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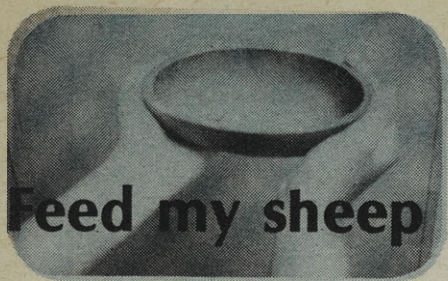
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Several national organizations will mail materials to individuals and groups which are studying hunger and its causes, effects, and—possible—cures.

*Hunger on Spaceship Earth*—a resource kit of facts, recipes, study resources, and action suggestions—is available for \$2.50 from American Friends Service Committee, 15 Rutherford Pl., New York, N.Y. 10003.

The World Without War Bookstore has available a mimeographed, 75-page *World Hunger Crisis Kit* (\$1.50) and two Overseas Development Council (ODC) publications: a paperback edition of *By Bread Alone*, a basic text on world hunger by Lester R. Brown and Erik P. Eckholm (\$3.95) and *The U.S. and the Developing World, Agenda for Action, 1975*, edited by James Howe (paperback \$4.50). Order from: World Without War Bookstore, 100 S. Dearborn, Chicago, Ill. 60603. Add \$.35 for postage. Illinois residents must include 5 percent sales tax.

*Agenda for Action, 1975*, ODC's third annual assessment of global economic and social policies, is also included in a special offer of ODC's 1975 publications—a minimum of 10 items—at a subscription price of \$12. ODC is an independent, nonprofit, nongovernmental organization which seeks to increase Americans' awareness of the problems and importance of developing nations.

To subscribe to the special offer or to receive ODC's current list of publications, write: Overseas Development Council, 1717 Massachusetts Ave., N.W., Suite 501, Washington, D.C. 20036.

Margaret Rex, chairwoman of the Diocese of Erie's Christian social relations department, suggests three courses of action to alleviate world hunger: 1) a fast day in each parish and mission with contributions sent to the Presiding Bishop's Fund for World Relief; 2) a contribution of a percentage of family income to feed the hungry; and 3) an examination and evaluation of local hunger problems. She suggests workshops on how to plant a garden, food preservation, meals on wheels, food stamps, national and world issues, and legislative awareness. Mrs. Rex reminds people that "Give us this day our daily bread" is the prayer of Christians throughout the world and the cry of millions of starving people.

## Inside This Issue

**Liturgy and Renewal:** In Ocean City, N.J., the Prayer Book was the discussion topic (pages 5, 9, 13); in Denver Coalition 14 planned evangelistic outreach (page 10).

**Reports and Features:** All Saints' School in Mississippi teaches each child individually (page 22); an Arizona parish innovates (page 27); the World Council of Churches meets (page 21); and Executive Council met (page 6). Plus Switchboard (pages 4, 25), Mission Information (page 14), and In Person (page 26).

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NATIONAL EDITION

# THE Episcopalian

## House of Bishops censures three who ordained women in Philadelphia



RNS Photo



Janette Pierce

AT BISHOPS' PRESS BRIEFING: Frederick Wolf of Maine, host bishop, and Donald J. Davis of Erie, press briefing officer. At left, the bishops process in an evening service at the Cathedral Church of St. Luke, Portland, Me.

Over 150 bishops of the Episcopal Church worked their way through a full agenda during the eight-day September meeting in Portland, Me. They discussed ecumenism and social concerns here and abroad, but they spent the major portion of their time on internal affairs—particularly disputes arising from women in the priesthood.

For the second time in a decade, the bishops rebuked—rather than brought to trial—bishops with whom they differed. Perhaps the action acknowledged Presiding Bishop John M. Allin's remarks in his opening address: "No trials. We don't have time for trials."

In 1966 the House censured the late Bishop James Pike in a doctrinal dispute. In 1975—by a vote of 118 to 18 with eight abstentions—they censured Bishops Robert L. DeWitt, Daniel Corrigan, and Edward R. Welles, III, for their participation in the July, 1974, service in Philadelphia. A second part of the motion "decided" Bishop George W. Barrett's role in the Washington, D.C., service on September 7.

The language difference in Bishop Barrett's case arose from the House's fear that censure might be prejudicial in action which might be brought against Bishop Barrett;

legal proceedings for the first three bishops were terminated by a Board of Inquiry decision. The bishops serving on the Court of Trial of a Bishop abstained from voting on the Barrett portion of the resolution.

The House's Council of Advice, the bishop-presidents of the nine provinces, initiated the censure resolution which provoked nearly two-and-a-half hours of debate.

Bishop H. Coleman McGehee of Michigan considered the action unnecessary and asked, "Do we want to get into the censoring business?" Citing widespread dissatisfaction with the Board of Inquiry's decision not to indict the bishops because it found procedural and doctrinal matters inextricably bound, he said, "If we feel strongly, we should have a trial on the basis of doctrine. We're copping out by proposing to censure."

A trial on doctrinal basis requires a presentment by 10 bishops and the assent of two-thirds of the House. The censure action did not rule this out, but observers called it unlikely.

Bishop George Murray of Central Gulf Coast said, "We must express our displeasure now so we can be friends again."

And Bishop William H. Folwell of Central Florida added, "Many were offended by violations of collegiality. We must take these bishops seriously enough to take this action."

Bishop Ned Cole of Central New York said, "We should speak our unhappiness." He said he was involved in a job discrimination suit brought by the Rev. Betty Bone Schiess, who is under investigation for participating in an irregular service. "And yet we do nothing about our brother bishops," he added.

"No matter how we vote on this issue, there will be feelings of tension and strain. Maybe silence would be a stronger statement," said Bishop Richard Trelease of Rio Grande.

Bishops Welles and DeWitt were present during the debate. Bishop DeWitt said the bishops involved in the irregular services regretted the distress their actions had caused but urged other bishops: "Do not be afraid, do not be fearful. Be apostles of the truth. Do what you think is right, and God will bless you."

The House also accepted the Council of Advice's recommendation that it would be "inappropriate" to take any action on the contempt citation the Diocese of Washington court issued against the Presiding Bishop.

The bishops asked that Presiding Bishop John Allin appoint an ad hoc committee to consider steps the Church should take to implement the decision should the 1976 General Convention pass women's ordination to the priesthood. The committee would be asked to pay "special attention to actions taken by other branches of the Anglican Communion."

During the lengthy debate which followed, the bishops discussed their theological differences.

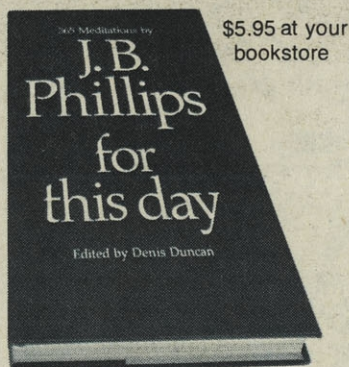
The theology committee presented two options: conditional ordination—which it called "preferable"—or some other "public act" in which, with Church approval, "the previous rite would be sacramentally completed." During the debate some bishops asked that dioceses be allowed to follow the completion process as each wishes; others favored uniformity so the women's mobility from diocese to diocese would not be questioned.

Continued on page 3



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# WORLD NEWS BRIEFS

GLASGOW—The Scottish Episcopal Church faces a one-third reduction in the number of its full-time stipendiary clergy over the next five years. In recommending the reduction to the Church's seven diocesan bishops, the Representative Church Council suggested early retirement as one of the best ways to cut the number from 250 to 160. Training younger clergy for secular employment so they can serve as non-stipendiary priests was another.

GENEVA—For the first time since the founding of the World Council of Churches (WCC) in 1948, Churches in Asia, Africa, and the Oceanic Island countries will hold a majority of the votes when the WCC Fifth Assembly meets in Nairobi this fall. Officials anticipate, however, that votes will not be along strictly nationalistic lines as the WCC delegates examine issues arising out of the Assembly's

theme, "Jesus Christ Frees and Unites."

NEW YORK—According to statistics from the American Bible Society, more than 6 million Bibles were distributed worldwide last year, an increase of 4 percent over 1973. Sales of *Good News for Modern Man*, an easy-to-read, popularized edition of the Scriptures first printed in 1966, reached 47 million copies in 20 languages by the end of 1974. The American Bible Society figures show that at least one book of the Bible has been published in 1,549 languages.

COCOA, FLA.—Retired Bishop William L. Hargrave of Southwest Florida died October 15 of a heart attack. The 71-year-old bishop had served the Church in many capacities, was a member of the General Board of the National Council of Churches, and a vice-president of Christian Ministry to Migrants.

## Ministry Council offers diocesan help

During its September meeting the Ministry Council found the will and the way to provide support for those involved with the Church's ordained and lay ministries. After 18 months of discussion and study, the Council decided the most effective place to offer support is to—and through—diocesan commissions on ministry.

The conclusion was based in part on an experimental program of visits to diocesan commissions, designed by Bishop David Richards of the House of Bishops' Committee on Pastoral Development. Visitors and diocesan commission members from nine such visitations reported to the Ministry Council; both sides were enthusiastic about the improvement in a commission's ability to aid its bishop in ministry matters.

Bishop Richards indicated other dioceses had requested visits, but since the work is done by volunteers, all requests could not be met. "What started as field testing of results of a study seminar is turning into a field service," he said. "We have identified the point of entry for support of ministry. Now we must be concerned with structure and staffing so we can deliver the help dioceses want."

The report of an ad hoc committee to examine the structure and staffing of the Ministry Council, to be presented at the coun-

## Council sets visits

Executive Council members and Episcopal Church Center staff will make team visits to 27 dioceses this fall to listen to diocesan concerns and interests.

According to the Rev. Gerald McAllister, a Council member from San Antonio, Texas, the program is an effort for national leaders to maintain contact with all parts of the Church: "We will listen seriously to what is said. It will provide important input in shaping program and budget."

cil's January meeting, could form the basis for recommendations to General Convention.

In other actions the council:

- invited Bishop John Krumm of Southern Ohio to its next meeting to discuss the study on preparation for ministry;

- authorized the balance of its funds to offset a reported Board of Examining Chaplains' deficit;

- heard that Joan Bowman, Washington, D.C., will work through the Clergy Deployment Office for deployment of ordained women in the Church; and

- heard the Lay Ministries Program Group's plan to fund the listing of lay professionals' names in *The Episcopal Church Annual*.

## Structure to meet

The Standing Commission on the Structure of the Church plans its final meeting of the triennium November 20-22 in Memphis, Tenn. The commission will consider comments and suggestions it has received on its preliminary report, which was distributed to bishops, deputies, Triennial delegates, and other Church leaders.

The report contained proposals on the election and role of the Presiding Bishop, the function and responsibility of Executive Council, increased Provincial representation on Council, implications of a biennial General Convention, suggestions for strengthening the role of the Provinces and other regional groupings, and proposals for a Joint Standing Committee on Constitution and Canons.

All suggestions will be considered in the preparation of the final report for the 1976 General Convention; they may be sent to Chairman Paul M. Roca, 100 West Washington, Phoenix, Ariz. 85003, or Secretary Charles M. Crump, 2610 100 North Main Bldg., Memphis, Tenn. 38102. A limited number of copies of the preliminary report is available from the chairman.

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The Episcopalian



# House of Bishops meeting

Continued from page 1

The theology committee held that the ordinations were invalid because of extreme irregularity and would need more than just diocesan approval to be recognized by the Church at large. The committee dismissed as too simplistic a classic definition of validity presented by Bishop Welles, in a resolution asking that the ordinations be declared valid but irregular.

Committee members had not spoken with any of the 15 women

See related stories on other actions, page 13; ecumenism, page 20.

involved in the ordinations, they said when asked. Several speakers said the women themselves would refuse conditional ordination.

The theology committee's position differed sharply from a paper prepared by four teaching theologians at the request of Bishop Robert R. Spears of Rochester and that diocese's standing committee. They considered the ordinations "recognizable" without "any form of re-ordination."

Bishop J. Brooke Mosley, Assistant Bishop of Pennsylvania, commended the Rochester statement and criticized the theology committee's position. "I think they led us astray in Chicago. This is theological rationalization to defend that statement. I hope more of us move toward the Rochester position."

Bishop Stanley Atkins of Eau Claire said he was astounded that the Rochester theologians "did not deal with the issue of wanton irregularity. At Philadelphia the irregularities were deliberate, and

while the bishops may have ordained priests, they did not ordain priests for the Episcopal Church."

Bishop John Burgess of Massachusetts said he still disagreed with the House's Chicago statement. Conditional ordination, he said, was "not a happy phrase." He cited the parallel of conditional baptism when no record of the act exists or when it was performed in another denomination. He and several other bishops said the phrase might present difficulties when applied to the well-publicized Episcopal services in Philadelphia and Washington.

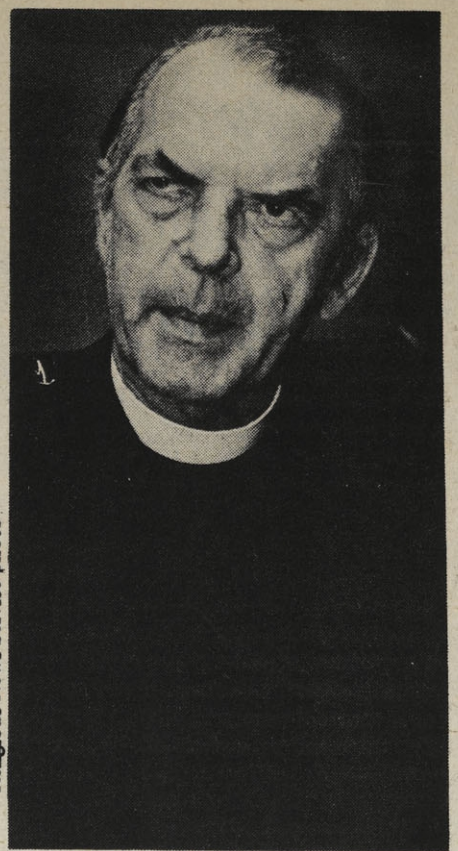
Bishop Murray, however, agreed with the committee and said "something more should be expected" of the women. He said conditional ordination would be reconciling.

Bishop Clarence Haden of Northern California said he would never be able to welcome any of the ordained women in his diocese

without some form of re-ordination. He said collegiality did not mean conformity. "In my career in the House I think I've only voted with the majority twice, but bishops can disagree yet be obedient."

Bishop Spears of Rochester said his standing committee has asked him to regularize the Rev. Merrill Bittner's ordination. He described the dilemma of conflicting claims: "On one arm I'm linked to this House and its collegiality; on the other I am linked with my diocese and its collegiality. It's fine when we're all walking in the same direction, but it's difficult when the House and my diocese walk in opposite directions." He urged that ordination and the present situation with the women be looked on as a continuing diocesan responsibility.

The theology committee's report was received and recommended for churchwide study.



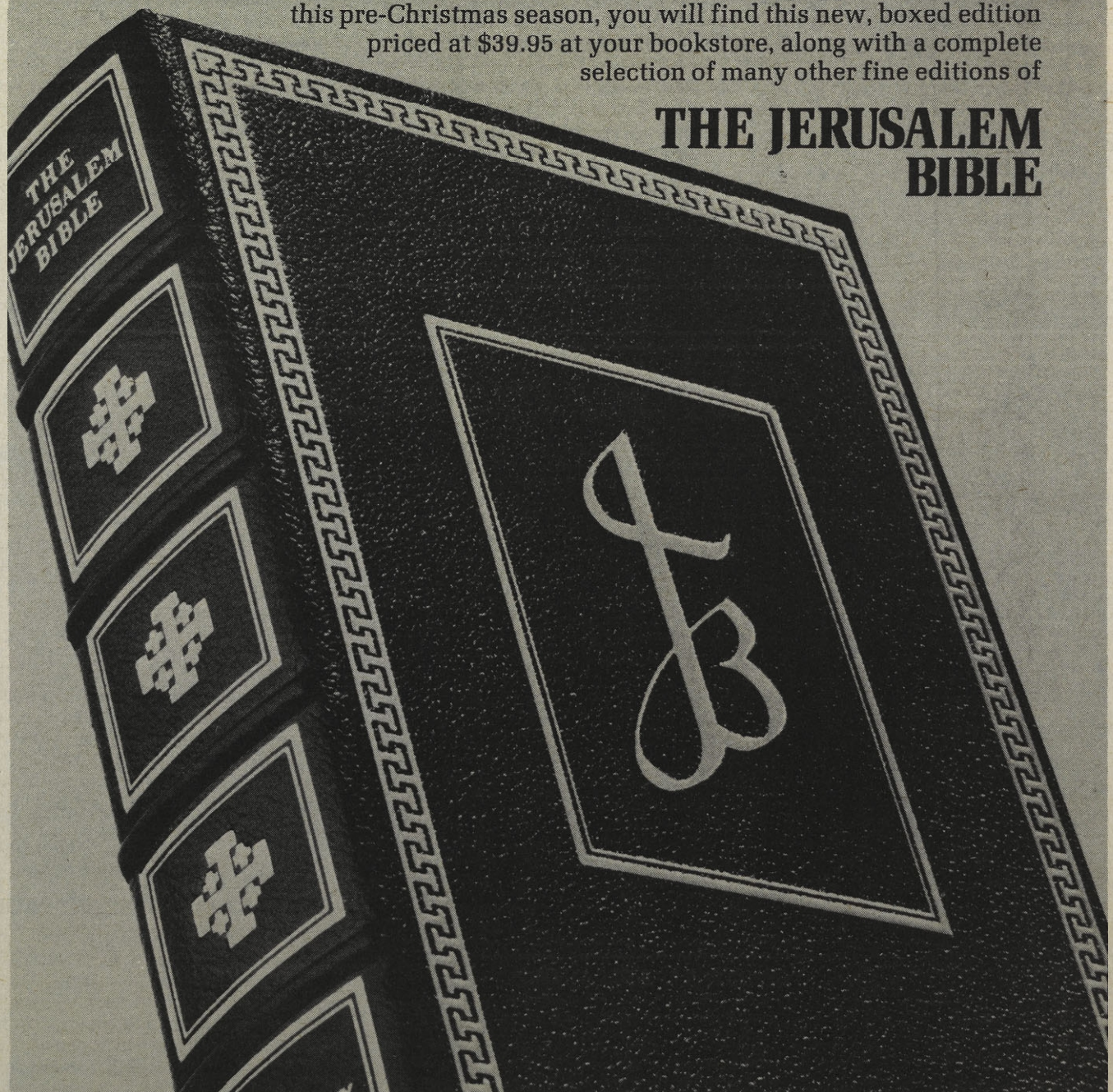
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SLC CHAIRMAN Bishop Chilton Powell of Oklahoma discusses Prayer Book changes during the bishops' meeting.

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DOUBLEDAY

## CPC faces deficit

For the first time in memory, the National Book Fund Committee of the Church Periodical Club (CPC) has had to defer major grants for lack of funds.

In 1976 CPC may have a budget deficit of more than \$11,000. Should this and subsequent deficits have to be met from reserves, the program could not long continue, reports the CPC quarterly.

The quarterly report also notes that the \$5,000 voted by Executive Council at the 1973 General Convention for CPC administrative expenses was a small contribution to a \$25,000 budget. In 1976 the contribution will be halved to \$2,500 although the CPC budget will climb to \$36,000. The \$2,500 is \$500 less than CPC will be required to pay to Executive Council as rent for its national offices at 815 Second Ave., New York City.

CPC established the National Book Fund Committee in 1922 to handle requests for material which are sent to the national office. CPC provides free printed material to those in need.

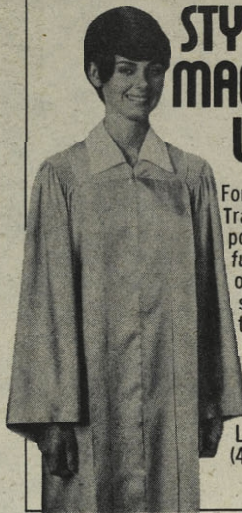
## Glad you clarified that!

In any approach to an optimization of our total missionary effort, our reach for all resources must exceed our grasp or else we may find that what we decide to be optimum may be only a local minimum. We must also be mindful that optimization could be a time-oriented process, and we must retain some flexibility in extending or contracting the time span in which we seek the maximum.

—from the Report of the Committee to Respond to the Message from the Chair at the Executive Council meeting, September, 1975



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# Switchboard

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—The Editors

## ONWARD CHRISTIAN READERS

In "Let's sing of war no more" [the September issue], John Nevin Sayre states that hymns like "Onward Christian soldiers," "Soldiers of Christ, arise," and "Fight the good fight" are objectionable "because they slant the singer's mind in the direction of war and even incite him to take part in it." This is nothing short of ridiculous.

In all [my over 60] years I must have sung these hymns several hundred times but never [had that reaction], nor can I imagine that anyone who has read the Bible would be so influenced.

It is difficult for me to understand how a priest should assume that these hymns refer to a war against mankind. The second stanza of "Onward Christian soldiers" states very plainly whom we are urged to fight: Satan.

It would appear that Father Sayre is a conscientious objector to war, which is his prerogative, but let's not bring the Hymnal and the Bible into the picture. There is no connection whatever. I would love to see the Church become more militant and wage an open and articulate war on the sin and immorality that prevail in the world today.

Arthur F. Peaty  
Naples, Fla.

"Let's sing of war no more" is Right On. Many times I've thought these same thoughts while singing in church. There are just too many militants around today.

Lois Hallin  
Seattle, Wash.

I appreciated Mr. Sayre's guest editorial about militarism in our Hymnal. I thought readers of *The Episcopalian* might be interested in the "new" words for "Onward Christian soldiers" composed in 1914 by Bishop Franklin Spencer Spalding of Utah. He was an outspoken advocate for peace in the days before World War I and also a supporter of the labor movement. [The first verse and chorus follow.]

*Onward Christian workers, laboring  
for peace,*

*By the love of Jesus making strife  
to cease.*

*Christ, the lowly toiler, tell us what  
to seek:*

*Wretched are the mighty; blessed  
are the meek.*

*Chorus:*

*Onward Christian workers, marching  
on to peace,*

*By the love of Jesus making strife  
to cease.*

David Gracie  
Philadelphia, Pa.

The guest editorial is an insult to the intelligence of your readers. Mr. Sayre has a right to his opinions, but I question your judgment in offering editorial space in the so-called official publication of our Church to express such nonsense.

Daniel H. Goldsmith  
Killington, Vt.

It seems to me that Mr. Sayre is using the wrong end of the telescope in wishing to delete the mentioned hymns.

What about starting a crusade to have the "Star Spangled Banner" removed as our national anthem—surely a martial and parochial anthem? "America the Beautiful" should appeal to all peace-loving people.

Lilian K. Brice  
Matamoras, Pa.

It is a good thing that the author of the editorial is retired. When a priest of the Church does not understand Holy Scripture or the Hymnal well enough to interpret its meaning, it is time to retire.

