

Title: *The Episcopalian*, 1975

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Churches find new homes for Asian refugees

The activities of staff and volunteers in the Diocese of Los Angeles have helped the Episcopal Church's efforts to place 1,017 Southeast Asian refugees through Church World Service.

In cooperation with Isis Brown, Episcopal Church Center resettlement officer in New York City, West Coast offices were opened June 25 under the guidance of the Rev. Samir J. Habiby, West Coast coordinator, to speed the resettlement of refugees from Camp Pendleton, Calif. The offices in Los Angeles and Garden Grove, Calif., were funded by an emergency grant from the Presiding Bishop's Fund for World Relief.

George Swayne, a layman from the Diocese of Los Angeles, and volunteers from Father Habiby's parish of St. Anselm's, Garden Grove, helped the West Coast effort. Father Habiby, himself a Palestinian Arab refugee, served as a Navy chaplain in Vietnam for two years.

From June 25 to September 1 the West Coast offices handled 110 cases and are credited with sponsorship arrangements for at least 400 refugees. Even though Camp Pendleton closed October 31, the offices will remain open through the end of the year to deal with post-resettlement problems.

From staging grounds at Indian-town Gap, Pa. (also now closed), Camp Pendleton, and Camp Chaffee, Ark., Asian refugees have spread across the country, finding new homes and lives with the help of individuals and parishes in nearly every diocese.

In Augusta, Ga., the Convent of St. Helena joined with the Rev. and Mrs. Harry W. Shipps of St. Alban's Church to sponsor a Cambodian pilot, Capt. Sieng Touch, who now studies hotel management in Washington, D.C.

Continued on page 2

THE Episcopalian

Renewal conference draws 1,200

"Take the brakes off your heart and let it sing," Bishop Richard B. Martin, executive for ministries at the Episcopal Church Center, told some 1,200 Episcopalians gathered in New York City in early October.

In the ensuing four days joyful conferees transformed the Commodore Hotel, site of the second National Conference on Renewal. The Rev. Robert B. Hall, director of the Episcopal Center for Evangelism, coordinated the conference which was sponsored by the Pew-action Fellowship.

Bishop Festo Kivengere of Ki-gezi, Uganda, called by many the outstanding black evangelist in Africa today, told about the Anglican Church in Uganda, with its 20 diocesan bishops, one archbishop, and 3.5 million members, which every 10 years gathers to celebrate what God has done in Uganda. "When the risen Savior is in power, Pentecost is here," he said.

"Prayer doesn't bring renewal," Bishop Festo told a surprised audience. "Renewal brings prayer. You can't pray until the Spirit of Jesus Christ breathes upon your soul."

Each of the next three non-stop days began with a choice of either a charismatic Eucharist or Communion according to *The Book of Common Prayer*. Morning, afternoon, and evening sessions began



AT CHARISMATIC EUCHARIST participants enthusiastically passed the peace. The Fishermen, left, entertained during the four-day meeting and, right, Presiding Bishop John M. Allin (in center) spoke.

with singing led by the Rev. Harald K. Haugan, associate rector, All Saints', Jacksonville, Fla., and his guitar, followed in the morning by Bible study led by the Rev. Ian Thomson, director of the Bible Reading Fellowship in England.

Morning and afternoon addresses were followed by workshops, and every evening healing services were held. Prayers were answered. A woman who had been told she required surgery for a pacemaker no longer needed the operation after a night of intercessory prayer.

Conference speakers and workshop leaders included Rosalind Rinker, author, speaker, and conference leader; the Rev. Massey H. Shepherd, Jr., member of the Standing Liturgical Commission; the Rev. W. Graham Pulkingham, provost of the Collegiate Church of the Holy Spirit in Cumbrae, Scotland; Bishop William J. Gordon, director of Project TEAM; Dave Stoner, director of All Saints' Lay Ministry and Counseling Center, Jacksonville, Fla.; the Rev. John R. W. Stott, rector of All Souls', Langham Place, London; the Rev. Clax-

ton Monroe, rector of St. Stephen's, Houston, Texas; and Lee Hastings Bristol, Jr., composer and member of the Church's Music Commission who played the organ for the daily eucharistic services and led workshops on church music.

Pewsaction is a coalition of Episcopal organizations whose members include the Anchor Society, Anglican Fellowship of Prayer, Associated Parishes, Bible Reading Fellowship, Brotherhood of St. Andrew, Church Army Society, Daughters of the King, Episcopal Center for Evangelism, Faith Alive, Fellowship of Witness, Fine Arts Contemporary Evangelism, International Order of St. Luke the Physician, and Invitation to Live Crusades. At conference sessions members presented their work and purpose.

Bishop Paul Moore of New York made a special plea for his city's financial crisis. Calling New York "the great hospital of the nation as well as the great opportunity," he said it was "acting out the agony of the whole world. Many of the

Continued on page 8

CHRISTIANS DEMONSTRATED their unity on the 1100 block of Fifth Avenue, Huntington, W. Va., on World Communion Sunday, October 5. The street was closed, folding chairs lined the sidewalks, and tables were set up over the roadway's yellow traffic lines. Worship, using the Consultation on Church Union liturgy, began in the naves of six Protestant churches—Trinity Episcopal, First Presbyterian, First United Methodist, Johnson Memorial United Methodist, Fifth Avenue Baptist, and First Congregational United Church of Christ. At the ringing of the Presbyterian church's bell, the avenue filled with shuffling feet and a processional began. The crowd grew to 3,000 strong—black and white from liturgical and non-liturgical churches, with vested and non-vested clergy, making Communion of grape juice and of wine.—David W. Sailer



Inside This Issue

Pick a package of programs for Advent from our list of parish ideas (page 3) and check book reviews (page 13) for your Christmas giving.

Help celebrate International Women's Year with us and meet Episcopal women of accomplishment (pages 14, 15). Another celebration—the 25th anniversary of the NCC—is being held this month (page 5).

Read about renewal (page 1), an Indiana charismatic conference (page 6), the permanent diaconate (page 16), news from diocesan conventions (page 10), views from Liberia (page 12), a women's meeting in Newark, N.J. (page 11), and the latest on the status of women priests (page 9).

Cover photo adapted from an RNS Photo of a Ruysei Furukawa woodcut.

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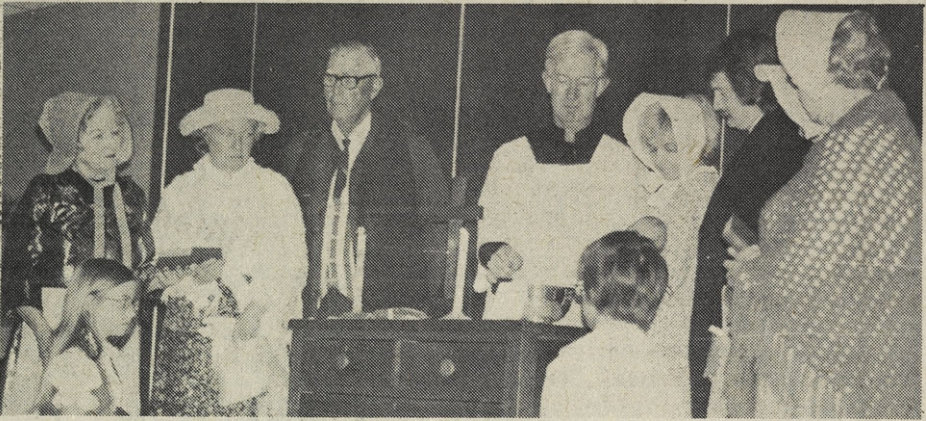
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A DINNER-THEATRE PAGEANT on October 11 was a highlight of year-long centennial celebrations at St. Mary's Episcopal Church, Mitchell, S.D. Above, lay reader Dan Grigg greets Mrs. Harold Jones, whose husband, the Suffragan of South Dakota, stands behind her with Mrs. Gordon Plowe and her husband, St. Mary's rector. Bishop Walter Jones of South Dakota waits in the car with Elizabeth Plowe and Kristin Jones. Below, a reenactment of the first baptism, Oct. 28, 1875. The service, which opened the dinner-theatre pageant, centered on the five-drawer bureau which 100 years ago served as the altar in the home of Mr. and Mrs. H. C. Greene, Firesteel, Dakota Territory.

—Photos by Karen Byers



Homes for refugees

Continued from page 1

The Shippes also sponsored Capt. Tran Van Sang, now a sewing machine maintenance operator. Two other St. Alban's families joined forces to provide housing in a converted garage for the Col. Vo Nahn Truong family of five.

In Savannah, Ga., Mrs. Helen V. Seckinger, organist at St. Michael's, sponsored Lt. Huynh Van Vien who flew his wife, their two children, and several other Vietnamese out of Can Tho in a helicopter. Lt. Huynh now works with American Cyanamid Company; he and his family have moved into an apartment nearby.

In Norwood, Mass., Anthony Vinh and his family of seven lived in the undercroft of Grace Church until they found a house in the neighborhood.

In Knoxville, Tenn., Duong Chi Thanh lived with the Rev. John Bull and his family 12 years ago as an American Field Service student attending high school. Mr. Duong escaped from his country by mingling with a crowd outside the U.S. embassy and scrambling over a wall into a U.S. compound. Mr. Duong—this time with his wife and their 3-year-old son—is once again staying with the Bulls until he can find an apartment.

Bui Thi Bich Hai and Vu Van Quynh, married last fall, now live in Russellville, Ark., where they both work at the Holiday Inn. A family at All Saints' Church provided an apartment, and three other families underwrote the costs of food and clothing to help Quynh and Hai resettle in this country after the fall of Saigon.

In Athens, Ohio, Dr. Donald M. Knox, member of the Church of the Good Shepherd, chaired an Athens-Ohio University Vietnam Refugee Resettlement Committee. He and Edward Beckett, also of Good Shepherd, worked with others to house the members of three families, totaling 52 persons. Betty Craddock of Good Shepherd sponsored a family of 10, and the First Presbyterian Church and the Rotary Club helped with housing. The Sisters of the Transfiguration in Glendale, Ohio, house one family on the Glendale convent grounds.

The Church of the Holy Communion in University City, Mo., sponsored the six members of the Ha family thanks to a parish committee chaired by Mrs. Brook Suiter, and with help from the Rev. David Musgrave and David and Anne Shipman.

The Diocese of Central Pennsylvania has helped one family and four young men in its latest resettlement efforts. The 10-member Nham Ngoc Huu family lives in Mt. Joy under the auspices of St. James' Church and the Lancaster Con-

vocation. Mt. Calvary Church of Camp Hill sponsored four young Vietnamese men. St. Luke's, Lebanon, also sponsored a family.

All Saints', Parma, Ohio, refurbished the parish house for a family with seven children. The choir room is now a large bedroom, and a shower was installed in the men's room. Monthly pledges will buy the family's food and clothing.

Christ Church, Oberlin, Ohio, sponsored a Vietnamese couple, and St. Bartholomew's, Mayfield Village, designed a volunteer plan to help its refugee family learn English.

In Columbus, Ga., St. Thomas' Church sponsored Maj. Bui Tran Vuong and his wife, mother-in-law, and six children.

St. Paul's, Columbus, Ind., furnished an apartment for the Nguyen Quang Vinh family of six.

Sai Dinh Nguyen evacuated his family from Saigon with only 10 minutes' notice. Tying his 4-month-old daughter to his body, he jammed himself, his wife, their older daughter, and his wife's niece into a Vietnamese destroyer escort. The family now lives in Whidbey Island, Wash., sponsored by five churches—St. Augustine's Episcopal, St. Hubert's Roman Catholic, the United Methodist Church, Trinity Lutheran, and St. Peter's Lutheran.

Educators plan event

The Episcopal Church joins nine other Churches to sponsor a National Event for Church Educators in St. Louis, Mo., Feb. 9-12, 1976.

The conference theme, "Church Education...Telling Our Story in a New Age," will be approached from three perspectives: biblical-theological, anthropological, and educational. Letty Russell, biblical theologian, and Lewis Wilkins, educator, will speak.

Episcopal participants will meet together at noon, February 9, for Holy Communion at Christ Church Cathedral, luncheon, and a special program with Episcopal leaders.

Registration for the event is \$45. Food and lodging are not included. For information or registration, write to Dolores D'Agostino, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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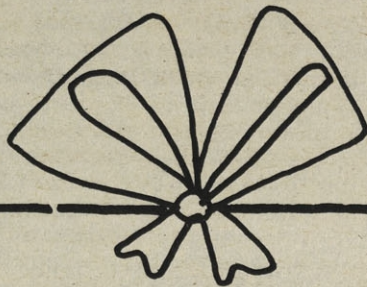
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Pick a package for Advent



Nickel Trees

Nickel trees, a former project of the American Friends Service Committee, could be duplicated by Episcopal parishes for Advent.

The AFSC asked children to decorate Christmas trees with cardboard coin holders—red on one side, green on the other—in which they placed five nickels which were later collected and spent on relief for children around the world. Episcopal parishes who try this project might send their coins to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017, for hunger relief.



Mitten Tree

Children at Trinity Nursery School at Trinity Church, King of Prussia, Pa., every year contribute mittens to hang on a tree at the school, one of the largest nursery schools in the country. The mittens go to the American Rescue Mission, and the children learn about giving by knowing that other children's hands will be warm that winter. The tree, too, is sent to the rescue mission where it is decorated again for a children's party.



Kristkindls

Kristkindls for Advent is a program St. Peter's Cathedral, Helena, Mont., used for several years. It works this way: the first Sunday in Advent children join adults in church after the service, and everyone exchanges names on slips of paper. The person whose name you draw becomes your Kristkindl, an extra special friend. Each person prays daily for his/her Kristkindl and writes to him/her. At Christmas a small gift may be sent and the Kristkindl's identity revealed.

—Joanne Maynard

The Twelve Days of Advent

On the first day of Advent, the Spirit gave to me—a heart to wait and see. On the second, two old commands. On the third, three new songs. On the fourth, four Bible words. On the fifth, five loaves of bread. On the sixth, six battles ending. On the seventh, seven friends forgiving. On the eighth, eight lame men dancing. On the ninth, nine children leading. On the tenth, ten lights a-shining. On the eleventh, eleven losers winning. On the twelfth, twelve bones a-breathing.

—from *Advent Landmarks*, Robert D. Hershey, Fortress Press, Philadelphia, Pa. ©1975.

Color-Me-Christmas

Color-me-Christmas is a children's art contest sponsored by Hillside, an Episcopal home for emotionally hurt children in Pasadena, Calif. Children in Episcopal church schools, day care centers, and parochial schools throughout Southern California participate in the contest; the winning design is featured on Hillside's Christmas cards, sold to benefit the home. Now in its third year, the contest was won last year by Chris Tucker, 9, of All Saints' Church, Pasadena.

—*The Episcopal Review*

Give Yourself for Christmas

A missionary in Africa had been telling his native students how Christians in the U.S. gave each other presents on Christ's birthday as an expression of their joy. On Christmas morning one of his students brought him a seashell of lustrous beauty. When asked how he had discovered such an extraordinary shell, the boy said he had walked many miles to a certain bay, the only spot where such shells could be found.

"I think it was wonderful of you to travel so far to get this lovely gift for me," the missionary exclaimed.

His eyes brightening, the boy answered, "Long walk, part of gift."

—*The Little Gazette*, Washington, D.C.

Gifts for Christ

At St. Paul's, Maumee, Ohio, a tradition of giving gifts to Jesus—not Aunt Mary or Uncle Jim—was begun 13 years ago by Miss Vanda Kerst. Women of the church make their first gifts of the Christmas season ones they would be happy to give to Jesus himself. The gifts are brought to the church and distributed to people the parish wants to remember—the bereaved, ill, or lonely; shut-ins; new babies; and newlyweds.

The Christmas Rush is Necessary

During Advent we are likely to hear, "Slow down. Don't rush. Take time to appreciate what Christmas is all about." Christmas is too commercial, and there is little peace, but in another sense we all need to rush at Christmas. We need to cultivate a kind of haste.

In the Christmas story in Luke we read how the shepherds "came with haste." Evidently the Christmas rush started early! The first response to the good news was speed, hurry, haste, rush.

There is a real rush in which we should join—to bring peace and help to a needy world. We do too much footdragging in helping our needy neighbors. What are we doing about them? Do we care enough? Can we understand that the Christmas message is rush, rush, rush to bring peace and help to a needy world?

—The Rev. Armistead C. Powell, All Saints', Austin, Texas

Advent Wreath

To make an Advent wreath for the home: 1) start with a circular form (eternity); 2) tie or wire small clusters of evergreen branches (life and growth) to the form; 3) decorate the wreath with purple ribbon (penitence); and 4) insert four candles (for four Sundays in Advent) in sockets or holes in the form.

Use the wreath as a centerpiece or suspend it. Light a candle at the appropriate meal the first Sunday in Advent and leave it burning throughout the meal. Light two candles the second Sunday, and so on.

—St. Augustine's, Metairie, La.

St. Thomas' Day

This year December 22 is St. Thomas' Day, a day set apart in the church year to commemorate "doubting Thomas," the one who saw and then believed. Thomas is the one you and I can often identify with, especially when our faith requires external proof.

But St. Thomas' Day is important for another reason: it is three days before Christmas. I invite you to complete every last Christmas preparation by St. Thomas' Day and then have the next few days to prepare your heart for the coming of the Lord Jesus Christ. Between December 22 and December 25 "let every heart prepare Him room."

—The Rev. Timothy S. Rudolf, St. Martin's, Daly City, Calif.





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

WHAT'S HAPPENING IN THE CHURCH?

The October issue of *The Episcopalian* has just reached me, containing a report on the meeting in Chicago of Integrity. In that report there are references to my address at the session. I regret the report is erroneous in at least one particular, and I ask your courtesy in publishing this correction of the mistake.

I am quoted as saying, in an inter-
view, that I believe the canons of the
Episcopal Church should be changed so
"marriages" of homosexuals should be
allowed. In the main body of the report,
I was correctly quoted as opposing the
notion of gay "marriages"; and this is,
in fact, the position which I did then,
and still, maintain. The reporter mis-
understood my response to his question
and hence he misrepresented my views.

In the question-answer article which
accompanies this report, I said a number
of things about homosexual "union";
and it was with *this* issue that I con-
cerned myself in the interview which is
included in the article. What I said was
that "gay unions" should, in my view,
be recognized and accepted; I did *not*
say that "gay marriages" should thus be
given canonical status. Presumably the
reporter did not grasp my clear distinc-
tion between the two, and it is with this
misunderstanding that I am concerned.

To my mind, marriage is an historical-
ly established and historically under-
stood relationship of a man and a wom-
an. The "union" of man with man or
woman with woman is a different thing
although (in my view) not a bad thing
or a sinful thing. What I was advocating
was that the Church should make it can-
onically possible for a priest to bless
such a union, not that he should (or
could) identify that union with the mar-
riage of persons of different gender.

*Norman Pittenger
Cambridge, England*

Five impatient women, unwilling to
await the sanction of their chosen de-
nomination, are ordained by the retired,
divorced, and remarried Bishop Barrett.
Also, the gay liberation, through spokes-
man Norman Pittenger, says celibacy is
prone to selfishness and introversion
and that homosexual unions should be
recognized in church canons. [See Dr.
Pittenger's letter.]

Dearest Jesus, what is happening? You
were celibate. Your mother was a virgin.
You sanctioned marriage; it was your
first act as you began your ministry.

The Church's morality must be the
morality of Jesus. It cannot be based on
the consensus of members.

I found it noteworthy that the pri-
mary article (October issue) dealt with
the Rev. Hirsch's leaving the Episcopal
Church. After reading the rest of the is-
sue, I began to have a better understand-
ing of his reasons for joining the Ortho-
dox Church. God be with him. I was
struck by the quote, "All of us feel we've
finally come home to rest. This is the
place we've been looking for all our
lives." What a joyful statement!

May God fill the Episcopal Church
with His Holy Spirit so that those of us
who are led to remain will also feel so
much at home and at peace with our
Christian community.

*Deborah Newhall
Tallahassee, Fla.*

I was appalled at the space in the Octo-
ber issue promoting Norman Pittenger
and the Integrity organization. As a pro-
fessed minister Norman Pittenger must
have some knowledge of the Scriptures
and their truth. Perhaps he doesn't be-
lieve in their validity for today.

Sodomy or unnatural intercourse are
considered by God to be perverted and
an abuse of a person's body (Lev. 18:22,
I Cor. 6:9, 10). The gays would like to
describe themselves as an abused minori-
ty, but there is no comparison between
them and other minorities. The gays say
they are born homosexual, but the Bible

says we all have a free choice; they
choose to be homosexual.

God will truly help those who want
to repent (turn away), and I pray that
Jesus will change their hearts.

