled by doubt.

Is it any comfort, I wonder,

That now at least

We can go on searching together?

—S. Scott Ralston





# Books

## A lay ministry resource packet

Although lay ministry is often preached about, lectured about, and written about, we have not been overwhelmed with books which offer practical help in doing it. Over the past 12 months, however, a number of books have been produced to partially fill this void. With but two exceptions, the books reviewed below are concerned with lay ministry as it relates to parish activity. The exceptions are *Lay Action: The Church's Third Force*, which is designed to help one's ministry in the world, and Cynthia Wedel's book, which is basically about freeing people to minister anywhere. —Martha C. Moscrip

**The Episcopalian's Dictionary**, Howard Harper, \$8.95 (paperback \$4.50), The Seabury Press, New York.

The Rev. Howard Harper, lay expert, helps reduce the layperson's confusion—or ignorance—in this special dictionary. In his introduction he points out that the average parishioner is reluctant to go to clergymen and/or books for answers to simple but often puzzling questions because "available resources are often verbose, tangential, boring, [and] couched in obscure terminology." Many people are embarrassed because they believe they lack knowledge they ought to have.

Mr. Harper's definitions fit none of the above criticisms and are most certainly couched in lay language. Most of the definitions are not just a few lines—neither do they fill pages. A few samples include absolution, *Agnus Dei*, confession, eschatology, Low Sunday, oblation, reredos, and tent-making ministry.

This is one review copy that will stay on my shelf—the parish library will have to buy its own. I hope it will and that many church school teachers will add it to their shelves, too.

**Lay Action: The Church's Third Force**, Cameron P. Hall, paperback \$3.50, Friendship Press, New York.

For some time churchgoers have been hearing much about the importance of "lay ministry in the world" without much "how to" practical advice. Mr. Hall's book provides just that.

As he says, "The church, it is often urged, should be where the action is. . . . But the follow-through. . . usually shows confusion as to where the real action is: that occurs in what laypeople decide and do in the world. Indeed, we must go beyond this to say that what laypeople do is the lay action itself."

The book includes sections on "The U.S.A.—Mission Field" and what this implies for lay ministry; "Working Principles Related to Lay Roles and Institutions"; and "Building Blocks for Church Programs and Activities." Cameron Hall points out the layperson's need for church support for ministry in the world and the clergy's role as enabler to this ministry. The appendix, perhaps the book's most important section, tells the story of a large suburban congregation which is "responding to the vision of lay ministry with specific programs and activities."

This is a practical book on the day-to-day ministry of laypeople and not just more rhetoric for Sunday sermons. It would be valuable in a parish library and in the hands of the clergy as well as in the hands of lay leaders who have been champing at the bit and wishing to turn words into action.

**Patterns for Parish Development**, edited by Celia A. Hahn, paperback \$3.95, The Seabury Press, New York.

Development is the operative word in this series of chapters which has grown out of Project Test Pattern (PTP) consultations and reports from PTP's "free university" workshops in Mobile, Ala.

If you are seeking step-by-step di-

rections, as in a dress pattern or a cabinet blueprint, this book will disappoint you. Rather, the chapters provide broad outlines, various experiences, and philosophies on parish self-appraisal in crisis; clergy/lay expectations, relations, and roles; and the organization and function of a bishop's office and some of a bishop's roles. It also includes discussion of new approaches to parish leadership and how laypeople become effective. The book includes much more on the people, clergy and laity, and their roles in the life of the congregation and diocese, based on actual situations.

Active, concerned laypeople should find the book interesting, no matter what their present roles in parish life. Most clergy should find it helpful, especially if they presently feel dissatisfied, as should prospective and new bishops.

Since *Patterns for Parish Development* is difficult reading, the user needs to be motivated by concern, curiosity, and an immediate need for help.

**The Minister Is Leaving, A Project Test Pattern Book in Parish Development**, Celia A. Hahn, paperback \$3.95, The Seabury Press, New York.

This little book will certainly speak to laity whose ministers are leaving or have left the parish. The sooner the calling committee, the vestry, and concerned parishioners read it, the better.