Anthony J. Mattes  
Aston, Pa.

What! Has this priest lost or never found the real meaning of these hymns? They have been a source of inspiration to me all my life.

"Onward Christian soldiers, marching as to war"—but not man-made war, the war of life to Christ.

"Soldiers of Christ, arise"—we are Christ's soldiers; let's rise and bring people to Him.

"Fight the good fight with all thy might"—to fight the battle of life for Christ.

Emily B. Spence  
Tucson, Ariz.

I take exception to the views expressed by Father Sayre.

I hope *The Episcopalian* will continually describe "My Turn Now" as a column not reflecting the editorial concerns, necessarily, of the newspaper. Since you do publish "under the authority of the General Convention," it would be a shame to have someone read that sort of column and make the determination that this is the newest direction of the Episcopal Church. I would be surprised if many people would agree with Father Sayre's writing, and I would be shocked if I discovered that this sort of logic he uses would someday be an official position of the Episcopal Church.

Joel A. MacCollam  
Schuylerville, N.Y.

## JOINT DECISION

I was glad to see something mentioned in the article, "Women mark first year," in the September issue. The American Church Union and the Coalition for the Apostolic Ministry, who are both against one branch of the Church deciding on women priests (rather than totally against women priests at all), are suggesting that this question be decided at an ecumenical council of the Anglican, Roman Catholic, Old Catholic, Eastern Orthodox, and certain Lutheran bodies rather than at the triennial Convention of the Episcopal Church.

I feel these churchmen should be heard because they voice Anglican and Catholic doctrine. All Episcopalians should be aware that, unlike Protestant Churches, the Anglican Church is a branch of Christ's one, holy, catholic, and apostolic Church.

The Anglican branch is *only* a branch, and it will further hinder hopes for reunion among all Christendom if it makes such a decision on its own.

[An ecumenical] council could further [reunion efforts]. The Church and its branches need to stick together and try to be as the one, holy, apostolic Church of the first three centuries.

Sidney R. Brown  
Meredithville, Va.

## MAKE HASTE SLOWLY?

I am seriously disturbed by the suit Betty Bone Schiess has brought to the civil courts. I am tempted to suppose she has not read St. Paul's cogent passage in I Cor. 6:1-8.

There are other ways to cause schism in the Church besides doctrinal differences. [Mrs. Schiess'] action and those preceding it open the way to a serious split and might well cause some who are just coming to the knowledge of Christ to waver.

Mrs. Schiess and her associates could not find a surer way to set back the cause of women's rights as far as the Episcopal Church is concerned.

It is probable that in due course, with patience shown by all, the canon law would have been revised.

Geraldine Sydney-Smith  
Swarthmore, Pa.

## FOOD STAMPS AND ST. PAUL

I read Kathryn Waller's parody of Scripture, "And God said to Kathryn, 'Go!'" (September issue), with no small dismay.

While the Food Stamp Program is one means of meeting acute need, it is hardly a means by which people "feed themselves," as Mrs. Waller states, and it has certain inherent disadvantages which should be of concern to Christians.

Impersonal help such as Food Stamps tends to be taken for granted, and recipients often come to think of taxpayer assistance as something to which they

are permanently entitled and seek to avoid losing their qualification for it more than they seek productive employment. Another liability is it is very difficult to properly oversee a program of this magnitude.

A similar problem apparently existed in St. Paul's time. [His response is in] II Thess. 3:10-12.

In light of this Godly admonition, it is apparent that God's people should be as concerned with getting those capable of sustaining themselves off Food Stamps as they are with providing for the truly needy.

So, while I admire her good intentions, I must take issue with Mrs. Waller's pride in almost tripling the enrollment in a program that is a classic example of the corruption which can come to Christian virtues when they are relegated to government bureaucracy for implementation.

Grant Macdonald  
Kerrville, Texas

May the Kathryn Wallers of this world prosper and multiply! I, too, hear God telling us, "If you love my children, help them to feed themselves." However, I believe He is calling on me as an individual, not on Government, to act.

Jonathan Swift wrote that "... whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before would deserve better of mankind and do more essential service to his country than the whole race of politicians put together."

William E. Broadwell  
Spartanburg, S.C.

## BRASHNESS AND LICENSE

Incredible! Another snugly retired bishop has defied his vows and seduced four women to do the same. If integrity and honor are the prices of illegal services, they become the vanishing obstacles to any act we are persuaded should be done by compulsion of conscience.

No bishop is now in control of his own diocese [although] under the Constitution of 1973, article 11, section 3: "A bishop shall confine the exercise of his office to his own diocese or missionary district. . . ."

By the same token, no rector can now forbid a clergyman to perform any service within his parish.

What a guide to the secular world, let alone to our young people whose brashness of the 1960's is only exceeded by those retired bishops under the cloak of piety.

The issue of women being ordained must not obscure the lack of principle in lawlessness by willful men.

William H. Crouch  
Concord, N.H.

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# Prayer book revision discussed at conference

Liturgical renewal and the shape and fate of *The Draft Proposed Book of Common Prayer* were discussed at the annual conference of diocesan liturgical and music chairmen held in Ocean City, N.J., September 29 to October 1. Sixty-five dioceses were represented as well as the Society for the Preservation of the Book of Common Prayer (SPBCP), the first time the society had been officially invited and represented at such a meeting. The Rev. William Ralston of Savannah, Ga., represented

the SPBCP.

Although the keynote speaker, the Rev. Leonel Mitchell, professor of Theology at the University of Notre Dame, reminded conferees that liturgical renewal is much more than Prayer Book revision, the draft book—and how to facilitate its adoption and use—was their primary agenda concern.

Capt. Howard Galley, Church Army Society, representing the Standing Liturgical Commission (SLC), presented an in-depth

*Continued on page 13*



AT CONFERENCE: Left to right, the Rev. D. Stuart Alexy, conference chairman, talks with Alec Wyton, music coordinator; Canon Vincent Pettit, program chairman; and Capt. Howard Galley, Church Army Society.

## SLC member outlines draft proposed book

Capt. Howard Galley, a member of the Standing Liturgical Commission's editorial committee, outlined the contents of the draft Prayer Book to diocesan liturgical and music commission chairmen at their meeting in Ocean City, N.J.

The book will be a relatively lengthy document of about 1,000 pages, longer than the 1928 book (600 pages) but smaller than the combined Prayer Book/Hymnal (1,200 pages) many people use.

According to Capt. Galley, much thought has been given to the new book's format. It will be of thin paper to avoid bulk; resemble the 1928 edition with a similar, though slightly more readable, type face; have rubrics in black; and probably have a black binding with a gold cross on the front. Its title will be *The Draft Proposed Book of*

*Common Prayer . . .*

Regarding the draft book's contents, Capt. Galley said:

- The Daily Offices (Morning and Evening Prayer) have been extensively reworked from their trial forms in the Green and Zebra Books. Dr. H. Boone Porter, a Standing Liturgical Commission member, says they represent "a maximum amount of change" from their trial forms. As per previous trial use, Rite I services will be linguistically consistent with 1928 Prayer Book language while Rite II services will be in modern English.

The format of Daily Offices I and II will follow the Zebra Book (1973 Authorized Services). All canticles from the 1928 BCP will be included verbatim in Service I, as well as the traditional form of the Lord's Prayer. Twenty-one canticles—including

*Continued on page 9*



SINGING THEIR WAY through the proposed hymnal changes, conference participants follow Capt. Galley's lead.

## Oregon dioceses share pastoral tasks

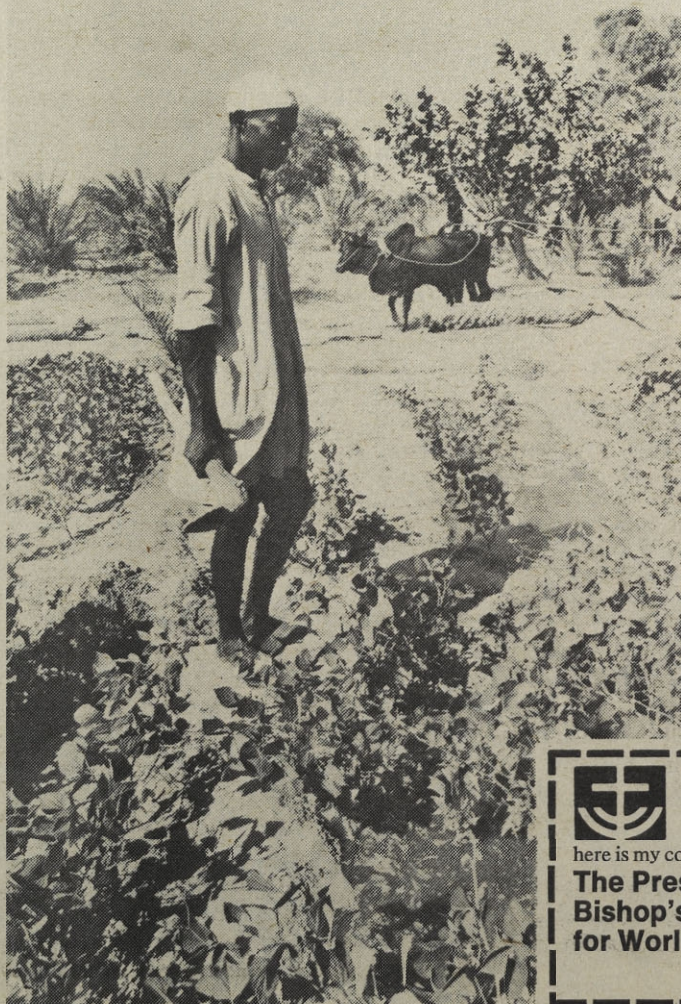
Ecumenical Ministries of Oregon is sponsoring an ecumenical "pastoral episcopate" to broaden pastoral support-systems, primarily for clergy and their families, in all participating denominations which serve in isolated communities. Bishops of the Dioceses of Oregon and Eastern Oregon and other denominational executives have covenanted together to share pastoral and continuing educational concern for these clergy; each is free to call on, show concern for, and give support to clergy in all denominations.

"Since the Episcopal clergy in Eastern Oregon live in such isolation, by and large, this is a great step forward in broadening the support base they have pastorally; it immeasurably expands the pastoral and personal resources which the office of the bishop can call upon and use in such a diocese," said Bishop William Spofford of Eastern Oregon.

"As I go into small communities, I have the freedom, and obligation, to also drop in on ministerial persons of the other congregations—to see how they are fighting the good fight, where they are hurting, how we can support them at the same time as we do it for Episcopal clergy. By the same token, pastoral supervisors of other denominations will be dropping in on our clergy, drinking their coffee, and letting me know where we can be more helpful."

November, 1975

# Gardening is not a hobby in Niger.



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E-11-75



# Council debates budget, program

Executive Council pondered programs and projects during its September 16-18 meeting in Greenwich, Conn. In addition to discussing budgets, Council endorsed a new emphasis on world hunger but tabled a rebuke to participants in irregular services.

Seventeen overseas bishops participated in small group discussions, worship, and in a report from the Mission Committee. The prelates were in this country to meet together, to attend the House of Bishops' meeting, and to participate in a consultation with the bishops of their partner dioceses.

Council divided its time between a preliminary examination of the 1976 budget and a review of a staff paper on goals and objectives for the next triennium. Even Presiding Bishop John M. Allin divided his message from the chair into two parts to address the different issues.

In his first message, Bishop Allin asked Council members to review

the suggested budget to ensure that present programs are adequately supported and efficiently administered. He also asked that new ways of meeting present commitments be explored. He urged Council to be creative in developing new approaches and finding new ways to support and implement them.

Bishop Allin seeks a balanced "working" budget as well as a projected "goal" budget that more accurately reflects the Church's concerns. "We can only give what we have received," he said. But he urged Council to "provide and protect the opportunity for the whole Church to accomplish more by the measures of such a goal budget, rather than restricting our year's efforts by adopting a closed budget in December, limited by the estimated income we can expect at that time from the antiquated pledge-funding system by which the Church is presently hobbled."

Stressing the need for develop-

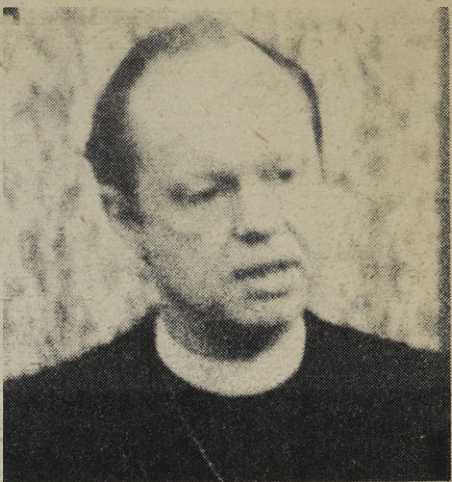
ing new financial bases, Bishop Allin said, "When given choice, . . . people develop the ability to choose. People who can give can decide when and what to give. . . . The Church should provide better and more different opportunities."

Council endorsed this concept but failed to respond to the Presiding Bishop's request for a contingency fund to permit quick response to emergency situations.

Council also failed to cut the initial \$14.858 million budget to balance it with the projected \$13.7 million income for 1976. The \$14.8 million figure represents a number of cuts already made in the original budget asking of \$16.369 million.

Actually Council's review managed to add \$5,000 to the budget and to identify over three-quarters of a million in programs if additional financial sources can be tapped.

The only apparent conflict in the budget was reported by George



Bishop Allin

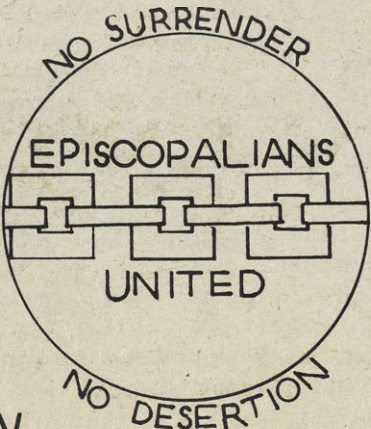
Guernsey, III, St. Louis, Mo. The Indian component, National Committee for Indian Work (NCIW), of the Mission Service and Strategy unit had refused any cuts during budget preparation. In line with other Indian bids for self-determination—i.e., a separate diocese and independent statehood—NCIW plans to ask General Convention for status as a Joint Commission. Dr. Chris Cavender, NCIW staff officer whose office is in Minnesota, was not present during the discussion of the NCIW request. When he did arrive, he could not stay for a chance to speak but presented a prepared mimeographed rationale for the NCIW request.

Further hearings on the 1976 budget are scheduled, and presumably a balanced budget will be pre-

*Continued on page 17*

NO SURRENDER

NO DESERTION



## EPISCOPALIANS UNITED

**Bishops, Clergy and the laity of the Episcopal Church are invited and urged to join forces in a new national program designed to preserve the integrity of The Episcopal Church before, during and after the 1976 Minnesota General Convention.**

... **To preserve** the worship of the Episcopal Church with an openness to renewal but with a primary concern for the theological principles of the Preface to The Book of Common Prayer "that the substance of the faith be kept entire."

... **To restore** the Spirit of Discipline and Order to a Church now seriously divided and weakened in its needed evangelistic, witnessing and educational tasks by such lawlessness.

... **To maintain** unimpaired the integrity and trustworthiness of the Revelation of Jesus Christ in Holy Scripture and the consensus Tradition of essential principles which have continued through the nearly 2000 years of Christian history under the guidance of the Holy Spirit in the Church; principles which have remained intact in spite of pressure and change in the secular world.

... **To insure** the continual life of the Episcopal Church at the parish and diocesan level in loyalty to its officially professed acceptance of the Doctrine, Discipline and Worship of the One, Holy, Catholic and Apostolic Church of Jesus Christ in its world-wide dimension.

**NO SURRENDER** - - - of these essential principles to the confrontation by organized forces determined to destroy the Episcopal Church.

**NO DESERTION** - - - from the Episcopal Church in the battle for survival on the basis of its nature as declared in its Constitution, Canon Law and The Book of Common Prayer.

We invite Episcopalians, and friends of The Episcopal Church to:

1. Affiliate with "Episcopalians United" by sending name and address to MRS. LOIS McCUTCHEON, SECRETARY, P.O. BOX 272, SAN LUIS REY, CALIFORNIA, 92068 (or write requesting more detailed information). An enclosure of \$1.00 or more to help with postage and publicizing "Episcopalians United" will be appreciated.
2. Send to Mrs. McCutcheon the name of at least ten fellow churchmen who share these concerns. (Parish lists will be welcomed).
3. Above all, please remember our work in your daily prayers.

EPISCOPALIANS UNITED: A service to the Church by The American Church Union. The Reverend Canon Albert J. duBois, President of the A. C. U. and Co-ordinator.

## Council hears report on world hunger

The problem of hunger is neither novel nor temporary, the Rev. Norman Faramelli, Boston, Mass., told the September Executive Council meeting. Dr. Faramelli, head of the Church's Ad Hoc Inter-provincial Hunger Task Force, reminded Council members that the Church's concern for hunger was not new: "It's not just another social action issue but really involves the whole Gospel message." Nor should a hunger program be looked upon as ancillary, he said. Rather it should be built into the structure of the Church and become an integral part of all church programs.

The Council endorsed recommendations from the Committee on Social Ministry and Concerns for what Dr. Faramelli called "a program with a national focus that supports local efforts."

Implementation included approving in principle the formation of a continuing task force of three or four provincial presidents (bishops), nine provincial appointees, and a member of the Board of the Presiding Bishop's Fund for World Relief, with assurance of representation of youth, women, minorities, aging, and Third World persons. Episcopal Church Center staff, Presiding Bishop's Fund Board members, and Executive Council members may serve as resource persons to the task force.

A 1976 budget of \$119,500 was approved in principle. The budget covers salaries for a hunger coordinator and organizational officer who will be the liaison with social policy makers outside the Church. It would also fund task force meetings, regional or provincial structures, dialogue with the Third World, consultation with Episcopal Church Center staff to include hunger concerns in church programs, and a discretionary fund for special projects and resources.

The Episcopalian



In Birmingham, Ala., the Baptist Medical Center's Department of Pastoral Care offers counseling to clergy and their families. A \$12,000 UTO grant will help to train ministers to work more effectively as organization and group leaders and will develop continuing peer-support and problem-solving groups for ministers.

Newly formed congregations in Tres Cerritos, Salta, Tucuman, and Formosa in Northern Argentina need funds to buy land on which to build multi-purpose halls to hold worship, youth centers, and adult literacy classes. The \$3,500 grant will help do this. When the buildings are modestly completed, the churches will repay their loans so the money can be used elsewhere.

In Phoenix, Ariz., St. Paul's Infant Care Resource Center houses the Cyesis Center, a high school for pregnant teenagers. A \$24,000 grant will provide staff and equipment to care for 20 babies aged 11 days to 6 months and training in parenting skills for their mothers.

In Dacca, Bangladesh, St. Thomas' New Center Project will purchase—with a \$20,000 UTO grant—a half acre of land on which to build a church hall and offices for the parish's social welfare activities. St. Thomas' is the only Episcopal Church in the city and its surrounding area.

Talbot Group Home, a group of eight to 10 adolescent girls and their foster parents, will occupy the remodeled house in Lebanon County, Pa., which the \$25,000 matching grant will purchase. This project is an extension of the residential treatment program operated under the auspices of the Diocese of Bethlehem.

Mato Grosso Mission, a project for mission extension in South Central Brasil, will use its \$22,000 grant to build a brick, all-purpose building in Dourados for worship, training sessions, youth meetings, and housing for trainers.

In Rangoon, Burma, a \$12,000 grant will build three cottages to house elderly retired clergy and lay workers. The sponsors will build on their 150 x 20 foot parcel of land at Syriam.

The Indian Episcopal Ministry in San Francisco, Calif., seeks to serve "the spiritual, pastoral, and social needs of the 40,000 native Americans of the Bay Area." This \$3,300 grant will help pay a small salary to a Franciscan monk who helps with the ministry and will provide materials for the Senior Citizen Ladies who sew and produce Indian crafts.

Friends Outside has an office inside Soledad Prison in Salinas, Calif. Child care, trans-

## UTO goes 'round the world: Crash helmets, dorms, camps

The United Thank Offering (UTO) Committee of the Episcopal Church on August 24-28 voted 87 grants totaling over \$1.5 million.

The grant monies, allocated each fall to be used the following year for mission and ministry projects of the Episcopal Church and other members of the Anglican Communion, this year include \$26,656.13 in reallocated funds, plus the 1975 offering of \$1,501,527.11, the highest offering since 1967.

Grants ranging from \$3,000 to \$55,000 were made to both domestic and overseas dioceses as well as to projects that cross diocesan lines in and outside the U.S. The grants are listed on these two pages.

portation, emergency housing, food and clothing, and halfway houses for men and women are among the services the group provides outside. This \$3,620 grant will cover one year's administrative costs of a central location for family services, which are separate from the halfway house project.

For the first time in Anglican Church history the work in Southern Chile is under national leadership. A \$16,000 grant to the Church Development Project in Cautin Province will help complete five rural church buildings and purchase land and build a multi-purpose building, a necessary action since no meetings are now permitted in private housing.

Santa Cruz Mission in San Francisco de Macoris, Dominican Republic, wants to erect the first of a three-body unit of concrete block buildings to handle the overflow programs from the rented store front it now uses. This \$35,000 grant will help the project "in a city of the highest rate in violent deaths, drug addiction, and political agitation."

In the Dominican Republic a \$45,000 grant will help provide retirement benefits for diocesan staff, catechists, lay readers, teachers, and Christian education directors in a country with no national social security program that gives "reasonable" benefits.

The Family Life Center in Fayetteville, N.C., received \$5,000 to employ another counselor to help manage an overwhelming demand for professional counseling help. The center assists professional people with the problems of their clients by providing consultations.

Holy Trinity Church, Gainesville, Fla., organized Re-entry of Gainesville, Inc., to provide a therapeutic "contracting community" for young men, aged 18 to 25, in need of short-term help in re-adjusting their personal, educational, or vocational goals. A \$5,000 grant will help the project to work with five to eight men.

In Mariscos, Guatemala, a \$17,440 grant for a Lay Ministry Plan will include subsidies of \$1 each day for the families of 20 men and women while they undertake four-month training courses planned by Bishop William Gordon.

The Episcopal Church in Guatemala has 10 clergy and four lay workers. Twelve of the 14 are Guatemalans; their average age is 32.7. A \$35,000 grant will help make loans available to these people for down payments on homes. By the time they retire, they will have completed payments on the homes.

In Arcahaie, Haiti, \$24,000 will build a rectory for St. Thomas' Church.

Holy Trinity School, La Ceiba, Honduras, with 230 pupils, has outgrown and outworn its present buildings. A \$55,000 grant will alleviate the problem.