A great deal of space in *The Episco-
palian* has been devoted to negative, di-
visive issues such as gay lib, women's or-
dination, etc., while many of the glorious
things God is doing in the Church today
are ignored or barely mentioned.

*Annabelle Street
Utica, N.Y.*

What a delightful October issue! What a
pleasure to pass this copy to one's
friends, particularly those of other
Churches. What an impression we can
create when they read about defections
of priests, drunken bishops, defiant
bishops, and sexual deviates in the Epis-
copal Church.

The bad news in this issue destroyed
the good. Certainly a paper such as *The
Episcopalian* should feature the good
news which inspires others to do like-
wise and report the bad for adequate
consideration by the readers.

*Charles B. Schweizer
Edwardsville, Ill.*

Your recent article covering the Integrity
meeting in Chicago has convinced me I
can no longer call myself an Episcopali-
an. My Bible has not been reworded and
still says that homosexuality is an abom-
ination to God. We have an obligation to
preach the Gospel of Jesus Christ to all
including practicing homosexuals, but
accepting them as a part of the Church
if they continue in their ways is not
scriptural. The Episcopal Church by not
standing on the word of God, the Bible,
is condoning homosexual conduct.

*Linda Larrabee
Crafton, Pa.*

SUCCESSFUL FISHING

I have received many requests for copies
of "Fishers of Men," referring to an item
published in the September issue. You
might like to know that I am making a
special introductory offer on all bulk
copies of the play booklet ordered during
the rest of 1975. For an order for 50 cop-
ies, for example, I am making a personal
donation of an additional 50 copies.

*Kirk M. Reid
6399 Lake Road W.
North Madison, Ohio 44057*

A CLARIFICATION

This is to call your attention to a state-
ment in the October, 1975, issue in the
article "Women in Priesthood: The Sec-
ond Wave."

The Standing Committee of the Dio-
cese of Alaska *did not* approve Diane
Tickell's going to Washington to be in-
validly ordained to the priesthood. The
fact is she is not recognized as a priest in
this diocese.

The Standing Committee did pass a
motion, by one vote, to approve Diane
as a candidate "when permitted by ac-
tion of the General Convention."

*Fred Martin
Anchorage, Alaska*

DON'T FORGET THE ORTHODOX

A page one story in the October issue
set me to thinking about an earlier one
to which you gave much less space and
prominence. The former told about a
mid-western clergyman and part of his
congregation seceding to one of the East-
ern Churches. The latter was an amazing-
ly short announcement, with one small
picture, of the enthronement of Dr.
Donald Coggan as the 101st Archbishop
of Canterbury. This was not considered
front-page news. My recollection is it
"made" either page 3 or page 5 in a left-
hand bottom column.

Any reasonable account of the en-
thronement at Canterbury would have
included such encouraging facts as the
following:

1. Ten Orthodox patriarchates were
represented, including the Oecumenical
of Constantinople, Alexandria, Antioch,
and Jerusalem. Moscow sent two metro-
politan. Romania, Serbia, Bulgaria, and
Ethiopia were also well represented.

2. Three Roman Catholic cardinals
were there (Jan Cardinal Willebrands
bringing a message of greetings from
Pope Paul).

3. The Archbishop of Utrecht repre-
sented the Old Catholics.

I could extend the list.

As a national Church publication,
The Episcopalian should welcome criti-
cism and suggestions. My criticism is it
seems to underestimate the importance
of Anglican relations with the three-
quarters of Christendom which is Catho-
lic. My suggestion is it take a broader
view.

*Harry K. Hutton
State College, Pa.*

PEOPLE PLUS PLEDGES EQUAL SUPPORT

The article in the September issue about
the Rev. George Regas sounds like he
believes parishioners exist to fatten the
church budget.

I'm not against pledging—I'm much
in favor of tithing. As the wife of our
church treasurer, I'm well aware of how
much money it takes to operate even a
small church like ours. It's our experi-
ence that the amount people pledge is in
direct proportion to their spiritual com-
mitment. However, there are some in
our church, as I'm sure are in all others,
who are deeply committed to Christ
who for one reason or another cannot
give much money, but what they give of
themselves is so much more valuable to
us. Father Regas refers to the small giv-
ers as dead wood, a term I resent on be-
half of our parishioners.

If parishioners would commit them-
selves to Christ and allow the Holy Spirit
to be in control of the Church, financial
problems would solve themselves, and
all people would be welcome because of
who they are as human beings instead of
how much they can pledge.

*Sara Lemoine
Shreveport, La.*

DON'T MAKE CHANGES

As a lay reader who has functioned in
that capacity since 1946, I have been
deeply devoted to our Church, its tradi-
tions, and its service. What I see in the
Green Book, the striped book, the trial
liturgy, etc., is an amateurish attempt to
change and mutilate a very beautiful
service, be it Morning or Evening Prayer,
Holy Communion, or other. It is my
opinion that our worship should be just
a bit above the jargon of the street, the
office, or the tavern.

*Eugene S. Towles, Jr.
Decatur, Miss.*

JUST TURN IT OFF

... I read with interest [Leonard Free-
man's] article blasting the prime time
"family hour" as a "cop-out" in the
problem of violence on television.

I would like to comment on his in-
junction to write our congressmen, the
FCC, etc., against the "family hour." He
does not suggest an alternative. More
government control? That certainly is
not the answer. In our house, if we don't
like a TV show, we turn to another or
turn the tube off.

And what does he define as "the prob-
lem of violence on TV"? When is it gra-
tuitous or excessive? Who is to judge? I'd
rather be able to decide that for myself.

*Karen Rhodes
Jacksonville, Fla.*

ACTION IN AFRICA

Archbishop Donald Arden of Central Af-
rica, writing in *Ecclesia*, the publication
of the two dioceses in Malawi, made two
striking statements that reveal the prog-
ress of the Anglican Churches in Africa.
He wrote: "By the end of 1975, 56 of the
60 diocesan bishops in independent Afri-
ca will be Africans. ... More people will
be confirmed this year in the eight self-
governing Anglican Churches in Africa
than in the Church of England and the E-
piscopal Church in the U.S.A. together."

*Edward R. Welles
Manset, Maine*

The Episcopalian

Claire Randall: 'To help wholeness happen'

"I don't believe I'd be in this job if there wasn't a women's movement in the Church," says Claire Randall as she sits in the office of the General Secretary of the National Council of Churches (NCC) in New York City.

She sits at ease in this office because it's *her* office. She is the first woman to be chief administrator of this ecumenical agency of 31 Protestant, Anglican and Orthodox churches, and as such she supervises an executive staff of more than 100 people.

Dr. Randall, an elder in the United Presbyterian Church in the U.S.A., knows she wasn't hired just because she is a woman, but thinks the women's movement provided the "readiness" so her application would be taken seriously. "A few years ago it just never would have been thought of," she says.

She can look back and see how her step-by-step career led to her present position, but does sometimes find herself asking, "Claire, what are you doing here?" She sees her job as "not just administration, but really establishing programs, helping things to happen."

"I'm in what I call a 'core position': at the center, seeing the whole fabric. I can see issues and ideas emerge and help bring them into focus. This is where all my

past experiences have been good preparation."

Back home in Texas she thought she wanted an art career, and took both fine and commercial art courses. But she soon became involved in Christian education and found ways to bring her art skills and education efforts together.

In San Antonio parishes she used art and music in innovative frameworks for worship, a brand new idea then for the Presbyterian Church in the United States. She moved to Nashville, Tenn., to work in missionary education; later, as art director of the General Council of the Presbyterian Church in the U.S. in Atlanta, Ga., she staged exhibits and produced both publications and settings for theme-centered conferences.

"Other people were not doing this kind of thing, so I had opportunities to work with national agencies that were unusual for a young career person working in the Church back in those days. So much of what I did then—as now—was identifying and pulling things together and making them visible."

She moved then into ecumenical endeavors, joining the staff of Church Women United where she became associate executive director before taking up her post with the NCC on January 1, 1974.

Dr. Randall hasn't had enough time to consider the implications of a woman head of the National Council, though the roles of women in the life of the Church have always been important to her. While with Church Women United she developed a theology conference for women in cooperation with the Roman Catholic women's community at Grailville. Dr. Randall continues as a major force in these theological efforts which are now taught as summer seminary courses. Visits to Grailville are one of her ways to unwind and relax.

But if she is frustrated about her lack of time, she also has satisfactions. "I like the creative part of the job: how to make wholeness happen; how to make complex operations work; how to help people think some new thoughts."

"I feel fortunate to be deeply involved in the struggles of our time with other people who are equally concerned, to be given the opportunity to help in some way in a world that's all tangled up."

The hardest lesson to learn? "That some things simply are not going to get done."



Dr. Randall sits comfortably back in her armchair. She gives the impression that an hour's chat with a reporter is all that's on her mind, despite a crowded schedule, an upcoming appointment, an important phone call that can't be made; and the approaching trip to the World Council of Churches' General Assembly in Africa that will take her away for more than a month.

This ability to concentrate utterly on the job before her while never losing sight of the whole picture may explain Claire Randall's accomplishments.

—Janette Pierce

NCC: 25 years of ecumenism

Anniversaries are a time of stock-taking as well as celebration, and the 25th anniversary of the foundation of the National Council of the Churches of Christ in the U.S.A. (NCC) is no exception.

Founded in 1950 in Cleveland, Ohio, by 29 Protestant and Orthodox bodies, the NCC was never designed to be a super-church, but rather a means for denominational agencies to work together ecumenically in facing the problems of a broken world. The founding came in the era of Senator Joseph McCarthy, the hydrogen bomb, and the Korean War. "A day of world crisis and disorder, when men's hearts are failing them from fear" was the way Episcopal Presiding Bishop Henry Knox Sherrill, the NCC's first president, described it, and the NCC has continued to exist during, and be part of, the process of social change in this country.

As long ago as 1958 the NCC suggested "steps should be taken toward inclusion of the People's Republic of China in the United Nations and its recognition by our government." This was not a popular stance and—like the NCC's 1960 support of Medicare, its stand in 1963 on prayer in public schools, its 1964 involvement in civil rights activities and 1965 opposition to the Vietnam war, its participation in the grapeworkers' strike in 1968, and its 1969 request for an end to churches' exemption from the tax on "unrelated business income"—it brought the NCC under fire from churchpeople who felt churches should not involve themselves in politics.

Despite the controversy the NCC also published the Revised Standard Version of the Bible, coordinates missionary activities, produces radio and television shows and collects church statistics. The

agency fostered Church World Service, an ecumenical relief arm of all the NCC-member churches; Church Women United, an interdenominational service group; the Delta Ministry, which played a pioneering role in community organizing in the South; the Interfaith Committee on Corporate Responsibility, the National Farm Workers Ministry, the Interreligious Foundation for Community Organization, and others.

Seventeen years after Bishop Sherrill's term as president ended Dr. Cynthia Wedel, another Episcopalian, became the council's first and only woman president, serving a three-year term.

Dr. Wedel assumed the leadership at the end of the 1960's when the NCC, like other religious organizations, was in a time of rapid social change; the staff had been cut in half and the budget suffered.

Dr. Wedel writes of the period: "Until then there had been little fundamental questioning of our structure, style or operation, etc. . . . [After the Detroit Assembly in 1969] I believe the honest efforts which were made to 'hear' and respond to the criticism of minorities, women, youth, the poor, etc. were very significant. . . . With all the faults which still continue, I don't know of any major institution in this country which has, I believe, made a more honest attempt to become open."

One milestone in the NCC's history was the 1952 admission of the Greek Orthodox Church with its 1 million members; Roman Catholic membership is still an NCC goal.

Dr. W. Sterling Cary, immediate past president, says the NCC "was never intended to be a melting pot for convictions and traditions, but rather a mosaic where our differences could create a greater design."



"As we celebrate the holiday season, our rejoicing in God's bounty and blessings must be tempered by concern for the millions of our brothers and sisters who lack the basic necessities of life, including daily bread."

—The Rt. Rev. John M. Allin,
Presiding Bishop.



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The Presiding Bishop's Fund for World Relief

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Address _____

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(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible.

E-12-75

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First person account of charismatic meeting: 'phenomenon of the pews'

A skeptic watching the closing Eucharist of an Indiana charismatic conference would have reiterated, with a certain amount of derision, the words of another skeptic watching the early Christians in action: "See those Christians. How they love one another!"

In early August approximately 240 Christians gathered at St. Michael's, Evansville, Ind., from 71 different church communities, including 72 people from Evansville, 15 clergy, and four nuns. They gathered to praise God and hear the teachings of the Rev. Everett Fullam, rector of St. Paul's Episcopal Church, Darien, Conn.; Dr. William S. Reed of Tampa, Fla.; the Rev. Robert H. Hawn, executive director of the Episcopal Charismatic Fellowship; and the Rev. Charles Irish, vicar of St. Luke's Episcopal Church, Bath, Ohio.

Although the majority of those attending were Episcopalians, also present were Baptists, Lutherans, Methodists, Pentecostals, Presbyterians, and Roman Catholics. Denominational differences were ignored by conference participants. In English, in song, in the Spirit, and in the word of God we heard over and over again, in many beautiful ways, the proclamation that Jesus Christ is Lord. With so many kinds of people united in proclaiming that Jesus Christ is Lord to the glory of God the Father, the Holy Spirit gave in full measure the gift of unity which committee Christianity has been unable to manufacture on its own.

Since the fairly recent discovery that I, too, am a branch on Christ's vine, I have attended a few conferences—some out of curiosity, some to escape housework and the children, all because I wanted to be there. All have been edifying to me, but this conference was made different by the Holy Spirit's gift of love openly accepted and shared with one another.

The four conference leaders were as much alike as the four points of the compass, yet their gifts to us blended like the ingredients in a loaf of good bread. "Ours is a God who doesn't even make two snowflakes alike," Father Fullam said. Each declared in his own way the lordship of Jesus Christ in his life and in his church community. This was the starting point for each teaching, and in amazing ways it came through to everyone according to his/her ability to hear.

A most startling event took place there in my very own church which can only be thought of in the following historical terms. It shall be written as: "The phenomenon of the pews." Honorable Fathers and fellow Episcopalians, whenever we gathered in the main church for worship or teaching, would you believe that all the front pews filled first? Is that not an event worthy to be called phenom-



enal? Can you imagine a time in each of our churches when everyone is so excited to be there and so interested in hearing the word of God that all want to sit in front in order not to miss anything? I have seen it come to pass and can tell the world that with God all things are possible. Even the phenomenon of the pews.

Another and equally startling phenomenon: none of the priests stood in the pulpit with prepared sermons. All stood at the front of the church with open Bibles in their hands. How good it was to hear the word of God, weaving in and out of their teachings like strands of bright color in a piece of fine spun cloth.

As for Dr. Reed, if the AMA hears that he has been God's instrument for healing people on the Sabbath, as well as other days, and without benefit of knife, surely it will protest. If divine healing caught on, and Christians became aware that Jesus Christ heals today, the hospitals and tranquilizer industries might lose some customers, and then what? To hear him say that the greatest healing service our Church offers to the world is the sacrament of Holy Communion was a great joy.

To receive the Holy Eucharist every day in three distinctly different kinds of services was a gift of even deeper joy to me. One could appreciate our liturgy more than ever in the dignified flow of the opening Eucharist celebrated by Bishop John Craine. The less formal structure of Saturday's closing Eucharist was peaceful, yet joyful, as we sang songs of praise on the way to the altar to bring offerings. And during Friday night's informal

service, we gathered around the altar to hear the Gospel and the prayer of consecration. It provided a new closeness as well as a new freedom to feel secure in an unstructured setting.

Somehow God chose me through the pointed finger of Father Hawn to administer the chalice. The love and joy radiating from so many faces as people came to me to receive the blood of Christ is a picture that nothing will erase. It was as though coming in from the road to Emmaus, the risen Lord had made Himself known to them in the breaking of the bread. He allowed me to be there at each meeting.

Somehow I have the feeling that this is the way it should be. Is this what the early Christians had that we're only just beginning to learn about and yearn about? That they loved and cared for one another we know for a fact. That they gathered daily to proclaim and hear of the lordship of Jesus Christ we also know. We know, too, that they had the Lord's Supper daily—not just every other Sunday. If I had indeed seen what kept them going in the face of great persecution and imminent danger, I would have to call it the joy of receiving the Lord Jesus Christ in the sacrament—in community with people whom they loved and trusted.

How can we possibly be content with a community that is less than that? What can we possibly do to help our own communities find this sorely missing ingredient? And how can some of us bear the pain until we are in communion with our Roman Catholic brothers and sisters?

Since the Lord has so graciously received me into the land of the Holy Spirit, he has revealed that we simply can't make anything *be* what we want it to be just because we want it that way. He'll make our church communities into what *He* wants them to be. Our part is to pray and to serve. The Son of Man humbled himself and became a servant, Father Fullam said. We have no option in our noble sounding desire to serve God but to do so "horizontally as well as vertically." We serve fellow human beings in order to serve God.

Each of the conference leaders made clear that his own task of



serving has been empowered since receiving the baptism of the Holy Spirit. That is to say, each has received God's promised gift—the Holy Spirit, who enables him to do God's will in his own life. The same Holy Spirit that launched the man Jesus on His career of preaching, teaching, and healing is the Spirit who will enable us to love one another as Jesus loved us and to serve as He would have us serve. If Jesus himself received the Holy Spirit before He began to serve, and if He insisted on His disciples receiving it before they began to serve, who are we to ignore God's promised gift?

—Mary Frances Baugh, lay reader
St. Michael's Church
Evansville, Ind.

Child abuse is a terminal disease.

"I'm lucky, Father, my little brother was smeared all over the kitchen wall and he's dead now."



ON ARRIVAL, 1972

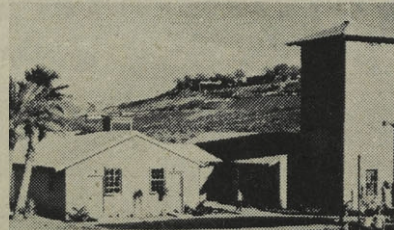


TODAY, 1976

One child at St. Jude's Ranch reported these facts about an all too frequent occurrence in cases of child abuse.

St. Jude's Ranch for Abused Children.

Since "We fight against spiritual hosts of wickedness in heavenly places" we



need prayer partners to lift up the psychological problems and emotional disturbances of these children to the Father's throne. No professional fund raisers are employed, so all gifts go directly to the support of the children.

Located a few miles from the bright lights of Las Vegas, Nevada and staffed by Episcopal Sisters of Charity, St. Jude's is a haven for abused children of any race, denomination or color who are in need.



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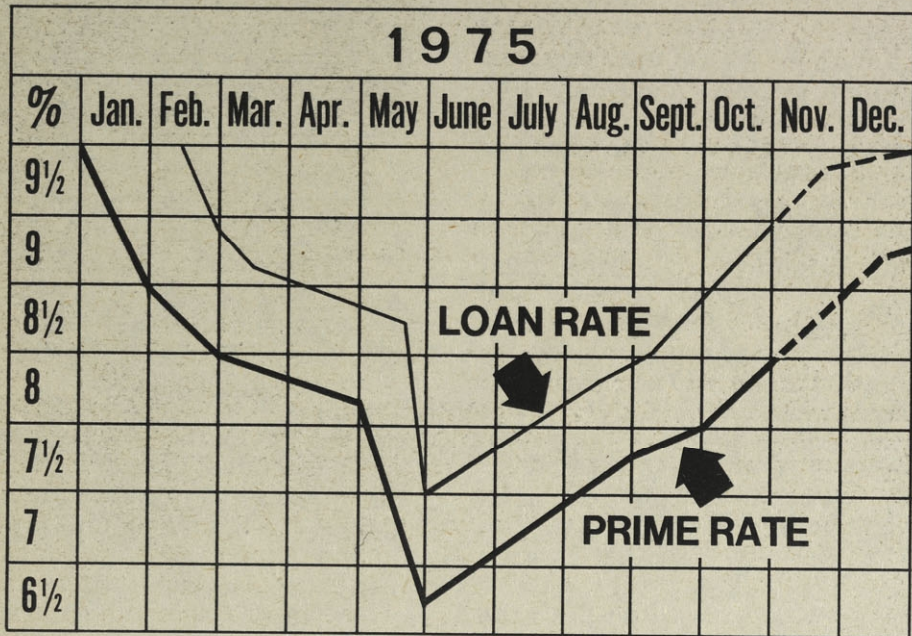
NEWS of the EPISCOPAL CHURCH BUILDING FUND

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DECEMBER 1975



Interest Rates Climb



The banks say the basic reason for the steady climb in the prime rate since midyear is the rising cost they must pay for funds, that they in turn, lend to clients. Recent increases over the nation have taken place at such large banks as First National Bank of Chicago, Chase Manhattan of New York and the Cleveland Trust in Ohio. Banking analysts state the rising cost of money for banks resulted from the tightening of monetary policy in June by the Federal Reserve. Opinions differ as to how much the prime rate will rise by the end of the year. Careful planning for new construction, remodeling, or repairing is essential.