The helpful material the book contains is the result of Project Test Pattern's Vacancy Consultation project which took place in 10 dioceses and involved 23 parishes. These parishes not only gained new clergy but also much insight about themselves and their goals and aspirations. The first part of the book consists of 14 brief parish case histories and Celia Hahn's careful, perceptive comments about them.

Since, on the average, congregations face this important problem about once every four years, parish librarians would do well to acquire *The Minister Is Leaving* so some of the laity can be prepared for their possible future task.

**Enlist, Train, Support Church Leaders**, Evelyn M. Huber, paperback \$1.50, Judson Press, Valley Forge, Pa.

Evelyn Huber says, "The ministry of a church is only as effective as the members accepting the function of leadership make it. How a church can go about helping persons respond to God's call to ministry and how it can help develop their leadership skills for a more effective ministry are what this book is all about." Parish groups such as vestries, program planning committees, and Christian education committees will find this pamphlet a valuable study help as they prepare for recruiting, enlisting, and developing leaders of diverse gifts to carry out the parish ministry for the year.

**Beyond Pledging**, Charles R. Supin, paperback \$3.95, The Seabury Press, New York.

Although the book's subtitle is "An Informal Guide to Lay Leadership in the Episcopal Church," the leadership it discusses is pretty well confined to the role of "chairman of the stewardship committee." Some of the experiences might apply to other areas, but the reader must make his/her own translation.

The book records the experience and self-discovery of an "everyman" parishioner who is surprised to learn he has agreed to head the Everymember Catechism. Light reading, but not superficial; practical, but not dull, this book would be a useful addition to the church library—particularly if its availability to prospective and active parish leaders were publicized.

**Faith or Fear and Future Shock**, Cynthia C. Wedel, paperback \$1.95, Friendship Press, New York.

Cynthia Wedel, prominent Episcopalian and former president of the National Council of Churches, has acted out her convictions about mission as service and is well qualified to write a study guide to Faith, particularly as it relates to people and problems today. "The word equation for 'future shock' is change plus choice equals uncertainty," say the publishers, just inside the front cover. In this manual for group study-action, Mrs. Wedel provides an interesting and exciting way to explore the thought processes necessary for a firm foundation of faith in this slippery, changing culture.

In addition to suggestions for a series of group meetings, the manual includes guidance for using Friendship Press' multimedia kit, "Future Faith," and employs such tools as simulation games, group process, and questionnaires. Session planners should, however, scrutinize the questionnaires carefully. At least one, on page 45, is designed for a "yes" or "no" answer when "true" or "false" would be more appropriate. Some of the questions cannot be answered "yes" or "no" because of their wording. At the end of the book is a good list of related resources.

*Faith or Fear and Future Shock* should be valuable for parish study as it

helps laypeople to grasp important new concepts and in so doing to deepen their faith and release them from crippling fears.

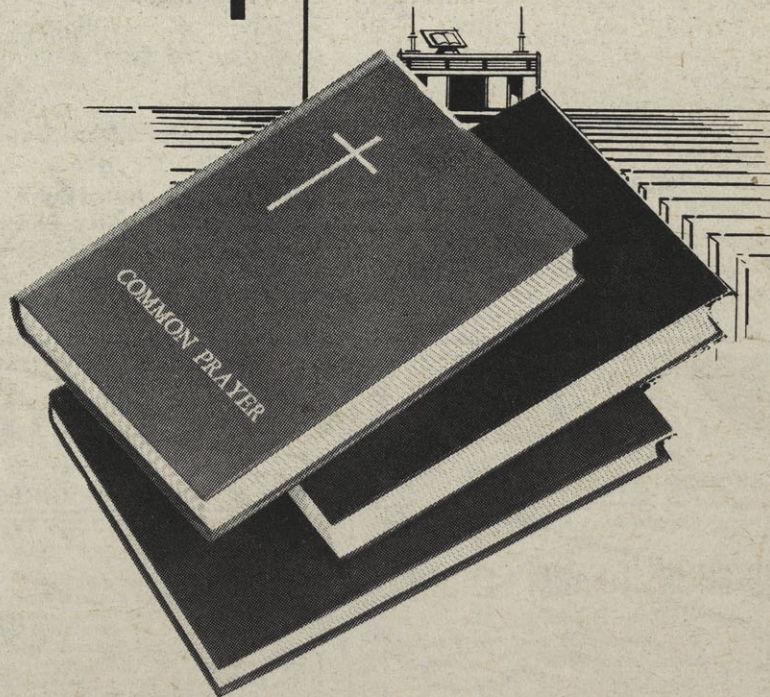
**The Episcopal Church Welcomes You, An Introduction to Its History, Worship, and Mission**, William and Betty Gray, \$6.95, The Seabury Press, New York.