Lead Kindly Light Church in the Tsz Wan Shan Estate in North Kowloon, Hong Kong, is a congregation without a building. The estate is a high-rise resettlement area of 170,000 people and is described as "the largest and one of the toughest of our urban districts." The congregation now worships each Sunday at Yeuk-Wing Primary School. The \$15,000 grant will help purchase two apartments to be used for youth activities, offices, and counseling services.

Children's Community Holidays will bring together, in a happy and educative environment, Roman Catholic and Protestant children from Northern Ireland's worst city areas. UTO's \$6,000 will enable 120 poor children to attend the 12-day sessions.

St. George's College, Jerusalem, will use its \$15,500 grant for scholarships for lay workers and seminarians of various denominations.

The Paducah (Ky.) Cooperative Ministry, an ecumenical effort, will use its \$3,000 to help meet human needs in a coordinated way. The largely voluntary organization provides emergency

food money to the needy; ministers to prisoners in city and county jails; provides meals and transportation for the elderly; and runs a group home for alcoholics.

The \$10,000 grant for Liberia's Christian Education Project will train a director/coordinator for youth work; it will also help Episcopalians to join Lutherans and United Methodists in an audio-visual and inter-church TV ministry.

The Diocese of Lake Malawi, Province of Central Africa, needs four motorbikes—plus money for taxes, insurance, and crash helmets—for the Archdeacons of Likoma, Mzuzu, Ntchisi, and Nkhota-kota. The \$3,840 grant will enable these men to cover the long distances in the rural areas of the diocese.

In Kelang, West Malaysia, \$50,000 will help support a five-year plan for St. Barnabas' Community Service Program which will train kindergarten teachers/creche keepers to help combat the high rate of primary school drop-outs; provide vocational training for women; offer night study facilities and free tuition for children from crowded and disturbed homes; and establish a kindergarten for 400 pre-schoolers.

A \$10,000 grant will be used for summer programs at the Absalom Jones Center, Baltimore, Md., to give inner-city children in grades one through six learning and growing opportunities within a camp-like structure.

In the Dorchester and Roxbury areas of Boston, Mass., the Alliance for Coordinated Services will use a \$20,000 grant to organize and train parent, student, and teacher groups in 12 schools. The Alliance studies show that involving parents and student councils in decision-making creates a more open educational environment and reduces tensions.

The Community Playschool at St. Peter's Episcopal Church, Beverly, Mass., trains without charge 35 pre-school children with special

needs from welfare and low income families. UTO's \$5,030 will buy a new 12-passenger school bus and a fire alarm system, enabling the school to enroll 21 more children.

In Western Mexico a \$39,850 grant will help mission development in three centers—Los Mochis, Sinola; Costa Rica, Sinola; and Mexicali, Bata, California Nte. House churches have been flourishing in these areas, and the means to expand are urgently needed.

St. Christopher's House will use its \$15,000 to do social service work on the lower east side of Detroit, Mich., particularly among the disadvantaged and young.

Crossroads is the social service unit of the Cathedral Church of St. Paul, Detroit, Mich. UTO's \$10,000 grant will help to employ a full-time staff member.

An Indian congregation in St. Paul, Minn., has purchased Mazakute Chapel, a former Episcopal church. Its \$45,000 grant will build a new church while the old building will be used for a drop-in center and small group meetings.

Women's Institute for Social Change offers classes, seminars, and workshops for women throughout the Twin Cities area of Minnesota. Four years old, the institute has had 600 graduates. \$5,000 will expand the program to women in business, the Churches, and other public and private institutions.

Discovery Unlimited, Caruthersville, Mo., needed \$3,000 to help secure matching funds for day care services for 30 children.

In the Diocese of Lebombo, Mozambique, UTO's \$9,800 will be used at Choupal Church Center to offer pastoral care to "Christians who are coming from the bush into Lourenco Marques."

The Puerto Rican Ecumenical Leadership Program in Newark, N.J., is expanding programs developed by two indigenous groups to meet the needs of the Puerto Rican community. UTO has provided \$10,000.

Up to ten girls will be housed in a group home in Manchester, N.H., when a firehouse the city has donated is renovated with a \$5,444 grant.

\$30,000 to Cluster, Inc., an Episcopal inner city ministry in Yonkers, N.Y., will cover basic operating costs for the first year. The organization will coordinate cooperative inner-city ministry and community outreach.

Tree House is a treatment-oriented group home for adolescents under the auspices of the Chapel Hill, N.C., Drug Action Committee

*Continued on next page*

Insert prepared by the United Thank Offering Committee for the Episcopalian.



tee. When their old home burned to the ground, the young people located an adequate house which \$25,000 will help purchase.

A \$25,000 grant will build a vicarage for St. Thomas' Indian Mission on the Fort Totten Reservation, N.D. The vicarage will replace an old mobile home.

Casa de Amigos is an ecumenical outreach program in Midland, Texas. \$10,000 will buy a station wagon and pay the salary of a Mexican-American woman to serve as assistant director.

Kitsap County, Wash., is the site for the Navy's new Trident Submarine Base. St. Bede's Mission in Port Orchard will use its \$5,000 grant to hire an additional priest to minister to the estimated 18,000 new people who will move to the area in the next five years.

In Seattle, Wash., a \$10,000 grant will help renovate St. Peter's Church, a multi-purpose church/gymnasium built in 1932 and used seven nights a week by approximately 50 young people, daily for a pre-school for 50 children, Sunday afternoons for instruction in the Japanese martial art of Kendo, and at other times for group meetings.

The Young Adult Ministry in Portland, Ore., will use its \$10,000 grant to hire an executive director to work with and develop community in an urban area with a high concentration of young people.

In Villa Caceres, Panama, San Juan Church will apply a \$15,000 grant toward a building for worship, parish activities, week-day nursery, and community center for the towns of Betania, Villa Caceres, and Domingo Diaz.

Both youth and adult programming—including a youth activity club, adult education, religious programs, and special workshops on such subjects as drug and alcohol abuse—are envisioned as part of the Franklinville Community Project in Philadelphia, Pa. UTO helped with \$15,000.

The Diocese of the Northern Philippines has been using a portion of a girls' dormitory for office space. Its \$50,000 grant will build a new diocesan center.

A \$25,000 grant to St. Andrew's Seminary Endowment Fund will help assure continuing faculty development and crucial training programs at the seminary which provides leadership for both the Philippine Episcopal and Philippine Independent Churches.

The Lambeth Community Center, Pittsburgh, Pa., needed a part-time administrative assistant, clerical serv-



UTO COMMITTEE MEMBERS choosing grants at Seabury House in Connecticut.

ices, and supplies for activities for its work with the elderly. It received \$20,000.

As Puerto Rico works to become a self-governing, national Church by 1982, a \$25,000 grant will help the diocese "dig into social, cultural, and indigenous religious tradition" to create "the basis for establishing our own liturgy, canon law, and Prayer Book."

In San Miguel, N.M., a rural community in Mesilla Valley, El Concilio Campesino de Sudoeste has established a farmworker center. It needed additional funds to complete a community center and consumers' cooperative. UTO gave \$20,000.

Three trucks, provided by a \$14,000 grant, will help Episcopal Community Services of San Diego, Calif., in its Sweetwater Youth Services and its Adult Work Facility. The youth program serves "problematic juveniles," and the adult program helps 800 ex-offenders per year. The trucks will transport workers to and from job sites.

A new ecumenical day care center at St. James' Church, Sonora, Calif., for children ages 2 to 12, will be financed by a \$10,000 grant until student fees provide income.

A new linotype machine, bought with a \$30,000 grant, will help the Provincial Press in the Solomon Islands to print secular and religious literature, Prayer Books, and hymnals for the four dioceses of the new Province of Melanesia. The Press publishes in the many languages of Melanesia and reaches out to other islands of the South Pacific.

The new congregation of St. Michael's Church, Batesland, S.D., will use its \$13,000 grant for a multi-purpose church building.

Rural Indian families on the southwest end of Standing Rock Reservation will—with an \$8,000 grant, \$4,000 in hand, and local manpower—erect a new Church of the Good Shepherd in Little Oak Creek, S.D.

Holy Cross Church, Miami, Fla., will remodel to accommodate a day care center,

thanks to a \$40,000 grant. The church serves a Spanish-speaking community.

With its \$18,000 grant Appalachian Peoples' Service Organization will develop an indigenous organization to be an advocate for the needs of Appalachian people in the industrial city of Hamilton, Ohio.

Noonday programs for workers are part of the Norfolk, Va., Urban Outreach Ministry in the two Virginia communities of Ghent and Norfolk. A \$10,000 grant will pay rent, director's salary, and other budget items not funded at present.

St. Paul's Memorial Chapel meets vital needs of the students of St. Paul's College, Lawrenceville, Va., as well as serving as a local church. A \$25,000 grant matches funds from Morgan Memorial Trust of Richmond to cover the cost of repairs.

St. Bridget's Church, Paramaribo, Surinam, ministers to both West Indian and Dutch residents. The only Anglican church in the country, it has a growing membership. \$10,000 will erect a much-needed building.

A two-story classroom building, to be erected with UTO's \$20,000 at St. James' Kindergarten, Taichung, Taiwan, will allow the school to increase its enrollment from 250 to 450.

In the Province of Tanzania many people are moving into temporary housing in new villages. A \$25,000 grant will help develop missions among these people.

A \$20,000 grant will provide budget support to begin a group therapy home for troubled, adolescent girls in Blount County, Tenn.

Recreation, crafts, tutoring, and help with the English language are part of St. Peter's Afternoon Program in Pasadena, Texas. It received \$3,000 to continue a work which serves the Mexican-American community.

Classrooms; offices; meeting, work, and living spaces are needed for a church center to serve five communities on the Uintah-Ouray Indian Reservation in Utah. A

\$14,500 grant will make the down payment on a building for this use.

The Lewis B. Puller Vocational Center in Saluda, Va., serves the handicapped as a sheltered workshop. Recently the American Legion withdrew the loan of the building the Center was using. A \$10,000 grant will help erect a building on donated land.

Placing women in positions of pastoral leadership is the special concern of a project based in Washington, D.C. The project, which received \$10,000, hopes to develop a model for other dioceses.

The new International Seamen's Center, Brownsville, Texas, is presently housed in a mobile home 15 miles from town. A \$15,000 grant will help provide a recreation and counseling center.

Highland Educational Project, a many-faceted special ministry of the Diocese of West Virginia, will use a \$6,000 grant to buy a van and to furnish prescription medicines to those who cannot obtain them after they are prescribed.

The clergy of Orleans County, N.Y., will use their \$8,000 grant for a Community Counseling Center to serve a racially varied population where conflict resolution skills, family management, and personal career planning help are needed.

Camp Mountain Ranger, near Old Fort, N.C., is a summer program for emotionally disturbed children, ages 11 to 15. It received a \$10,000 grant.

The new Diocese of Boga-Zaire, formed in 1972, will use UTO's \$25,000 grant to purchase a building in the state capital of Bukavu. At this headquarters the diocese will coordinate six parishes (90 churches) in the State of Kivu and six in Kindu, as well as care for refugees from Rwanda and Burundi.

A Homecraft Center in Mapanza, Zambia, where up to 24 women are taught homemaking skills, and a school for the blind in Chipili will both benefit from a \$12,000 grant to provide dormitories.

## National, International, and Regional Grants

1) \$50,000 to Appalachian Peoples' Service Organization, a joint effort of 12 dioceses in nine states to mobilize manpower and resources to meet needs and opportunities in Appalachia.

2) \$15,000 to the Church Periodical Club: \$10,000 available immediately and \$5,000 on a matching basis.

3) \$10,000 to the Episcopal Society for Ministry to the Aging, a national organization which serves as a brokerage agency for information and consultant service.

4) \$5,000 to the Journal of Ecumenical Studies, a quarterly devoted to interreligious dialogue, for gift subscriptions to 500 key Episcopalians.

5) \$5,000 to the Coal Impact Task Force, a tri-state ecumenical group in Montana, Wyoming, and North Dakota.

6) \$10,000 to the National Housing Training and Information Center to provide technical help in fighting neighborhood deterioration.

7) \$10,000 to the National Institute for Lay Training (formerly Church Army) to provide scholarships for the nine-months' residential program at General Theological Seminary in New York City.

8) \$50,000 to the Overseas Development Fund.

9) \$3,500 to the Retiring Fund for Women in the Diaconate (deaconesses), to help support those retired women who have insufficient money for their needs.

10) \$3,600 for incidental expenses for women missionaries. Each appointed woman receives \$200.

11) \$15,000 for interpretive materials for UTO.

12) \$65,000 to the United Thank Offering Scholarship Fund to assist women to train for church work.

13) \$59.24 will be added to the UTO Coordinator's modest discretionary fund.

## UTO Committee

The 1973-1976 United Thank Offering Committee members are: Marjorie Nichols, Province I; Virginia Hazard, Province II, chairperson; Helen Eisenhart, Province III; Helen Ellis, Province IV; Janet Ask, Province V; Jane Jones, Province VI; Dorothy Davidson, Province VII; Jan Bond, Province VIII; Provie de Aristy, Province IX; June Polich, elected from 1970-1973 Committee; Lucile Roca, elected from 1970-1973 Committee; George Guernsey, III, Executive Council member; Alice Emery, coordinator; Creslyn Longworth, secretary. Mrs. Roca is next year's chairperson.

Insert prepared by the United Thank Offering Committee for the Episcopalian.

The Episcopalian



# Draft book outline

three new ones—will now be available for use with the Daily Offices.

A major change from the 1973 book, returning to 1928 usage, is the omission, in the body of the Offices, of a specific place for a sermon. Instead, the rubrics suggest three locations: after the readings, the collects, and the Office.

The book incorporates new translations, with some modifications, of traditional prayers done by the International Consultation on English Texts (ICET). The ICET translations will be standard for all Rite II services, and two basic formularies (the Apostles' Creed with the "Amen" restored and the Gloria Patri) will be standard throughout the book. The Lord's Prayer and Nicene Creed have been revised further and will appear in parallel columns (traditional form/ICET form) except for Morning Prayer I when only the traditional Lord's Prayer will appear.

- Eucharistic Rites I and II will follow the basic 1973 structures: the Gloria in Excelsis at the beginning, the sermon immediately following

## Two bishops elected

The Dioceses of Dallas and Olympia will welcome new bishops following fall elections.

The Rev. Robert E. Terwilliger will move from Trinity Institute, New York City, to Dallas, Texas, as suffragan. Dr. Terwilliger founded Trinity Institute in 1967 as a special ministry of the Parish of Trinity Church. The Institute provides continuing theological education and annual conferences for Episcopal clergy. Dr. Terwilliger still plans to direct the 1976 conference in January.

The Rev. Robert H. Cochrane, rector of Christ Church, Tacoma, Wash., doesn't have to move that far to become Bishop Coadjutor of Olympia in Seattle. The present diocesan, Bishop Ivol I. Curtis, will retire toward year's end. This is the first time Olympia has elected one of its own clergy to be bishop.

## Discrimination studied

Churches must develop leadership approaches and media that avoid discrimination and negative images related to age, race, and sex and must take affirmative action to portray and pursue full humanness. That is the position of a new guidelines paper prepared by the Rev. David W. Perry, the Episcopal Church's Christian education officer, and Dr. Edward A. Powers, United Church of Christ.

The paper, an attempt to have Joint Educational Development (JED) partner Churches engage in education on the subject, has been received and distributed for further critique and implementation by the Churches' educational staffs.

## CSMO collects \$76,000

The 1975 Church School Missionary Offering (CSMO), designated for the Appalachian People's Service Organization (APSO), had received \$76,000 in contributions as of September 1.

APSO works in a 13-state area, from Mississippi to New York, on such projects as mine safety and health, training programs for small businesses, senior citizens' self-help programs, migrant ministry, and development of educational programs and materials.

The 1976 CSMO is designated for the island of Mindanao, part of the Southern Philippines.

November, 1975

Continued from page 5

the Scripture readings, the passing of the peace just prior to the offertory, the offertory immediately preceding the Great Thanksgiving, and a dismissal.

Rite II will be virtually identical to that of the 1973 book except for additional consecration prayers.

Eucharistic Rite I resembles more nearly 1928 usage, with the 1928 consecration prayer restored verbatim (an alternative is provided after the rite); a more traditional Cranmerian style of the Prayer for the Whole State of Christ's Church; a revised confession with the Comfortable Words restored to the 1928 position; and the inclusion of the Agnus Dei in the body of the text.

According to Capt. Galley, the Commission believes Rite I must serve two purposes: 1) maintain the language of the 1928 *Book of Common Prayer*, and 2) provide a liturgy which follows the classical shape in traditional language.

The Commission, he said, restored the 1928 consecration pray-

er and a revised confession in direct response to requests churchpeople made during the trial period.

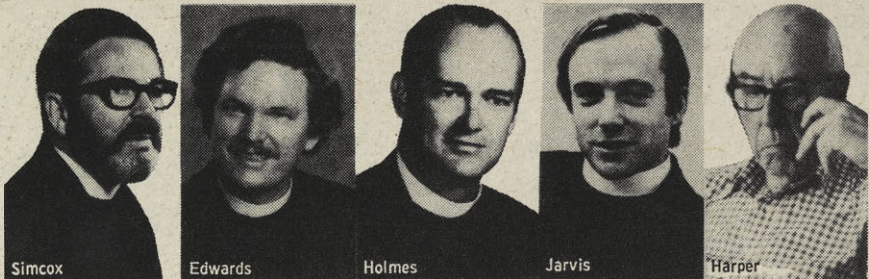
- The draft book will be a virtual historical compendium of Anglican Christian tradition. The Great Litany (1549) has been included in its entirety, as well as the preface to the American Prayer Book of 1789. A special Historical Documents section will include the Chalcedonian Formula of the two natures of Christ, the Athanasian Creed, the Preface to Cranmer's original *Book of Common Prayer* (1549), the Thirty-Nine Articles, and the Chicago-Lambeth Quadrilateral.
- In response to much concern over the initiatory rites, the Administration of Holy Baptism has been revised and a new, separate, Confirmation service included. In addition to the traditional Pastoral Offices, the book includes a new form for the Blessing of a Civil Marriage and a "free-form" Marriage III; a service of "Thanksgiving for the Birth or Adoption of Children"; and three burial rites, including the entire 1928 form.

- The catechism, or "Outline of the Faith," has been totally reworked and expanded; its format is a commentary on the creeds.
- The Psalter translation has been thoroughly revised and will replace the familiar 1928 version. According to Dr. Porter, the Commission made a conscious and thorough attempt to avoid translations of the psalms which might offend sexual or racial groups while at the same time avoiding ungrammatical and unlyrical construction.
- The lectionary, or calendar of Scripture readings, has been further revised in accordance with General Convention's mandate for a lectionary in harmony with that of the Roman Catholic Church.

Capt. Galley reminded the gathered liturgical and music chairmen that *The Draft Proposed Book of Common Prayer*, after its publication on Feb. 2, 1976, will not be authorized for trial use until passed by General Convention, which may make further changes.

The book's projected cost is less than \$3.50. —Leonard Freeman

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# Province V Committee explores violence in society

Province V's Social Concerns Task Force met at the Convent of the Sisters of St. Mary in Milwaukee in May. Olive Goldman of Urbana, Ill., convened the meeting.

Bishop Charles Gaskell of Milwaukee, in the opening address, called attention to the prevalence of violence in American society. He urged the Church to use political influence and clout to work on the causes of violence. Such effort, he urged, should be done ecumenically.

Other conference speakers were:

- Dr. Robert Slater, president of Pennsylvania Medical College, Philadelphia, who gave a medical overview of both international and national causes of violence. His main thrust was malnutrition's direct relationship to violence and social disorder.

- Dr. Philip Bond, chairman of the Child Abuse Committee at Milwaukee's Children's Hospital, delivered a dramatic slide presentation and spoke on the growing problem of

child abuse and methods used in detecting and dealing with parents of abused children. While physical child abuse is now receiving attention as a serious social problem, Dr. Bond said the area of psychological child abuse is virtually untouched.

- Edith Blackhall, a social worker who deals with child abuse cases, spoke on ways to prevent child abuse.

- Adrienne Haeuser, of the School of Social Welfare at the University of Wisconsin at Milwaukee, described Parents Help Line, stressing rehabilitation of child-abusing parents as opposed to punishment.

- The Rev. Henry D. Moore, chaplain of the Maynard Correctional Center, Maynard, Ill., spoke of violence as it relates to judicial and correctional systems, the problems prisoners encounter, and the effects of institutional life.

- The Rev. Jacqueline Means, chaplain to the Women's Correctional Institution in Indianapolis,

advocated the Church's deeper involvement in prisoners' problems. She said the Church, not the state, should employ prison chaplains to ensure freedom to relate to the prisoners and to urge policy changes when needed.

- The Rev. Natalia Vonnegut spoke about the Abortion Counseling Service which seeks to aid and assist women and orient them to their options. She emphasized that the service is neither pro- nor anti-abortion but concerned with working on the conditions that bring about the problem.

- Judge William Callow of the Juvenile Court spoke about the judicial system from a judge's perspective.

time, mentioning the problems of overcrowded court calendars and the continuing changes in law and its interpretations. He urged the public to become informed about its courts and their judges.

Among others who presided at the various meetings or took part in panels were: Sister Laura Mary of St. Monica's House, Glendale, Ohio; William Whitcomb, chairman of Wisconsin CROP; the Rev. Richard Bennett, Bloomington, Ill.; the Rev. B. Lindford Eyrick, LaPorte, Ind.; and Hoyt Covington, Evanston, Ill.

Over 60 delegates from 13 Province V dioceses attended the conference.

—Arlen L. Fowler

## Coalition 14 task force plans 1976 program of evangelism

Parish evangelism programs for 1976 were agenda items when 21 diocesan representatives, members of Coalition 14's evangelism task force, met in Denver, Colo., September 11-13. Canon Victor G. Richer of Montana convened the meeting.

Parish reports from C-14 dioceses indicated that nearly every parish had a successful Lenten program but needed material for the period of Eastertide through Pentecost. Sub-committees formed to prepare programs in three areas of evangelism to be reported on at the meeting. Those reports submitted were Major Evangelists by Canon Richer, Pentecost 1976 by Dean Robert T. Browne of Idaho, and Every-Parish Experiment by Dorothea Eising of Eau Claire.

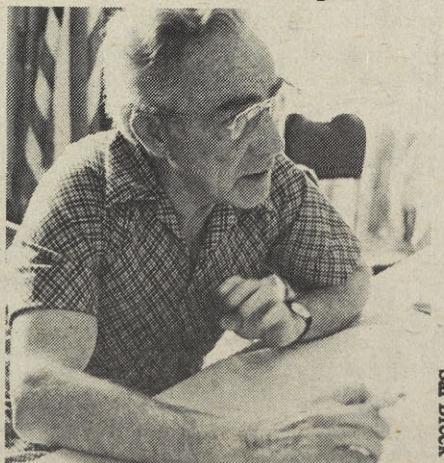
The Coalition voted to present the Pentecost 1976 project to Executive Council. Coalition dioceses will begin scheduling evangelists to conduct missions throughout the C-14 area. The resource packet of

the Every-Parish Experiment will be sent to those parishes seeking new ideas.

