

**Title:** *The Episcopalian*, 1976

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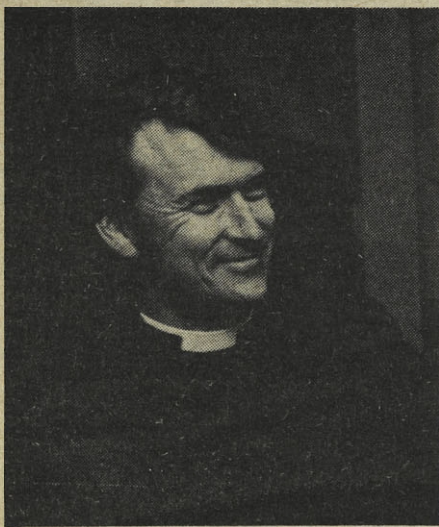


## Council adopts guidelines for teaching series

During its December meeting in Greenwich, Conn., Executive Council unanimously reaffirmed a three-year program to revise the Church's Teaching Series.

The Rev. John S. Spong of Richmond, Va., a Council member and advocate of the revision, reported on the initial meeting of lay and clergy educators and writers to start the program. The group adopted guidelines, a schedule, and a budget.

Under the guidelines authors, whom Council hopes will all be Episcopalians, will work with editorial committees to provide the best scholarship available. All draft manuscripts will be evalu-



John S. Spong

ated by parish-based groups before taking final form.

While continuity with the previous teaching series will be reflected in the format, the content will differ, providing an interdisciplinary approach to topics covered in seven volumes: *Christian Believing in a Contemporary World*; *The Biblical Witness*; *Christian Roots*, Church history; *Understanding the Christian Gospel*, theology; *Christian Formation*, sacramental living; *Christian Living*, ethics; and *Life in the Spirit*.

The appointment of editorial committees is underway in cooperation with the project's steering committee, headed by the Rev. Alan Jones of General Theological Seminary, New York City. In the spring of 1976, members will prepare detailed editorial plans, choose writers, and develop title outlines and sample chapters. By the fall of 1976, basic manuscript drafts will be completed and tested in parish groups. Cost of the 1976 phase of the program is budgeted at \$90,000.

In 1977, final editorial planning and testing will move toward production of finished manuscripts, which will be reviewed in the fall. At that time design and production work will start. Cost for 1977 will be \$100,000.

In 1978, the books will be produced, promoted, and distributed. Initial publication runs of 25,000 are planned for each volume, at a cost of \$250,000. The total program cost is \$440,000: \$40,000 from the Constable Fund, an educational fund; \$225,000 from the series' publisher, Seabury Press' development fund; and \$175,000 from Executive Council sources.

Mr. Spong told Council that Seabury expects a profit from

*Continued on page 26*

## PROFESSIONAL SUPPLEMENT

### In This Issue

REPORTS, OPINION, FEATURES: News from Nairobi (pages 10, 11); theology from Boston (page 3); commentary from the Orthodox (page 6); report from Executive Council (page 8); news from Appalachia (page 26); and from dioceses (page 12); plus Mission Information (page 17), Can You Tell Me (page 22), Episcopals (page 27). Cover photo: A young Masai woman at WCC opening.

# THE Episcopalian

## Indians face hungry winter

"When Joan Bordman came to the diocese and told me the situation was so critical she was thinking of mortgaging her house, I knew I had to do something." What the Rev. George Hunt, Diocese of California executive officer, did was to promise to raise \$10,000 to help alleviate hunger among Navajo and Hopi Indians in Arizona, Utah and New Mexico.

By January 13 the Diocese of California collected and sent \$14,500 to the Navajo Episcopal Council in Arizona.

Unemployment among American Indians is approximately twice that of the national average and when the Food Commodity Program ended in Arizona at the beginning of this year, the situation among Indians got desperate.

The government substituted a food stamp program but it has several shortcomings. Many Indians cannot afford to pay for the stamps. In addition, Navajo and Hopi Indians who live in the most isolated regions often do not speak English and the food stamp

process bewilders them. People often must walk miles to get food and are hampered by heavy snows.

"And even if they manage to get there, there's a Catch-22 involved," Mr. Hunt says. "If you have a truck, you can go pick up

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the food, but then you're ineligible because you own the truck. Without the truck, of course, you can't get to the food."

The Episcopal Church has three mission headquarters on the Navajo Reservation. Good Shepherd Mission, Fort Defiance, Arizona, is center of Episcopal operations in Arizona, where the Navajo Episcopal Council distributes food. In Utah, the Rev. Herb Scott is priest-in-charge at St. Christopher's Mission and in New Mexico and the Diocese of the Rio

Grande, the San Juan Mission Food Fund, Farmington, New Mexico, is helping. Joan Bordman, National Committee for Indian Work director in the western region, says "The young and the old suffer most."

After Mr. Hunt's appeal, plus a Christmas pastoral letter by Bishop Kilmer Myers, the diocese received two anonymous \$1,000 contributions. "The Wind Children," a teenage singing group from St. Francis, Novato, Cal., sang at St. Martin's, Daley City, and that parish gave the group \$500 to contribute to the cause.

The Diocese of California also collected and shipped several tons of food and clothing to Winslow, Arizona, for distribution by the Navajo Episcopal Council. Children at St. Francis Episcopal Church, San Jose, collected gloves, a desperately needed item. People wishing to send food or clothing directly can do so through the Rev. Edward O. Moore, Good Shepherd, Fort Defiance, Arizona 85604.

## Clergy surplus cited in moratorium

The surplus of ordained clergy over available positions in Episcopal parishes and institutions has led several dioceses to declare moratoria on accepting further applications from potential candidates for Holy Orders.