Need for Planning Committee

Proper use of religious facilities today requires the services of a Planning Committee made up from the membership of the parish. At the recent meeting of the Commission On Church Planning stress was placed on the need for "Innovation" at the parish level. A local parish innovation should be the result of good local planning and in response to local need. An established Planning Committee in the parish or mission can develop a planning process that recognizes the needs in relationship to program and facilities. The committee secures creative ideas to meet the needs and determines the priorities through evaluation before implementation.

The American Society for Church Architecture at regional conferences in the United States and Canada is stressing the need for religious leaders to consider such questions as:

What are the viable options for churches with inadequate facilities in the face of prohibitive building costs?

Should we formulate self-contained programs and facilities or should we plan the future by sharing resources with others?

If we must build, what steps do we take to prepare our programs and to assure a successful outcome?

Can we improve our facilities to better serve the very young and the very old, the handicapped, the youth, the artists and musicians, as well as our neighbors?

These questions and others provide an opportunity for a Planning Committee to relate to the possible renewing, remodeling, or recycling of existing parish or mission facilities. To assist such a committee the Episcopal Church Building Fund has available upon request three publications: **Before You Build, Building for Liturgy**, and **Seed Money for Mission**. These are practical guides to congregations who are concerned with how to evaluate their goals. All three are available upon request.

Over \$11,000,000 Loaned to Congregations to date by the Fund... Needs Continue to Grow

The Building Fund was established by the General Convention of 1880 as the American Church Building Fund Commission. It operated under this name until September 1, 1973, at which time the name was changed to the Episcopal Church Building Fund. The present name more accurately describes the Fund's purpose for which it was originally commissioned by General Convention.

In 1880 the Building Fund was—and today still is—the only organization of the church whose sole purpose is to lend money to congrega-

tions for the erection, expansion, or repair of buildings. In its more than ninety years, the Fund has been the source of construction and repair loans for more than thirty-six hundred churches which were engaged in "building for ministry." Over \$11,000,000 has been invested by the Building Fund in the ministry of these people. In a sense, the Fund has been a partner in the ministry of these congregations.

The need at the present time for more funds in order to provide loans is great. You or your parish can be

Parishes Commended

To plan and construct a new facility for worship and education requires a great deal of effort on the part of all involved in the planning process. The successful achievement of including another religious group in the process of building and sharing facilities is to be commended.

St. Matthew's in Wilton, Connecticut, cooperating with the Presbyterian Church, built on the same site a formal worship space for the Episcopalians and a multiple purpose building for the Presbyterians, shared by both congregations.

St. Clare of Assisi Episcopal Church and Temple Beth Emeth of Ann Arbor, Michigan, recently dedicated a building for the joint use of both congregations.

St. Augustine's Episcopal Church signed a permanent arrangement to share a common religious home with Temple Micah of Washington, D.C.

Graffiti-Security

Some comments by
The Rev. Sherrill Scales, Jr.,
Executive Vice President
Episcopal Church Building Fund

Recently I was at the Calvary Reformed Church at West 69th Street in Cleveland, Ohio, to attend a meeting of the Commission on Church Planning.

The all-white, split rock, brick building is a welcome sign in an old, low to moderate urban neighborhood ten minutes from the center of the city. There were no graffiti markings that I'm accustomed to seeing in the urban neighborhoods of New York City and other cities and no security guards at the unlocked doors. The answers to why the walls remain unmarked and the doors unlocked I believe are to be found in the fact that the programs of the congregation are directly related to the lives of the people. The multipurpose use of worship space permits not only prayer and bible study but programs for the elderly and youth.

In that neighborhood the church building symbolizes God's presence with His people who are responding with respect to Him and for His property.

a "Builder for Christ" by considering the recommendation and appeal of the bishops years ago at the General Convention at Chicago. At that time the bishops renewed the recommendation made in 1880 that "every parish of our church contribute annually to the Fund." A contribution from your parish will greatly assist the Fund to help others to further the mission of the church by being able to secure needed building loans. Make checks payable to the Episcopal Church Building Fund.

Deferred Maintenance

To defer needed maintenance, particularly to utilities, is false economy. It can result in greater expense in the long run—and may endanger lives. Here are a few potential trouble spots.

The **heating** plant of a church facility requires periodic maintenance to guarantee performance when needed. Filters need to be replaced to give the maximum of efficiency, while burners need cleaning to safeguard their operation. Radiators need to be frequently bled of air pockets to allow equal distribution of heat. The boiler or heating unit itself should be in an enclosed room with proper fireproof construction of the walls, ceiling and door, meeting all local fire and building codes.

Plumbing—Dripping faucets not only increase the water bill, but waste water. A leaking pipe or joint left unrepaired could lead to more serious problems. Replacing worn out washers costs so little and will pay for itself ten fold.

Electrical system—To neglect replacing old wire, fuses, and panel boxes is to invite disaster through fire. Overloading old circuits with new appliances is a very dangerous practice. Equally dangerous is the use of extension cords.

Consider very carefully before you defer maintenance on these lifelines of your building.

Repair Loans

The Episcopal Church Building Fund recognizes the need for parishes and missions to make repairs to facilities.

The Building Fund has available applications for congregations desiring a low interest loan in an amount of \$5,000 to \$10,000. Loans are not made for furnishings or equipment that is not a structural part of a building and not for stained glass windows or pipe organs.

Applications may be obtained by writing the Episcopal Church Building Fund, 815 Second Avenue, New York, New York 10017.

Creative Giving



A new eight-page booklet, *Creative Giving*, covers the importance of making a will and suggests a variety of ways a Christian can make gifts to the church or church organizations while still living. This latest in a series of "service" publications of the Episcopal Church Building Fund is available on request from the Fund.

The Feminine Principle

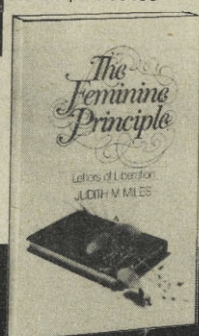
Judith M. Miles

the thinking person's
"Total Woman"

In an enlightening exchange of letters with a young friend influenced by Women's Lib, Judith Miles spells out the implications of her simple, yet profound, principle. Beauty, fidelity, liberation, love, oneness, pleasure, submission, and much more are examined seriously and intelligently. And you will discover that a woman will not find real fulfillment in any area of life until this principle is experienced.

Kivar Cover \$3.50

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Renewal conference Continued from page 1

poor come here from where you are. We have to close the gap of poverty if we are to say we are followers of Jesus Christ."

Rosalind Rinker, with great simplicity, said, "As a woman I don't have to be a theologian: all I have to do is speak to people's hearts." She described four types of prayer—worship, thanksgiving, confession, and intercession—and led the group in prayer. "Now, that wasn't so hard, was it?" she asked.

Dr. Shepherd gave a scholarly, historical summary of liturgical changes. Calling the Prayer Book a book of confession as well as a book of worship, he said it was forged in a revolutionary era—the Reformation—and bound clergy and laity together because for the first time both had copies of the book, using it for public and private worship.

"God has called us to be a people, not just to be saved individuals standing alone," said Graham Pul-

Bishop Gordon recounted experiences of his tenure as Bishop of Alaska and said, "I rejoice in being an Episcopalian in 1975 more than at any time in my life. . . . God isn't dead. . . . He has created us for a reason, and the creation will not be completed if any one of us does not find and do what we were created to do."

John Stott led workshops on preaching. "The congregation gets the kind of preaching it wants and deserves," he said. "Break the tradition of flattering the preacher: clergy have the occupational hazard of pride. . . . Preaching is a bridge to relate the unchanging word of God with the changing world of men."

In an address on the Church's total renewal, he cited John 17 and outlined Jesus' "own blueprint for renewal of the Church." He said Jesus specifies four major characteristics of the people of God "in which the Church urgently today needs to be renewed": (1) it must remain true to the revelation of God; (2) it must remain holy, to remain in the world without being contaminated by the world; (3) it must go into the world to serve and to witness; and (4) it must be in unity with the Apostles, with the Father and the Son, so the world seeing this unity will believe. "The Church is the greatest hindrance to the spread of the Gospel today," he said.

"Conversion, commitment, and commission are all necessary and must come in that order," said Dave Stoner, who gave a moving and frequently amusing account of his travels to conversion, commitment, and commission.

Presiding Bishop John M. Allin, who was on his way from a meeting in Sewanee, Tenn., to one of the National Conference of Christians and Jews, said Episcopalians must be enthusiastic, contagious, and articulate about their faith in God. They must be responsive to the Holy Spirit, give the totality of their lives, and accept discipline



Massey Shepherd

and service, seeking the Lord and searching Holy Scripture. He said the reward is working with the Lord Jesus all day, not the pay at the end of the day.

In "the personal witness of a parish priest," Claxton Monro said prophecy is the only ministry Paul recommends to all laypeople. "It speaks to the condition of his heart. . . . The real Church is a witnessing fellowship as it was in the apostolic age." Father Monro described his parish's attempt to be a witnessing fellowship.

Father Hall gave the conference summation, and a \$2,400 offering was collected for the Presiding Bishop's Fund for world hunger.

The third National Episcopal Conference on Renewal will be held next year, November 10-13, at the Galt House, Louisville, Ky. The Rt. Rev. Cuthbert Bardsley, Lord Bishop of Coventry, England, and the Rev. Everett Fullam, rector of St. Paul's, Darien, Conn., are two of the scheduled speakers.

—A. Margaret Landis



Festo and Mera Kivengere

kingham, founder of family communities at Church of the Redeemer, Houston, Texas, which have spread to Colorado and Scotland. Father Pulkingham said sacrifice is giving 100 percent of oneself to God and letting Him choose what He'll give back.

The Fisher Folk, a ministry which began at Redeemer, Houston, entertained with song and mime as they encouraged conference participants to learn new and old religious songs.



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NCIW secretary fired from post

Dr. Chris C. Cavender was fired from his post as executive secretary for the National Committee on Indian Work (NCIW) three months after he began the job. Presiding Bishop John M. Allin said Dr. Cavender had not represented native Americans in the "planning and budgeting process of the Church Center staff" and had not adequately coordinated his work with other Executive Council programs.

Dr. Cavender, who took a year's leave of absence from Macalester College, St. Paul, Minn., where he was assistant professor of education and history, to take the Episcopal post, maintained an office in Minneapolis as well as at the Episcopal Church Center in New York City. The Minnesota office, where he spent most of his time, was opened on a six-months' trial basis.

Bishop Allin said the problem was "not one of application but of confusion about the job description," which he said Dr. Cavender had "not been filling."

Dr. Cavender also expressed problems with the job description. He said he thought the executive secretary should be responsible to the thousands of Episcopal Indians represented by NCIW, but "815

[the Episcopal Church Center] expects the director to interpret the Episcopal Church to the Indians."

He said he thinks a national desk for Indian work should be located in the West because "that is where most of the American Indians are living."

NCIW's seven regional boards had asked for a Joint Commission for Indian Work that would be funded by General Convention rather than through Executive Council's Mission Service and Strategy budget, which includes other minority group programs.

At the September Executive Council meeting where the Joint Commission was discussed, Bishop Allin said such an arrangement would leave the Church with no opportunity to "weigh intelligently how that whole series of [minority] programs can be fitted in or balanced out with other programs."

On October 20 Bishop Allin met with Dr. Cavender and NCIW representatives and invited the latter to submit nominations to him for Dr. Cavender's successor.

Dr. Cavender has since been hired as Province VI staff officer to work with NCIW in the Northern Plains and the Great Lakes regions.

The Episcopalian

Women priests won't halt ARC talks

U.S. Episcopal and Roman Catholic Church representatives to the Anglican-Roman Catholic Consultation (ARC) have agreed that ordination of women to the priesthood in the Episcopal Church would not terminate conversations between the two churches, as some churchpeople had feared.

The statement on the ordination of women, prepared after a four-day consultation in Erlanger, Ky., does not recommend for or against women priests, but sets forth considerations to be taken into account in arriving at a decision on the matter.

In related events:

- Canadian Anglican bishops have decided, by a 31-3 vote, that women may be ordained as of November 1, 1976, unless there is an "overwhelming negative reaction" from other Anglican churches. So far England, Jamaica, and New Zealand have approved such ordinations in principle and the Bishop of Hong Kong has ordained three women.
- A group called the Council for the Faith has urged Canadian Anglicans to boycott the ministrations of women priests, and 350 clergy have signed a manifesto saying "it is an impossibility, in the divine economy, for a woman to be a priest."
- The Roman Catholic Bishop of Madison, Wis., expressed "complete disapproval" of a concelebration of a Mass at St. Paul's University Chapel by Sister Alla Bozarth-Campbell, one of the Episcopal women who participated in the Philadelphia service in July, 1974, and a Roman Catholic priest. Episcopal Bishop Charles T. Gaskell of Milwaukee, Wis., has said participants in the irregular ordinations may not use Episcopal church facilities in that diocese.
- In Houston, Texas, Bishop J. Milton Richardson declined to ordain to the diaconate Helen Havens, a graduate of Episcopal Divinity School. Bishop Richard M. Trelease, Jr., of Rio Grande has invited Mrs. Havens to come to his diocese; she has transferred her membership

Detroit parish leaves church

The Church of the Incarnation, Detroit, Mich., has ceased to be a parish in the Diocese of Michigan and in the Episcopal Church. Both diocesan spokesmen and the parish rector, the Rev. Lester W. Angwin, spoke of the "friendly but firm" parting of the ways and would not comment further than to stand by a story in the September issue of *The Record*, the diocesan newspaper.

The congregation desires to be known as the "Anglo-Catholic Church of the Incarnation," *The Record* story said, and negotiations "have been in process for some time between Bishop H. Coleman McGehee, Jr., the chancellor of the diocese, and the wardens and chancellor of the parish."

Bishop McGehee said "neither party has the slightest desire to hurt or embarrass the other in any way. The parish has firmly and irrevocably decided that its best and wisest course is to become free from the Episcopal Church with its pressures regarding changes in liturgy and matters of ordination." The vestry, according to *The Record* story, has taken steps to amend its charter and bylaws and will retain ownership and control of the parish property.

The parish, which listed 466 communicants on the 1974 parochial report forms, that year had an average attendance of 53 and an Easter attendance of 128. Incorporated in 1876, Incarnation has a uniquely Anglo-Catholic background.

from St. James', Houston, to St. Mark's, Albuquerque, N.M., and has been working at St. Mark's this fall.

- In Washington, D.C., Bishop William F. Creighton has asked for a diocesan investigation into the continued defiance of the Rev. William A. Wendt, charged with disobedience in connection with a service by the Rev. Alison Cheek in his parish; the case is under appeal. Against Bishop Creighton's wishes, Father Wendt has permitted a second irregular ordination to be held at St. Stephen and the Incarnation, and recently allowed Mrs. Cheek to celebrate the Eucharist. Bishop Creighton says the cleric's actions have cut off any pastoral relationship between the two men.

- In another Washington parish, St. Columba's, the Rev. Alison Palmer, one of the women ordained at Father Wendt's church, has left her parish because she says the rector, the Rev. William E. Swing, will not permit her to function as a deacon there. In a letter to parishioners she said his actions violated previous agreements among herself, the rector, vestry and congregation.

- In Evanston, Ill., trustees of Seabury-Western Theological Seminary passed

two resolutions concerning the "turmoil"—"aggravated by the disrespect for the canons and statutes of the Episcopal Church"—created by irregular ordinations and services. The resolutions expressed anguish over the actions of the Rev. Jeannette Piccard, an honorary member of the seminary board, and said the seminary would not invite persons to function there in irregular circumstances.

- In Bloomington, Ill., Bishop Albert W. Hillestad of Springfield said he would not permit women or bishops involved in irregular ordinations to function in a ministerial capacity in the diocese, nor should priests permit them to do so.

- The convention of the Diocese of Central New York passed two resolutions submitted by Bishop Ned Cole, urging General Convention to authorize women's ordination and to permit the women already ordained to function as priests. The diocese also elected lay and clergy General Convention deputies committed to women's ordination.

- At their annual meeting in Jackson, Miss., members of the American Church Union (ACU) voted unanimously to support Episcopalians United, an umbrella group for people opposed to women in

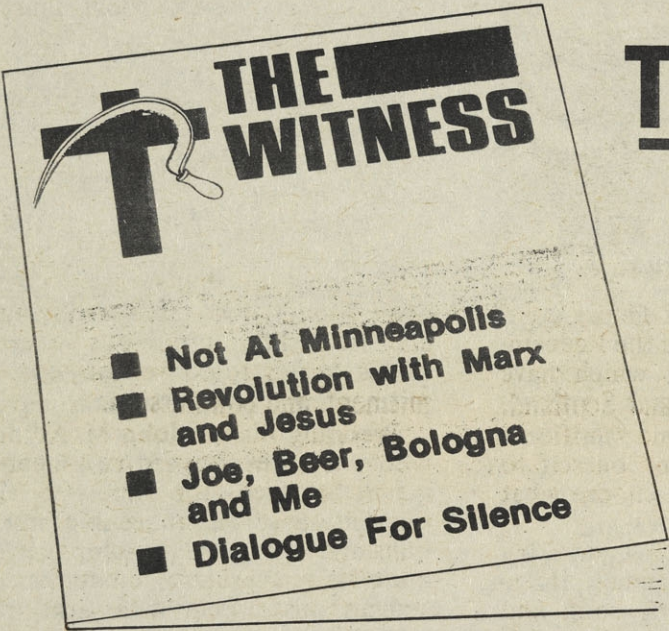


ARC CHAIRMEN: Episcopal Bishop Arthur A. Vogel of West Missouri, left, and Bishop Charles H. Helmsing of the Roman Catholic Diocese of Kansas City-St. Joseph.

the priesthood, and suggested that the ACU try to block approval of women's ordination by appealing to undecided deputies to General Convention.

—Janette Pierce

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IN THE DIOCESES

EASTON—The Rt. Rev. W. Moultrie Moore, Jr., Suffragan of North Carolina since 1967, was elected November 1 to be Bishop of Easton. The special convention was Easton's third attempt to elect a successor to Bishop George A. Taylor, who retired January 25, 1975. Bishop Moore, 59, who led a field of 18 candidates, had the majority of clergy votes on the second ballot and received the majority of lay votes on the third. The convention passed a motion declaring the election unanimous.



OREGON—Delegates rejected a resolution in favor of women's ordination to the priesthood by a clergy vote of 49-37 and a lay vote of 121-92.

KANSAS—St. Paul's Church, Kansas City, hosted the 116th convention which approved appointment of a diocesan task force on hunger and pledged support for its work. It also heard the Most Rev. Ignatius J. Strecker of the Roman Catholic Archdiocese of Kansas City review progress in ecumenism; voted a \$416,124 diocesan budget for 1976; elected deputies to General Convention; and filled vacancies on its Board of Trustees and standing committee.

ERIE—The 65th annual convention welcomed Bishop Adrian D. Caceres (pictured) of Ecuador, Erie's companion diocese. St. John's, Sharon, Pa., hosted the convention. Delegates approved an evaluation of diocesan sub-groups—including commissions, deaneries, departments. Another resolution called for all diocesan clergy to spend some regularly scheduled time in the diocesan office. Dr. Albert Myers presented a report from the Pennsylvania Council of Churches, and the Rev. Martin Bell, author-composer, entertained at the banquet.

RHODE ISLAND—Retired Bishop Granville G. Bennett, the oldest Episcopal bishop according to consecration date, died in Barrington at the age of 92. Born in South Dakota, he served as Bishop Coadjutor of the former Diocese of Duluth, Minn., and as Auxiliary, Suffragan, and Diocesan Bishop of Rhode Island from 1935 till 1955.

VIRGIN ISLANDS—The Anglican Archbishop of the Province of the West Indies, John Alan Knight, will

visit St. John's Church, Christiansted, during that parish's celebration of its 215th anniversary. The Archbishop will be guest preacher at the Solemn Mass which concludes the church's week-long observance. The Rev. Seymour Clarke is rector.