The Pentecost 1976 program is entitled *The Spirit's Quest for You: Opportunities for Pentecost for Parishes, Families, Individuals*. The opportunities and suggestions for implementation, presented in simple pamphlet form, include programs of renewal, outreach, personal spiritual development, study, and liturgical celebrations. The program was prepared by Dean Browne, Sandy Holbrook of North Dakota, the Rev. J. Douglas McGlynn of Western Kansas, the Rev. Richard E. Hayes of Wyoming, and Dorothea Eising.

Bishops Stanley Atkins of Eau Claire, Joseph Harte of Arizona, and Richard Trelease of Rio Grande attended the meeting, as did Dolores D'Agostino, a new associate in Christian education at the Episcopal Church Center, and the Rev. A. Wayne Schwab of the Church's office of evangelism. New diocesan representatives who attended were Barbara Crookston of Utah, Thomas A. Jackson of the Navajo Episcopal Council, the Rev. Richard McGinnis of South Dakota, Pat McGrew of Nevada, and Keith Nelson of Utah.

Other members of the task force are the Rev. James Eubanks of Rio Grande, editor of the task force's newsletter; the Rev. Edward Murphy of San Joaquin, Major Evangelists sub-committee; the Rev. Dean Addington of Wyoming, Every-Parish Experiment sub-committee; Mary Husby of South Dakota; and Ginny Hayden of Eastern Oregon.



Bishop Harte

## Province VIII holds meeting

DAVIS, CALIF.—The Province VIII synod, chaired by Bishop Kilmer Myers of California and composed of 19 western dioceses, opened its September 5-6 meeting with forums on special ministries, world Mission, coalitions for ministry, and ministry support systems.

The synod then:

- elected Suffragan Bishop Hal R. Gross of Oregon to be provincial representative to Executive Council, completing the term made vacant by the death of Bishop Lani Hanchett of Hawaii;
- adopted memorials to General Convention which ask that deacons be made eligible to serve as deputies to General Convention and that Executive Council membership be reordered to allow more provincial participation;

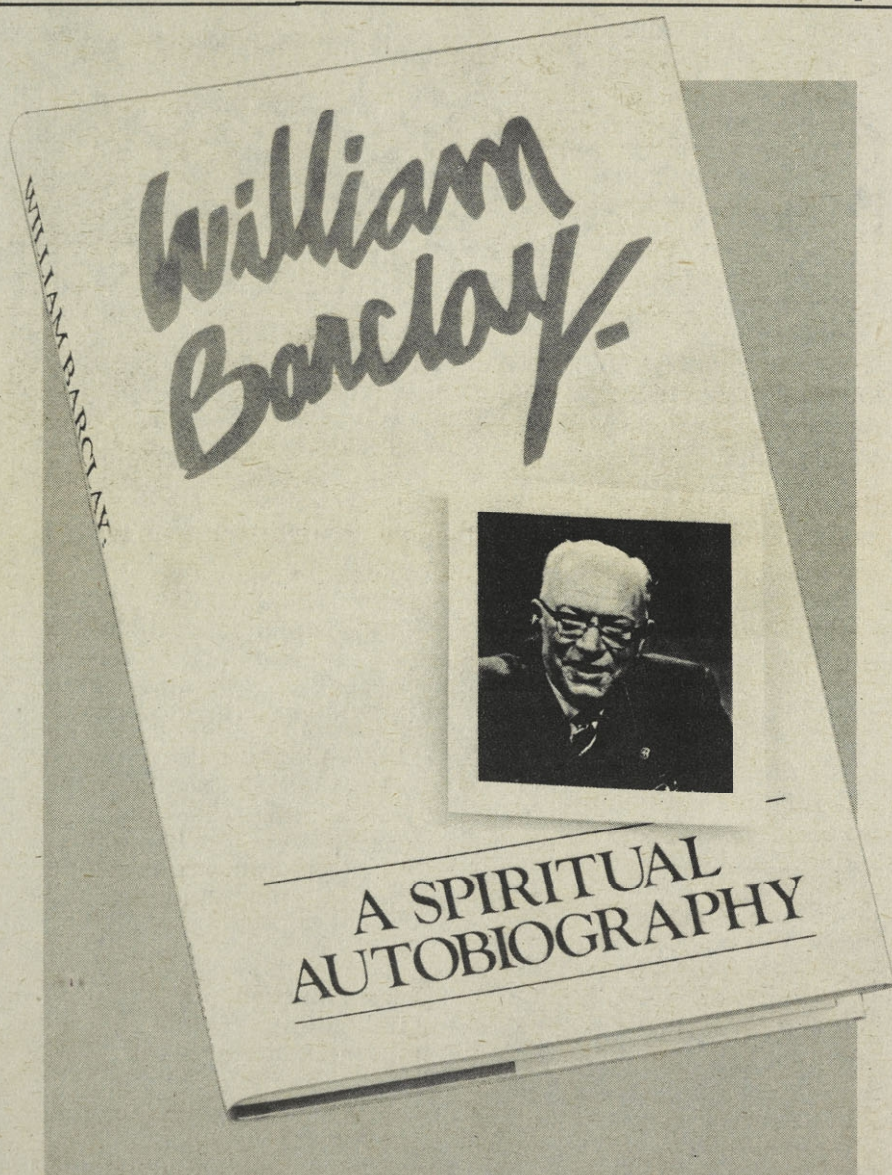
- elected Bishop William B. Spoford of Eastern Oregon to be a trustee of Church Divinity School of the Pacific, Berkeley, Calif.;

- adopted a resolution, introduced by the Diocese of San Joaquin, against inviting special representatives to take part in the 1976 General Convention;

- heard Presiding Bishop John M. Allin suggest coordinating efforts rather than setting priorities; and
- received reports on the Navajo Nation, resettlement of Southeast Asian refugees, and the *Draft Proposed Prayer Book*.

Restructuring the province into a more workable, flexible unit that encourages regional common interest groups, the synod limited terms of office for the president and vice-president to one six-year term.

The Episcopalian



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# Alaska parish uses laypeople's potential

"Something needs doing; let's call our priest."

That cliché is no longer used at St. Mary's Episcopal Church in Anchorage, Alaska. There St. Paul's words about "one Body, many members" translates to "one parish with as many ministries as members."

St. Mary's 315 families find plenty that needs doing in their rapidly-growing south coast city of over 50,000. Most Anchorage residents have moved north from the lower 48 states. Economic and cultural levels run from one end of the scale to the other; most residents resemble those anywhere else in urban/suburban America.

The Rev. Charles Eddy, St. Mary's rector, says "All three of Anchorage's Episcopal parishes serve the whole city. Each has its own style of ministry. The differences allow new families to join with the people of God wherever their needs are met, wherever they can best grow in relationship to Christ."

At St. Mary's, banners and guitars and modern dance frequently find a place in lively Sunday worship. Christian education for adults brings with it responsibility for each other, expressed through prayer groups and prayer chains. Members of the youth organization, Super Group, support one another in personal growth and in reaching out beyond themselves.

Physical needs in the parish family are also tended. Margaret Hicks, coordinator of this work, says, "We show our concern in many ways—sitting with ill people, taking hot meals to families when someone's in the hospital, minding each other's children. When one of our members was evicted, we found her a new place to live and moved all her belongings. We touch the lives of people who hadn't realized others care for them. In turn, they want to help someone else."

The shared ministry concept includes worker priests called sacramentalists. Parish men, after long study, are ordained but continue to work at secular jobs and serve the church without pay. They celebrate Holy Communion, perform marriages and baptisms, and travel to small, outlying parishes which have no full-time clergy.

St. Mary's has trained five sacramentalists. Each is entitled to be called "the Reverend," but Alaskans, by and large, are first-name people.

Joe Aprill, a 58-year-old homesteader and school bus driver, lives

and ministers in the town of Homer. Don Spafford is carrying out his sacramentalist vocation in Los Angeles where he works with a firm which supplies materials for the Alaska pipeline.

The other three still live in Anchorage. Larry Spannagel, Jr., at 32 the youngest of the five, is a glazier who serves the mission in Palmer, 40 miles away, and takes Communion to the Alaska Native Hospital in Anchorage. Realtor Jorgen Lilliebjerg drives 150 miles one Sunday each month to St. Peter's, Seward; he also ministers at Careage House, a local home for the aging. Bob Thwing, in charge of Governor Jay Hammond's Anchorage office, is pastor to residents of Glenmore Nursing Home and makes a one-hour flight once a month to celebrate the Eucharist in Cordova.

St. Mary's also sponsors, houses, and staffs four community-wide weekday ministries.

The Chanting Gull coffee house is a ministry for young adults—and older ones, too.

St. Mary's Creative Playschool provides learning and enrichment for 75 pre-school children. Communicants serve on the playschool's operating board.

St. Mary's Creative Institute offers education for physical, mental, emotional, and spiritual growth within a Christian context. Members of the parish lead 27 study courses in which as many as 180 people take part during a given term. Five six-week terms annually offer courses such as skiing, auto mechanics for women, pottery, macrame, transactional analysis, Parent Effectiveness Training, and Christ Encounters.

Mr. Eddy says the Christ Encounters, the most popular of the Institute classes, "use the best materials I've ever seen for making the Bible real in one's own life. Developed by Lyman Coleman in his Serendipity series, the Encounters are based on affirming, supporting, and loving one another as Christ loves us. Participants learn to reflect on their own everyday lives in terms of Scripture."

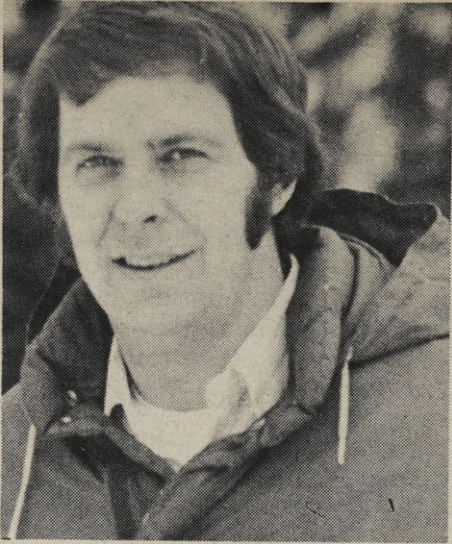
Coordinator Bud Davey endorses the Institute as "a community of people who allow you to be the person you are without feeling threatened." Teacher Donna Anderson adds, "In discovering that I could use my talents in Christ's flock, I've found new purpose and direction for my life."

St. Mary's fourth and newest ministry is a counseling clinic called Centerpoint: For Individual

and Family Growth. Parishioners who are psychologists, physicians, and professional counselors provide individual and group services, solidly grounded on Christianity. Dr. Marge Robinson, director, says, "We are God's ministers for each other. He always works through people for people; Centerpoint is just one avenue of special help."

St. Mary's shared ministry began several years ago with the realization that its laypeople are a great resource. Each member noted on an inventory sheet the skills he or she was willing to put to work; each new communicant completes the same questionnaire. "This way," Mr. Eddy says, "when a need arises, we have people ready to help meet it."

The rector's own work reaches beyond his flock in a unique way. An elected member of Anchorage's Borough Assembly, he's the first clergyman to hold such a post in city government. Parish secretary Caroline Wohlforth says, "There are so many people ministering in so many ways here that Chuck's heavy new assignment



Charles Eddy

hasn't slowed down the parish's work at all."

Chuck Eddy himself sums up. "The Episcopal Church has a tremendous talent bank in its laypeople as well as its clergy. The Spirit is moving in beautiful ways to open up that treasure chest. It's a joy to work as part of a team, ministering and being ministered to."

—Mary Eddy

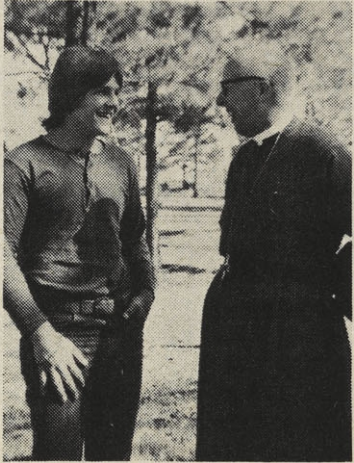
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## Methodist membership drops

EVANSTON, ILL.—Like other mainline Protestant denominations the United Methodist Church has had a steadily declining membership in recent years, and "educated guesses" by statistical officials here indicate membership has dropped below 10 million.

The 1974 membership total was 10,063,046. When figures are finally recapped for 1975, staff members of the Methodist Council on Finance and Administration expect

membership to stand between 8,975,000 and 9,985,000. If the 1975 projections are correct, the current membership is about the same as the Methodist figures for 1960.

Despite the drop, the United Methodist Church remains the nation's second largest Protestant denomination. Largest is the Southern Baptist Convention, and third is the National Baptist Convention, U.S.A., Inc., a black denomination.

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## What you should know about Life Insurance

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

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This human factor is no less important to the Church and Church organization. To what extent is a parish's growth in membership, income and influence for good within the community, its program for building and expansion, dependent upon the energetic and industrious leadership of the clergyman who combines these same human values so important to industry? Nor can we overlook the importance of the Bishop and other diocesan officials to the success of the Church's program. Our Church Schools and institutions have their current and long-range financial programs and require sound management and competent leadership to no less a degree than does a commercial business.

Who, then, is the Keyman within the Church? He may be a Bishop or an important lay official of a diocese or district. Or the Rector of the parish on the move, the Headmaster or Principal of a Church School, the director or administrator of a Church organization. He is, in truth, a man who is key to the Church's future.

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## Interview: William Ralston

The Rev. William Ralston, member of the Society for the Preservation of the Book of Common Prayer, talked with Leonard Freeman after hearing, at the Ocean City conference reported on page 5, the outline of *The Draft Proposed Book of Common Prayer*. Below are his comments.

Q: What is your basic reaction to what you've heard about the new draft book?

A: I am pleased the Standing Liturgical Commission has taken into account the viewpoints of its conservative critics. I am grateful for these inclusions and for the cognizance of a great body of opinion in the Church that they have, in my opinion, not been willing to listen to heretofore. I thought that what was outlined to us was positive and a significant step forward. On the other hand, I'm not sure it is going to be a workable book. It is going to be huge, with all kinds of options and alternatives, and I doubt it is going to be practical.

Q: Does anything in particular bother you about the contents?

A: I simply cannot swallow the result of the Psalter revision. There is just no way for me ever to think their translation of the psalms is worthy of liturgical use. It is so inferior in diction, in rhetoric, and really at times ludicrous.

Q: Can you give me an example?

A: In one place the 1973 text reads: "Praise him with blast of a horn." Well, we are told it is now going to be a *ram's* horn instead of just a horn. Everyone on earth knows what "praise him in the sound of a trumpet" means and the trumpet has the connotation of majesty, glory, and power. A horn, especially the *blast* of a horn, suggests that God is a traffic problem. And even if you have a *ram's* horn, it is silly to introduce that kind of archaism into a book of poetry—especially poetry that has become the essential hymnody of the Christian Church.

Q: What is the Society's position on the basic book?

A: We are going to sustain the position, until 1979, that the existing *Book of Common Prayer* be fully authorized for use along with *The Draft Proposed Book of Common Prayer*.

Q: After 1979?

A: And after 1979. I do not think *The Draft Proposed Book of Common Prayer*, even with the steps it has made toward the existing *Book of Common Prayer*, will finally, *can* finally, satisfy the needs of the Church. Since the new draft book has so many varieties and options, I do not see that the Church will in any way be more confused to have two books. We must continue to authorize the use of the 1928 Prayer Book as a continuing option.

Q: Father Leonel Mitchell, in his keynote address to the conference, made a distinction between liturgical renewal and revision of the Prayer Book. How do you respond to that?

A: That is what I particularly liked about his talk. He said liturgical renewal could be distinguished from the revision of *The Book of Common Prayer* and has to be distinguished from the adoption of *The Draft Proposed Book of Common Prayer* because it is going to occur independently of either book. I think you can have liturgical renewal using the 1928 Prayer Book. I don't believe you have to have liturgical change to have liturgical renewal.

Q: What do you mean by liturgical renewal?

A: Renewal of the sense of worship and participation in it in the lives of all the people in the Church. I hope my parish, for example, is experiencing liturgical renewal in the sense of increased and increasingly significant use of the 1928 *Book of Common Prayer*. We are not

doing any of the trial services, and I think we are experiencing liturgical renewal.

Q: While Father Mitchell separated liturgical renewal from Prayer Book revision, he clearly seemed to say there was a need to move beyond the 1928 Prayer Book.

A: He did. He felt there was a need to move beyond the draft book, also. As I read his remarks, he envisages continuous liturgical renewal as a continuous part of the life of the Church. And I think that is correct. There is no purpose in having *The Draft Proposed Book of Common Prayer* and letting it sink to the automatic use to which some people feel the 1928 book has sunk. In other words, it can become as much a rule of complacency as the 400-year-old *Book of Common Prayer* ever was. And, in my opinion, it *will* become so even quicker because it has no staying power. I really don't think the draft book is qualitatively as strong as the thing it intends to replace; therefore, I think it will become stale far quicker.

Q: Specifically, could you tell me how liturgical renewal, using the 1928 book, might be accomplished?

A: Same way you do anything. What does liturgical renewal mean basically? People experiencing a growth in knowledge of God in terms of—or in relation to—what goes on in and around their corporate worship. Sometimes it can be a conventional thing, like liturgical variations; or it can simply be explaining, at a "people" level, what everybody has been doing without really knowing what it is.

For example, I think many people have come to the Episcopal Church for years and have sunk into a complacent routine with the Prayer Book. That, to me, doesn't mean we give up the Prayer Book. It means you deepen their understanding of what they have been doing habitually. And I find people will respond to it. I don't think the Episcopal Church has ever made a full and completely significant use of *The Book of Common Prayer*. Maybe one value of the challenge issued to it by the draft services is it will awaken those of us who have been coasting to an awareness of what it has to offer.

Q: You mention the calendar—can a lectionary shift be separated from the 1928 *Book of Common Prayer* per se?

A: I don't see any reason why not.

Q: Then we could in fact have a new church year and calendar?

A: I think you can do that. I am not as convinced as some that this three-year calendar is a good thing and that it is necessary for us to follow the same liturgical calendar as Rome. It may be useful. It may not. But yes, you could adjust to that without too much trouble. But even if you didn't—if you kept the Prayer Book calendar so that at one church you might have Second Sunday after Trinity and at another Third Sunday after Pentecost—I really don't think that is any barrier.

If you worshipped in the Episcopal Church in the 19th century and went to the Church of the Advent in Boston and then went right across the Common to St. Paul's, you would have found contrasts and varieties of things being done and read as extreme as anything you would find between a Prayer Book and a Trial Use parish right now.

Q: But you are raising the specter of two books in the Episcopal Church.

A: It is not a specter. I think the existing *Draft Proposed Book of Common Prayer* is a library of liturgical options. All I want to do is to be sure those of us who would like them can have on the shelf the other options to which the Episcopal Church is accustomed. And I think it would be foolish to force people of my persuasion and others like me to have nothing on their shelves but this draft book.

Q: But many have expressed concern over the potential for division with two books—the lack of a unifying force.

A: What is this magic of having everything between the covers of one book? Haven't we more than one book for the Scripture readings now? I am going to use the King James version, you are going to read the Jerusalem Bible, someone else will use the RSV or J. B. Phillips, and somebody else may make up his own version. So where is the unity apart from our all reading Scripture?

Q: We Episcopalians have long talked about being a "people of the Book" and of having some sense of it. Isn't this precisely one of the things the Prayer Book Society wants to maintain? A book? Some say that if there were two books, it would precipitate a massive split in the Church—not talking in terms of schism but of psychological and emotional distance from each other.

A: But we've got it, we've got it!

Q: But wouldn't this perpetuate it? Get us right back into a kind of "high Church/low Church" situation, only now it would be old book/new book?

A: You may be right. It's a risk. But the risk you run by excluding the 1928 book is a risk of the same kind of division—maybe even more grievous and more official and formal. I pray not, and I think not.

Q: Are you talking about the risk of full schism?

A: Yes. I am talking about churches' seceding. I don't think many will. I hope they won't. But some will, and it is not a risk that is worth running. I don't like the idea of giving up a criterion, which the Prayer Book has always been. On the other hand, I see no reason for settling for an inferior criterion, which is what I think the proposed book is. General Convention cannot, if it legislates from here to kingdom come, make acceptable the illiteracy of the new Psalter, for example. I don't care what General Convention's powers are. It cannot possibly make bad English into good English.

Q: What would be an acceptable solution to the Society for the Preservation of the Book of Common Prayer?

A: The one solution we want, and what we are intending to press for, is continuous authorization of the 1928 book just as it stands. This is our position: to authorize both books. Let the Church live with the ambiguity of it for a generation and let God give the increase or decrease as He pleases. And maybe after a generation of what Father Mitchell said was continuous experience of liturgical renewal, we may come again to a more coherent mind. This Church does not at this time have a coherent mind.

Q: Do you really think that in five or 10 years a coherent mind would emerge?

A: I don't know. I think it is a risk. I think it is a risk if you force people to say we will have no other book than *The Draft Proposed Book of Common Prayer*. I think it is a risk to say we will live with two books. But I think it is a terrible risk to say to the members of the Episcopal Church—harassed and vexed as many of them are—that you have to have *this* book.

The Episcopalian



Prayer book conference

look at the proposed book's contents and led the group in using several of the service variations. Alec Wyton, coordinator of the Standing Commission on Church Music, presented that group's work.

The over-all reception for *The Draft Proposed Book of Common Prayer* was, with minor exceptions, positive.

Many participants expressed distress and regret at changes in Eucharistic Rite I, particularly restoration of the 1928 Prayer Book's consecration prayer and loss of a 1973 confession form; but they recognized the need to deal responsibly with churchpeople's wishes and expressed basic approval of the SLC's response to the comments it had received. Many believed the Commission's action would make the draft book more palatable.

Participants seemed particularly pleased at the attention paid to the new book's basic "packaging"—how it will look and feel in people's hands.

The most lively debate of the

four-day conference centered around a House of Bishops' Pastoral Statement issued the previous week from Portland, Me. Conferees felt the bishops intended to allow for continued use of the 1928 Prayer Book, as a pastoral action, if the Conventions of 1976 and 1979 pass the draft book.

Despite the bishops' glowing words for the Standing Liturgical Commission, some took the action as a slap at the SLC, and many of those present felt the bishops' "pastoral concern" was clearly unpastoral toward the Commission's work. The group overwhelmingly passed a resolution which asks the bishops to reconsider their statement in order to avoid any confusion over whether the Church would have two authorized Prayer Books.