Bill and Betty Gray have written a friendly introduction for newcomers to our particular branch of Christendom and a good reprise for Episcopalians who may be rusty about their past and present. It is short, concise, and easily read.

Although the Grays' book covers, more briefly, much of the material published in the 1950's, it brings that information up to date. This is particularly so in the section on liturgical practice, where it remarks upon the present diversity surrounding the core of common usage. This is important because diversity existed 20 years ago when many of us were being taught that "wherever you attend an Episcopal service, you will be right at home" and finding our expectations not always fulfilled. *The Episcopal Church Welcomes You* is more realistic in this area. A useful book for the parish library and as a gift for the newly confirmed.

Reviewed by Martha C. Moscrip

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# IN THE DIOCESES

**GEORGIA**—The Episcopal diocese and the Roman Catholic Diocese of Savannah have entered into an ecumenical covenant which calls for serious dialogue on the diocesan level; urges joint prayer, study, and social witness at the parish level; and inaugurates a common prayer cycle. Bishop Paul Reeves of Georgia and Roman Catholic Bishop Raymond W. Lessard formally signed the covenant in May.

**VIRGINIA**—Members from 16 congregations attended an Episcopal Rally and Bull Roast in September to raise money to support the Rev. Ronald Metz as the Piedmont Region's Missionary-in-Residence. Mr. Metz has been executive assistant to the Archbishop of Jerusalem and administrative dean for St. George's College there.

**TEXAS**—The parish of St. John the Divine, Houston, raised \$35,000 for world hunger projects in conjunction with its capital funds drive. The several projects in Latin America and Africa will be funded through the Presiding Bishop's Fund for World Relief, which will match the parish's donation dollar for dollar.

**LOS ANGELES**—Twelve counsels general of the British Commonwealth or their representatives participated in a service of thanksgiving for the British Commonwealth of Nations at St. Paul's Cathedral in June. Bishop Robert Rusack preached at the Eucharist. Intercessory prayers were offered for Queen Elizabeth and other Commonwealth leaders as well as for American and world officials.

**NEW JERSEY**—Tape-recorded talks by Bishops Albert W. Van Duzer and G. P. Mellick Belshaw were a highlight of the diocesan-wide observance of Christian Education Sunday. Parishes used the bishops' talks as part of morning worship or in adult classes. The cassettes also included practical tips from education consultations and a description of resources and services available to congregations.

**VERMONT**—Bishop Robert Kerr presided over his first convention as the seventh bishop of Vermont. The delegates went on record in favor of women's ordination to the priesthood and asked that General Convention provide both traditional and contemporary forms in the new Prayer Book. Among other convention actions, they opposed restoration of capital punishment in Vermont and approved new clergy benefits.

**PITTSBURGH**—The 110th diocesan convention in May approved restructuring of the diocese, elected General Convention deputies and divided into small groups to study the proposed 1976 budget. All but one resolution (on the Bicentennial) were held over until the November convention.

**UTAH**—The diocesan convention approved designation of all missions as unincorporated parishes with authority to select vicars and elect vestries; affirmed sacramentalists as priests but decided they should vote and serve with the lay order on diocesan committees or at convention; and approved a resolution to permit Navajo congregations to petition General Convention for formation of a Navajo area mission which would include Indian congregations in Utah, Arizona, and New Mexico.

tion of a Navajo area mission which would include Indian congregations in Utah, Arizona, and New Mexico.