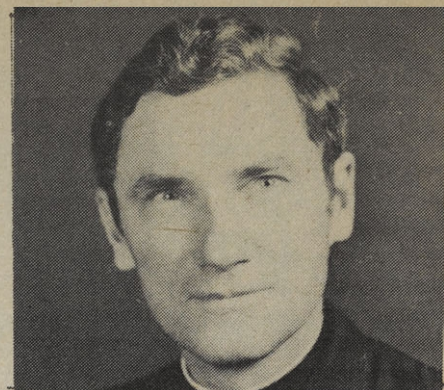
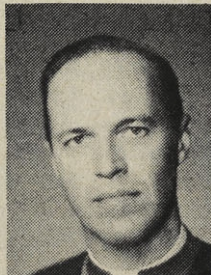
HAWAII—The annual convention was quiet due to the recent death of Bishop E. Lani Hanchett. Barry Menuez (pictured), lay ministries officer at the Episcopal Church Center, spoke. The convention approved a \$356,748 budget, an increase of \$16,000 over 1975; the additional money is slated for diocesan mission congregations and the work of the Philippine Independent Church in Hawaii. Small groups met to evaluate a survey on diocesan needs and to frame questions for candidates for bishop to be voted on in February.



MONTANA—The 72nd annual convention met in Livingston concurrently with the 84th annual meeting of the Episcopal Churchwomen. A resolution favoring women's ordination was defeated. The convention will reconvene in late spring to consider proposed revisions to *The Book of Common Prayer*. No legislation was presented to the convention, but it approved a 1976 budget stipulating minimum clergy salaries and elected a number of persons to diocesan committees.

SPRINGFIELD—A majority of the eight General Convention deputies, whom the 98th annual synod elected, are opposed to women's ordination. Bishop Albert W. Hillestad, a leader in seeking action against the bishops who participated in irregular ordinations, directed his clergy not to permit the irregularly ordained women, or the bishops involved, to function in the dioceses. The synod approved a 1976 budget which calls for all parishes and missions to increase giving by 20 percent.

CHICAGO—Two clergy and three lay General Convention deputies oppose women's ordination; both deputations favor the current Prayer Book revision process. The annual convention passed a \$1,192,383 "survival budget" which reflects major cuts in various programs. In his charge, Bishop James Montgomery (pictured) urged support for the hunger task



NEW EXECUTIVE SECRETARY for the General Commission on Chaplains and Armed Forces Personnel, Washington, D.C., is the Rev. Edward I. Swanson, an Episcopal priest. The General Commission has been the principal agency supporting military-related ministries since 1917. Mr. Swanson, a graduate of Episcopal Theological School, served parishes in Rhode Island and Massachusetts and spent five years on the staff of the Episcopal Bishop for the Armed Forces before joining the General Commission in 1971.

Florida group offers play

Florida Studio Theatre for the past two years has had a close relationship with the Church of the Redeemer in Sarasota and has performed there a number of times for the community at large. A professional company, the Theatre has produced a new play, *The Gift of the Magi*, by Steve Newman, which is suitable for production by youth groups and church schools.

Based on T. S. Eliot's famed Christmas poem, the production runs 40 minutes, has a simple setting and parts for four actors and a small chorus or choir. Production rights are available from the Florida Studio Theatre, 4619 Bay Shore Rd., Sarasota, Fla. 33580.

force and the bicentennial committee, asked for greater missionary effort, and reiterated his opposition to women's ordination.

PENNSYLVANIA—In a one-day legislative session, with no lunch break, the 192nd convention elected a pro-women's ordination clergy deputation to General Convention and a split lay group. The convention also memorialized General Convention to interpret the canons to permit women's ordination but refused to approve regularizing the Rev. Suzanne Hiatt's orders; approved a gun control resolution but, in a close vote by orders, defeated a resolution on amnesty; defeated a "sunshine" canon that would open meetings of decision-making bodies; and referred for study a motion on abortion.

LOS ANGELES—Bishop Robert C. Rusack preached at an October 26 service of thanksgiving at St. Paul's Cathedral for the presence of Southeast Asian refugees. The Rev. Samir J. Habiby read the Gospel; Lt. Col. Long Van Nguyen read the Epistle in Vietnamese.

DOZENS OF DEACONS—or at least 1.4 dozen—were ordained in the Diocese of Central Florida by Bishop William H. Folwell. The 14 men and one woman were the first graduates of the two-year course for deacons' training at the diocesan Lay Institute. —Photo by Kort Frydenborg.



They know what they are paid

Clergy salaries and other financial benefits in the Diocese of the Central Gulf Coast are printed each year in the diocesan newspaper, *The Central Gulf Coast Line*. The Trinitytide, 1975, issue gives the most current listing, including clergy names and the number of baptized members in the congregations they serve, together with their compensation.

A glance at the report—dated July 1, 1975—reveals that the highest paid Central Gulf Coast priest receives a cash salary of \$17,000 with additional car, utility, housing, insurance, and pension benefits of \$14,348.84. He is not the rector of the largest congregation in the diocese but serves a parish of 1,071 members. The priest who serves the largest congregation—1,684 members—receives \$16,000 in cash salary, plus \$12,488 in automobile, utility, housing, insurance, and pension allowances.

The two lowest paid priests in the diocese are listed as curates with salaries of \$8,500 and \$8,400 respectively. The lowest paid priest to work alone makes \$8,700 per year plus benefits. According to the report, he serves 623 parishioners. A priest serving a congregation of 33 is listed as receiving \$9,100 cash salary.

According to the diocesan paper, the clergy in the Diocese of the Central Gulf Coast "permit their salary and other compensation to be made known."



William G. Noble, photo

Al Persons (seated, center) of Houston, Tex., conducted some of the small group discussions at the West Texas conference.

/PS . . . about us

Last summer my job (associate for development/stewardship at the Episcopal Church Center, New York City) took me to Phoenix, Ariz., for a provincial stewardship workshop. Over 100 people attended, including bishops, clergy, and lay persons from dioceses and congregations in the southwestern United States.

Virgil E. Rork, St. Andrew's, Phoenix, tape-recorded all of the presentations and then used ideas and materials he gleaned to develop a stewardship program for his parish. Mr. Rork's program included a timetable, an organizational chart, and other suggestions. He took his plan to the Rev. Gus Tuttle, rector, and Senior Warden David Bailey, and—eventually—to St. Andrew's vestry.

The whole idea of the stewardship workshop was to have the ideas and materials presented by the various speakers and in the small group discussions used as building materials for individual parish stewardship programs. We are pleased to know that church members such as Virgil Rork are around and willing to take the first step in such an effort. We are also pleased that parish clergy such as Gus Tuttle are willing for such things to happen.

Something else good to know about is a series of papers being published this winter as a joint issue of *Nashotah Review* and *St. Luke's Journal of Theology*. The papers came out of the Conference of Anglican Theologians held last April in Evanston, Ill. A limited number of copies of this joint issue is available (\$2 per copy) from *Nashotah Review*, Nashotah House, Nashotah, Wis. 53058, or *St. Luke's Journal of Theology*, School of Theology, University of the South, Sewanee, Tenn. 37375.

—Dick Anderson

Communication is Texas topic

Last spring Diocese of West Texas clergy filled out questionnaires, indicating their continuing education interests in order that future clergy conferences can consider those topics most frequently mentioned.

Communication was one of the topics suggested, and this led the diocesan Department of Christian Education to sponsor a conference on this subject for laity as well as clergy.

The October conference at Camp Capers, near San Antonio, drew about 30 clergy and laity from West Texas congregations. A team of consultants from Consultant/Trainers Southwest, headed by the Rev. Al Persons of Houston, Texas, led small group discussions and training in the field of inter-personal communication techniques. The Rev. Richard J. Anderson, /PS editor and a member of the Episcopal Church Center staff in New York City, led seminars in improving print media communications in parishes and dioceses.

Zethyl LeSturgeon, the diocese's Christian Education Department director, planned the conference and participated as a leader.



William G. Noble, photo

Four of those who discussed print media communication during the West Texas conference were (l to r) /PS editor Dick Anderson, Dave Veal, Steve Sauer and Sam Gottlich. Veal and Gottlich are clergy in the Diocese of West Texas. Sauer and Anderson were conference leaders.

/PS. . . about books

A New Look for Sunday Morning by William Beaven Abernethy, paperback, \$4.50, Abington Press, New York, 176 pages.

This book should be of special interest to parish clergy since it was written by a clergyman and concerns a problem with which many clergy have had to wrestle—namely, the relationship of education and worship on Sunday morning.

We're not suggesting the book as a model for Episcopal congregations since its orientation toward the Congregational Church limits its usefulness to us. We don't like everything the author says (i.e., he continually refers to his Sunday morning program as "one service in three acts" when we think he could have found a better way of describing it). We do, however, recommend the book to Episcopal clergy and lay persons as a source of new ideas and as a spark for new thinking about Sunday morning.

—R.J.A.

Learning to Share the Ministry by James R. Adams and Celia A. Hahn, paperback, \$3, The Alban Institute, Washington, D.C.

This is the newest in The Alban Institute's growing list of publications for clergy and parishes. Loren B. Mead, director, says the Institute was founded a year ago as an ecumenical agency for research and development in

religious systems. Its goal is to be a permanent resource for parishes. *Learning to Share the Ministry* tells how a clergyman's sabbatical can help him and his congregation find new ways to share the church's ministry. The priest and congregation under consideration are the Rev. James Adams and St. Mark's Church, Washington, D.C. The book ends with a study guide designed to help other clergy and lay people experiment with new roles.

More information about this book and other publications of a similar nature can be obtained from The Alban Institute, Mount St. Alban, Washington, D.C. 20016.

49 and Holding by Richard Knox Smith, \$7.95, Morgan Press, New York, 147 pages.

A blurb on the dust jacket describes this little book as "an Rx of wisdom and humor for the dis-ease of middle age from a clergyman who came down with it." The blurb hits the nail on the head. The author is the executive for the United Presbyterian Church in the Synod of the Southwest. He skillfully uses humor and a light touch to communicate a serious message about the problems often encountered by those suddenly finding themselves face to face with age 50. (Included is that biggie: "No parish wants to call a priest of over 50 to be rector.") Some

clergy zip past age 50 with nary a ripple while others find more trauma in commencing decade number six. All, however, will find something worthwhile in this book, and we even commend it to clergy far from 50 in both directions. We'll wager you might even see yourself in some of the Sherman Goodrich cartoons that give the volume an extra spark.

—R. J. A.

It's no goof

Editor's Note: Some of you apparently wonder why you don't receive a copy of /PS every month. That's because it's published only every other month: usually February, April, June, August (or September), October, and December. In those months you'll receive *The Episcopalian* with /PS in the middle. Clergy whose diocesan papers are published jointly with *The Episcopalian* will receive two—that's right, two—copies of *The Episcopalian* during the months /PS is published: one with /PS and the other with the diocesan paper. This is not a costly mistake; in fact, it is the most economical way to deliver both inserts to you.

/PS... practical matters . . . diocese search process

By James L. Lowery, Jr.

Previous columns have dealt with the placement process from the point of view of a parish-hunting pastor and that of a congregation's search committee. This month, the Rev. James Gundrum discusses the diocese's role in a search process.

Father Gundrum is deployment officer and mission consultant for the Diocese of Iowa. He also serves as secretary to the General Convention. He sees the importance of two roles: the diocesan consultant or deployment officer, who is heavier on service to search committees and lighter on service to individual clergy but helps both, and the diocesan bishop, who is heavier on support to present and future clergy and lighter on direct help to parishes but does both. This combination is peculiar to Iowa, as it deals with the search process in the manner the national Clergy Deployment Office recommends, but we see it working well and think it may prove of wider interest.

The Diocesan Role in the Search Process by James Gundrum

One word describes the diocese's role in the search process: enablement. But who is enabled in the process: the congregation or the clergyman? This question itself presupposes a conflict between the two. To the contrary, the use of a vacancy consultation process can mean a good marriage for both. What follows is how Iowa attempts to do this through the work of the diocesan consultant/deployment officer and the pastoral work of the bishop.

Background Matters

The process used has been suggested by the Clergy Deployment Office. It is not the only vacancy consultation model but one which frequently is used. It has 10 elements:

1. providing background information and resource materials;
2. identifying the congregation's strengths and weaknesses;
3. identifying the congregation's needs;
4. identifying skills to meet those needs;
5. identifying persons who have abilities to meet those needs;
6. selection of the persons to be interviewed;
7. the candidates' interviews by the search committee and probably the bishop;
8. selection;
9. issuing the call letter; and
10. mutual periodic review and evaluation of expectations for ministry by priest and congregation.

Completing the whole process is important. Short-cuts are usually not helpful.

One thing should be kept in mind concerning a vacancy: grief. The Rev. Richard Kirk, in a Project Test Pattern vocational paper, wrote, "It is important that the vestry and calling committee (and perhaps the entire parish) have an opportunity to do some very necessary grief work before they settle down to considering who shall be the new pastor." And I feel this may include grief for the last two or three rectors if it has not been worked through before.

There is also parish personality. The Rev. Marlin L. Whitmer, chaplain of St. Luke's Hospital, Davenport, Iowa, has discovered in vacancy consultations that an entire congregation may be viewed as one personality. This does not preclude dealing with individuals or specifics, but it does provide an overview or background for the process.

Before beginning the consultation proper, the congregation should be visited to resolve who will take the services and provide pastoral care during the vacancy. Once this is dealt with, proper attention can be given to going through the preliminary parts of the process chosen before concentrating on names and nominations. Names

will come later from people in the parish (the right for all to nominate is most important), from the bishop, and from the Clergy Deployment Office computer.

As background information, both congregation and priest need to know that the average vacancy in the American Church is nine months long; that in the United States approximately 860 vacancies occur each year; and that approximately 20 clergy apply for each vacancy. The American Church has about 12,000 clergy and about 7,500 possible positions. Congregation and priest also should be aware that some 7,400 clergy are now listed with the clergy deployment bank.

Early in the Process

First, the vestry/bishop's committee must establish a search committee, define its tasks and authority, and select a chairman who has the time to function and to keep things going. The deployment officer makes sure a decision is made whether the search committee will do the interviewing and make a final selection, from which the vestry will choose to call a rector, or whether the committee will make nominations to the vestry, who will then interview, select, and call. The decision must be clear and be included in the written minutes of a vestry meeting. (Prospective rectors need to know this, too.)

Then, the congregation must develop its own instrument or way to determine:

- its strengths and weaknesses;
- its short- and long-range goals;
- what is now available that needs strengthening and what is not available that needs developing; and
- what abilities of a clergyman would best meet those needs. (There are not many Pauls, Aquinases, and Phillips Brooks all in the same person.)

The deployment officer will have sample questionnaires and assist the search committee to develop its own. He will bird-dog members through the mailing and collection so that the whole process will not drag.

Handling the Data

From the results of the questionnaire or other instrument, the search request for the Clergy Deployment Office (CDO) can be filled out, with the consultant pointing out important items of which the committee should be aware. A careful understanding of work experiences and what they mean and a knowledge of the number of clergy in each work experience category are most helpful. For example, "spiritual leader" and "spiritual renewal" are relatively new categories; therefore, few clergy have that work experience listed.

It is equally necessary for the deployment officer or some experienced consultant to be with the search committee when it first receives the CDO profiles (after they have come through the bishop's office) to assist in understanding them. For example, when I filled out my own profile the first time, I felt that celebrating the Eucharist, administering the sacraments, and conducting worship services were understood as primary and essential in a priest's life and could be taken for granted. Much to my surprise, I have discovered search committees expect to see it specifically mentioned in the pastoral specialty section.

Profiles must also be received for names put forward by the bishop (who knows of special talents available in the diocese and wants to enable them) and by parishioners who want to share in the search process.

Interviews

Nothing replaces the personal interview. Profiles simply provide a source of material for a congregation, a good starting point for questions during an interview. Difficulties often arise because of our unrealistic expectations of the "great computer in the sky." All it does is give congregations access to clergy and clergy a little more access to congregations.

The search committee then selects, from all the names furnished, several clergy it wishes to interview. These names are given to the bishop or deployment officer, who checks for recommendation and availability. The result is a list of clergy to be contacted, as well as a reserve list. The chairman then contacts the selected candidates by phone or letter to learn whether they might consider a call to the parish. An interview schedule is established, and candidates are informed of times and dates.

Before the interviews begin, the deployment officer assists the search committee in formulating a series of questions to ask each candidate; selection is helped when all candidates are asked the same basic matters. The committee must also record its reactions soon after each interview.

A wife should accompany her husband—not for a formal interview; she is not applying for the job—to meet the parishioners, see the housing, and learn about schools or whatever her particular interests are. Also, a man is helped by being able to discuss his feelings with his wife on the spot. She will no doubt see and feel things that escape her husband. For the congregation to meet both husband and wife is vitally important.

The deployment officer checks that ample time is available for the visit and interview—at least one and one-half days—so the couple can see the community, visit with people, be seen in formal and informal settings. The couple should have time to be alone in a motel—NOT in a parishioner's home, especially the home of the senior warden. The prospects need to relax and talk privately together.

If the priest is from outside the diocese, time should be set aside for a visit with the bishop. The ordinary must give his approval in the calling of a rector, and the prospective rector and bishop should have time with each other in the pastoral setting. The bishop is interested in the prospect's areas of strength, his ability to support others, and his ability to function with clergy and laity within the diocese.

Selection

A selection is made. The bishop is informed. A detailed letter of call is written if the bishop approves. The consultant will aid the committee or the vestry in spelling out details, especially moving expense, vacation, time off, continuing education. It is particularly wise to put in writing ministry expectations discussed during the interview, as well as possible periodic review and goal-setting. The bishop will wisely do the same with the prospective rector if he decides to send a letter of acceptance.

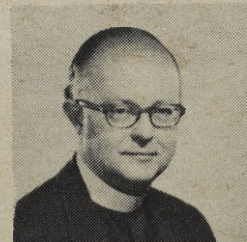
Follow-up

That all candidates who were contacted or interviewed are written the results of the search is very important. Not only is this the courteous thing to do, but candidates may learn something from the reason they were not chosen.

I think the Church does not need to develop more groups of paid consultants to do vacancy consultation. We already have a great number of resources and groups. And other clergy, with a bit of further training, can assist both brother priests and congregations nearby to work through a vacancy. I am not sure we need more "shops," only a greater development and utilization of the best that is already available and working. Several processes are available. The thing is to understand them and to use them in order to enable a good marriage.

Editor's note

The beauty of the Iowa system seems to be the avoidance of conflict of interest: the consultant keeps his major allegiance to the search committee/vestry, and the bishop keeps his major allegiance to the clergy, yet each helps the other also. The bishop concentrates especially on putting forward names to help his diocesan support of clergy, in screening out ones who will not be happy, in interviewing the priest as a person not as a pastor, and in helping him with his side of the negotiations. The consultant or deployment officer concentrates on helping the parish choose a search process, set up a means, choose an instrument, handle the information, interpret the results, interview candidates, and focus the parish's reaction on selection, as well as covering the requisite areas in the letter of call. But he also helps individual clergy with CDO profiles. This particular division of labor might not do for every jurisdiction. But for Iowa and Bishop Walter Righter and Father Gundrum, it really works for good placement.



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



The Rev. James R. Gundrum

The typical parish priest? He's probably something like this

by David R. Covell, Jr. and John D. McCarty

What is the typical parochial clergyman like in the life of the Episcopal Church today? Has his situation changed for better or for worse since he was thoroughly surveyed¹ in 1969 by the Strategic Research Services Group of the Executive Council? Is he more satisfied or more dissatisfied now with his life and work and the money he makes? Why is his wife more likely to work today than a few years ago?

A careful analysis of the 1973 NCCC study² on clergy salaries and attitudes reveals a number of significant changes in attitudes and finances and also clearly indicates the key factor, as well as others, in predicting the clergyman's financial compensation. The following box encapsules some major changes:

1969-70	year	1973-74
43	median age of clergyman	46
85	% married	almost 90
3	no. of dependents	less than 3
4 years college and 3 years seminary	level of education	4 years college, 3 years seminary, and additional post-graduate work
\$7,560	median total compensation*	\$11,625 —up 54%
slightly over 1/3	% of wives working	more than 2/5
201 communicants	median size of congregation	335 communicants
majority	satisfaction with work	overwhelming majority

* As defined by the Church Pension Fund, i.e., cash salary, utilities, and housing.

The Episcopal parochial clergyman today is —older, —having a smaller family, —more highly educated, —better paid, although still feeling financial deprivation therefore wanting and expecting a better salary and better fringe benefits as well as agreed upon time and money for required continuing education; —many are serving larger congregations in suburban communities of 50,000 people; and —he is much more satisfied with his work than he was four to five years ago.

Socio-economic factors in American life obviously affect satisfaction. However, the NCCC study did not probe into these areas. Nevertheless, one reason for the clergyman's increased satisfaction is the fact he is being paid more now and he hopes for more. It also needs to be said that the demise of "The Death of God" theology of the difficult 1960's and the rise of the "Theology of Hope" and other renewal movements in the 1970's probably exert an influence on the increase in satisfaction. Perhaps the exit of clergy from the parochial church system and the merger or closure of sub-marginal parochial units are other influencing factors. Finally, the surplus of clergymen is a factor impinging upon the employed clergyman's satisfaction today.