Conferees called upon Executive Council to take an advocacy role with respect to the draft book. Since the book was prepared at General Convention's direction, they felt Executive Council, as Conven-

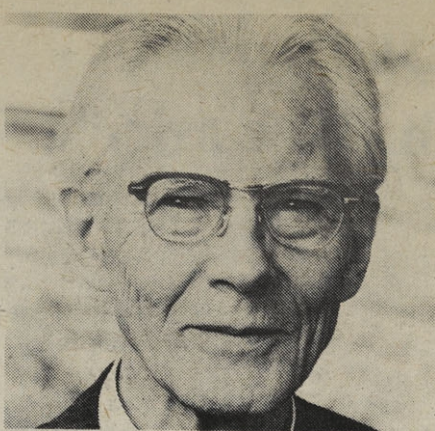
tion's representative, should take a leading role in working for its adoption. Sponsors were concerned that the "pro" side would need to form lobby groups similar to the negative lobbies of the SPBCP and American Church Union if Executive Council did not take this role.

A minor surprise came when Dr. Richard Quaintance, professor of English Literature at Rutgers University, who was scheduled to present a "Response to the Society for the Preservation of the Book of Common Prayer," apparently switched sides in mid-speech and called for a moratorium on Prayer Book revision and for authorization of both books—essentially the society's position.

Positive response greeted the work of the Standing Commission on Church Music. A supplement to *The Hymnal 1940*, with no new texts but new music, will be published shortly at about \$.60. Also to be published is *Church Hymnal Services I*, five new settings for the Eucharist, at \$.50.

Next year's conference is scheduled for November, 1976, in Los Angeles.

—Leonard Freeman



LATE VOCATION has a special meaning for 84-year-old Will D. Henderson, associate rector of St. John's Episcopal Church, Roanoke, Va. Born on Staten Island, N.Y., Will Henderson's first contact with the Episcopal Church came through singing in a New York City church choir, but for almost half a century, although active in church work, he turned a deaf ear to the call of the priesthood. In 1956, after a successful engineering career, he could no longer resist and enrolled at the School of Theology of the University of the South, Sewanee, Tenn. He came to Roanoke in 1969. When asked to account for Father Will's continuing activity, a colleague explains, "There's this thing about saints: they're incorrigible."

Bishops seek aid for New York City

Though internal church issues consumed most of the energy of the bishops' meeting in Portland, Me., Sept. 19-26, they did take action on secular concerns.

After discussion the House endorsed a statement which said "the burden of supporting the urban poor must be a shared responsibility with increasing national support..." The House asked each bishop to urge Congress to seek immediate federal help for New York City, which one bishop called a symbol of the wider urban crisis, and to plan a long-range strategy to insure the stability of American cities.

With the dissenting vote of Bishop Hanford King of Idaho, the bishops urged Congress to adopt effective hand gun control legislation, and supported state and local implementation.

The bishops also re-affirmed support of general amnesty for "all who refused to participate in the conflict in Indo-China" and sent their position to the President and to the chairman of the House of Representatives' judiciary committee as the latter moves to consider amnesty.

The House deplored current efforts to expel or suspend the state of Israel from full participation in the United Nations. The bishops endorsed Executive Council's support of exiled Bishop Richard Wood and residents of Namibia.

The House asked the Joint Commission on the Church and Human Affairs to make sure dialogue continues between the Church and its active members who are homophiles.

The Rev. Vernon Johnson, a Minnesota priest working with alcoholism and other addictions, told the bishops that 60 percent of the pastoral problems in the Church today are related to alcohol. He described a therapy model that breaks through the "conspiracy of silence" with which family and friends try to protect the alcoholic priest and asked the bishops to set aside time to confront this growing problem at a future meeting.

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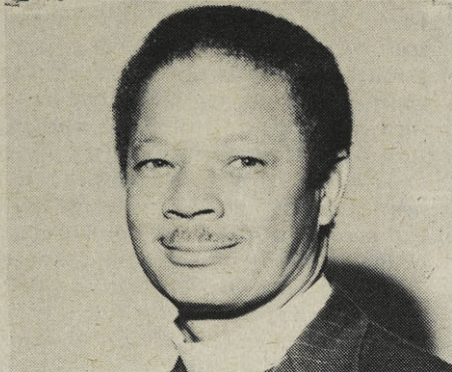


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# UBE explores black curricula

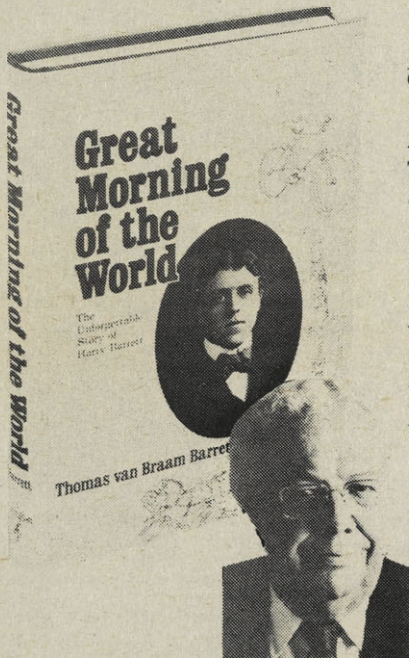
The Union of Black Episcopalians has asked General Convention's Joint Standing Committee on Program, Budget, and Finance to recommend continued support of the Church's three black colleges—St. Augustine's, St. Paul's, and Voorhees—at the \$1 million annual level. UBE took the action at its annual meeting in Raleigh, N.C., at which the three colleges' presidents spoke. The organization also re-



Joseph Green

elected the Rev. Joseph N. Green, Jr., rector of Grace Church, Norfolk, Va., as president. The meeting's theme was "Doing Christian Education from a Black Perspective." Participants heard several speakers, including Dr. Robert Bennett, professor of Biblical Studies, Episcopal Divinity School, Cambridge, Mass., and the Rev. Warner Traynham, Dean of Dartmouth College. Members of Joint Educational Development's Black Church Education Implementation Team have recently developed a Black Church Education Resources Center with Joe Nash, a Presbyterian, as director. The Center will provide data retrieval and dissemination, technical assistance, and liaison among the denominations. The Center's resources are available through Mr. Nash at 475 Riverside Dr., Room 706, New York, N.Y. 10027, telephone: (212) 870-2772, or Dixie Lee Baker, 341 Ponce de Leon Ave., N.E., Room 312, Presbyterian Church in the U.S., Atlanta, Ga. 30308, telephone: (404) 875-8924, ext. 302.

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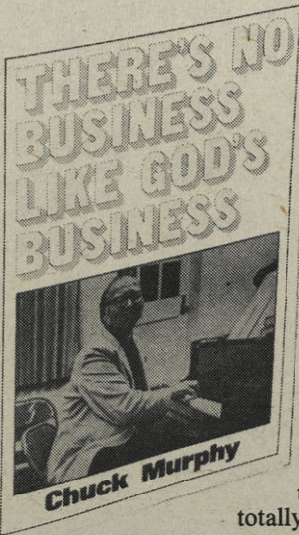
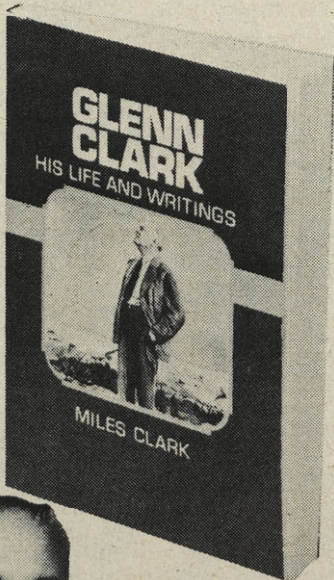


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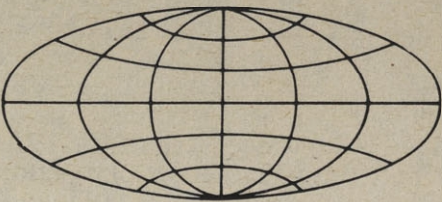


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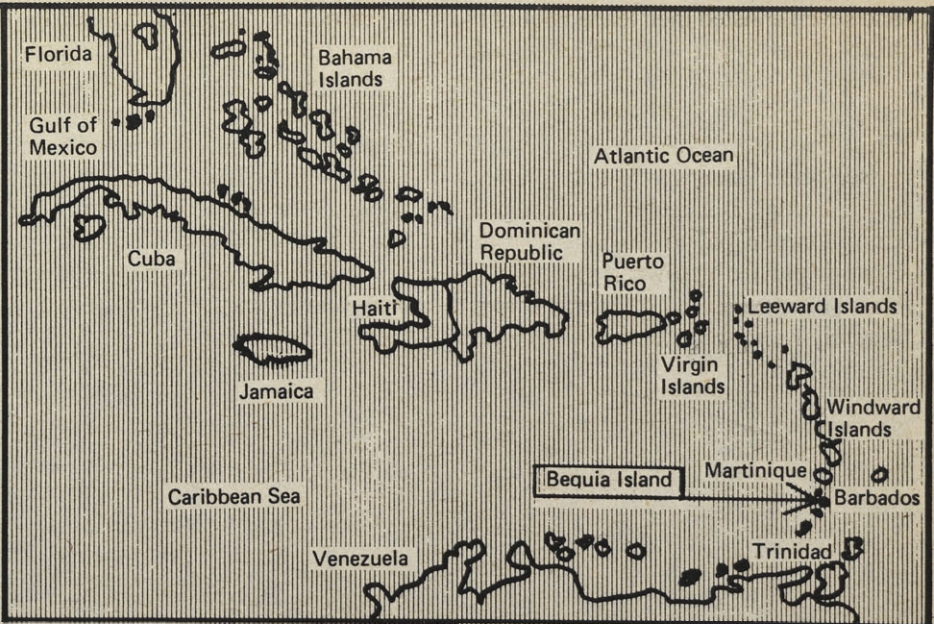
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# MISSION INFORMATION



Bill Anthony writes from the West Indies:

"We assist the rector of Bequia. The parish is made up of two congregations here, plus one each in three nearby islands. In all four islands most residents are Anglicans, at least officially. In Bequia, the parish runs two schools and the rector has general supervision over another—total enrollment about 1,000. Since the rector, Charles A. Adams, is a man with great initiative and a great desire to help Bequia's people, new work is always coming on the scene under parish sponsorship. Within the last year: at one end of the rectory yard men are building fiberglass boats, others are building furniture, and two others are making cement blocks—at least 12 new jobs for job-hungry Bequia. "So, we're busy and happy to be so. Now the funny thing is we are listed as 'retired.' Not in actual fact, only in the listing. We actually are pensioned but not retired. We're enjoying it that way. "We came here after resigning the job at Grace Church, Providence, R.I., selling our house and car and giving our children what the heirs usually get only after the will is read. We have few possessions, which suits us fine. Life is simpler and more relaxed, but the word 'simpler' demands some interpretation. "In our circumstances it means eating such foods as are available today or this week. It means simple clothing, going barefoot much of the time, much walking and little driving. It involves direct and constant associations with people at the fish market, at church, on the Friendship Rose going and coming between St. Vincent and Bequia, in the queue at the bank, on the beach, in the burial societies, at the store, at the football (soccer) game, on the occasional holiday celebrations like that over Whitsun weekend. For most Bequians there is no TV, movies are infrequent, and recreational opportunities are few. However, most Bequians love the sea and are often sporting in it or sailing on it in boats they made or helped to make. Life is simpler, too, in one very welcome way for us—the color line seems hardly to exist at all. We've gotten used to and are enjoying being in a non-discriminating and classless society. "On the other hand, we are caught up in a society where—as is true throughout the West Indies—the unemployment rate may be as high as 75



percent; there is much poverty. And life is not simple if one would consult a lawyer or see a dentist or get an X-ray for that means rising at 5:30 A.M. to catch the 6:10 schooner trip to St. Vincent. Shopping for the many things one must procure in St. Vincent means the same thing, plus getting the purchases to the boat in time for the return to Bequia at 1:30 P.M., getting these items off the boat and arranging to get them home somehow. In some ways, life in Bequia is neither simple nor easy. "The island is tiny—about seven miles long and one mile wide—but has handsome wooded hills and valleys, splendid beaches, and lovely views in every direction. Despite a scarcity of rainfall—critical at the moment—we have many tropical fruits and vegetables. "Now, above all, the thing that is fascinating about Bequia is its people. Yesterday I happened to see Rodney walking along carrying two cases of empty soda bottles on his head. (Ever tried it?) Everybody carries loads thus. And as a consequence, many Bequians manifest a sort of innate dignity. Their smiles are some of the most beautiful we could ever imagine. And, to mention just one more characteristic, Bequians are physically strong; the glistening black bodies of swimmers we see emerging from the waters of the Caribbean have a classic beauty. "So, from what we write, it must be obvious that we have come to respect and admire, as well as love, our friends and neighbors on the island. None more so than Father Adams with whom we work in great harmony. We feel blest to be here working for the Kingdom, taking up challenges new in our experience, and helping a little to erase the chronic shortage of trained people."

Jeannie Lirli



# PRIESTS IN UNIFORM



FALL 1975

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

## EYEWITNESS

**A day in the evacuation of Vietnamese refugees, as told by Chaplain LCDR William Broughton, USN, who was and is stationed aboard the USS DENVER in the Pacific.**

How do you tell the story of a people cast adrift with only a bundle or two for possessions and a plea for help for their very lives?

This is the story of the South Vietnamese refugees. It will be told many times by those who fled the terror and by those who assisted them in their struggle to survive. All of us have been branded by it—indelibly.

It was an unforgettable day on the USS DENVER, full of grand tragedy. Earlier, our Captain, a former POW, had encouraged officers and crew to receive these refugees with all the compassion and courtesy that we could muster. It had little meaning for us until the refugees started to arrive.

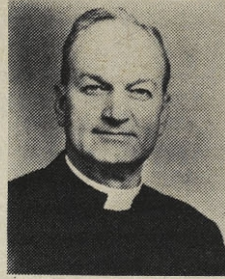
First to land on our flight deck was a group of military personnel. The helicopter touched down on the DENVER about 0930 hours, almost shredding our airmen who were giving them their signals for landing. Three officers and seven enlisted men leaped out of the helo, frightened and disheartened, claiming they had been diverted from landing at several airstrips by enemy fire. They were defensive and embarrassed about abandoning their countrymen. I wondered about this contradiction between patriotism and a man's right to pursue his own freedom. Both high ranking officers had their families securely waiting for them in Guam.

Then came a torrent of helicopters. There was no more time to speculate. Seven descended almost simultaneously. They were impatient and desperate pilots. Soon all the available space was filled on the deck. One helo managed to just edge his way onto the very end of the fantail. What normally would be considered reckless, became the norm. Several had to be waved off. On a neighboring ship, several landed on top of each other. Another pilot hit into the side of the ship and jumped into the sea.

It was like a hornet's nest that had been stirred. Each helo was jammed with refugees—men, women and children, terrified and trembling from shock. Many of us, observing their reactions, were overcome with emotion as they reached out for help and direction. One could read the feelings etched into those grief-stricken faces: "Will I be safe here?" "Will they send us back?" "I don't want to be killed." They were like children fearing what we would do with them. These were our wards. We had made them our dependents through our long involvement in Vietnam.

Rushing out to the nervous choppers, we carried babies and bundles to the designated security center. The confused adults followed quickly behind us—30 or 40 at a time. Then each individual was searched for weapons and concealed objects. Most of them carried only inadequate personal belongings. A few had swept up whatever gold and currency they had available. Nothing was confiscated but the weapons, which were thrown overboard.

*continued on next page*



Bishop Hobgood

### The Bishop's Corner

Recently the Rev. Roddey Reid, of the Clergy Deployment Office, brought to my attention a book, *The Life of Frederick Denison Maurice: Chiefly Told in His Own Letters*. In this volume, published by Charles Scribner's Sons in 1884, I came across some thoughtful remarks about the *callings* of men. It was in a letter written "To a son in the army about to start for India."

The Rev. Mr. Maurice wrote: "My Dear Fred: When I speak to many men among the clergy as well as among the laity of their *calling*, I do not find that they attach much force to the word." Rather, he says, they prefer to talk of their *professions*.

And he continues: "The clergy are obliged to say that they believe themselves to be *called* by the Holy Ghost to the office of the ministry. Many object to that language . . . They think it marks out the clergyman as different from other men . . . He is different inasmuch as he has tasks to perform which other men have not to perform. He is *like* other men inasmuch as they . . . have all their specific *calling*, as lawyers, physicians, soldiers, tradesmen."

He observes that a *calling* is of God, and says: "I know how many there are who would tell me that I might apply this language to any occupation more properly than to yours (soldiering). They will

say that your *calling* cannot be a godly one, that I am profaning what is holy when I am daring to talk of a Spirit of love and peace as dwelling with the soldier and prompting his deeds."

Maurice continues: [Yet] I find that the leaders of armies and that armies themselves have done nobly, works which I recognise as God's works. I find a spirit of order and obedience in them which I scarcely find elsewhere, and which I wish civilians could imitate. I find justice, gentleness, tenderness not merely mixing with such qualities in military men, but eminently characteristic of some of them."

The Rev. Mr. Maurice points out that the very power of armies makes the primacy of God essential, that they dare not and cannot be separated from God. "A mere vague impression of there being something good, gentlemanlike, patriotic in your profession," he says, is not good enough. It must be a *calling* of God.

And he sums up by suggesting that his son must have "nothing short of a firm conviction, growing with the experience of personal weakness, that you have a *calling*, that it cannot be fulfilled unless you are just, manly, gentle, in all your doings to all people . . . and that there is a Divine Overseer of your thoughts and purposes, who is inspiring you with justice, manliness, gentleness, who is fighting in you against what is false, inhuman, ungracious, and that your Guide, Teacher, Restraint, is the Guide, Teacher and Restraint . . . of all."

The Episcopal chaplains help to bring the assurance of God's presence to those in the armed forces. We can all be grateful for these priests in uniform who have heard the special *calling* from God.



### RUNNING

Chaplain Christopher B. Young, a Commander in the United States Navy Corps of Chaplains, crosses the finish line after registering his 1000th mile in the Marine Corps physical fitness program. He is simultaneously receiving congratulations and a certificate from an officer of the Marine Air Control Group-28 at the Cherry Point, N.C., installation. Chaplain Young is now an advanced student at the Navy Chaplain School in Newport, R.I.

## New Ecumenical Book of Worship for the Armed Forces

"This sort of thing could happen only in the military," says the Rev. Edward I. Swanson, Associate to the Executive Director of the General Commission on Chaplains.

Because of the unique and practical ecumenicity that exists among military chaplains, it has become possible for the Armed Forces Chaplains Board to produce a *Book of Worship for U.S. Forces* that is both acceptable and usable by Protestant, Catholic, and Jewish congregations. The old and familiar *Army-Navy Hymnal* that was used for years in military chapels by millions of G.I.'s, airmen, and sailors has been completely replaced by this worship manual, which even has hymns marked with guitar chords for field use.

Episcopal chaplains have recently received permission from the Bishop for the Armed Forces to use the "Order of Worship, Protestant" which is

an "Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper." This service, based on the same sources as the trial rites now in the Episcopal Church's "Authorized Services 1973," was reviewed by the Rev. Canon Charles Guilbert, until recently the Secretary of General Convention, who stated that this eucharistic rite was properly set for use by Episcopal priests.

Composed of 611 musical selections, the book contains hymns, songs and chants ranging from the Hebrew *Kiddush* and the Orthodox "Bless the Lord," to "Daily, Daily, Sing to Mary" and "Amazing Grace." Spirituals, gospel hymns, and Anglican chants are also found.

Episcopal chaplains have joined the chaplains of all faiths in praising this new work of worship for all people.





## Temacdu for Bishop

The Rev. Edwin L. Bishop of Tappahannock, VA, became LCDR, CHC, USNR on June 2, 1975 when he was assigned to NTC for TEMACDU. All of which means that Ed Bishop, who is a Naval Reserve chaplain with the rank of Lieutenant Commander, went to the Naval Training Center in Orlando, Florida, for temporary active duty (TEMACDU) with new recruits in the United States Navy.

His three-month assignment involved working along with the chaplains who are assigned full-time to the Recruit Training Center in the entire program of counselling, preaching, lecturing and visiting in the recruit training complex.

Chap. Bishop points out that the worship emphasis in the new and very modern Recruit Chapel is an eye-opener. "An attempt to meet the needs of these young people (average: 17-22) is carefully thought out, and involves many kinds of services.

"The most exciting concept was the contemporary worship. It featured the total integration of many media—choir, drama, projected film and slides, music from show tunes and the Top Twenty." And it attracted large crowds of recruits.

"Most impressive was the degree of cooperation between Protestant and Catholic chaplains in this enterprise. Sunday media presentations were planned and rehearsed together. The use of the common eucharistic lectionary has aided this enormously. . . . There is complete willingness to experiment and an openness to different approaches."

The chaplain points out that, contrary to former opinion, recruits are "not marched to the chapel." Chapel attendance is voluntary. And the statistics

*I have yet to meet a chaplain who did not feel that he was a minister first and foremost, and an officer only by default. And I suspect that the day I meet a chaplain who feels he is an officer first, I will have met a chaplain who is not a minister. The role of officer is secondary, and is only present at all because it makes the office of chaplain a functioning office. Were a chaplain not an officer, he would find it next to impossible to work within the military framework.*

—2d Lt. Danny Armstrong, USAF, in *Crossfeed* magazine.

are startling: "Of those who come, over 75% attend the contemporary services (both Roman Catholic and Protestant). A recent survey," he continues, "showed that well over 90% of the recruits prefer this sort of approach to worship."

Chap. Bishop found his temporary active duty to be "an absorbing and exciting glimpse of the things that can be done in this sort of atmosphere. Most refreshing."

Another Episcopal chaplain, from the Diocese of Southeast Florida, is among those assigned full-time to the Orlando Naval Base. He is Murray H. Voth, who was recently reassigned from duty at the US Naval Academy at Annapolis, MD.

### *Eyewitness, continued*

With so many helicopters hovering over the flight deck, the Captain ordered the deck to be cleared. Powerful tractors were given full throttle and one by one they were forced off the fantail. We couldn't believe the sight. The waste was staggering. Millions of dollars were offered up as a costly sacrifice to the deep chambers of Neptune. Human life took precedence in this rare moment of history. We were demonstrating the human value in our Western heritage.

More refugees kept arriving, and shortly evacuees started to appear from Saigon. The ambassador's wife, Mrs. Martin, was among them.

The ambassador had insisted on remaining until the last minute. A battalion of Marines was flown in to guard the embassy grounds. Apparently, hundreds were flooding the compound there. Other hundreds were attempting to force their way in through the guards. A few successful attempts were being made to scale the wall. All of these people had the fatal stigma of having been identified with the United States in some way. Their impending doom was certain. We heard stories of large sums of money offered to buy a way to freedom. Others spoke of exorbitant fees being demanded by those who controlled the manifest lists in the last big lift.