**FOND DU LAC**—Diocesan centennial year highlights have included celebration of a Centennial Mass during the annual convention and a concelebration at St. Paul's Cathedral during the annual Eucharistic Festival. Bishops William H. Brady of Fond du Lac, Charles Gaskell of Milwaukee, and Stanley Atkins of Eau Claire celebrated at the Festival Mass. Bishop Albert Hillestad of Springfield preached. The Mass ended with a procession of the Blessed Sacrament and Benediction in the Cathedral Close. A future centennial year event is a lecture series by the Rev. Powell M. Dawley

on the history of the diocese and its contribution to the life of the Church.

**NEW YORK**—Arson, anti-Semitism, and decriminalization of marijuana were discussed by delegates to the diocese's recent convention. Bishop Paul Moore called on city agencies to halt the rash of fires which have destroyed some neighborhoods, and he asked clergy and laity to speak out against prejudice. By voice vote the convention favored marijuana decriminalization; it also asked for a strict, state-controlled marijuana distribution program. The convention declined direct involvement in disputes between community groups and Morningside House,

## Virginia orchards

Continued from page 14

op was out of the office until Monday but did we want an emergency check? It was like Thursday or Friday afternoon, and I said I guessed we could wait.

"By Monday I really had misgivings. How fast could something like that go? When I collected the mail Tuesday morning and found a \$6,000 check from New York, I can tell you I was stunned. Lucian and Gene were with me, and when we saw that check, we just all of us went right into the church and got down on our knees.

"A lot of people think the Church doesn't concern itself about requests like ours. But here were people getting hungry and going to stay hungry if the orchards weren't worked, and there came the money—so fast, so very fast."

He shakes his head, remembering, and adds, "Do you know, no one can remember how we came up with the \$6,000 figure. But it paid every worker \$50 weekly for grocery money, bought the stuff we needed, and lasted just exactly 'til the early peaches came in. Isn't that amazing?"

It is. But the people of St. Paul's have done amazing things.

Like building a ball field on top of a mountain.

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handmade baskets, and bright country quilts to turn a four-figure profit from an annual fall bazaar.

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Or learning about running their own business when for generations they've worked for others.

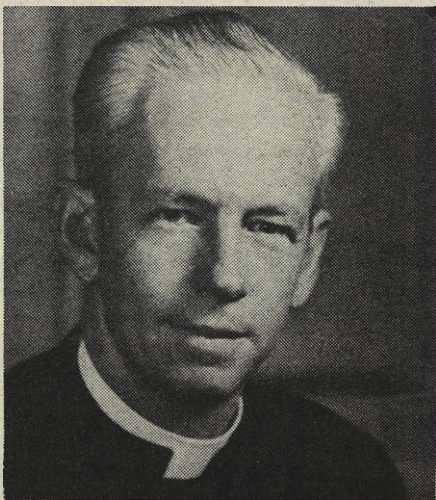
Or working hard to continue Bible study or other Christian education after a full day of hard physical labor.

And in spite of the accomplishments so far, this is just the beginning for St. Paul's. Around Orchard Hills many sentences start, "When we get the money, we're going to . . ." or "When we finish here, then we'll start. . . ."

And how does it all get done? Maybe we can find a clue in the fact that John Haraughty's world isn't peopled by government officials, church bureaucrats, land developers, and bankers but first of all by Christians. He explains, "When I go to Christian men and women with a project that needs doing, I don't want them to tell me the reasons it can't be done. I want them to tell me the ways it can be done."

And for St. Paul's and John Haraughty, those people just sit right down and figure out a way.

—Janette Pierce



**BISHOP-ELECT:** Bishop Scott Field Bailey has been elected Bishop Coadjutor of West Texas. Bishop Bailey has been Suffragan Bishop of Texas since 1964 and House of Bishops secretary and General Convention executive officer.