The 1973 facts are clear—parochial clergymen of the Episcopal Church are very satisfied (almost 93%) in their parish work and life, more so than typical counterparts of the 18 other denominations in the NCCC study³.

	Episcopal Church		Other 18 Churches
Even though my salary is reasonably adequate, I don't really enjoy my work.	92.8% 0.5%	Disagree Not reported	91.6% 2.4%
Through the ministry, I can express the deepest part of myself.	91.1% 0.8%	Agree Not reported	88.9% 2.1%
I find it difficult to relate my Christian faith to modern society.	86.5% 0.5%	Disagree Not reported	80.3% 2.2%
Years of working at a low salary have left me discouraged with the ministry.	82.9% 0.8%	Disagree Not reported	82.4% 2.3%
Over-all, I am very satisfied with being in the ministry.	92.3% 0.3%	Agree Not reported	91.3% 1.9%

In 1969, the major reason for wives' working was to supplement the family income. In 1974, while this is still a major reason, more than 20% of the clergy wives who work do so to supplement and obtain additional challenge or interest. This phenomenon of change is reflected at all levels in American society today. This is reinforced by the clergymen's strong feelings that:

- (a) their families should not necessarily be involved in church work—almost 75% of the Episcopal clergy respondents affirmed this point of view; and
- (b) more than 75% of the Episcopal clergy respondents disagreed with the following statement: "In order to have an effective ministry a minister's family must participate in church work."

The responses of Episcopalians in (a) and (b) were markedly different from the attitudes of the clergy in other denominations: in (a) less than 33% of other clergy agreed; in (b) only 40% disagreed.

The NCCC study verifies five factors in descending order of importance that best predict the parochial clergyman's cash income and total financial compensation package. It needs to be stressed that the first is by far the most important:

- size of congregation,
- clergyman's family size,
- his years of experience,
- his theological education level, and
- size of community.

Other findings of interest in the NCCC study are concerned with housing allowances, movement toward professionalization, and correlations of cash income to some aspects of church life.

Parochial clergymen of the Episcopal Church prefer to receive a housing allowance rather than to live in a church-owned rectory or vicarage. Almost 75% of those sampled checked this preference.

Concerning professionalization, more than 80% of the respondents say that professional associations among clergy should be encouraged, and almost 50% feel that "my ministry should be assessed in a formal manner by my peers" and/or "by the leaders of my denomination." Slightly more than 50% of the clergy say the ministry "should be more professional than it is right now." Significantly, more than 80% feel that "if the ministry is to become truly professional, adequate salary levels must

be set up." Episcopalians want and need performance evaluations of their work and a basis of understanding between themselves and their vestries.

The rather homogeneous group of Episcopal respondents in the NCCC study revealed that the higher the total cash income,

- the more they tended to see that it was about right,
- the greater the percent of respondents who say the inability to find other local church work is not a problem for them (in other words, good clergy find it easy to move to another church!), and
- the majority of respondents do not see conflict with local church members as one of their problems.

Of those who desire change of job, the greatest percentage are in categories one through three of living level:

Living level	I feel my salary was	as compared to congregational living level
1	much too low	31% of the sample
2	a little too low	almost 42% "
3	about right	almost 24% "
4	a little too high	less than 2% "
5	much too high	less than 2% "

Episcopalians consider seven fringe benefit items as important, the first being the most important:

	Percent of total respondents
major medical health plan	94
Church Pension Fund retirement benefits	91
basic hospital and surgical benefits	85
automatic cost of living increase	77
life insurance	56
minimum guaranteed salary	55
disability insurance	48

In conclusion, parochial clergymen in the Episcopal Church are a contented group, highly talented and well educated, underpaid, well motivated, happily married, but positively concerned about financial and professional issues.

And they like their work.

Footnotes

1. "The Problems of the Priest"—Have his concerns become the Church's crisis? A report on a comprehensive survey conducted among Episcopal parish clergy. (15 pages) "Who do men say that I am?" A report on identity and the parish priest in the Episcopal Church. (12 pages) Both reports published by the Executive Council, 815 Second Ave., New York, N.Y. 10017, and based on "The Top Priority Empirical Research Project on the Clergy."
2. "Clergy Support—1973 Salary, Income, and Attitudes" (8 pages) published by the National Council of Churches of Christ in the U.S.A., 475 Riverside Dr., New York, N.Y. 10027.
3. A Preliminary Analysis of the Data in the "Clergy Support—1973 Salary, Income, and Attitudes Study" of the NCCC (5 pages) published by the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

This article was originally prepared as a report to the Church Pension Fund, based on an analysis of data compiled on parochial clergy of the Episcopal Church in the National Council of Churches' Study of Clergy Support—1973 Salary, Income, and Attitudes. The authors and the editor of Professional Supplement wish to thank the Church Pension Fund, Ecumenical Consultants, Inc., and Social Science Research Associates of Madison, N.J., all of whom made this report possible.

David R. Covell, Jr., is Dean of St. Paul's Cathedral, Erie, Pa., and John D. McCarty is rector of St. Stephen's Church, Sebastopol, Calif.

/PS. . . about clergy changes

ALLEN, John S., from Holy Trinity, Hillsdale, NJ, to St. James, Laconia, NH
ARCHER, John R., from Grace, Nutley, NJ, to Transfiguration, Ironwood, MI
ASH, Richard H., from St. Alban's, Fulton, and St. Matthew's, Mexico, MO, to St. Matthew's, Mexico, and St. Barnabas, Moberly, MO
ATKINS, Jarrette C., from Incarnation, Cleveland, OH, to Trinity, Montclair, NJ
AVERETT, Ray H., from canon to the ordinary, Diocese of Maryland, Baltimore, MD, to Trinity, Southport, CT
BACKUS, Howard G., from Ascension, Hinton, and St. Stephen's, Beckley, WV, to Holy Trinity, Clemson, SC

BANCROFT, Stephen H., from Christ, Nacogdoches, TX, to St. John the Divine, Houston, TX
BARTON, John C., Jr., from St. Luke's, Hot Springs, AR, to graduate work, University of Arkansas, Little Rock, AR
BEEM, Charles L., from Trinity, Norton, KS, to St. Alban's, Fulton, MO
BENA, David J., from Christ, New Bern, NC, to St. Matthew's, Austin, TX
BENNETT, Edwin G., from canon to the ordinary, Diocese of the Virgin Islands, St. Thomas, VI, to administrative assistant and canon to the ordinary, Diocese of Maryland, Baltimore, MD
BETTS, Robert H., from St. Barnabas, Moberly, MO, to St. Timothy's, Creve Coeur, MO

BINGHAM, John P., from St. Paul's, San Diego, CA, to St. Luke's, Monrovia, CA
BLANCK, Charles K., from chaplain, Christ Episcopal School, Greenville, SC, to St. Luke's, Boone, NC
BOLTON, John D., from Christ and Grace, Petersburg, VA, to Good Shepherd, Richmond, VA
BRESNAHAN, Paul B., from St. Luke's, Malden, MA, to Christ, Hyde Park, MA
BRUNS, Thomas C., from All Saints, Pleasanton, TX, to director, Cooperative Ministries in Higher Education, St. Philip's College, San Antonio, TX
BUICE, B. Carl, from Grace, Gainesville, GA,

to Holy Trinity, Decatur, GA
BUNYAN, Frederick S., from Andhra Pradesh, India, to Resurrection, Austin, TX
BURDEN, William R., from All Saints, Chicago, IL, to Trinity, Aurora, IL
BURGER, Robert F., from St. Anne's, Camas-Washougal, WA, to Trinity, Lone Pine, CA
BURGOYNE, Douglas G., from St. John's, Williamstown, MA, to St. Andrew's, Newport News, VA
BURT, C. David, from Trinity, Concord, MA, to Good Shepherd, Clinton, MA
BUTLER, C. Roger, from St. Paul's, Kittanning, PA, to continue at St. Mary's, Red

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/PS. . . about clergy changes

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Bank, and as director, Child Welfare for Armstrong County, PA
BUTLER, Tony E., from Trinity, Reno, NV, to Coventry Cross, Minden, NV
CAFKY, W. Morris, from Trinity, Trinidad, CO, to Christ, Canon City, and director of public relations, Holy Cross Abbey, Canon City, CO
CALLAWAY, James G., Jr., from St. Paul's, Englewood, NJ, to Annunciation, Oradell, NJ
CARMAN, Charles C., from St. Paul's, Modesto, CA, to Resurrection, Tucson, AZ
CARR, William F., from St. Barnabas, Bridgeport, WV, to St. John's, Huntington, WV
CARTER, Charles A., from Proctor Fellow, Episcopal Divinity School, Cambridge, MA, to Memphis Urban Ministry, Memphis, TN
CAYCE, Frank Q., from headmaster, St. Francis' School, Goshen, KY, to chaplain, Chatham Hall, Chatham, VA
CHATHAM, Charles E., from director, St. Andrew's Farm, Waco TX, to Trinity, Jacksonville, TX
CHENEY, A. Milton, III, from Christ, Fitchburg, MA, to St. Mary's, Warwick Neck, RI
CHILTON, William P., from Greater Birmingham Ministries, Birmingham, AL, to St. Francis, Managua, Nicaragua
CLARKSON, William, IV, from St. Alban's, Arlington, TX, to chaplain, St. Mark's School, Dallas, TX
COATS, John R., from Christ, Tyler, TX, to Holy Spirit, Houston, TX
CODY, Arthur, Jr., from St. Mark's, Brunswick, GA, to St. Michael's, Savannah, GA
COLLINS, Emmanuel G., from St. Augustine's, Asbury Park, NJ, to St. Anselm's, Nashville, TN
CONLEY, Alan B., from St. Andrew's, Amarillo, TX, to Good Shepherd, Corpus Christi, and headmaster, St. James' School, Corpus Christi, TX
COOK, Charles J., from St. Christopher's, Lubbock, TX, to Chapel of the Cross, Chapel Hill, NC
COVAL, Robert P., from Christ, New Brighton, PA, to St. Thomas, Barnesboro, and Lutheran-Episcopal Congregation, Patton, PA
CRANDALL, John D., from Christ, Berwick, PA, to Cathedral Church of the Nativity, Bethlehem, PA
DAILEY, Milo D., III, from St. John's, Deadwood, SD, to All Angels, Spearfish, SD
DANIELSON, Carl O., from St. Mary's, Hillsboro; St. James, Meridian; and St. Alban's, Hubbard, TX, to St. David's, Garland, TX
DAVIES, C. Evan, from St. Andrew's, Las Cruces, NM, to graduate studies in England
DAVIS, John W. S., from chaplain and teacher, St. Mary's College, Raleigh, NC, to Holy Innocents, Henderson, NC
DENT, W. Gilbert, III, from Christ, Cambridge, MA, to assistant to director, St. Francis' Home for Boys and Girls in Kansas and New York
DORSCH, Kenneth J., from St. Paul's on the Green, Norwalk, CT, to junior instructor and graduate student, Nashotah House, Nashotah, WI
DOUTHITT, W. Patrick, from St. Mark's, Glen Ellyn, IL, to St. Christopher's, Oak Park, IL
DREIBELBIS, John L., from Grace, Huron, SD, to graduate studies, University of Chicago, Chicago, IL
DUVALL, Robert W., from chaplain, Virginia Commonwealth University, Richmond, VA, to worker priest
FALLS, Michael L., from Palmer Memorial, Houston, TX, to Christ, Nacogdoches, and chaplain, Stephen F. Austin University, Nacogdoches, TX
FLYNN, Bernard T., from St. Matthew's, Kenosha, WI, to St. John's, Versailles, KY
FOLEY, William E., from Good Shepherd, Waban, MA, to St. John's, Beverly Farms, MA
FORDHAM, J. Frederick, from Holy Cross, Aurora, and Calvary, Swan Quarter, NC, to Grace, Plymouth, NC
FRAZIER, Samuel K., Jr., from non-parochial to St. Philip's, Charles Town, WV
FRYE, Roy M., from assistant professor, Howard University, Washington, DC, to Grace, Alexandria, VA
FULLER, Frank E., III, from chaplain-intern, St. Elizabeth's Hospital, Washington, DC, to St. James, La Grange, TX
FUNKHOUSER, David F., from St. Dunstan's, McLean, VA, to chaplain and teacher, White Mountain School, Littleton, NH
GALBRAITH, Charles M., from St. Michael's, Cookeville, TN, to Holy Trinity, Memphis, TN
GARDNER, Alfred E., Jr., from St. Clement's, El Paso, TX, to St. Francis-on-the-Hill, El Paso, TX
GARLAND, James R., from St. John's, Millville, MA, to Toronto, Canada
GILL, Charles H., Jr., from Harvard University Center for Health and Medical Care, Cambridge, MA, to Emmanuel, Geneva, Switzerland

GLUSMAN, Edward F., Jr., from St. Philip's, Durham, NC, to Grace, Hammond, LA
GOULDTHORPE, Samuel F., Jr., rector of Christ, LaPlata, MD, to also Christ, Wayside, MD
GRIESMEYER, Walter J., from Trinity, Orange, CA, to department of pastoral care, St. Vincent's Hospital, Erie, PA
GRIFFIN, Gerald D., from St. John's Cathedral, Albuquerque, NM, to St. Philip's, Belen, NM
HADLEY, Douglas J., from Resurrection, Bellevue, WA, to Emmanuel, Hailey, and St. Thomas, Ketchum, ID
HALAPUA, Sione, from St. Mark's, Altadena, CA, to Ascension, Tujunga, CA
HALL, Laurens A., from St. Christopher's, League City, TX, to St. David's, Austin, TX
HAMILTON, Robert E., from St. Barnabas, Chesterfield City, VA, to graduate studies, Duke University, Durham, NC
HAPTONSTAHL, Stephen R., from Trinity, Redlands, CA, to St. Thomas, Port Clinton, OH
HARRIS, James R., of St. Mark's, Hope, AR, to also St. James, Texarkana, TX
HARTWELL, Edward M., from St. James, La Grange, TX, to director, Area Agency on Aging, Austin, TX
HASTINGS, Donald L., from St. Augustine's, Croton-on-Hudson, NY, to St. George's, Newport, RI
HEARD, William H., from headmaster, Incarnation Episcopal School, Dallas, TX, to Grace, Weslaco, TX
HECTOR, J. Robert, from St. Andrew's, Downers Grove, IL, to Trinity, Rock Island, IL
HELMER, Ben E., from Grace Cathedral, Menominee, MI, to St. Paul's, Goodland, KS
HERKNER, Robert T., Jr., from Trinity, Newport, RI, to Calvary, Sandusky, OH
HEYLLIGER, A. Ivan, from diocesan missionary, Diocese of Virgin Islands, to St. Mary's, Virgin Gorda, VI
HIBBS, Robert B., from St. Peter's, Borger, and St. Paul's, Dumas, TX, to St. Stephen's, Lubbock, TX
HOUGHTON, William C., from chaplain, Brent School, Baguio, The Philippines, to St. Peter's, Borger, and St. Paul's, Dumas, TX
HOWDEN, William D., from St. Stephen's, Espanola, NM, to St. Chad's, Albuquerque, and Holy Apostles, Albuquerque, NM
HUDSON, Thomas L., from St. Philip's, Moon Township, PA, to Guardian Angel, Baltimore, MD
HUINER, Peter B., from assistant to the dean, Seabury-Western Theological Seminary, Evanston, IL, to archdeacon, Diocese of Western New York, Buffalo, NY
HYNSON, Nathaniel, VIII, from St. Anne's, Jacksonville, NC, to St. Luke's, Rochester, MN
JENKINS, Holt M., from Grace, Alexandria, VA, to St. James, Parkton, MD
JOHNSTONE, William A., from St. Luke's, Jamestown, NY, to St. Stephen's, Niagara Falls, NY
JONES, Richard J., from Christ the King, Guayaquil, Ecuador, to Nativity, Dothan, and Epiphany, Enterprise, AL
KAESTNER, James A., from St. Alban's, Marshfield, WI, to St. Luke's, Racine, WI
KERR, Joseph R., III, from Kingston, Jamaica, to Calvary, Bunkie; Trinity, Cheneyville; and Holy Comforter, Lecompte, LA
KINNEY, Robert S., from Epiphany, Kingsville, TX, to St. Andrew's, Amarillo, TX
KURTZ, Robert G., from Emmanuel, Chestertown, MD, to St. Andrew's, Princess Anne, MD
Sister LAURA MARY, CT, to sister-in-charge, Community of the Transfiguration, McKinney, and principal, Holy Family School, McKinney, TX
LAW, James W., from St. Martin's, Chattanooga, TN, to St. Luke's, Anchorage, KY
LAWSON, William B., from St. Paul's, Natick, MA, to St. Stephen's, Lynn, MA
LEDSAM, Donald M., from St. Stephen's, Beaumont, and St. Agnes, Banning, CA, to Holy Communion, Gardena, CA
LEVINSON, Louis J., from headmaster, St. John's Episcopal School, Headlands, TX, to headmaster, St. James' Day School, Texarkana, TX
LUECK, David W., from Trinity, Lone Pine, CA, to canon to the ordinary, Diocese of San Joaquin, Fresno, CA
MABRY, Hampton, Jr., from St. Thomas, Houston, TX, to St. Mary's, Lampasas, TX
MacNAIR, Roy E., from Trinity, Washington, DC, to Grace, Providence, RI
MANN, Gordon H., from director of camps and conferences and training consultant for the Diocese of Atlanta, GA, to All Saints, Mobile, AL
MARTIN, George H., from All Saints, Omaha, NB, to St. Luke's, Minneapolis, MN
MARTIN, W. Thomas, from St. John's, Caruthersville, and St. Luke's, Kennett, MO, to Redeemer, Bryn Mawr, PA
MARTIN, Wesley H., from Grace and Holy

Innocents, Albany, NY, to St. John's, Stockport, and St. Barnabas, Stottville, NY
MAYER, Iris B. R., from St. Clement's, Harvey, IL, to Trinity, Chicago, IL
McALPINE, James P., from staff officer for youth and college ministries, Episcopal Church Center, New York, NY, to Christ, North Conway, NH
McINTYRE, Charles E., from St. John's, Odessa, TX, to Trinity, Quanah, and Grace, Vernon, TX
MILLER, Charles M., III, from St. Barnabas, Norwich, VT, to Epiphany, Durham, CT
MILLER, James B., from Marshall University, Huntington, and Trinity, Huntington, WV, to St. John's, Charleston, WV
MILLER, Thomas R., from All Saints, Beverly Hills, CA, to Stras Memorial, Tazewell, and Trinity, Richlands, VA
MINTER, Michael W., from St. John's, Shawano, WI, to Holy Apostles, Oneida, WI
MOLRINE, Ronald C., from St. Stephen's, Fairview, PA, to Greater Allentown Parish, Allentown, PA
MONROE, James G., Jr., from All Saints, Cold Spring, KY, to St. Mark's, Fort Lauderdale, FL
MOORE, Robert L., from St. Luke's, Los Gatos, CA, to Good Shepherd, Susanville, CA
MOSS, Alfred A., from Brent House, University of Chicago, Chicago, IL, to professor, University of Maryland, College Park, MD
MOULTON, John A., II, from Holy Trinity, Fayetteville, NC, to St. Paul's, Wilmington, NC
MURRAY, Michael H., from St. Michael and All Angels, Cuernavaca, Mexico, to Ware, Gloucester, VA
NEVITT, Benjamin W., from hospital ministry, Diocese of Albany, NY, to staff, Veterans Hospital, Bedford, MA
NILES, James J., from Transfiguration, Dallas, TX, to St. James, Dalhart, and All Saints, Perryton, TX
NOLTING, Gerald H., from Christ, Williams Wharf, and Trinity, Foster, VA, to worker priest
NORMAN, H. Gene, from St. George's, Dallas, TX, to St. Gabriel's, Duncanville, TX
OLER, Clarke K., from Holy Trinity, New York, NY, to All Saints, Beverly Hills, CA
OSGOOD, John A., from Christ, Suffern, NY, to Christ the King, Stone Ridge, NY
PARKINS, Reynold M., from professor, University of Texas, Austin, TX, to professor, University of Tennessee, Knoxville, TN
PAYNE, Harold W., from Holy Cross Monastery, West Park, NY, to St. Paul's, Salisbury, NC
PEACOCK, David J., from Trinity, Cochran, GA, to Our Saviour, Martinez, GA
PEARSON, C. Eugene, from St. Mark's, Evanston, IL, to Grace, Defiance, OH
PEDDIE, J. Scott, from Holy Trinity, Georgetown, KY, to Nativity, Maysville, KY
PEOPLES, E. Moray, Jr., from St. Anne's, Appomattox, and Emmanuel, Glenmore, VA, to Abingdon, White Marsh, VA
PHILLIPS, Douglas, from Trinity, Bloomington, IN, to Diocese of Taiwan, Taipei, Taiwan
PORCHER, Philip G., Jr., from Grace, Yorktown, VA, to education and stewardship officer, Diocese of Southern Virginia, Norfolk, VA
POWELL, F. Neff, from Trinity, Portland, OR, to St. Bede's, Forest Grove, OR
PRATT, John R., from Trinity, Russellville, KY, to St. John's, Snyder, and All Saints, Colorado City, TX
PRICE, Darwin L., from Holy Spirit, Orleans, MA, to St. George's School, Newport, RI
PRITCHETT, Harry H., Jr., from St. Thomas, Huntsville, AL, to director of field education, School of Theology, University of the South, Sewanee, TN
RAMSEY, James T., Jr., from St. Francis of Assisi, Prairie View, TX, to Diocese of Lake Malawi, Nkhokotakota, Malawi, Central Africa
REED, Ronald L., from St. Thomas, White-marsh, PA, to Christ and St. Michael's, Philadelphia, PA
REEVES, C. Edward, Jr., from St. Paul's, Augusta, GA, to Dean of St. Mary's Cathedral, Memphis, TN
RIEBS, Raymond K., from All Saints, Parma, OH, to St. Jude's, Burbank, CA
ROWE, G. Charles, from St. Paul's, Malden, MA, to Grace, The Plains, VA
RUSSELL, Thomas G., from St. Paul's, Kennewick, WA, to St. Andrew's, Clearfield, PA
RYAN, Thomas F., Jr., from faculty, Weaver High School, Hartford, CT, to Trinity, Mattoon, IL
SACHS, William L., from Emmanuel, Richmond, VA, to St. Chrysostom's, Chicago, and graduate studies, University of Chicago, Chicago, IL
SCHENEMAN, Mark A., from St. Mary's, Ardmore, PA, to St. Anne's, Abington, PA
SCOTT, M. Edgar R., from Grace, Georgetown, and St. James, Taylor, TX, to Trinity, Longview, TX
SEABROOK, J. Allan, from non-parochial to Trinity, Ottumwa, IA
SEATVET, Lloyd D., from Ascension, Denver, CO, to St. Paul's, Lamar, CO