The best and the worst in human nature were meeting in the final desperate scene in Vietnam. And on board ship we worked through the long night, until morning had broken. And still the refugees continued to come.

"Lord, have mercy. Christ, have mercy. Lord, have mercy."

## PROGRESS REPORT: Study Committee on Military Chaplaincy

The Episcopal Church Study Committee on the Military Chaplaincy will meet in Washington, DC, in plenary session on November 3-4, 1975 at the call of the chairman, the Rt. Rev. John T. Walker, Suffragan Bishop of the Diocese of Washington.

The Committee will receive reports from the two study groups appointed at the last plenary session in January of this year. The study groups are appropriately named Task Force Potomac and Task Force Hudson, indicating their geographical centers.

Task Force Potomac is charged with analyzing the need of the armed forces for a military chaplaincy, and with examining the constitutionality of a military chaplaincy. In its meetings, testimony has been received from both military people and civilians. The

Church-State aspect has taken up a large part of the discussion.

The "Northern" group, Task Force Hudson, is pursuing the theological ramifications and meanings of the ministry to the military. Seven leading theologians have been invited to write papers on the subject. Excerpts from these papers will be printed in future issues of *Priests in Uniform*.

The Study Committee on the Military Chaplaincy came into being after the House of Bishops, meeting at General Convention in 1973, requested the Executive Council of the Episcopal Church to provide for such a unit to act during the triennium, 1973-1976. It is expected that a report of the Committee's findings will be made to the Minnesota Convention in 1976.

Last July 29 the United States Army chaplaincy observed its 200th birthday, and one of the many celebrations throughout the nation was held at Fort Benning, GA.

Chaplain (Maj.) Duncan Sinclair, USA, who recently became the Episcopal member of the Chaplains' group serving at Fort Benning, participated in the planning for a three-day observance of the anniversary. On July 27 an outdoor festival was held at the post, with all congregations of all chapels on the post joining in a pot-luck dinner, group singing, entertainment and an ecumenical worship service. On July 28 a display of uniforms (in the photo, Chap. Sinclair is eyeing one from the Vietnam era), old books and papers were opened for the public, telling the story of the military chaplaincy during the past two centuries. On July 29 an open house was held for local clergy, and the celebration concluded with a formal banquet in the Officers' Supper Club.

The Rev. Richard J. Anderson of the Episcopal Church Center staff and a member of the Advisory Council to the Bishop for the Armed Forces, represented Bishop Clarence Hobgood at the banquet.



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# Executive Council debates program

Continued from page 6

pared for Council's consideration in December.

Bishop Allin gave his second message from the chair just before Council members met in small groups to discuss 1977-1979 goals and objectives. He said, "My conviction is the theme and spirit in General Convention must be renewal, not novelty."

He pointed to several areas of particular concern, calling for more person-to-person giving and asking that partnership replace paternalism. "Our concept of sharing needs to be reviewed," he said.

He personally pledged major efforts "to renew, develop, and strengthen the whole organizational-network-switchboard-relationship system throughout the whole Church" to provide maximum service for mission.

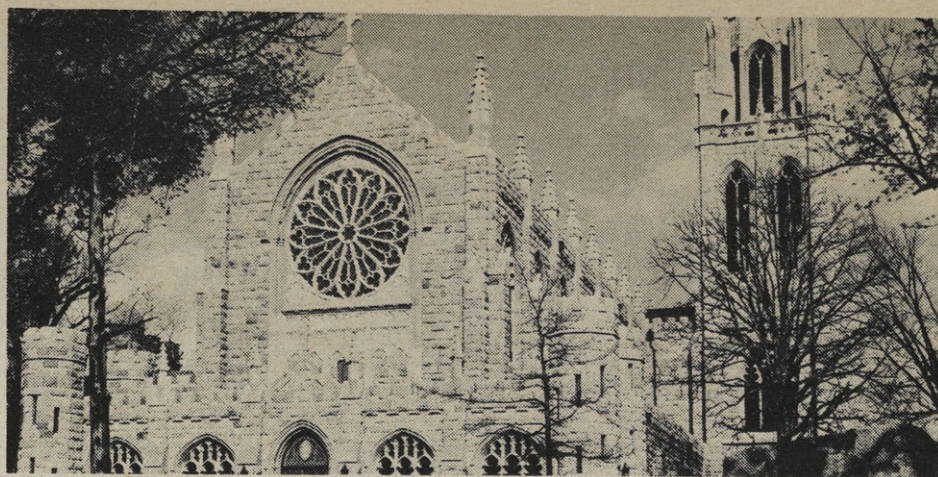
Bishop Allin stressed need for coordination among existing or proposed agencies and said he hoped General Convention agencies would work more closely with Executive Council and that programming agencies would be under the direct control of Executive Council.

He emphasized that the Episcopal Church Center in New York City is a service center housing all appropriate national agencies; sug-

gested that the Clergy Deployment Office be in Executive Council's budget; suggested that Council assume the cost of administering the Presiding Bishop's Fund for World Relief; and said that physical relocation of the Episcopal Church Center would not occur until a strong need for such a move became apparent.

In other action Council:

- received an Evangelism Committee report on a Coalition 14 program for Pentecost;
- warned Episcopal Church Center staff against endorsing candidates for Executive Council;
- heard the Rev. Page Bigelow, Bicentennial coordinator, describe materials available for 1976;
- supported the Community Development Credit Union through the Ghetto Loan program;
- approved a 3 percent interest on future loans to domestic dioceses for mission work;
- heard that the new Income De-



**CLEAR OF DEBT**, 65-year-old All Saints' Chapel of the University of the South, Sewanee, Tenn., was consecrated October 10 by Presiding Bishop and University Chancellor John M. Allin. Twenty-four Episcopal dioceses own the university, which cleared the chapel's \$96,000 indebtedness this year through its Million Dollar Program, headed by Robert M. Ayres, Jr., of San Antonio, Texas.

velopment Program had received \$200,000 in cash and pledges for 1975;

- endorsed the continuing development of Christian education resources sensitive to the black experience;
- suggested a committee to develop plans to produce a new teaching series for adult education;

- acted to improve financial audit and reporting procedures, to improve conflict of interest policies, and to clarify financial statements; and
- welcomed Suffragan Bishop Hal R. Gross of Oregon to Council membership to fill the unexpired term of the late Bishop Lani Hanchett of Hawaii. —Janette Pierce

## Lord's Prayer phrase heretical says Simcox

MILWAUKEE, WIS.—Dr. Carroll E. Simcox, editor of *The Living Church*, charged in editorial commentary in the September 7 issue that the petition, "Save us from the time of trial," in a version of the Lord's Prayer produced by the International Consultation on English Texts (ICET), is "positively heretical. It departs from the scriptural and catholic understanding of the Christian's vocation in the world."

Dr. Simcox said the Consultation had originally proposed "Do not bring us to the test" as a substitute for "And lead us not into temptation," but the newer form was incorporated when the first proposal met with opposition. ICET scholars defend the newer version, he says, by saying that "the reference here is primarily eschatological. It is probably a petition for deliverance from the final 'time of trial' which, in biblical thought, marks the Last Days and the full revelation of anti-Christ."

In Dr. Simcox' view, "a God who would save us from our times of trial would be a chicken-hearted extricationist of the sort who says: 'I know that dear boy's weakness and I must see that he gets a job in a neighborhood where there isn't a tavern within 10 miles.' God does not temper the wind to the shorn lamb. It is heretical to think about God with any such understanding and to pray to him with any such expectation."

Dr. Simcox suggests that "if ICET were to propose 'Save us in the time of trial,' rather than 'from,' it would make Christian sense.... 'Save us in the time of trial' would say precisely what is always in my mind when I offer the old familiar petition, which is this: 'Do not lead me into situations where I must be tried unless you give me the grace to overcome the Evil One.'"

November, 1975

## Now Vicenta has a reason to smile.



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She has a friend here in this country... a kind friend who sponsors her through the Christian Children's Fund.

You see, Vicenta's family is poor. They live in a small village in Central America, high in the mountains where the climate is cold.

Her father is a tailor. But he also peddles firewood and works long hours to try to provide for his wife and three children.

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So they enrolled Vicenta in a CCF affiliated boarding school in a city some 40 miles away from home and a sponsor was found for her to help make Vicenta's education a reality.

Vicenta's teachers report that she is "intelligent, most responsible and helps her classmates with their homework."

During the school year, Vicenta's family frequently visits their daughter, and when school is out for vacation, Vicenta returns home. Then she helps look after her little brother and sister and does chores for her mother.

With the help of her parents, teachers and a concerned sponsor here in this country, Vicenta has a chance to make a better life for herself.

But many other children must wait for someone to help them.

For only \$15 a month, you can sponsor a child like Vicenta. You will receive the child's photograph, name and mailing address, as well as information about the project where he or she is helped.

You can get to know the youngster you sponsor by exchanging letters and cards. (Children unable to write are assisted by family members or staff workers.) You can experience the warm feeling that comes from helping a boy or girl who needs you.

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## Council debates women

During its September 16-18 meeting in Greenwich, Conn., Executive Council wrestled with two items directly related to women. Its divided opinion was evident in a 17-16 vote to table a resolution deploring recent irregular services of ordination and Eucharist, and in a split vote on whether to take shareholder action in asking that Proctor and Gamble review the image of women it projects in advertising.

Bishop Gray Temple of South Carolina provoked discussion when he presented a resolution (*see box*) on the participation of priests, deacons, and bishops in irregular services. Bishop Temple said he deplored "these acts of lawlessness" and that he had tried to choose words that weren't "pejorative" in framing his motion. Council voted, however, to amend his resolution, removing such words as "illegal" and "unlawful."

Bishop Temple said his resolu-



Rustin Kimsey and Lueta Bailey

tion addressed itself to more than just isolated instances: "We are a Church of canon law. Without any order in the Church, it will be destroyed. Those of us in a position of authority need to speak clearly and say this way is not the way of the Church."

The Rev. T. Stewart Matthews, Charleston, S.C., supported the resolution: "The issue is discipline and order in the Church," not whether women should be ordained to the priesthood.

Others expressed two concerns: that Council had voiced its disapproval in May and that Council was not the proper place for action since two ecclesiastical cases are currently under appeal.

George T. Guernsey, III, St. Louis, Mo., held the latter opinion and moved to table the resolution. The Rev. John B. Coburn, Council vice-president, chaired the session and Presiding Bishop John M. Allin, a voting member when not presiding, voted against the tabling action.

Council's last action at the September meeting was to consider the report of the Committee on Social Responsibility in Investments. Dr. Paul M. Neuhauser, the Iowa law professor who chairs the commit-

tee, announced that this was his last appearance as chairman; he received an expression of appreciation for his service.

Dr. Neuhauser's last appearance was—as were many of his previous ones—marked by brisk debate. Walker Taylor, Wilmington, N.C., wished to "enlarge the committee's portfolio to include labor and government. This committee has always made it look as though Executive Council has mounted an attack on American business while there is indeed plenty of abuse in other areas, such as government and labor unions."

Since the Investments Committee has been solely concerned with responsible use of the Church's investments, the wider matter was referred to the Committee on Social Concerns. Canon Gerald N. McAllister, San Antonio, Texas, felt that this committee should be asked for a report as soon as possible.

On the matter of Proctor and Gamble's advertising, the Investments Committee sought to support the shareholder resolution of the United Presbyterian Church in the U.S.A., requesting the publication of a special report which would carefully examine the images of women in the corporation's advertising. The Episcopal Church's Task Force on Women had supported the resolution.

Many Council members were reluctant to push the issue, however, and were sympathetic to a message from the Diocese of Southern Ohio (where Proctor and Gamble has its headquarters). Southern Ohio seeks further information through discussion with the firm rather than through shareholder action.

Council members' responses varied: "This is an important issue," said the Rev. Rustin R. Kimsey, The Dalles, Ore. He did not think the resolution was aimed at the role of housewife but at what he considered "the characterization of dumb housewives on television." But Canon McAllister felt it "ludicrous to take on such a trivial issue."

"I resent the image of idiot women," commented the Rev. John S. Spong, Richmond, Va. "I want my daughters to take pride in being women."

"I think there is a better time than now to take this up," said Jean Jackson, Lake Oswego, Ore.

"I keep hearing clues that male chauvinism is present in this room. I think we'd better be careful how we vote," warned Lueta Bailey, Griffin, Ga.

Council expressed its support for the Southern Ohio approach, defeated the initial resolution, and approved an amended resolution submitted by Philip K. Masquette, Houston, Texas, calling for abstention from support of or opposition to the United Presbyterians' resolution. —Janette Pierce

WHEREAS, All clergy at the time of their ordination swear a solemn oath to be obedient to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America; and

WHEREAS, There have been a rising number of ordinations performed by Bishops without jurisdiction and the subsequent celebrations of the Holy Eucharist by clergy inhibited from so doing by their Bishops; and

WHEREAS, Such action on the part of a few, causes real hurt to the Church as a whole and confuses the issue of the Ordination of Women to the Priesthood and Episcopate;

THEREFORE, BE IT RESOLVED, That the Executive Council deplors these acts being committed by certain Bishops, Priests and Deacons in performing these ordinations and by these celebrations of the Holy Eucharist; and calls upon all loyal Church members—Bishops, Priests, Deacons and lay persons—to be obedient to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America as defined by the Book of Common Prayer and the Constitution and Canons of the Church. (Tabled by 17-16 vote of Executive Council.)



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# Bishops from overseas present development plan

*Fio Temegen! Weni tom inok getoy de dumo tom be i betom me, sebaan sai kadnan na Hesu Cristo.*  
—Bishop Constancio B. Mangunmas, Southern Philippines (Tiruray)

*A ta a baa bee gee Nyeswa konkwa nue kia tana.*  
—Bishop George Browne, Liberia (Kru-Liberia)

*Estamos aqui para comportir nuestra comun responsabilidad en la Divina Comision.*  
—Bishop Adrian Caceres, Ecuador (Spanish)

*Apay nga wada taku isna? Na-ay kami isna ay menkasibagbaga ya maki aggong ken Siya ay Katata-a ay Mamagbaga ta mawada koman kasin kagagasing ay itdon di Gawis ay Damag ay menpaay isnan Kaipagtekan di tet-ewa ay menlaydan Apo Dios ya tet-ewa ay mensilbiyantaku Ken Siya.*  
—Bishop Richard Abellon, Northern Philippines (Igoroti)

In their native tongues, the overseas bishops opened a presentation to Executive Council's September meeting. Four spokesmen, representing the 17 overseas bishops present at the meeting in Greenwich, Conn., offered a plan for a special Overseas Development Fund, which Council endorsed.

Bishop Melchor Saucedo of Western Mexico, chairman of the Overseas Bishops' Coalition, reminded Council that "overseas work is a major expression of the work of the Church in the world. That work is often done in a language and manner that are different from what you understand."

Bishop Saucedo continued, "Without us you cannot be, and we cannot be without you." He emphasized that each should not be dependent on the other but all should be interdependent.

Bishop Benito Cabanban of the Central Philippines said "to speak 10 minutes and discuss 100 years of work" was difficult. He said "one-way" help developed paternalistic relationships not consistent with being united in one body and described the overseas dioceses as well on the way to self-determination and autonomy.

Bishop George D. Browne of Liberia noted: "This is not our Church but God's, not our mission but God's." He equated administrative and spiritual autonomy with "the freedom to respond in the most effective way to mission."

Bishop George E. Haynsworth of Nicaragua and El Salvador described the evolution of the Overseas Development Fund concept to permit overseas dioceses to support their own institutions through self-help projects. He said diocesan institutions must become self-supporting or be closed so as not to drain diocesan budgets. New styles of ministry could lead to self-supporting congregations, but Bishop Haynsworth doubted if congregational assessments could ever meet diocesan administrative costs.

At the 1973 General Convention the Overseas Development Fund received general endorsement but failed to receive financial support. Grants from the United Thank Offering and from several dioceses made possible feasibility studies of

development in various overseas dioceses. In September Council allocated \$5,000 to plan for the Fund's expansion. Council expects to receive a plan and a financial goal to consider at its December meeting.

In other mission-related actions, Council:

- approved companion diocese relationship for Lexington and El Salvador;
- accepted invitations to participate in overseas Consultations in South Africa, the South Pacific, and the Sudan;
- heard that PECUSA will host all Anglican Consultation partners in 1977;
- supported Christian leaders expelled from Namibia and Namibian residents in the struggle against South African rule; and
- initiated planning for a Volunteers in Mission program for churchpeople of all ages and backgrounds, consistent with the commitment to Partners in Mission, to be presented to the 1976 General Convention.

—Janette Pierce



AT FUND OPENING at St. James', New York City, Drs. John Coburn, left, and Oscar Carr, right, speak with Bishop Browne of Liberia after service.

A telegram from Liberia to Portland, Me., added a grace note to Dr. Oscar Carr's report on the start of the \$3.1 million development campaign for Cuttington College, Suacoco, Liberia.

The Church's executive for development could report to the House of Bishops that on the campaign's opening day in Liberia \$465,000 had been collected or pledged toward the diocese's \$500,000 goal to support the only independent college in the sub-Saharan.

Dr. Carr showed a film about Cuttington College, which is available from his office at the Episco-

pal Church Center in New York City. On September 28 Bishop George D. Browne of Liberia opened the American campaign in New York.

Dr. William R. Tolbert, Jr., President of Liberia, and Presiding Bishop John M. Allin are honorary chairmen, as are the Rev. John B. Coburn and NAACP Board chairwoman Margaret Bush Wilson. John T. Fey is national chairman; James H. W. Jacks heads the special gifts drive.

Contributions may be mailed to the Office of the Treasurer, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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



Photo by Cornelia Keller Stutts

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## Bishops hear ecumenism report; discuss baptism, confirmation

The Episcopal Church's classic position as a bridge between Catholicism and Protestantism was emphasized when the House of Bishops considered an enthusiastic report from prelates who attended the canonization of Mother Elizabeth Seton in Rome and discussed the mutual recognition of membership asked of all members of the Consultation on Church Union (COCU).

Suffragan Bishop J. Stuart Wetmore of New York and Bishop Da-



Bishop Wetmore

vid Leighton of Maryland reported on their reception by the Roman hierarchy. In a five-minute audience, the Pope assured them of his concern for the Episcopal Church and said he'd added with his own hand references to Anglicanism in the canonization homily.

The American delegation also met for over an hour with Jan Cardinal Willebrands of the Secretariat for Promoting Christian Unity. The Americans were told ordination of women would "create a serious new element in the dialogue on the nature of ministry" but would not terminate Anglican-Roman dialogue. The Cardinal has suggested to the Archbishop of Canterbury that a group of Roman Catholics and Anglicans be organized for an informal exchange of views on the subject. He urged further study of the question on theological rather than on cultural or sociological levels.

Cardinal Willebrands also discussed further clarification of the Agreed Statements on Eucharist and Ministry developed by the Anglican-Roman Catholic International Commission, the continuing efforts toward recognition of Anglican orders by Rome, and mutual recognition of baptism. Cardinal Willebrands expressed interest in the American bishops' reports of parish-level ecumenical experiments in the United States.

The House of Bishops also, in small group discussions, reviewed the COCU position that baptized membership in a particular Church is "full participation in the Whole People of God."

Bishop Paul Moore of New York and Bishop Wetmore discussed baptism and confirmation and their

expression in the proposed Prayer Book. They would like to see the confirmation rite understood as not adding to the Christian initiation of baptism but denoting full communicant status and enabling a special relationship between the bishop and the confirmand.

Bishop John Krumm of Ohio said the theological rationale for the COCU statement would be completed before the 1976 Convention considers it. The Episcopal Church will discuss the implications with both COCU members and the Roman Catholic Church so "we don't go off in different directions in our ecumenical conversations."

In related actions the House gave hearty approval to Bishop James T. M. Pong's signing of a document of mutual recognition of baptism with Taiwanese Roman Catholics and referred the study of cross-ordination to the Committee on the Church in Small Communities, acknowledging that interdenominational situations might occur most frequently in rural areas.

## Two bishops preach on authority, women

On the Sunday that fell during the meeting of their House in Portland, most bishops took a morning off from legislating, debating, and conversation to go to church. Many pectoral crosses and purple vests were seen in two Portland churches where bishops happened to be preaching: the Cathedral of St. Luke and Olde St. Paul's.

From the cathedral's pulpit Bishop James Montgomery of Chicago said to the congregation, "I often find myself thinking, 'What a time in history to find oneself a bishop.' Was it always this difficult—with a distrust of authority and institutional structures, a rampant secularism, complicated by the issues which tear our own Church today? Sometimes I think it would be nice to be in a small country parish from which I could dash off letters to bishops. The times I feel this way are the times when I have forgotten it's not my work, my Church, my kingdom, but His."

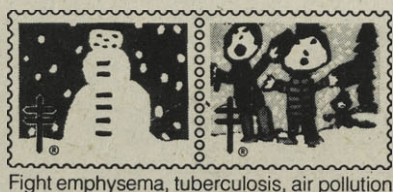
Bishop Montgomery warned that "quite simply, our Lord is telling us that the strictly legalistic approach to religion—which sees all prayers, worship, and service as done to pile up enough credits to earn heaven—is wrong."

On the other side of the Portland business district, in a typical inner-city neighborhood, Bishop William H. Brady of Fond du Lac was the preacher.

"I yield to no one in my opposition to the ordination of women," Bishop Brady told the congregation packed into the small Olde St. Paul's Church. "Debate on this has brought the Church to a state of disintegration." He added that while he opposes the ordination of women, his "faith is in God."

Speaking in support of the way the Standing Liturgical Commission has operated and of the results of its labors, Bishop Brady said he yields to no one in "appreciation for *The Book of Common Prayer*" but he also has "appreciation for the work of the Standing Liturgical Commission. [It] has asked for our opinions and has respected them."

—Richard J. Anderson



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# World Council will meet in Nairobi, Kenya, this month

Nairobi, the modern and colorful capital of Kenya in East Africa, will be a focal point for the world Christian community as the Fifth Assembly of the World Council of Churches (WCC) convenes there November 23. About 2,300 people from more than 100 nations will attend. They will represent the 271 Churches which are presently WCC members and at least 10 additional Churches which are expected to seek membership at this Assembly.

Each member Church has a delegate quota based on its size—ranging from one to 25. The Episcopal Church in the U.S.A. has eight official delegates: Presiding Bishop John M. Allin, delegation head; Suffragan Bishop John T. Walker of Washington; the Rev. William C. Burrill of Davis, Calif.; John T. Fisher of Memphis, Tenn.; Jean Jackson of Lake Oswego, Ore.; David Johnson of New York City; Dr. Marion Kelleran of Alexandria, Va.; and John Kitigawa of Washington, D.C.

Other American Episcopalians will attend in various capacities. Anthropologist Margaret Mead has been invited as one of the Assembly's "distinguished guests"; Bishop Jose Antonio Ramos of Costa Rica will serve as an advisor; the Rev. Samuel Van Culin, world secretary for the Episcopal Church, will be a visitor; J. Stuart Cosby will be a steward; and Dr. Peter Day, the Rev. James W. Kennedy, and Cynthia Wedel will go as press correspondents.