## Education Guide

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## Can you tell me?

**Q. Why did Pope Leo XIII issue his Bull on Anglican orders? What are some arguments Roman Catholics use to declare the orders invalid?**

**A.** In 1850 a Roman hierarchy was set up in England. Cardinals Wiseman and Manning led the Roman Church in establishing schools and churches and in reviving religious communities.

In 1894, Lord Halifax, a "high church" Anglican, met a French Roman priest, the Abbe Portal. Both had dreams of healing the breach between Rome and Canterbury. Each in his own way prevailed upon Pope and Archbishop to begin negotiations, looking toward closer ties between Romans and Anglicans. Cardinal Vaughn, however, opposed such conversations and "did all in his power to prevent any kind of rapprochement."

Two years later Leo XIII, bowing to the Curia's stand, published the Bull *Apostolicae Curae* which declared that "ordinations performed according to the Anglican rite are utterly invalid and altogether void." Anglican bishops responded by defending the validity of Anglican orders.

Some of the arguments used by Rome and refuted by Anglicans: 1. *Matthew Parker, Elizabeth I's Archbishop of Canterbury, was never consecrated, therefore all consecrations he was involved in are invalid.* This is the Nag's Head Fable, and Romans now admit it is a fable.

2. *The Ordinal of 1550 is deficient in matter.* The Roman Church formerly claimed that handing over the instruments of office is part of the essential matter of ordination. The custom of giving a priest a chalice and paten at ordination arose in the West in the late 11th century. It was unknown to the early Church and is not practiced by the Eastern Churches. The "laying on of hands" is the essential matter.

3. *The Ordinal of 1550 is deficient in form.* This argument is nonsense since the Ordinal had a specific service for bishops, priests, and deacons.

4. *The Church did not intend to continue the traditional ministry.* The Ordinal reads: "It is evident . . . that from the Apostles' times there have been these orders of ministers in Christ's Church—bishops, priests, and deacons. . . . Therefore, to the intent that the orders may continue, the Ordinal was issued."

It seems to me the Roman Bull and arguments are specious.

**Q. Why are so many dioceses hiring assistant bishops instead of electing suffragans?**

**A.** I am not sure this practice is as widespread as you seem to think. The rationale is the diocesan bishop has a chance to select an episcopal assistant with whom he can work comfortably.

The arguments against the prac-

tice are rooted in the right of members of the diocese to elect their bishops, an American Church tradition. The practical problem arises when the people of the diocese elect a suffragan with whom the diocesan cannot work. When this happens, the suffragan's ministry is merely perfunctory in nature.

*The Rev. James Trimble, chaplain at Episcopal Academy near Philadelphia, chairman of its department of religion, and director of guidance, answers readers' questions. Address inquiries to him at Episcopal Academy, Merion Station, Pa. 19066.*

## Episcocats



"Let's welcome two new pupils to our Church school class this morning."

# A personal message to husbands and fathers only



If you are like most family men, you have already seen to it that money for your family's needs will be on hand if you should suddenly be taken out of the picture.

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# A child like Josi needs your love...

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*"She spends her time with a school bag and books under her arms and she goes around saying that she is going to school..."*

But without help, Josi's happy dreams for school might never come true.

You see, Josi lives in a crowded slum called a "favela"—along with many people who came from rural areas in hope of finding work to support their families. But jobs are scarce, especially for the unskilled. For example, Josi's father works hulling fruit and vegetables and so he earns only a meager income.

Houses in Josi's neighborhood are made with mud walls, sticks or palm leaves and floors of dirt or cement. There are no paved streets.

Josi's home has no windows and the water they use must be carried from a public pump some distance away. There is hardly enough money for food or clothes and a "favela" child might never have the opportunity to go to school.

But Josi has a chance. She is one of the lucky ones who has a CCF sponsor and so she is enrolled in a Family Helper Project. She receives help with more nutritious food, clothing, medical care and when she is ready for school, she will receive assistance with school fees, uniforms, and classroom supplies.

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