SELLS, Jeffrey E., from Holy Apostles, Rio Rancho, NM, to Trinity, Reno, NV
SHIRLEY, Michael O., from Messiah, Newton, MA, to St. Andrew's, Belmont, MA
SIBERT, William, from St. Stephen's, Boston, MA, to St. Matthew and the Redeemer, South Boston, MA
SPENCER, John R., from St. Michael and All Angels, Denver, CO, to St. Andrew's, La Junta, CO
STANLEY, John T., Jr., from Trinity Cathedral, Omaha, NB, to Trinity, Fort Worth, TX
STEWART, Atwell, from St. Mary's-by-the-Sea, Imperial Beach, CA, to St. Matthew's, National City, CA
STEWART, David E., from St. James, Greenville, SC, to advanced studies in pastoral education, South Carolina State Hospital, Columbia, SC
STRANGE, E. Bruton, IV, from Stras Memorial, Tazewell, and Trinity, Richlands, VA, to St. John's, King George; Emmanuel, Port Conway; and St. Paul's, Owens, VA
STUHR, Thomas M., III, from Pohick, Lorton, VA, to St. John's, Ellicott City, MD
STURTEVANT, Henry H., from non-parochial, Florence, Italy, to St. Clement's, New York, NY
SULLIVAN, Mark C., from St. John's, Williamstown, MA, to St. Paul's, Riverside, CT
SWANN, Stephen B., from St. Michael and All Angels, Dallas, TX, to headmaster, St. Mark's School, Dallas, TX
SYKES, Edward S., from St. Matthew's, Pennington, NJ, to St. Mark's, Milwaukee, WI
TANGHE, Warren V., from St. Michael's, Bristol, RI, to graduate studies, Oxford University, England
TUCKER, Kenneth M., from St. George's, Maynard, MA, to St. Timothy's, Catonsville, MD
UPTON, David H., from Bishop Whipple School, Fairbault, MN, to chaplain, Christ Episcopal School, Greenville, SC
VALANTASIS, Richard L., from St. Paul's, Natick, MA, to St. John's, Winthrop, MA
VEAL, David L., from college work coordinator, Diocese of West Texas, San Antonio, TX, to canon to the ordinary, Diocese of West Texas, San Antonio, TX
WALCH, D. Sanderson, from St. Stephen's, Fargo, ND, to St. Barnabas, Williston, FL
WALKER, Dennis R., from St. John's Cathedral, Albuquerque, NM, to Holy Apostles, Ellsworth, KS
WALKER, Ralph T., from St. Andrew's, La Junta, CO, to St. Michael and All Angels, Denver, CO
WARREN, George H., from St. Barnabas, Warwick, RI, to Trinity, Milford, MA
WATSON, Jack L., from Messiah, Murphy, NC, to Epiphany, Laurens, SC
WEBB, W. James, from director, Hemlock Haven Conference Center, Marion, VA, to Grace, Sandusky, OH
WEISSMAN, Stephen E., from St. John's, Worthington, and St. Peter's, Delaware, OH, to St. Andrew's, Edwardsville, IL
WELKE, Roy A., Jr., from St. Barnabas, Florissant, MO, to St. Stephen's, Spencer, and St. Alban's, Spirit Lake, IA
WESLEY, John W., Jr., from Mediator, Allentown, PA, to Trinity, Columbia, SC
WHISLER, Alfred H., Jr., from Christ, Fitchburg, MA, to St. Mark's, New Canaan, CT
WILLIAMS, Curtise D., from chaplain, Northwestern Military and Naval Academy, Lake Geneva, WI, to Grace, Hinsdale, IL
WILLIAMS, Edward T. H., from Holy Cross, Troy, NY, to Christ, Bethel, VT
WILLIAMS, Theodore M., from St. Luke's, Atlanta, GA, to St. Vladimir's Orthodox Seminary
WILLIS, George J., Jr., from St. Mark's, Newark, NY, to St. George's, Rumson, NJ
WILLS, Clark E., from All Saints, Chicago, IL, to St. Margaret's, Chicago, IL
WILSON, Barclay D., from St. James, Union City, TN, to All Saints, Winter Park, FL
WILSON, Ray E., from St. John's, Georgetown, Washington, DC, to St. James, Bowie, MD
WILTSEE, L. Lamont, Jr., from Diocese of Los Angeles, CA, to St. Andrew's, Irvine, CA
WINGO, Taylor, from St. Stephen's, Huntsville, AL, to Greater Birmingham Ministries, Birmingham, AL

Information in our "Changes" columns is gleaned from many sources, including diocesan reports, newspapers, and the postcards some of you send us. One priest recently sent us the Post Office's change of address postcard, informing us of the name of the parish he was leaving and the one to which he would be moving. While doing your change of address notices, add us to the list. Your friends will know where you are sooner. Send it to /PS, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

Change necessary but hard, Dr. Kelleran tells Newark women

Dr. Marion M. Kelleran was keynote speaker at the fall ECW conference in the Diocese of Newark. Over 200 women gathered at St. Peter's Church, Morristown, N.J., to discuss "The Changing World of Women."

Following a Eucharist celebrated by Bishop George Rath of Newark, Lucy Sprague, conference chairwoman, introduced Dr. Kelleran. A past member of Executive Council and retired professor of pastoral theology at Virginia Theological Seminary, Dr. Kelleran is presently vice-chairman of the Anglican Consultative Council.

Dr. Kelleran described with humor the changes in women's role and in the Church over the past 15 years: "Churchwomen used to be faced with problems such as 'Must I wear a hat to the

UTO service?' and 'Are pantsuits proper to wear to church?' I think we've moved to more important issues now." She told of situations unimaginable a decade ago: "For instance, I found myself subpoenaed as a character witness for a priest in a Washington, D.C., church trial. It was unbelievable!"

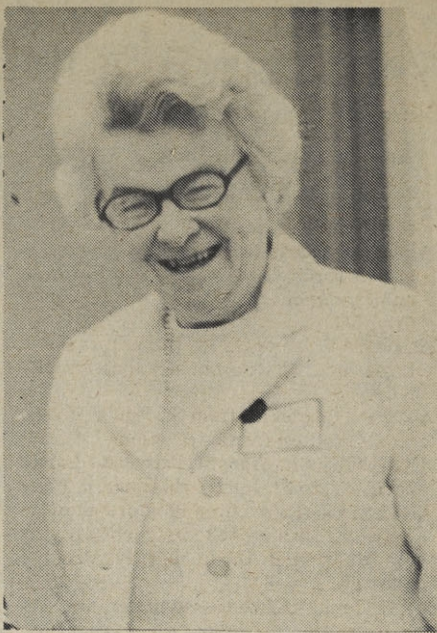
Dr. Kelleran admitted some of the changes make her uncomfortable. "But much of it may just be my pride. After all, I'm a born Episcopalian, and it's embarrassing not to be able to find my place in the Zebra Book. And sometimes I just run out of Shalom before the Peace is over."

She applauded "the opening up of our staid old Church" though said she sympathized with those "who, like myself, hold tight to outworn treasures. I have careful-

ly kept a beautiful linen tablecloth and 24 matching napkins. I hold on to it despite the fact the tablecloth alone is larger than my present dining room."

While Dr. Kelleran felt that church members were moving "more deeply into the Church and more deeply into the world," she said, "I wish the House of Bishops would speak out on something important. We need leadership desperately. Many are not finding it in the Church and are going into the world to find answers."

In addition to her address, Dr. Kelleran conducted two workshops on changes in the Church. Dr. Joanna B. Gillespie, assistant professor of sociology at Drew University, conducted workshops on changes in the economy; Jane Newman, counselor at Drew, dis-



Carolyn Aniba

Dr. Kelleran

cussed changes in education; and Mrs. John T. McCall, a past president of the New Jersey League of Women Voters, led sessions on changes in political life.

Marjorie Christie, diocesan ECW president, chaired the business session. —Janette Pierce

December 15 is deadline for Convention nominees

Names of nominees for national boards and committees may be submitted to General Convention's Joint Committee on Nominations until December 15.

In 1976 vacancies will exist on Executive Council; General Theological Seminary's Board of Trustees; the Anglican Consultative Council; the Church Pension Fund's Board of Trustees; the Board for Clergy Deployment; the Board of Examining Chaplains; and the Anglican Council of North America and the Caribbean. Also vacant will be the post of secretary-treasurer of General Convention.

Names, together with a 150-word biography and assurance that the nominee would serve if elected, should be sent to the Rt. Rev. Hunley A. Elebash, Diocese of East Carolina, P. O. Box 1267, Wilmington, N.C. 28401.

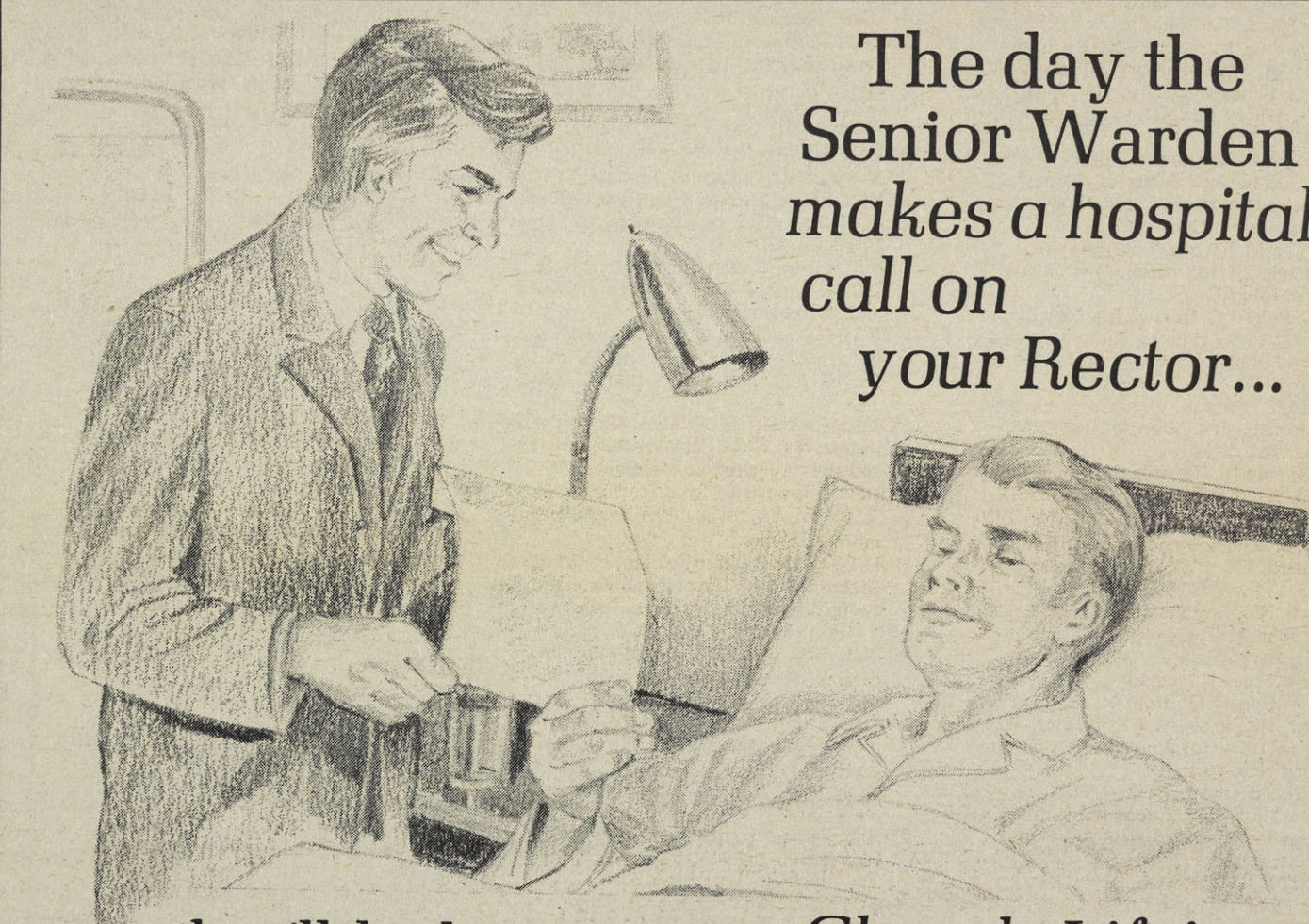
Book on priesthood due this month

The first of two mosaics—books of short essays—prepared under the supervision of Presiding Bishop John M. Allin will be published this month. *To Be a Priest: Perspectives on Vocation and Ordination* includes 24 articles by scholars in the Roman Catholic and Orthodox, as well as the Anglican, traditions. The articles discuss historical background of priesthood, priesthood as profession, and the source of priestly authority, among other topics. The Rev. Robert E. Terwilliger, Suffragan Bishop-elect of Dallas, and Dean Urban T. Holmes, III, of the School of Theology of the University of the South, Sewanee, Tenn., edited the volume.

Dean Holmes and Dr. Ruth Tiffany Barnhouse of Boston will edit a second volume of essays, *Male and Female*, to be published next spring.

The two books were first mentioned by Bishop Allin in 1973 at the Louisville General Convention.

To Be a Priest is published by Seabury and is available in paperback at \$4.95 from the Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017.



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'Equal partners in church mission'

Bishop George D. Browne of Liberia addressed the September meeting of Executive Council with the following remarks on the subject of autonomy for the Episcopal Church's overseas dioceses.

I have been asked to share with you some of the thinking of the overseas bishops on this subject. I preface these remarks with a reminder from St. Paul: "None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living." (Romans 14:7-9) That reminds us that this is not our Church, but God's; not our mission, but God's. All that we own and are are His. We are merely trustees! Not only are we equal in God's sight, but obedience to His mission has an equal claim on each one of us, whether we are North Americans or Japanese, and we are equally accountable to Him for our stewardship. Against that background, we think of autonomy as the freedom and ability to exercise equally, in the most effective way, our obedience to mission within the context of the Anglican Communion. This freedom is not only rooted in, but

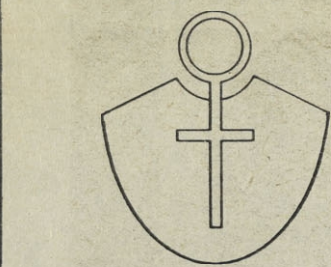
can be best expressed through, our various cultural and economic realities. What we, the overseas dioceses, are working toward now is securing that ability to respond effectively to basic human needs. The son has a right to expect an education from his father. The fact that after 140 years, the length of time we have been doing mission in Liberia, the Church has not given those people the basic education and tools for them to respond creatively to human needs and the mission of the Church is an interesting commentary on our missionary strategy and an indictment of our understanding of the Gospel. We are aware that the very word "autonomy" raises serious questions. Do overseas jurisdictions feel that they are being pressured out of PECUSA? Or do they feel that, after a century of missionary activities in their native land, they can now respond to their cultural-socio-economic needs more positively if given the opportunity? Most of us are from independent countries which contribute in no small way to make America a great nation. What does the present system do to the personhood of the overseas bishops? I refer to the system of being identified with a block grant, of submitting and defending a budget to execute the programs of this Church in those lands. And, in many cases, those budgets do not represent one-third of what is

contributed to the missionary work of the Church by nationals. The Coalition of Overseas Jurisdictions has wrestled through these and more questions and has set its own goals and timetables to be able to respond more effectively to the mission of the Church to which we have been equally called. The overseas bishops would like to make certain clarifications. One: autonomy, as the freedom to exercise effectively one's obedience to the Gospel within our socio-economic realities, is not dependent on financial self-support. It is deeply rooted in the divine commission. Yes, a degree of self-support will make autonomy effective; but you know too well how easy it is for a self-supporting church to be enslaved by parochialism and budgetary considerations. As important and engaging as the subject of self-support may be, we feel that true self-support comes only after spiritual and administrative autonomy have taken place. And note that I underline spiritual autonomy—for we are only free when He has made us free. Two: autonomy breaks the chain of dependence (which we are more anxious to do than anyone in this room) and opens new and exciting opportunities to strengthen the ties of interdependence and helps both of us (PECUSA as well as overseas jurisdictions) discover our equality in obedience to the



Bishop Browne

mission of the Church. In this connection then, autonomy is not an end to our missionary responsibilities. It will simply release new resources, both in PECUSA and overseas jurisdictions, and open new possibilities for greater missionary work. It will make for establishing new relationships with greater effectiveness. Three: autonomy is not simply loosening constitutional and canonical ties with PECUSA in order to form our own isolated national Churches. It is a catalyst, an impetus, for internationalizing the mission of the Church. Maybe it does not occur to many in our Church that PECUSA is as much an "overseas jurisdiction" to us as the Philippines are to you. We see autonomy as providing the climate for us as the Body of Christ to re-orientate the missionary strategy of the Church, and helping us to respond with greater effectiveness to the great spiritual needs of this continent as partners in a way that is not possible under the existing structure. When we overseas bishops contrast the decline in the membership of this Church, of which we are a part, with the great potentials at our disposal, our hearts ache at the spiritual dryness we see. We are anxious to help. But we cannot do so within the present system. We see the urgency to be missionaries to PECUSA, not for money, but in obedience to the divine commission. The autonomy of which we speak today will free us from the "block grant" concept and unite us into greater bonds of fellowship later as true partners in mission. Four: autonomy will create new conditions for stimulating stewardship programs and discovering latent and untapped leadership potentials which can be used to further our missionary task in effective indigenous ways. Forgive us if we sound pharisaic, but we speak from the depth of our being on a subject of vital importance to us. Let me summarize. Autonomy is the freedom and ability to obey in the most effective way the call to mission. Administrative autonomy is provided by canons. Spiritual autonomy is a gift from God. Autonomy is not dependent on self-support. It breaks the chain of dependence and strengthens the ties of interdependence in the Body of Christ. It is a catalyst for internationalizing mission and provides the climate for re-orientation of our missionary strategy. When we talk of Overseas Development Fund, this is what we want to make possible. We are not begging. We are anxious to help as equal partners in the mission of the Church.



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Books

Reviewed by Martha C. Moscrip.

If books are on your gift-giving list, you will find a wide choice in bookstores and in book review pages. Here, however, I have chosen to review some that may not have caught your attention elsewhere and which have special appeal for people with special interests.

Three focus on Christmas itself. Most of the christmasy sort which appear in bookstores at about the same time as Halloween pumpkins and witches' costumes are sickly sentimental, gorgeous, expensive—and hollow. A few are worthwhile. Here are three good ones:

The Meaning of Christmas, edited by Phyllis Hobe, \$7.95, A. J. Holman Company division of J. B. Lippincott, Philadelphia.