During the week prior to the Assembly, the primates of all the Churches of the Anglican Communion will confer in Nairobi. Mr.

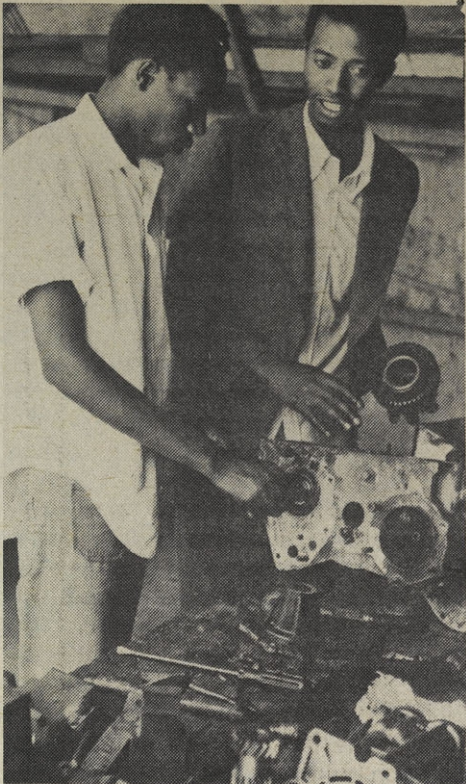
Van Culin will accompany Bishop Allin to that meeting.

Assembly delegates will hear addresses on the theme, "Jesus Christ Frees and Unites," and will discuss its meaning in about 100 Bible study groups. Each delegate will also participate in one of six sections to discuss the implications of the theme for our faith, our personal and corporate life.

The Assembly will review the past seven years' work, set program and policy guidelines for the next seven years, admit new member Churches, and elect a new central committee and presidium. The 150-member central committee meets annually to carry on the Council's work between Assemblies. The WCC traditionally has six presidents—the presidium—each of whom represents one of the major Church families and one of the six continents.

Observers have noted some striking similarities between problems the WCC and the United Nations face. As with the U.N., the WCC in its early days (it was formed in 1948, two years after the U.N.) was made up predominantly of western European and American Churches. A few of the well established Asian and African Churches participated from the beginning, but their leaders had for the most part been educated in Europe or America and relationships were easy to establish and maintain.

Increasingly, however, as new nations have developed in Asia and Africa, autonomous national Churches have been established. In the U.N. new nations now vastly outnumber the founders; this is also true of the WCC. One of the glories



WCC DELEGATES will find Kenya a land of contrasts. Masai tribesmen still wear centuries-old costumes while, above, modern technology is taught; artist Alimu Njau produces modern sculpture, above right, and leather hides are still processed by hand, lower right. —RNS Photo

of both groups has been their ability to provide a place where a small, newly independent nation or Church could meet as an equal with the old, large, and powerful nations and Churches.

In both organizations, when the new members agree on an issue, they can outvote the older members. Unlike the U.N., however, no one has veto power in the Council.

Today neither world organization is a routine gathering of traditional leaders. New, vigorous representatives of groups just emerging from long centuries of oppression and exploitation are demanding



that their voices be heard and their needs met. The challenges to old power structures and old ways are persistent and disturbing.

Nairobi will pose many dilemmas and great opportunities to the Christians of the world. Every churchmember needs to be aware of and informed about the Assembly and to pray for it—that the Holy Spirit will guide its work and further the Kingdom of Christ in His world. —Cynthia C. Wedel

## PB sends message to Seton canonization

ROME—Presiding Bishop John M. Allin sent a message for the canonization of Mother Elizabeth Seton, formerly an Episcopalian. It was read by Suffragan Bishop J. Stuart Wetmore of New York, who, with Bishop David K. Leighton of Maryland, the Rev. Robert C. Hunsicker of Trinity Parish, New York City, and the Rev. Geoffrey Skrinar of St. Andrew's Church,

Staten Island, N.Y., represented the U.S. Episcopal Church.

"It is with thanksgiving to God for the community and love going between our two Churches," said Bishop Allin, "that I respond to the invitation from the National Conference of Catholic Bishops on behalf of Pope Paul VI to send a delegation to the canonization of St. Elizabeth Seton at St. Peter's Basilica today."

He said the Episcopal delegation's participation signifies "the contribution the Episcopal Church made throughout the earlier part of Elizabeth Seton's life. It also signifies the strong bond of Baptism and faith in the Lord which makes us one in the Body of Christ despite our divisions. Perhaps God will help us to see this truth more clearly through her."

Bishop Allin told the Roman Catholic prelates that Episcopalians "rejoice with you in the heritage Elizabeth Seton bequeathed to the Roman Catholic Church in America through her religious life and her service in charity and educational work."

He affirmed that "the presence of the representatives of the Episcopal Church at this event and your gracious reception of them is a striking example of the power of Christian love and personal sanctity to overcome hostilities that appeared to be unsurmountable barriers between us as recently as 15 years ago. Only the Holy Spirit could bring about such a change of heart." —Religious News Service



FIREWORKS at Seton Hill College, Greensburg, Pa., greeted the canonization of Mother Seton.

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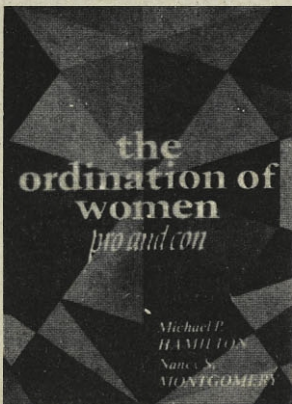
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## Mississippi school credo: 'Each person is unique'

A poster on the office wall of a Vicksburg, Miss., school shows a well-polished, steaming copper tea-kettle. "We boil at different degrees," the caption reads.

At All Saints' Episcopal School, 140 junior and senior high boys and girls follow individualized courses of study, supplementing group work with supervised self-instruction. At the same time they learn to relate to other people in a campus community where Christianity is prime ingredient, not veneer.

In 1973 Headmaster Alex D. Dickson, Jr., persuaded the school's trustees—who come from the sponsoring Dioceses of Mississippi, Louisiana, and Arkansas—to authorize a sharp deviation from previous patterns in the school's 65-year history.

"There had to be a better way to be a school," Father Dickson says. "Today's families are confused by our future-shock world where traditional ways of rearing children no longer work. Lots of schools, our own included, had turned out graduates who were accomplished academically but not equipped to deal responsibly with their life situations."

The Rev. L. Noland Pipes, Jr., dean of students, agrees. "My grandfather taught my father all the wisdom he needed to get along as an adult, and he was right. My father did the same for me; he was half right. But if I tried to do this for my son, I'd be dead wrong; the world changes too fast."

"Some parents become so anxious that they over-respond and make life with their child one continual hassle," he observes. "When others give up in frustration, and under-respond, the child feels ignored and scared. We pick up the parenting task, start where the child is, and give him all the encouragement we can to change whatever negative behavior patterns he's developed."

Father Dickson calls All Saints' "a mission station of the Church. We see ourselves as missionaries to a strange land called adolescence, whose inhabitants have strange customs, wear strange clothes, and speak a strange language."

With the guidance of Dr. Floyd L. Coppedge of Indiana University's innovative education faculty, Father Dickson developed the school's new pattern. Each student is responsible for his or her own actions and their consequences and his or her schoolwork. Goals are set, progress is monitored, and new goals are established when the time is right.

In All Saints' educational evaluation center, husband and wife psychologists Drs. James and Peggy Roberts use interviews and a full battery of testing—intelligence scale, perceptual-motor, personality inventory, achievement—to diagnose each applicant's strengths and weaknesses. The parents discuss at length their child, the home situation, and their expectations. If parents, student, and administrators agree that All Saints' seems able to meet the indicated needs, the Robertses, Father Dickson, and academic dean Dr. L. Joe Gabbard prescribe a course of study and activity that will remedy lacks and challenge but not overwhelm the student.



AT ALL SAINTS':  
Headmaster Alex  
Dickson, above left;  
Dean Noland Pipes,  
above right; "Miss  
Ike" Thomas, right.  
Far right, math  
teacher Lou Gary  
with Mike, a student.



—Photos by Pickett

Independent study—with emphasis on individualized materials—places scholastic growth clearly in the hands of each boy and girl. In the library's resource center, ingenious teaching machines offer nearly 250 courses at every level from first grade through second year college. While one youngster reviews the multiplication of fractions, another sharpens reading comprehension, and a third absorbs classic Greek drama or explores nuclear physics.

With an average class size of 12, the faculty can function at its best. As math teacher Lou Gary says, "I can really reach each student, give each one what I have to give."

Administrators, teachers, and dorm counselors meet twice a week to discuss what is happening in the students' lives and to decide what needs to happen next and how to make it possible.

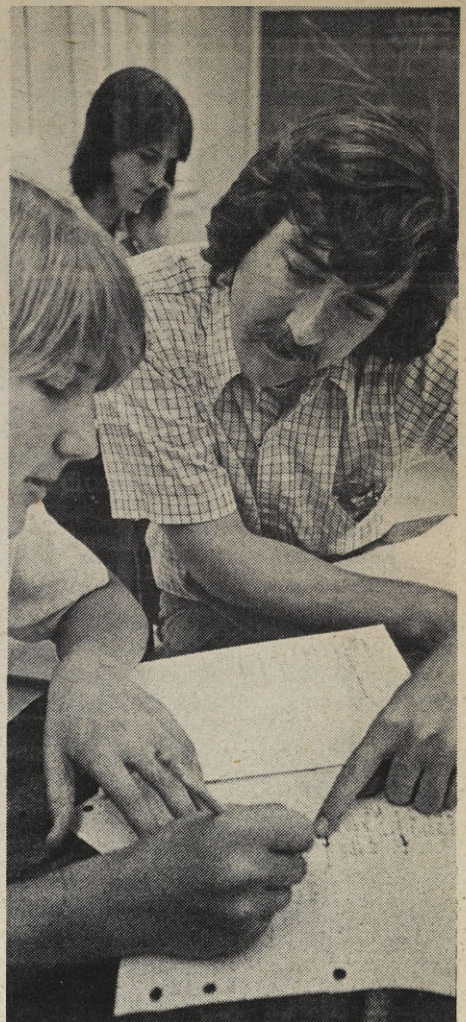
All Saints' bases its commitment to individually guided education on the doctrine that God creates each of His children a unique person. Awareness of the Holy Spirit, at work throughout, safeguards behavioristic methods from becoming manipulation.

"At All Saints' all things can be questioned," Father Dickson says. "We live here under grace as well as law; and by being open and honest, we find we can trust each other. The student is free to achieve. He's also free to try new ways of handling his feelings of anger, inadequacy, or confusion. He can make mistakes without being ridiculed."

Another poster on the office wall reads, "To err is human; I'm uncomfortable around gods."

About half All Saints' students are Episcopalians. The resident chaplain conducts Sunday and Wednesday Eucharists and teaches religion classes for all grades. The school considers a year of Old and New Testament, for seniors, basic—like its requirements that everyone must pass a first aid course and learn to swim.

The youngsters need no urging to participate in any of 42 individual and team sports and activities, from soccer to synchronized swimming, from gymnastics to scuba diving. Last year a group of bicyclists went to New Orleans for a big



Bike Jambalaya; advanced canoeists skilled in camping, cooking out, and water safety made a six-day trip down Arkansas's Buffalo River. Video tape playbacks let each teenager check performance.

"We help them get to feel good about what they see on the tape and who they are," says girls' dean and recreation teacher "Miss Ike" Thomas. "We learn to play here. Boys and girls who think fun is nothing but a sports car and booze and a rock concert have never learned to play, to reach out to one another and have fun that's real and healthy and good for you."

On and off its playing fields, the school expects appropriate behavior. Daily actions determine privileges about lights out, dating, trips to town. Teachers, dorm counselors, and recreation people give plus-marks for everything from class participation to personal neatness to "getting along with others." Progress toward a specific behavior target earns points, too. A roster derived from the totals, posted once a week, places each boy and girl at one of five levels in what's called the "achievement-trust system."

Everybody begins the year at level three, the usual boarding school freedoms. Many people earn the added privileges of levels four and five; the top level resembles a college freshman's regime. Level two is more restrictive, and at level one—rarely earned—someone a hair away from suspension moves from dorm to a week of isolation (except for classes and meals) in a "reflection room" in a faculty apartment where he decides whether to shape up or ship out.

In 1974-75 one student was expelled. One transferred, one was too homesick to stay, and one dropped out because of illness. All 1975 graduates entered college.

Mike Lamensdorf, who made up some math deficiencies at All Saints' this summer and entered 10th grade in September, says, "You can learn more here, and it's not so hard to learn."

And Liz Sinma seemed to relish the summer session: "I was here last year, and I love it. I'm going to stay till I graduate."

—Isabel Baumgartner

The Episcopalian



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from  
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# EXECUTIVE COUNCIL

Vol. II, No. 3  
Autumn, 1975



## Overseas Bishops Welcomed



**AT COUNCIL:** Bishops George Browne, Liberia; Richard B. Martin, Executive for Ministries; Benito Cabanban, Central Philippines; Edward Turner, Virgin Islands (back to camera); and Melchor Saucedo, Western Mexico.

The Coalition of Overseas Bishops, present at Seabury House for meetings prior to the House of Bishops' meeting in Portland, Me., were officially welcomed at the Council meeting by the Presiding Bishop and were introduced by the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico and Executive Council member.

Sixteen of the 18 overseas bishops were present. In addition to Bishop Reus were Bishops Benito C. Cabanban, Central Philippines; William A. Franklin, Colombia; Telesforo Isaac, Dominican Republic; Adrian Caceres, Ecuador; G. Edward Haynsworth, El Salvador and Nicaragua; Anselmo Carral-Solar, Guatemala and Honduras; Luc A. F. Garnier, Haiti; George D. Browne, Liberia; Leonardo Romero, Northern Mexico; Richard Abellon, Northern Philippines; Lemuel B. Shirley, Panama and the Canal Zone; Constancio B. Mangumamas, Southern Philippines; James T. M. Pong, Taiwan; Edward M. Turner, Virgin Islands; and Melchor Saucedo, Western Mexico, chairman of the Coalition.

Absent were Bishops Jose G. Saucedo of Central and South Mexico and Jose Antonio Ramos of Costa Rica.

In addition to making a special presentation to Council on overseas development, the bishops attended most Council sessions and had many informal discussions with Council members and staff.

## Council Passes Overseas Development Resolution After Bishops' Presentation

The Council unanimously adopted a resolution calling for the committees on development and national and world mission to provide by December a detailed plan, including a financial goal figure, for expansion of the current Overseas Development Fund.

Before taking its vote, the Council heard brief presentations by four of the overseas bishops. The Rt. Rev. Melchor Saucedo, Bishop of Western Mexico and chairman of the Coalition, said that interdependence on a continuing, co-equal basis was the key to the future relationship between American and overseas dioceses, noting that overseas jurisdictions cannot be de-

pendent on the Church in the U.S. "for ever and ever and ever."

Bishop Benito C. Cabanban of the Central Philippines traced the history of the Episcopal Church with its overseas dioceses, noting the trend away from paternalism and a "one-way traffic" of love and support from the U.S. Bishop Cabanban cited "tremendous changes for the better" in new election procedures for overseas bishops, a new block-grant budgeting process, and the development of indigenous ministries as examples of the growth in self-determination, self-government, and self-support overseas.

Bishop George D. Browne of Liberia discussed the meaning of autonomy for the overseas dioceses. He said that Christians are trustees rather than owners of God's gifts, and that autonomy is not necessarily dependent on financial self-support but is "deeply rooted in the divine commission." He said that autonomy helps lead from dependence to interdependence and can be a catalyst for internationalizing the Church's mission. In supporting the Overseas Development Fund, Bishop Browne said that the overseas bishops were "not begging" but rather "are anxious to help as equal partners in the mission of the Church."

Bishop G. Edward Haynsworth of Nicaragua and El Salvador spoke of the original idea for a development fund. Five years ago the overseas bishops saw such a fund as a means of supporting development projects to benefit their respective countries as well as to provide supplementary income for the support of diocesan programs. With help



from the United Thank Offering (\$100,000) a feasibility study was financed, resulting in self-support plans approved by the Coalition for four of its members. Over \$177,000 in additional gifts from parishes and dioceses has also helped three dioceses develop programs which will lead to financial autonomy. Bishop Haynsworth said that development funds were essential in three program areas: support for institutions (schools, hospitals, etc.), help for congregations to achieve self-support, and supplementary funds to cover diocesan administrative costs.

"The point is this," he concluded. "We are not just serving the poor but rather, with the poor as essential partners in the process, we are struggling to replace dependency with an effective ministry to the community of nations of which we are citizens. Development funds are essential in this process."

## Council Adopts Resolutions on Hunger Program

After hearing presentations from the Presiding Bishop's Fund for World Relief and the Ad Hoc Inter-Provincial Hunger Task Force, the Council passed a series of resolutions supporting a continuing Episcopal Church program on hunger.

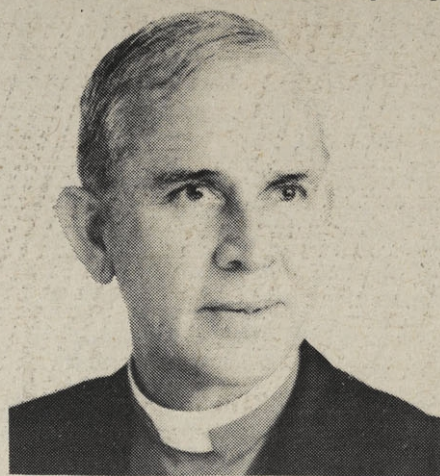
Curtis Roosevelt of New York, chairman of the executive committee of the Presiding Bishop's Fund Board, discussed the Board's efforts to establish criteria for meeting human need. He reminded the Council that "we are a church fund, concerned with the motive of the giver and not just with how much money we raise."

The Rev. Norman Faramelli of Cambridge, Mass., chairman of the Ad Hoc Task Force, told the Council that the hunger problem is "neither novel nor temporary" and is a "symptom of inequality." The long-range solution to the problem, he said, lies in the "equitable sharing of resources."

Dr. Faramelli presented three resolutions which were adopted. The first supported the Episcopal Church's "basic approach to the hunger crisis thus far." The second called for the formation of a continuing Hunger Task Force to include a broad representation of Church membership. The third resolution, "approved in principle" by Council, asks for a 1976 budget of \$119,500 for staff and program and support services. Although final budget decisions will not be made until December, Council received the request for "priority funding."

## Bishop Hanchett and Others Memorialized

In the first of two messages from the chair at the September Council meeting, Presiding Bishop John M. Allin made special mention of the life and work of the late Rt. Rev. E. Lani Hanchett, Bishop of Hawaii and Council member from the Eighth Province, and five other distinguished churchmen who died since the Council's May meeting.



**Bp. Hanchett**

The Presiding Bishop referred to Bishop Hanchett as "one of those quiet servants of the Lord" and added that "we who have shared the membership of this Council with him can be among the witnesses to his faithfulness." Bishop Hanchett, who died in August, was consecrated Suffragan Bishop of Honolulu in 1967 and became Bishop of the newly created Diocese of Hawaii in 1969. He had served on the Executive Council since December, 1973.

Also remembered in the Presiding Bishop's message were: Seaton Bailey of Griffin, Ga., alumnus of the University of the South at Seawane, Tenn., and husband of Council member Lueta Bailey; the Rt. Rev. Iveson B. Noland, late Bishop of Louisiana, who died in the crash of an Eastern Airlines jet at New York's Kennedy International Airport in July; Humphreys McGee, fatally injured in an automobile accident, late senior warden of St. John's Church, Leland, Miss., and long-time personal friend of the Presiding Bishop; the Rt. Rev. A. Hugo Blankingship, retired Bishop of Cuba, who died in August; and the Rt. Rev. Kenneth Anand, a collegial bishop who served as Bishop of Amritsar, India, for 10 years and was Assistant Bishop of Newark at the time of his death in August.

By Council resolution, special messages of sympathy were sent to the families of all six men.

## Special Offerings Increase in '75

Council treasurer Matthew Costigan reported that receipts for the Episcopal Church's five special offerings totaled \$4,084,371.99 as of August 31, a considerable increase over the same period last year. Mr. Costigan said that the Presiding Bishop's Fund for World Relief had set a new record at \$2,410,348.33—a figure over twice as high as the total offering for 1974. The Church School Missionary Offering, earmarked last year by Council for the work of the Episcopal Church in Appalachia, has received \$75,689.69; the Good Friday Offering for the work of the Church in the Holy Land brought in \$77,273.18; the new Income Development Program has received \$25,720.22 to date; and the United Thank Offering, at \$1,495,340.57, has exceeded last year's offering by \$150,000.





Written by Frank Tedeschi for the Episcopal Church Center Communication Office.

## Resolution on 'Illegal Ordinations' Tabled by Narrow Vote

By a one-vote margin, the Council decided to table a resolution, introduced by Bishop Gray Temple of South Carolina, which would have deplored "illegal ordinations performed by bishops without jurisdiction" and "unlawful celebrations of the Holy Eucharist by clergy inhibited from so doing by their bishops." The resolution also urged obedience to the "doctrine, discipline, and worship" of the Episcopal Church.

The resolution was referring to the disputed ordination services of 11 women in Philadelphia in July, 1974, and four women in Washington, D.C., in September, 1975; to the five bishops who participated in the services; and to a number of subsequent services around the country, in which the women were invited to celebrate.

Before voting on the Temple resolution, the Council became a committee of the whole to discuss the matter off the official record. The committee was chaired by the Hon. Chester Byrns of St. Joseph, Mich.

The Rev. T. Stewart Matthews of Charleston, S.C., supported the resolution, noting that its concern was with "discipline and order in the Church" and not with the issue of female priesthood.

The Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago, said that since the Council had spoken publicly on the matter at its May meeting in Denver, further Council comment was "not called for at this time."

The Rev. Paul M. Washington, rector of the Church of the Advocate, Philadelphia, Pa., where the 1974 ordination service was held, said that he tried to follow his Lord as well as the discipline of the Church. Father Washington said that it is often difficult to choose between the justice of an issue and loyalty to the Church. "I am loyal to my Church of which Jesus is Lord," he said.

When the Council rose from its committee of the whole, the motion to table the resolution was introduced by George T. Guernsey, III, of St. Louis, Mo. The Presiding Bishop, who was not in the chair at the time, voted against tabling the resolution. The Rev. John B. Coburn, vice-chairman of the Council, presided during the session and did not vote.