I am still not used to the present day cost of hard-cover books, but this one is worth every penny. It is a rich collection of poems, stories, brief remarks, and personal accounts—all about Christmas. The source of the material ranges in time from the birth of Christ to tomorrow, and the authors are equally diverse and of high quality. The whole is profusely illustrated with black-and-white drawings in addition to 12 handsome color photographs. You can almost smell evergreens as you flip the pages. *The Meaning of Christmas* would be a good source for family reading during Advent.

The Santa Claus Mystery, Joan Goldman Levine, illustrated by Gail Owens, \$5.95, E. P. Dutton, New York.

The publishers suggest ages 6-8 for this story, but the decision really depends on whether your child is ready to give up believing Santa is a real person. The little boy in this book has a suspicion that Santa is "just your parents" and plans to find out, using clues like a detective. He solves the mystery; and although he regrets the loss of Santa, he finds he has gained something important for himself. This is the best kind of Christmas story because it could really happen—and one hopes as happily as it does to Joan Levine's small hero.

The Days Before Christmas: How Your Family Can Prepare for the Coming of Jesus, W. A. Poovey, paperback \$2.95, Augsburg Publishing House, Minneapolis.

Of all the seasons in the Christian year, Advent seems to lend itself best to family preparation and offers the additional reward of the purposeful celebration of Christmas at its conclusion. Mr. Poovey's is a "how to" book, divided into three parts. The first section covers how Advent began, Jesus' coming at birth and the second coming, and spiritual preparation for Christmas. The second section contains things to do together during Advent; the third is composed of 28 family devotions based on the Psalms. This would also be a good supplemental book for church school teachers who are looking for additional material for Advent use.

She Was Nice to Mice: The Other Side of Elizabeth I's Character Never Before Revealed by Previous Historians, Alexandra Sheedy, illustrated by Jessica Ann Levy, \$5.95, McGraw-Hill, New York.

Here is a delightful gift for anyone over age 12 and even for special readers slightly younger. The book is a feast for eye and ear, written with a wit and perception that make it hard to believe the author is 12 years old and illustrated with so disciplined and clever a pen it is equally hard to believe the artist is 13. It is a tale of Queen Elizabeth I's most private life, and particularly her friendship with Essex, as observed by a mouse resident in the royal palace.

This mouse was not only of literary bent but bold enough to purposefully fall into the Queen's bowl of perfumed water in order to attract royal attention and so save the palace mice from the rat

catcher. She already knew Elizabeth was "nice to mice" if not—in the end—nice to Essex, and thereby hangs the tale.

In addition to a plot which is pure fun, the book includes vivid and accurate descriptions of the palace banquets, including what the guests wore and ate, as well as secrets of Elizabeth's wardrobe and makeup. An altogether delightful mouse-eye view of a nibble of English history.

84, Charing Cross Road, Helene Hanff, \$6.95, Grossman Publishers, New York.

As much as I enjoyed *84, Charing Cross Road* when I first read it in 1970, I was surprised to find it in my pile of new books to review in 1975 until I spied the subtitle: "deluxe gift edition." This special edition of a special book brings the original back in a format perfectly fitting the contents. In case you missed it in 1970, this classic consists of letters Miss Hanff wrote to Marks and Co., London book dealers, from 1949 to 1969 and some of their answers. The letters are, however, not just about orders for

"antiquarian" books but reveal a growing relationship between people who never meet face to face. Miss Hanff is a clear, exuberant, often funny, always witty, unique letter writer. This deluxe edition should make a perfect Christmas gift for almost anyone.

Exit 36, a fictional chronicle, Robert Farrar Capon, \$7.95, Seabury Press, New York.

Having used practically everything from family dinner tables and onions to Uncles, Peacocks, and Foxes as vehicles for his witty theological explorations, Robert Capon turns to a mystery novel, *Exit 36*, to confront the theological meaning of death, forgiveness, judgment, and other "last things."

An Episcopal priest, bearing considerable resemblance to the Father Capon we have come to know through his books, narrates the story. It opens with the mysterious suicide of another young minister and proceeds to document a month in the narrator's life as he gradually works out the probable reasons for the suicide and assists the two women in the deceased's life to come to terms with their grief. At the same time, of course, the author is also dealing with the theological implications involved.

I think most Capon fans will like the

book; it deals with questions we all try to answer—though not always on so sophisticated a level as Father Capon. On the other hand, if the notion of adulterous, suicidal priests upsets you, better skip it. Personally, I always thought clergy were human with the same sin potential as the rest of us.

Rome and Canterbury Through Four Centuries, Bernard and Margaret Pawley, \$13.50, Seabury Press, New York.

History buffs, and particularly serious lovers of church history, would welcome a copy of this study of the relationship between the Roman and Anglican Communion over a period of four centuries. Interestingly written, the work is approached from an Anglican point of view, beginning with the Church of England's original break with Rome; then the deepening gulf between them, including the contributing political and social factors; and, in our own century, a slow decline of hostilities and the move toward better understanding and agreement. A concluding chapter, "In the United States," by West Missouri's Bishop Arthur A. Vogel, one of the Episcopal Church's representatives on the original Anglican-Roman Catholic International Consultation, brings the history up to date.

Love brings hope to Little Slamet.

It rains almost every day during the rainy season in Indonesia. And every rainy schoolday, Slamet puts on his raincoat and his grandmother opens her umbrella. Together they take the 15-minute walk to Slamet's school.

Slamet is blind. And his family is very poor. They could not afford the special education and training their young son needs.

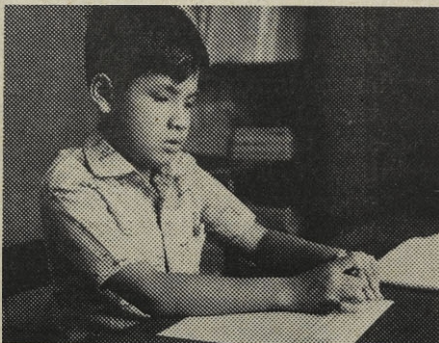
But Slamet is fortunate to have a group of kind sponsors here in this country. Students at a college in the United States sponsor Slamet through the Christian Children's Fund. With their help, Slamet is enrolled in the only school for the visually handicapped in his province.

An Umbrella for Grandmother.

Slamet needs help to walk to school. His grandmother is paralyzed in her right arm, but she is devoted to the boy. Even during the heavy monsoon rains, she walks him to school in the morning, and returns again in the afternoon to walk him home.

So, when his sponsors sent a small amount of money as a special gift, Slamet bought a raincoat for himself and an umbrella for his grandmother.

The courses at Slamet's school are similar to those at other schools. But the students learn to read and write Indonesian braille.



In the afternoon, the girls and boys enjoy crafts, swimming and playing traditional native musical instruments. They are also taught skills that will enable them to support themselves.

At the school Slamet and the other children receive school uniforms, medical care, hearty lunches and nourishing snacks.

Slamet is an appreciative boy. With the love of his family, the help of his sponsor and the special training from his school, Slamet has hopes of living a productive, self-sufficient life.

Slamet has hope. But many other children have little to look forward to.

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A Salute to International Women's Year 1975



"Church is in my blood and is part of my personal/social identification," says **Dolores D'Agostino (1)**, associate coordinator for religious education of the Executive Council. Twelve years of teaching religion to adolescents taught her that "either religion relates to life where they live it, or it has no meaning." A former Roman Catholic nun, she says the experience contributed to the quality of her life. . . . **Lawyer Becky Snow (2)** chairs the committee on constitution and canons in the Diocese of Alaska and was just elected deputy to the 1976 General Convention. . . . **Sra. Prudencia de Aristy (3)** runs a large church school in San Pedro de Macoris, the Dominican Republic.

At the Episcopal Church Center **Ruth Cheney (4)** is executive for program, **Olive Mae Mulica (5)** is staff person for the Council's task force on lay ministries. **Dorothy J. White (6)** is assistant secretary for the General Convention executive office, while **Mildred Weatherbee (7)** is administrative assistant to the executive for mission. **Margaret Lockwood (8)**, secretary to two Presiding Bishops, will retire at the end of 1975 after 27 years' service. **Margaret Anderson (9)** is associate communication officer and **Sonia Francis** (not pictured) is radio-television representative.

Christian education should be an ongoing process, **Frances Young (10)** believes, and as a pioneer in the field she has headed the Church's Division of Women's Work, began *The 99 Percenters*, was consultant to the Diocese of Hong Kong and Macao and is now in the midst of a one-year consultancy for the Diocese of Southern Ohio. . . . Former state president of the League of Women Voters and U.S. congressional candidate, **Nina McCall (11)** of Mountain Lake, N.J., is legislative chairwoman of the Newark diocesan department of Christian social relations. She contributes a column on legislative activities to *The Newark Churchman*.

Now 88 years old, **Georgiana Farr Sibley (12)** boasts many achievements: past president, United Council of Church Women; honorary emeritus member of the national YWCA board; layperson of the year in Rochester, N.Y., in 1967; and holder of 13 honorary degrees. . . . **Mary Jane Donnalley (13)**, a member of St. John's, Roanoke, Va., is the only person in the U.S. to hold the title of Director of Civic Enrichment, a city government post in which she coordinates activities as diverse as a baseball stadium and a children's zoo. . . . Tennessee churchwoman **Isabel Baumgartner (14)** edits *The Tennessee Churchman* and covers stories throughout Appalachia and the South and House of Bishops' meetings for Diocesan Press Service.

Assistant superior of the Community of the Transfiguration, Sister **Alice Lorraine (15)** worked with the Community in Sendai, Japan, before taking her current post. She conducts conferences and quiet days around the country. . . . Converted at the 1957 Billy Graham Crusade, **Jeannie Willis (16)** has been an editor of *The Episcopalian* since its beginning and now edits *Mission Information*.

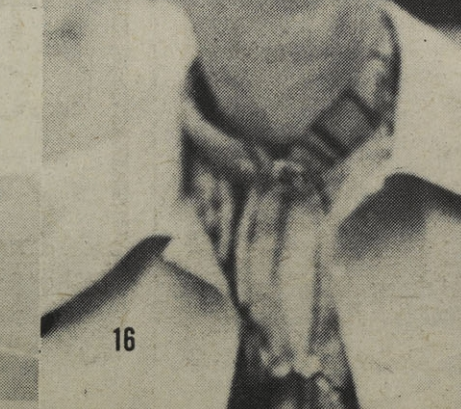
PHOTO CREDITS: Jeannie Willis; *Interchange*; *SHARE*; DeJon Studio; Rowe; Fine Arts Studio; and Edward T. Dell, Jr.

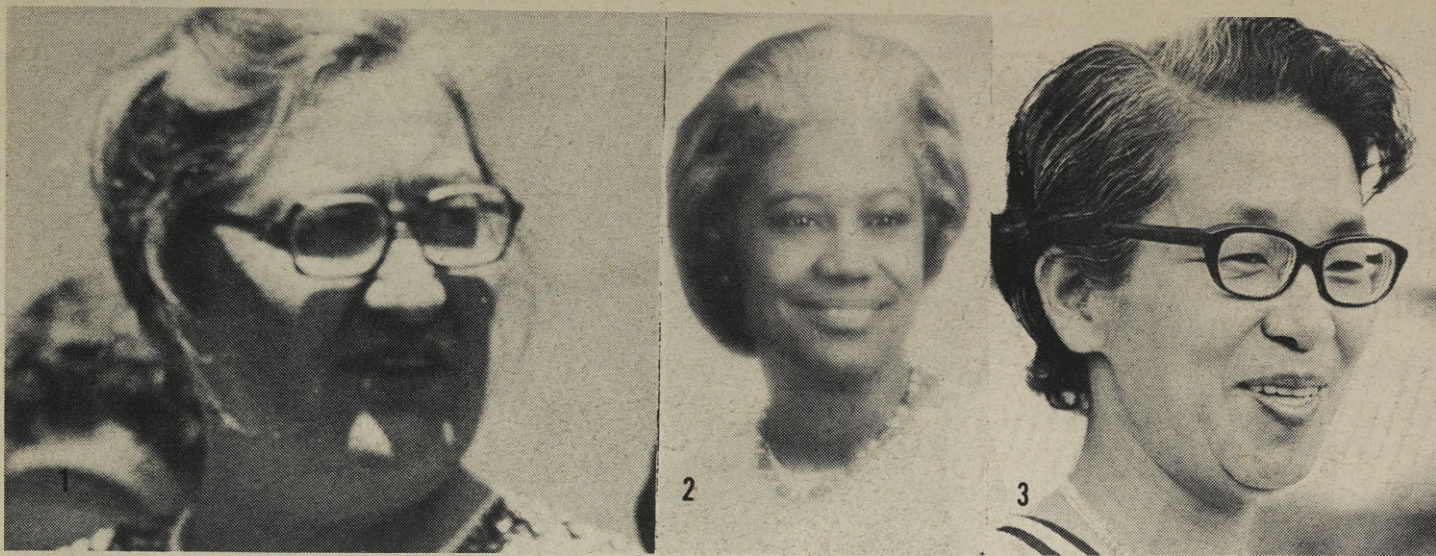


Operating a mobile clinic out of Upi Medical Center, Southern Philippines, Dr. **Rosario Valdez (20)** enters a village on market day, sets up in someone's home, and sees long lines of patients, who can be taken back to Upi for treatment when necessary. . . . A woman of unlimited wit, **Barbara Harris (17)**, manager of community relations for Sun Oil Company in Philadelphia, Pa., is president of the Philadelphia Union of Black Episcopalians and an outspoken advocate of black and women's rights.

"Prayer Unites" is the guiding theme of the Anglican Fellowship of Prayer and of its two recently retired directors, **Helen Shoemaker (18)** and **Polly Wiley (19)**. Mrs. Shoemaker, former consultant to the Church's Standing Liturgical Commission, is chairperson of Pew-action. Mrs. Wiley is presently a task force member for the National Advisory Group on Lay Ministries.

Executive Council member **Jean Jackson (21)** was a delegate to the World Council of Churches in 1968 and 1975 and is currently vice-chairperson of the Anglican Council of North America and the Caribbean. . . . **Lueta Bailey (22)**, former presiding officer of the Triennial, has held many positions in churchwomen's organizations and is now a member of Executive Council.





Charity Waymouth (1), biochemist with special expertise in cancer research and a staff member of Jackson Laboratory, Bar Harbor, Me., and **Martha Wilson** (2), assistant professor of Mathematics at Savannah State College in Georgia, have both held almost every position open to women in the Church. Both have served in local churchwomen's organizations and been Executive Council members and deputies to General Convention. . . .A seminary graduate from Tokyo, **Clara Yokota** (3) is assistant to Bishop Paul Nakamura of Okinawa.

Leona Bryant (4) of St. Thomas, Virgin Islands, is a member of Executive Council, host of a five-minute, five-day-a-week talk show, administrative officer in the territorial government data processing office, secretary of diocesan convention and of the Missionary Diocese of the Virgin Islands. . . .She started out as a Presbyterian, but **Varian Cassat** (5), who leads the task force on women of the lay ministries program group of Executive Council, is now a full-time Episcopalian; she, her husband, and three children are members of St. Luke's, Katonah, N.Y. . . .Active in Planned Parenthood and trustee of a residential center for children with minimal brain dysfunction, **Barbara Lee** (6) is a member of the Ministry Council and of the National Advisory Committee on College Work. . . .**Ann Calland** (7), the first woman to serve on the St. Paul's, Beloit, Wis., vestry and one of the first woman dep-

uties to the 1970 General Convention, is secretary of Province V and a director of the Presiding Bishop's Fund for World Relief.

Kerry Frensdorff (8), a recent high school graduate, is a volunteer teacher's aide at St. Anne's School, Nassau, the Bahamas, and daughter of Bishop and Mrs. Wesley Frensdorff of Nevada. . . .**Bess Truman** (9) is a lifelong Episcopalian and also—to this staff's great delight—a longtime subscriber to *The Episcopalian*. . . .Acting and playwriting were important parts of Sister **Ellen Stephen's** (10) life before she joined the cloistered, contemplative Order of the Poor Clares of the Reparation. She later joined the Order of St. Helena and now uses her theater skills in lectures, conferences and retreats. . . .**Sophia Melbourne** (11) of St. John's, Eau Gallie, Fla., left this summer to spend at least a year teaching in a bilingual school in Puerto Cortes, Honduras. She will also teach sewing, cooking, and health care as she has done for six years in Brevard Community College's Continuing Education program. "I don't expect to move mountains," she says; "I only want to get something started."

Three women who have contributed to the Church's ministry among American Indians are: **Marcia Pierce Steele** (12), who recently resigned as chairperson of the National Committee for Indian Work; **Lillian Vallely** (13) took over the job, while **Joan Bordman** (14) lives near San Francisco and heads the NCIW's work in the western part of the country.

PHOTO CREDITS: Janette Pierce; Jeannie Willis; *Today*, Cocoa, Fla.; Salome Breck; Michael Morgan; Associated Press.



A Salute to
International
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1975

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Chicago deacons discuss their ministries

1968 must have been a headstrong year for the Diocese of Chicago because that is when Bishop James Francis Burrill, now retired, and then-Suffragan Bishop James W. Montgomery (now Bishop of Chicago) instituted a school at Seabury-Western Theological Seminary for the permanent (or perpetual) diaconate. They thought the need for professional, non-stipendiary clergy was pressing as the Church was uprooting from the inner city and blossoming into white suburbia.

Three classes, producing 24 permanent deacons, ran the two-year, Saturday-school gamut before it closed. Twenty-four men (women were not part of the program although Chicago has women deacons)—representing professions as diverse as builder, lawyer, parole officer, disc jockey, airline pilot, educator, and marketing analyst—serve the far corners of the diocese as utility ministers. Pending further manpower and cost studies, the permanent deacons' school will remain closed. Bishop Montgomery and his PD's are for the moment of one accord that no further deacons should be ordained until they are needed.

A recent retreat at the Dekoven Foundation in Racine, Wis., provided a forum for the deacons to discuss the pros and cons of their unique ministry.



George B. Williams conducts the deacons' retreat.



THE BISHOP'S MEN: Back row, left to right, Jim Hemphill, Dick Bell, Bob Horner, Dean Poling, Dave Hardin, George Cooper, Ernie Williams. Front: Tom Smith, John Burton, Rod Dibbert, Tom Houghton (standing), Bob Penny. —Photo by Charley McKelvy

The Rev. Ernie Williams, an industrial salesman who assists his rector as a quasi-curate at Holy Comforter, Kenilworth, Ill., asserted, "I make no secret of my ministry on the job. There is a great need in the secular world for expression of religious ideas and aspirations. I attended a sales meeting recently where religion was the sole topic of a two-hour conversation."

Capt. Robert Penny, vergor of St. James' Cathedral, Chicago, and the PD's only member of the Church Army, says, "I think there are degrees of the ministry. While I don't think that we as deacons are part of an inferior order, I do feel we owe our allegiance to bishops and priests." The dean of the Cathedral permits Capt. Penny to officiate as a deacon only when more than 100 people are present at the Eucharist, he said.

Chaplain George T. Cooper, who works in Chicago's Skid Row, expressed concern about the priesting of women. "If the women can ignore canon law and their standing committees, that sets a dangerous precedent. Why should we be outranked by everyone in the Church? For instance, a lot of priests are uptight about deacons' being addressed as 'Father'; yet there is no injunction against it in any of the church literature I am familiar with."

"There are a multitude of ministries open to us," the Rev. Dick

Bell, an industrial engineer, said. "As a Volunteer In Probation for Kane and Kendall Counties, I have found ample opportunities to express my Christian faith. Ex-offenders really turn on to the fact that I am a deacon and, like Ernie's salesmen, they're eager to talk religion."

Of his "Bishop's Men" Bishop Montgomery remarked, "I still think there is a need, but there are problems and dangers, too. The permanent diaconate has always been thought of as a phase of the non-stipendiary ministry."

As economic burdens press the Episcopal Church, permanent deacons should be phased into the mainstream of ministry. Deacons in the early Church maintained a vital link between the world and the Church. Can't deacons serve that same purpose today? For example, two PD's, the Rev. Brian Groves and the Rev. Reese Rickerts (the disc jockey), managed St. Anselm's, a mission church in Park Ridge, for two years at little cost to the diocese. They have since been replaced by a priest who draws a salary from the diocese.

The Rev. George B. Williams, rector of St. Andrew's, Downers Grove, Ill., and a retreat conductor, observed, "All ordained ministers—deacons, priests, and bishops—are deacons."

—Charley McKelvy

U.S. development aid bill called significant

A bill before the United States Congress "represents a significant step forward in the U.S. response to world hunger," according to Dale Smith, spokesperson for the Diocese of Southeast Florida's Hunger Task Force and a supporter of the bill.