## New Missionaries Appointed for Overseas Service

The Rev. Canon Gerald N. McAllister of San Antonio, Texas, chairman of the Council's committee on national and world mission, announced the appointments of the following persons to serve the Church overseas: Dr. Susan Baker and Dr. Robert Baker to the Charles Johnson Memorial Hospital, Diocese of Zululand; the Rev. Harry L. Casey as director of the Institute for Lay Ministry, Ecuador; the Rev. Dr. Paul Clasper as senior lecturer at Chung Chi College and Christian Study Center, Hong Kong; the Rev. Jacques Had-

ler to St. Philip's College, Konga, Diocese of Tanganyika (Tanzania); the Rev. Richard Lampert to Sacred Family Church, Monterrey, Diocese of Northern Mexico; the Rev. Jerome T. Moriyama to St. Mark's Theological College, Diocese of Dar-es-Salaam (Tanzania); and the Rev. Hugo L. Pina to St. Andrew's and St. Peter's Churches, Tegucigalpa, Diocese of Honduras.

## Council Abstains from Support of Shareholder Resolution on Portrayal of Women in Advertising

By a 14-10 vote the Council defeated a resolution which would have authorized its committee on Social Responsibility in Investments to support a United Presbyterian Church-sponsored shareholder resolution calling for the Proctor and Gamble Company "to publish a special report which will carefully examine the images of women in the corporation's advertising."

However, the Council did adopt an amended resolution, submitted by Philip A. Masquelette of Houston, Texas, which called for abstention from support of or opposition to the United Presbyterians' resolution.

By voting to abstain, the Council expressed its support for a statement from the Task Force on Community Issues of the Diocese of Southern Ohio, which urged the convening of a special conference between representatives of Proctor and Gamble and the Episcopal and United Presbyterian Churches to avoid bringing the matter up at a shareholders' meeting.

Marcus A. Cummings, Council member from Cincinnati, Ohio, read the Southern Ohio statement, which spoke of the "long and varied history of cooperation and generous help and support from the Proctor and Gamble Company, its officers, and many of its employees" as one of the "most cherished traditions" of the Episcopal Church in Cincinnati.

Debate on the issue was lengthy. Dupuy Bateman of Pittsburgh, Pa., in a statement read in his absence, said that the Social Responsibility committee's proposal was "startling" and seemed to be "motivated by some group that considers the role of housewife a degrading one." Mr. Bateman urged the Council to avoid supporting the United Presbyterians' "grievous error."

The Rev. Canon Gerald N. McAllister of San Antonio, Texas, said the issue was far deeper than the portrayal of women in the media and that it was time for the Council to confront the broader issue of total media impact, and particularly that of television, on American life. Canon McAllister also supported the Southern Ohio statement and said he hoped the matter could be settled through conversation "in a Christian fashion."

Mrs. John S. Jackson of Lake Oswego, Ore., called the debate "very silly" and said that she was "sick to death... of you men speaking for us women." She agreed with Canon McAllister and said there were "better times and better places" to discuss the media issue.

## Council Works on '76 Budget, '77-'79 Goals

As the Council began its detailed work on next year's General Church Program budget, the Presiding Bishop asked the body to consider the Church's budget in "sacramental terms." In a message from the chair, Bishop Allin said that the Church's budget is "an outward and visible sign of an inward and spiritual grace given unto us, as well as a sign or symbol, of much of the mission of the Church, both visible and invisible. The budget is a means and measuring instrument toward the ends and purposes of the Church's life."

Bishop Allin asked the Council to formulate a "goal budget" for 1976 "with an outreach beyond our immediate grasp, so to speak." He urged support of the Income Development Program and said that a goal budget would "keep before the Church through the year what we are trying to do by seeking additional funds, as well as what we are doing with the funds available."

The Council dispersed into program committees to study the projected budget requests with staff. Groups were asked to consider the budget in terms of "program operations," an inflexible figure reflecting the basic needs (including staff) of each program office, and "program extension," a flexible amount reflecting various services and programs each office hopes to offer the Church next year. Committees also selected programs for possible funding through the Income Development Program.

The 1973 Louisville Convention estimated the 1976 General Church Program budget at \$14.2 million. However, the Episcopal Church Center's finance department estimates actual income for 1976 at \$13.7 million. Council will take final action on the adoption of the 1976 budget in December.

Council members also spent a full morning reviewing a projection of 1977-79 goals and objectives for the Church's mission prepared for their consideration by Episcopal Church Center staff. One of the Council's primary tasks in the coming year will be to prepare its proposal of the Episcopal Church's program and budget goals for the 1977-79 triennium for presentation to the Minnesota Convention, which meets next September in Minneapolis/St. Paul.

The Rev. Robert R. Parks of New York City, chairman of the communication committee, said that Council should use the staff-prepared document as a "program guide" in forming a "concise and vibrant" challenge to take to Minnesota.

## Cuttington Drive Begins

Dr. Oscar C. Carr, Jr., executive for development-stewardship, told the Council that the \$3 million fund drive to aid Cuttington College, Suacoco, Liberia, would be formally opened on two consecutive Sundays in Liberia and New York. On Sunday, September 21, the drive opened with a special

service in the Epiphany Chapel at Cuttington; and on Sunday, September 28, the Rt. Rev. George D.



Bp. Browne

Browne, Bishop of Liberia, preached at St. James' Church, New York City, and attended a kick-off fund-raising dinner that evening. The Rev. John B. Coburn, rector of St. James', is chairman of the Council's development committee.

## Highlights of Committee Reports

*Evangelism* found in a recent committee survey that 60 of 92 domestic dioceses have groups responsible for evangelism planning. ... A bi-monthly Evangelism Newsletter from the Episcopal Church Center reaches some 400 persons at diocesan and parochial levels. ... All member dioceses of Coalition 14 will support "The Spirit's Quest for You" theme for the Coalition's evangelistic thrust, to begin at Pentecost, 1976. ... A booklet "combining Eastern meditation methods and the meditation of St. Teresa of Avila" is in preparation.

The *Ministry Council* reported that Ms. Joan Bowman has been engaged to head a project to "help ordained women find meaningful employment and mobility in the Episcopal Church."

*Ecumenical* reported that this dimension of the Episcopal Church's work, especially with the World and National Councils of Churches, ecumenical consortia, and local and diocesan groups, is under review.

*Education and Ministries* will co-produce Christian education resources and curriculum materials which are sensitive to the black experience. Council allocated \$30,000 for the project from the Constable Fund.

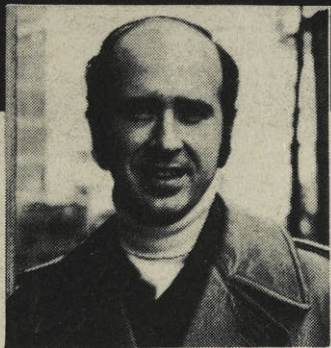
*Communication* pointed out that its proposed 1976 budget "represents less than 4 percent of the proposed total budget, as compared with nearly 10 percent as recently as 10 years ago," and suggested that "the priority assigned to communication by the diocesan visitation process" in 1972 calls for adequate funding.

*National and World Mission* established, by Council resolution, a companion diocese relationship between Lexington (Ky.) and El Salvador. ... The committee is also gathering data and preparing a plan for a Volunteers in Mission program for possible presentation to the Minnesota Convention for approval and funding. ... PECUSA will participate in three forthcoming Anglican partners-in-mission consultations: South Pacific Anglican Council, Oct. 30-Nov. 6, 1975; Province of Sudan, Jan. 14-20, 1976; and Province of South Africa, July 5-10, 1976.



# JUST PUBLISHED

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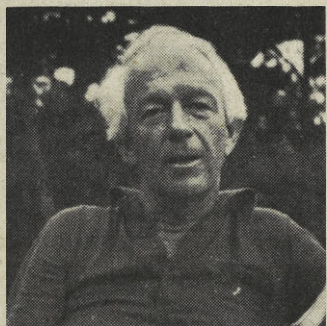


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## Switchboard

Continued from page 4

### LET'S TAKE ANOTHER LOOK

The *Services for Trial Use* have offered many of us meaningful services we can actively participate in, in contemporary English, with emphasis on the positive aspects of our faith. Inclusion of the Athanasian Creed, reported in [the September issue], is a useful addition to the *Draft Proposed Prayer Book*, but I hope the 39 Articles will not be in any new Prayer Book.

I object to the 39 Articles because too many are contrary to our Blessed Lord's command, "Judge not, that you be not judged." (Matt. 7:1 RSV) For example, Article 13 states, "Works done before the grace of Christ . . . have the nature of sin." What presumption! How could any Episcopalian take part in Scouting, 4-H, Rotary, Kiwanis, or any other "good works" organization with non-Christians in it if he/she really believed this?

Many of the Articles are contrary to Christian charity and the ecumenical spirit. It can hardly help the cause of Christian unity to proclaim, "The Church of Rome hath erred." (Article 19) Are we so spotless ourselves as to be able to cast stones?

A number of the Articles are obsolete. How many of us have heard a homily "against excess of apparel" (Article 35) recently? How many people do you know who label themselves Pelagians (Article 9)?

The Apostles', Nicene, and Athanasian Creeds and the Great Commandment sum up the essentials of our faith, and 39 (or 38 or . . .) Articles add unnecessary complications. Underlying the Articles is a spiteful judgment of any who interpret the Scriptures differently from the authors, especially Roman Catholics (Articles 19, 22, 24, 25, 28, 30, 32). I would urge the 39 Articles be replaced by "A Statement on Eucharistic Doctrine Agreed to by Anglican and Roman Catholic Churches," which has far more value.

Louis F. Logan  
 Moses Lake, Wash.

### PECUSA OR ECUSA?

Here are some comments Mr. Germond [Switchboard, June issue, "Can You Answer?"] may find helpful in explaining the name *Protestant Episcopal Church*. The word "protestant" is not necessarily a negative word. The dictionary shows that protest comes from *pro*, meaning forth, and *testari*, meaning to affirm. The first definition states "to make a solemn declaration of a fact or opinion." The second definition is the negative meaning, already familiar to Mr. Germond; the third states "to prove; to show; to give evidence of."

The word *protestant* is derived from *protestans* (-antis), the present participle of *protestari*, meaning "to be a witness." Originally, only Anglicans and Lutherans were called "protestants," quite an historical adjective. There is none of the inconsistency in *Protestant Episcopal* that is found in the title *Roman Catholic* (catholic means universal and could never be preceded by an adjective which would denote a geographical location). Therefore, in this day of ecumenism it would seem our Roman Catholic friends would be the ones in difficulty trying to explain the full name of their Church.

John C. Doan  
 Okmulgee, Okla.

Your recent correspondent [June issue] objecting to the word Protestant in our title may again kindle the fire of reason in seeking to remove it from the description of a truly "catholic" Church (c.f., both creeds).

I have, with other deputies, in several Conventions sought to have this misdescribing word eliminated. The House of Bishops on one occasion voted for its removal from our title. However, able but misguided leaders in the House of Deputies sought to thwart the efforts of what appeared to be the wishes of a majority of this House on the issue.

On these occasions not one good reason was offered for the retention of this

descriptive word in our title, and none appears to exist.

The final blow came at St. Louis when the matter was being debated. The House of Bishops had voted to change. The presiding officer of the House of Deputies directed those who wished to be heard in favor of its excision to proceed to the platform from the Gospel side and those supporting its continuance from the Epistle side. There was a long line of deputies waiting to be heard in favor of removal, with not more than one or two on the other side, when some ill-advised or ill-intentioned deputy moved the matter be tabled, and the matter died.

Following this, and no doubt in answer to conscience, a small group of advocates of retention met and concocted the hybrid title, with which the Church is now unfortunately adorned, as a preamble to the Constitution.

Walter E. Cooper  
 Cranford, N.J.

### NIX ON "NASHVILLE"

Mr. Leonard Freeman's movie review in the September issue is entitled, "Nashville: neither mindless nor cheap." Mr. Freeman must have seen a different *Nashville* from the one we saw. It was mindless and cheap.

He says *Nashville* avoids voyeurism. It was voyeurism!

He relates it to the Christian faith. The devil was plainly at work in *Nashville*.

Mrs. Robert E. Sonntag  
 Jacksonville, Fla.

### IS A DOWN PAYMENT NECESSARY?

It seems that Mr. Regas [September issue] feels that every adult becoming a member of a church, either by way of transfer or otherwise, should be required to guarantee a financial pledge—he even suggests the amount—before acceptance. Shades of the money-changers in the temple! What is happening to our Church if even one member of the cloth can advocate such a measure? I feel Mr. Regas' statement is tantamount to saying, "Yes, you may come into my church and pray to the Almighty, hear the word of God said and sung, worship earnestly and go out with added strength to carry you through the week—BUT, first you must sign on the dotted line and pay dues. Otherwise, we do not want you." This, followed by mention of the "dead wood" in his own congregation.

To my mind, such an attitude directed toward church membership is not only unspeakable but completely un-Christian. Can one imagine Christ's requiring His followers to make a down payment before joining Him? This particular church has an illustrious past, one in which it was never necessary to compel its members to do their share in supporting it. Nor, I am certain, would such a method have occurred to its previous priests.

Dorothy F. Learned  
 Pasadena, Calif.

### HOW MUCH LONGER DO WE WAIT?

I enclose a poem I wrote in August, 1974, that was published in [a California parish bulletin].

A woman cannot be a priest,  
 May cook at home, not serve the Feast;  
 Comfort once found at Mary's knee  
 Must not be shared by you and me.

Jesus forgave us every sin,  
 His blessings let the lowly in . . .  
 No stones for Mary Magdalene,  
 Is all a myth, a never-been?

Mother provides if left in the lurch  
 While God (a male) is safe in church.

Virginia Golden  
 Portola Valley, Calif.

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# In Person

The National Federation of Press Women has named **Virginia Driving Hawk Sneve** of South Dakota the 1975 Woman of Achievement. . . The Rev. **Edward Schultz**, rector of Christ Church, Medway, Mass., also known as the Amazing Voldini, conducts magic classes for boys and girls over 10 years of age because, he says, magic helps build young people's self-confidence. . . Anglican Bishop **Gerald Ellison** of London will be guest of honor at the Four Freedoms Festival of the Diocese of Southeast Florida, November 13-16. . . Dr. **Rosalyn Harris Ball** is the new organist-choirmaster at All Saints', St. Louis, Mo. . .

**Laura Stone** of Asheville is the new president of the Episcopal Young Churchmen of Western North Carolina. . . **Robert E. Kenyon, Jr.**, retired executive vice-president of Magazine Publishers Association, Inc., is visiting professor and assistant dean at Medill School of Journalism, Northwestern University, for 1975-1976 and is teaching the first course in communications offered by Seabury-Western Theological Seminary. . . **Martha Edens** is the new general director of Church Women United in the U.S.A., the largest national ecumenical body of churchwomen. . .

**W. S. North**, chairman of the Union Special Corporation, Chicago, has been named associate chairman for the 35th annual Interfaith National Bible Week, November 23-30. . . Dr. **Frances Young**, former Executive Council coordinator for lay ministries and consultant on religious education in Hong Kong, is now consultant for Christian education for the Diocese of Southern Ohio. . . Dr. **Lewis Webster Jones**, former president of the National Conference of Christians and Jews, died September 10. . .

**Parke Shepherd Rouse, Jr.**, Episcopal layman and author, is director of the Virginia Independence Bicentennial Commission. . . **Dorothy West**, former Christian education director, has been named administrator of St. John's Cathedral, Jacksonville, Fla., the first woman to occupy such a post. . . **James P. Hargreaves** in the new editor of the *Arizona Church Record*. . . **David M. Kippenbrock**, assistant city editor of Norfolk's *Ledger-Star*, has resigned as editor of *The Jamestown Churchman*, Southern Virginia's diocesan paper. . .

*Swimming World*, national magazine for competitive aquatics, has named Jacksonville Episcopal High School ninth



PICTURED ABOVE are—top to bottom, left to right—Robert Kenyon, Frances Young, Sister Mary Joel, Billy Forrester, Martha Edens, and Brother Andrew.

in its annual national prep/high school swimming championship. Episcopal's team, coached by **Randy Reese**, was led by swimmers **Bill Forrester**, **Greg Anderson**, **Greg Wright**, **John Brosius**, and **Chris Hayes**. . . All Saints' Church, Phoenix, Ariz., has received an American Red Cross commendation certificate for its bi-monthly blood drive directed by **Harry and Helen Musgrove**. The drive yields the 100 pints of blood which **Chris Hall**, a 9-year-old hemophiliac and member of the parish, requires. . .

Sister **Mary Joel** of New Orleans, formerly a sister of the Holy Nativity, is the first woman received into the Congregation of St. Augustine, an Anglican order for men. . . Sister **Jacqueline Marie** made her junior profession in the Community of the Transfiguration on September 14. On the same day Sister **Helen Veronica** observed the 60th anniversary of her life profession. . . Brother **An-**

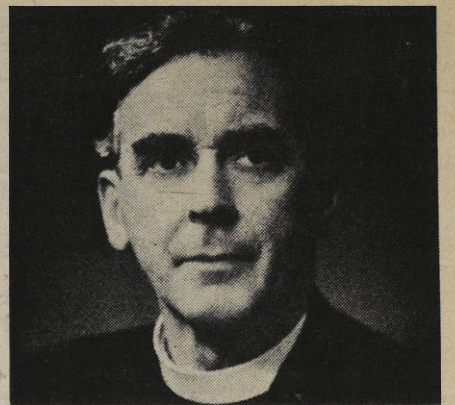
**drew**, SSP, has been elected rector of the Society of St. Paul, which operates St. Jude's Home and St. Paul's Press in Sandy, Ore. . .

**Gary Arps**, junior high school teacher and member of Trinity Cathedral, Sacramento, Calif., and his wife **Susan** left the Diocese of Northern California in August to work for three or four years with Bishop **Shannon Mallory** in Botswana, Africa. . . The Rev. **Thomas Hill Carson, Jr.**, Greenville, S.C.; the Rev. **Peter Chase**, Greenfield, Mass.; and **John C. Chapin**, Londonderry, Vt., have been elected to the Board of Trustees of the Episcopal Church Building Fund. . .

**Melissa Lawson** is national coordinator of IFCO/RAINS. IFCO (Interreligious Foundation for Community Organization) initiated RAINS (Relief for Africans in Need in the Sahel), a coalition against hunger whose mission has been enlarged to include West Africa and the U.S. . . President **Leon Pacala** of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary has appointed Dr. **Richard M. Spielmann**, Dr. **Kenneth L. Smith**, and Dr. **W. Kenneth Cauthen** to named professorships. . .

Sisters **Cecilia Elisaesser**, 37, and **Barbara Pritchard**, 40, who left the Roman Catholic Sisters of Charity two years ago but still observe vows of poverty, chastity, and obedience, renewed those vows before Episcopal Bishop **William C. Frey** of Colorado. . . The Rev. **John H. Albrecht**, rector of St. Mary's in the Hills, Lake Orion, Mich., has been reappointed to the State Board of Marriage Counselors. . . **Belinda Payne** is chairperson of the Board of Directors of Whitaker Village, an Episcopal retirement community in Tucson, Ariz. . .

Bishop **Otis Charles** of Utah has appointed **Joseph Forster Hogben**, the horseback-riding "buckaroo priest," to be an honorary canon of St. Mark's Cathedral, Salt Lake City, in recognition of his long service to the Church. . . Two families from the Diocese of Washington are going to Tanzania, Africa. The Rev. **Jacques Hadler**, his wife, **Susan**, and their children, **Sara** and **Jacques**, will be stationed in Kongwa. The Rev. **Jerome Moriyama** and his wife, **Ann**, are going to Dar-es-Salaam. Both clergymen will teach in Tanzanian seminaries. . . The Rev. **Clifford Wahl**, 75, was ordained a deacon by Bishop **John Krumm** of Southern Ohio in the chapel of the Marjorie P. Lee Home, Cincinnati.



ANGLICAN VICAR **Colin Cuttall** of All Hallows Berkyngeschirke by the Tower, London, and a member of the Archbishop's Council on Evangelism, was a special visitor at Grace Episcopal Church, Merchantville, N.J., on September 28. Canon Cuttall, who initiated the Industrial Mission in South London, was called to All Hallows in 1963. A Saxon foundation built on the remains of a Roman house, All Hallows served as a Christian church 400 years before the Tower of London was built. The church has just celebrated its 1300th anniversary.

## AFP prays for safety in Boston

BOSTON, MASS.—In contrast to the violence and bitterness which surrounds Boston's busing of school children to achieve school integration, eighteen Anglican religious communities in America, Canada, and Barbados joined September 7 with the Anglican Fellowship of Prayer (AFP) to pray for the children of Boston and the safety of the city as it entered Phase II of its court-ordered busing plan.

The project was developed under the patronage of retired Bishop **Allen W. Brown** of Albany, AFP's spiritual director, who noted that both religious and laity were seeking to beseege heaven through prayer. He adopted a slogan from a Yiddish proverb that states: "from your mouth to God's ears."

Each religious community and lay group was expected to recite, either at Office or at Mass, the prayer for the unity of God's people, taken from *The Book of Common Prayer*.

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Until Feb. 2, 1975, *The Book of Common Prayer* was used exclusively. Holy Communion was celebrated at 8:00 A.M. every Sunday and at 10:30 A.M. the first Sunday of the month. Morning Prayer was said at 10:30 on the other Sundays.

Then the format changed. The 8:00 A.M. Eucharist remains the same, and the 10:30 A.M. Prayer Book service has changed its time to 11:00. But the 9:00 A.M. contemporary Eucharist is based on the third service in the Green Book.

When the worshipper enters the church, a high school boy, acting as an usher, gives him or her a Green Book and a folder of contemporary songs. The service begins with the song, "Now Let Us Sing," which is accompanied by hand-clapping and the strumming of three guitars. Then follow a doxology, a collect, a lesson, and a Gospel reading. The "Amen," a song from the film *Lilies of the Field*, is also accompanied by hand-clapping and three guitars. This is followed by prayers and a short period of silence during which one may pray about something important in his or her life. The offertory and a song precede the great thanksgiving, Communion, closing prayer, and blessing. The service ends with the singing of "Allelu," hand-clapping, and strumming of guitars.

At 9:35 everyone goes to class. School age children attend grade-level classes. College students are included with adults, who have a choice of three different courses which run for six-week blocks. (The first offerings were Faith of the Church, Great Decisions of 1975, and The Gospels.) Children 5 years old and under do not attend the service but have their own program.

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(Signed) Henry L. McCorkle, Editor-in-Chief

November, 1975

Response has been excellent and includes a substantial number of newcomers, both teens and adults who once were just names on the parish records.

The contemporary service is a more personal service. One has a feeling of sharing and closeness—a closeness with each other and God. This feeling is fostered by the congregation's sitting together near the front of the church.

Some adults associate contemporary with young and regard this as the youth service. It is, however, for all ages. And, as with any change, the service means an adjustment.

One young mother said when her 6-year-old clapped as she sang in church, "I wanted to say, 'Don't clap; we don't clap in church.'"

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"Let's use my silver service for the bishop's tea."

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