On September 10, HR 9005, The International Development and Food Assistance Act of 1975, was passed as amended by a House of Representatives vote of 244 to 155. The bill deals with economic developmental aid, not military aid, separating the two for the first time. The bill includes basic support by the U.S. of programs in food and nutrition, population planning and health, and education and human resources development.

The amendments provide direction for the President in accepting U.N. designation of the countries most seriously affected by current economic crises; include population planning programs as an item for "greatest emphasis"; and add language that forbids aid to countries that consistently deny internationally recognized human rights to their citizens.

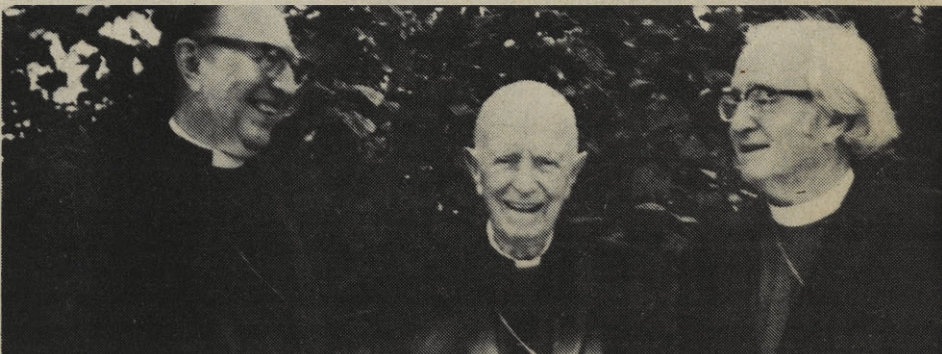
"Of prime importance," states Mrs. Smith about the bill, "is the increased funding level and the provision that most of the assistance will go to the poorest nations most seriously affected by hunger and poverty."

A similar bill is now before the Senate Foreign Relations Committee.

In their efforts to combat world hunger, Episcopalians—individually and through diocesan task forces—are urging Congress to support development aid. Southeast Flori-

da's Hunger Task Force, established in June, suggests that concerned individuals use letters, telephones, and public service telegrams to contact their legislators.

● Other legislative action of interest to churchpeople are the hearings on tax reform now being scheduled by the House of Representatives' Ways and Means Committee. This month the committee will debate the issue of eliminating tax deductions which may now be taken for charitable contributions.



HONORED AT A COMMUNION, Bishop Robert B. Gooden, retired Suffragan of Los Angeles and the oldest active bishop in the Anglican Communion, celebrated his 101st birthday September 18 in Glendale, Calif. With Bishop Gooden (center) are retired Bishop Francis E. I. Bloy of Los Angeles, left, and Bishop Gooden's son, Bishop R. Heber Gooden, Acting Diocesan of Louisiana.

the MUSIC BOX

by Ralph Pitman

In the weeks since the last Music Box, I have received many letters confirming my hunch that the Church is filled with gifted people, with provocative questions, and with many valuable suggestions and resources. I can't print all the letters in full but can share the questions, ideas, and opinions with you.

The Rev. Wilbur L. Lear, St. Bartholomew's, Granite City, Ill., writes, "Several years ago the Joint Commission on Music brought forth the very excellent *Songs for Liturgy and More Hymns and Spiritual Songs* which is delightful. . . . But that breath of fresh air has been cut with the noose of expense . . . which makes them impossible for a small parish or mission to purchase."

Father Lear recommends the British *100 Hymns for Today: A Supplement to Hymns Ancient and Modern*, available for about \$1.50 from William Clowes and Sons, 15 Cavendish Sq., London W1MOHC, England.

I discussed the high cost (\$7) of the "red book" with Alec Wyton and Ray Glover of the Music Commission, and they are well aware of the problem. The loose-leaf format and the use of Walton, a commercial publisher, resulted in an expensive book. A more economical paperback is in the works, but paperbacks and pew use don't go well together. We can hope that as the Church Hymnal Corporation begins to publish future supplements, the costs will decrease. Meanwhile, Father Lear's point is good: if we can't find economical ways to gather and distribute music, then we can hardly expect quality change to take place.

Ronald Kershner from Trinity Church, Solebury, Pa., asks if the Episcopal Church has a publishing house for music as the Lutherans have Concordia and Augsburg. He is also looking for good introits.

Mr. Kershner has caught the Church in an embarrassing position. The Episcopal Church's Seabury Press publishes mostly print material and little music. The Church Hymnal Corporation will be publishing music related to the Prayer Book and its revisions. The Commission on Music has been a standing commission only since the last Convention, so the Church has some catching up to do. Wouldn't it be nice to have an Episcopal music publishing organization that would encourage new compositions, handle publishing and distribution, and provide consultation for parish musicians?

As for introits, Ray Glover suggests Ray Brown's *Anthems of the Day*, Stone and Brown, Oxford University Press, and for plainchant

The Canadian Psalter from the Anglican Church of Canada, Church House, 600 Jarvis St., Toronto, Ontario. The status of the introit is questionable, however, during current revisions. What are some ideas here?

All the resources we suggest here or in future columns must be evaluated in light of the issue raised in many letters, including those of David Fenton, St. John's, Fallbrook, Texas; Mrs. C. E. McGee, Monroe, La.; and Gordon Eby, Lancaster, Pa. From different perspectives they all want to know about the quality, the standards of excellence, and the high tradition of music sung richly by the choirs and congregations of our Church. Are we sacrificing quality simply for new style? Who defines quality in the first place?

As a composer and "enabler" of new music, I think these questions are central to our corporate liturgical life. Liturgical art is part of a general category called religious art and has certain responsibilities. "Liturgy" is after all derived from the Greek word meaning "public service"; thus liturgical art is, and I use the word cautiously, popular art. This does not mean art created—or even approved—by a committee or created solely to please the masses for this would violate the artist's unique gifts. But the artist must understand and create within the liturgical context.

The responsibility for the quality of liturgical music is not only the composer's but also the user's for the user must respond to the gifts in a liturgical context. The Christian community assembled to give thanks and praise is not a consumer waiting for satisfactory musical products but the guardian of the gifts and the steward of liturgical expressions of all sorts. The community has the responsibility to nurture the gifts in its midst, provide a loving environment in which they can grow, and celebrate the beauty and diversity in creation. This is a lofty ideal but not far from what is necessary if we want to realize our potential as God's people.

But that's my opinion, what's yours?

Coming up: Reviews of some new recordings and song books and a survey of Bicentennial music resources. —Ralph Pitman, Jr.

Ralph Pitman, Jr., songwriter and performer, is a priest in the Diocese of Pennsylvania and president of PS MUSIC, a ministry to encourage composition and use of new religious music through workshops, concerts, publishing, and recording.

Two take NILT posts

Betsy Rodenmayer and Capt. William Paddock have accepted positions with two reorganized Church Army agencies.

Capt. Paddock was elected president of the Church Army Society, Inc. This is the new organization for men and women commissioned to be lay evangelists. It continues all of the Church Army's field activities, including placement for long- or short-term work.

Mrs. Rodenmayer, retired minis-

tries officer for the Episcopal Church Center, is acting executive of the National Institute for Lay Training (NILT), located at General Theological Seminary in New York City. Mrs. Rodenmayer replaces the Rev. Logan E. Taylor, who resigned, and joins Capt. Tom Tull, director of program, and Patricia Page, director of studies. The NILT provides a residential training program for lay ministry in both the Episcopal and other Churches.

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EXCHANGE

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

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

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Does your parish have an old, extra, or otherwise unwanted thurible and incense boat? A small northern New York parish would like to obtain these and will pay postage. Write to the Church of the Cross, 300 Amherst Ave., Ticonderoga, N.Y. 12883. The parish has a purple velvet funeral pall which will be sent to any parish which needs one and is willing to pay for mailing.

TRIAL USE BOOKS AVAILABLE

St. Thomas' Episcopal Church, 9 W. Wheelock St., Hanover, N.H. 03755, has 95 copies of *Services for Trial Use* which any parish may have by paying cost of shipping. Write to the Rev. Michael Hartney at the church.

HELP REBUILD PHILIPPINE LIBRARY

St. Mary's Episcopal School, a part of the first Episcopal mission established in the Philippines, burned to the ground last spring. The staff is trying to rebuild the library and needs current used novels, textbooks, and classics (Dickens, Shakespeare, etc.). If you can help, please send books by surface mail to St. Mary's School, Sagada, Mountain Province, Philippines.

NEED CHAIRS?

The Church of the Redeemer has 20 classroom chairs (with arms) to give to any mission, parish, or school which is willing to pay transportation charges. Please write to: Mrs. Frances Agnew, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, Pa. 15217.

1916 BOOK SEARCH

The Rev. Daniel H. Goodrich would like to buy a copy of *The Priest's Prayer Book* by the Rev. Messrs. R. F. Little-dale and J. Edward Vaux, published by

Longmans, Green and Co., London and New York, in 1916. If you have a copy of this book or know where one is available, please write to: The Rev. Daniel H. Goodrich, St. Edward the Confessor Episcopal Church, Box 34, Fraser, Mich. 48026.

WANTED: EUCHARISTIC VESTMENTS

A small Central Texas mission needs a set of used eucharistic vestments in any color. The mission currently has none and cannot afford the high price of new vestments but can pay shipping costs. Write to: William H. Luedecke, III, Senior Warden, Grace Episcopal Church, P.O. Box 246, Georgetown, Texas 78626.

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Used vestments for altars, clergy, acolytes, and ecclesiastical equipment of all kinds, as well as funeral palls. Such supplies are sent at no cost throughout the U.S.A. to any who need them. Please write to: Missions Guild, Grace Church, 120 E. First St., Hinsdale, Ill. 60521.

WANTED: CHURCH FLAG

Boy Scout Troop No. 215, sponsored by St. Christopher's Episcopal Church, needs a Church flag for troop activities. If possible the flag should be weather-proof for out-of-door use. Please write to: Robert E. Patterson, Scoutmaster, Troop 215, c/o St. Christopher's Episcopal Church, 6211 Memorial Highway, Tampa, Fla. 33615.

BELL WANTED

The congregation of a small rural church in Florida would like to have a bell for the church's steeple and is willing to purchase the bell or receive it as a gift. If you know where one is available, please write to: Gary O. McKean, P.O. Box 1596, Venice, Fla. 33595, or phone (813) 448-6716.

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St. Jude's Ranch for Children has a 30-minute, color, sound, 16 mm film available which tells the story of work being done at the Ranch with children previously abused and abandoned. To find out how you can obtain the film, write to: The Rev. Herbert A. Ward, Jr., Executive Director, P.O. Box 985, Boulder City, Nev. 89005.

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- 20 cottas (child and adult sizes)

These are older style (but usable) robes in various conditions of repair. Write to: Patricia Wallace, Parish Secretary, St. Paul's Episcopal Church, P.O. Box 6857, Kennewick, Wash. 99336.

NEEDED

Lay readers' cassocks and surplices for three small Wyoming missions. St. Thomas' Episcopal Church, Box 735, Dubois, Wyo. 82513, is willing to pay for vestments in good condition and to cover postage costs.

A copy of Morton T. Kelsey's *Dreams, the Dark Speech of the Spirit*, Doubleday, 1968. If you have a copy available, please write to the Rev. Richard M. Wilds, Box 367, Brooklyn, Mich. 49230.

Clergy capes, cemetery cloaks, and/or capa nigras. The Order of the Holy Family, Box 2169, Denver, Colo. 80201, which works among the poor and transients in downtown Denver, needs these for the brothers who patrol the streets.

Organs in good operating condition for two mission churches in Honduras—a spinet organ and one manual and pedals. Write to Miriam J. Rehill, Apdo. Postal 644, Tegucigalpa, D.C., Honduras, C.A., for shipping instructions.

A copy of "Spirit Immortal," a Victorian-era choir anthem. The Rev. Charles L. Wood, Holy Trinity Church, Ocean City, N.J. 08226, would like to borrow a copy and promises to return it to the lender.

An instruction booklet for programming for a carillon model BA 86 Stromberg Carlson. Grace Episcopal Church, Box 1461, Galesburg, Ill., would like to borrow a copy.

Five copies of *The Adventures of the Rev. Samuel Entwhistle* by Thomas van Braam Barrett, Morehouse-Gorham Publishers, 1955. Mrs. Thomas Barrett, 257 Cambridge Ave., Berkeley, Calif. 94708, would like to have copies of her husband's book to give to their grandchildren; condition is not important.

A sanctus bell—a "gong" or "bong" type rather than the "jingle" type. The Rev. G. C. McElyea, St. Luke's Church, 5923 Royal Lane, Dallas, Texas 75230, would like to purchase one.

Used postage stamps, especially commemorative and foreign stamps, as well as S&H Green Savings Stamps. The Sisters of St. Anne, Bethany, Lincoln, Mass. 01773, who need these stamps, recommend that postage stamps not be soaked off their envelopes but simply be cut off.

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Unusual postage stamps for any organization which would like them. The women of St. Stephen's, Spencer, Iowa, have been collecting the stamps for a retired minister who no longer wants them. If interested, write to Mrs. Frank Fintzel, Box 92, Spencer, Iowa 51301.

A list of hymns—words and music—by Americans for use in the Bicentennial year. Jessica M. Kerr, Church of the Ascension, Clearwater, Fla. 33515, has researched *The Hymnal 1940* and compiled a list which should facilitate the choice by rectors and/or organists of one hymn by an American every Sunday in 1976. She will send this material, for cost of postage only, to anyone interested.

A pocket-size devotional booklet entitled "The Daily Office and Holy Communion," prepared by Dr. Raymond Mundt. It is available for \$.50 from St. Paul's Press, Box 1000, Sandy, Ore. 97055.

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I believe in the sun,
Even when it is not shining!
I believe in love,
Even when I am alone!
I believe in God,
Even when He is silent!

Anon
—from St. Mark's *Bulletin*
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Can you tell me?



Q: The Orthodox have their Christmas Eve on January 6. Isn't Christmas older than Epiphany?

A: No, it is not an older festival. In the early Church the great celebration of Easter gave the "Christian year" its center. Gradually the Church came to celebrate two other great feasts—Epiphany and Pentecost. At Epiphany, which means to "make manifest," the Eastern Churches celebrate Christ's birth, His baptism, and His showing forth as Lord and Savior of this world.

We first hear of the Epiphany in the second half of the 2nd century. The Gnostic heretics of Egypt, not the Orthodox Christians, chose January 6 as the date on which to celebrate our Lord's baptism. They did this for two reasons. First, they did not accept the Church's belief in Jesus' human birth and considered His baptism as the time when the Christ first appeared to the world. This occurred when the Spirit descended on the human Jesus after John baptized Him in the River Jordan. Second, the Gnostics chose January 6 because they wished to establish a rival celebration to the birthday of Osiris, the chief god of Egypt.

By the 4th century the Eastern Churches observed this day but, contrary to the Gnostics, they included a celebration of Jesus' birth. Christmas was first instituted in 336 A.D. in the city of Rome. The Church chose December 25 to compete with the winter solstice. Since sun worship was prevalent, Christians again challenged a pagan practice by proclaiming that Jesus is "the light of the world." The festival and its date spread to the Western Churches but never took hold in the East.

The name Christmas, or Christ Mass, comes from an old English word, *Christemasse*, used in the 12th century to denote the first Mass of the day celebrated in honor of our Lord.

Q: Why does the Prayer Book appoint John 1:1-14 as the Gospel for Christmas Day? Why does the new lectionary follow suit by saying that "the Gospel lesson from John 1:1-14 shall be read at one of them [services] at least"?

A: The prologue of the Gospel according to St. John is the New Testament's most magnificent statement on the meaning of the Incarnation. Christmas is not just the celebration of the birth of Jesus "meek and mild"; rather it is a proclamation to the world that God is doing a new thing. He is becoming a man and walking this earth with us.

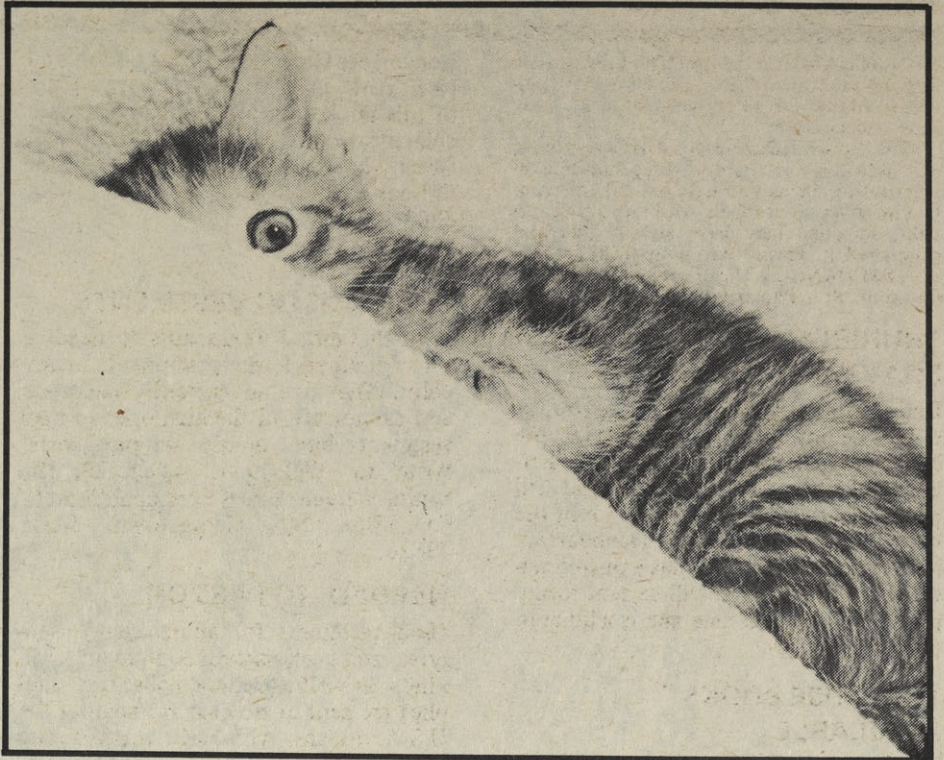
The Western Church selected this Gospel for its third and final Mass of Christmas Day with which to begin its calendar year. (At the time of the Gospel's selection, the Advent season had not been established.) The Eastern Church appoints John 1:1-14 to be read as the Gospel for Easter Day, signifying the new beginning which that

day proclaims.

Perhaps the third verse of one of my favorite hymns for Christmas can express the reason for the Gospel according to John better than I: "O Flower, whose fragrance tender/ with sweetness fills the air,/ dispel in glorious splendor/ the darkness everywhere;/ true man, yet very God,/ from sin and death now save us/ and share our ev'ry load." Amen.

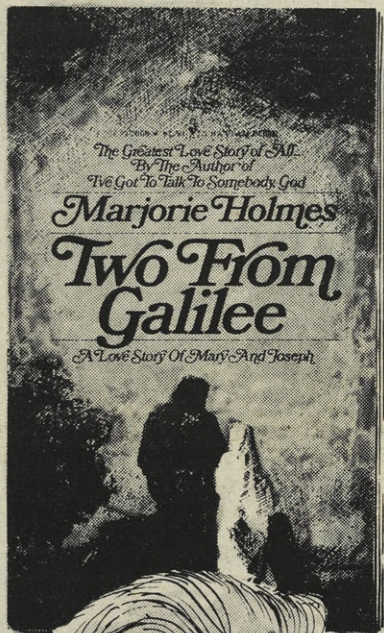
The Rev. James Trimble, chaplain at Episcopal Academy near Philadelphia, answers readers' questions. Address inquiries to him at Episcopal Academy, Merion Station, Pa. 19066.

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THE COALITION FOR THE APOSTOLIC MINISTRY BELIEVES THAT:

1. THE EPISCOPAL CHURCH HAS NO MINISTRY OF ITS OWN.

The faith and order of the Anglican Communion are the faith and order of the Church Catholic. We have no authority to change that order by admitting women to the episcopate and priesthood without a consensus of historic Christendom.

2. THE WORD OF GOD IN HOLY SCRIPTURE SPEAKS ONLY OF A MALE PRIESTHOOD.

The sexuality of Jesus is no accident; it is the flesh of his incarnation by God's own act. This male image is continued by Christ's choice of male apostles and their choice of apostolic men to succeed them. This cannot be dismissed as "cultural conditioning" without denying that God prepared a chosen people, without disparaging the Jewishness of Jesus.

3. THE HOLY SPIRIT IN CHRISTIAN TRADITION REVEALS ONLY A MALE PRIESTHOOD.

The persisting tradition of 2000 years in church order reveals the mind of the Spirit for the future of the ministry of the church. Christian priesthood has consistently been male through cultures with varying sexual patterns. To obey the Spirit we must be faithful to this history.

4. JESUS CHRIST IS THE ONE AND ONLY PRIEST.

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