In late November, Bishop William A. Jones of Missouri announced he would accept no new candidates for two years. The moratorium will allow time to design a new candidate selection program, but the bishop stressed that "a major factor is the large number of persons seeking ordination and the decreasing number of salaried positions available."

Bishop John Krumm of Southern Ohio no longer accepts applications from persons who seek

an ordained ministry within the Church: "We have six persons coming out of seminary this year, but we usually are able to place only two or three a year."

Bishop Bennett Sims of Atlanta declared a moratorium in 1973 and, during the year the diocese was setting up its intensive preliminary screening program, did not accept new candidates. Applicants are now being approved for the required nine-month counseling and field work program that precedes their acceptance as candidates for seminary training.

According to figures the Clergy Deployment Office recently released, ordained clergy ranks have swelled by 200 each year since 1970 to a 1974 total of 12,837.

This increase has occurred despite a 6.4 percent drop in ordinations to the priesthood during the same period and 5.3 percent drop in diaconal ordinations. The decline in ordinations is offset by the low rate of clergy attrition from death, resignation, deposition, or suspension.

Bishop William Creighton of Washington and Bishop John P. Craine of Indianapolis are not ordaining anyone to the priesthood, a protest against the Church's ban on the priesting of women. This policy has decreased the number of ordinations, affecting about half a dozen eligible deacons.

While ordinations are down, the number of non-stipendiary clergy

*Continued on page 2*

### Power of Prayer

"HE WAS HOLDING UP our whole family," Jim Nelson said of the Rev. R. Stanley Sheffer when a man recently took Janie Nelson, Jim's wife, hostage in Lake Wales, Fla. Father Sheffer, shown here with Mr. Nelson and other members of his family, spent 16 tense hours waiting and praying for Janie's safety.

Photo by The Lake Wales Highlander.



See story on page 21



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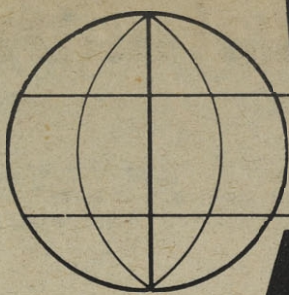
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The Episcopalian, February, 1976  
Vol. 141, No. 1

Published monthly by The Episcopalian, Inc.,  
1930 Chestnut St., Philadelphia, Pa. 19103.  
35¢ a copy, \$4 a year; two years, \$7. Foreign  
postage add \$1 per year. Second class postage  
paid at Philadelphia, Pa., and additional mail-  
ing offices. ADVERTISING OFFICE: 1930  
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# WORLD NEWS BRIEFS

**VATICAN CITY**—Pope Paul has named Jan Cardinal Willebrands, the Vatican's top ecumenist, to be Archbishop of Utrecht and Primate of the Netherlands. He will also continue as president of the Secretariat for Christian Unity, in which post he met with U.S. Episcopal churchmen in Rome at the time of Mother Elizabeth Ann Seton's canonization.

**LONDON**—Church of England congregations must raise more than \$22.6 million to prevent a decline in clergy salaries. Extra income is needed in 1976, mainly to bring 8,000 Anglican rectors and vicars to a proposed weekly minimum of \$92. At present one in three clergymen is on a weekly stipend of less than \$80 in addition to free housing.

**WASHINGTON, D.C.**—Diocesan sources feel racism and objections to low-income housing were underlying reasons for the rejection of plans for a community for the elderly proposed in suburban Maryland. The Prince George's County Council denied an application for development of land willed to the diocese by W. Seton Belt (see August, 1975, issue). The proposal for the planned community cost the diocese six years, more than \$100,000, and entailed 26 appearances before county agencies.

**SAN SALVADOR**—For the first time Cuba has participated in a Province IX Synod meeting. The Rev. Miguel Tamayo, rector of San Pablo, Bolondron, Matanzas Province, brought fraternal greetings from Cuban Episcopalians to the Synod in San Salvador. Provincial delegates gave Father Tamayo a strong ovation.

**ATLANTA**—Presiding Bishop John Allin will be a featured speaker on the Protestant Hour radio series. He will be heard for 15 weeks, beginning April 25.

**TORONTO**—The *United Church Observer* magazine sees a long moratorium on union talks between the United Church and the Anglican Church of Canada. Despite disap-

pointment and some anger at Anglican termination of the conversations, *The Observer* saw increased cooperation between the denominations now the "threat of union" is gone. Until last June's termination the two Churches had held union conversations for 31 years.

**JERUSALEM**—On January 6, Arab Bishop Faiq Ibrahim Haddad was installed as the first bishop of the new united Anglican Diocese of Jerusalem, heading the Anglican Church in the Holy Land, Jordan, Lebanon, and Syria. Under a new administrative plan four new dioceses—Jerusalem, Iran, Egypt, and Cyprus and the Gulf—form a new autonomous Episcopal Church of Jerusalem and the Middle East, under the leadership of the Central Synod of Bishops of the Church of Jerusalem and the Middle East.

**WASHINGTON, D.C.**—President Gerald Ford recently signed a new Overseas Citizens Voting Rights Act that will permit missionaries and other citizens stationed overseas to vote in federal elections by absentee ballots in their state of last residence.

**HUNTINGTON, IND.**—An editorial in a Roman Catholic weekly published here took strong exception to reports of local intercommunion with Episcopalians. "... Those who play games with unity" endanger the "difficult task," said *Our Sunday Visitor* editor Dale Francis. He charged that such activity is "destructive of the hope for real Christian unity."

**CLEVELAND**—The Greater Cleveland Interchurch Council predicts that 250,000 people here in the metropolitan area will need food assistance this year. In 1975 the Council operated 11 food centers serving food to 22,000 people monthly and turning away as many as they feed because the centers run out of food. A drive for emergency funds was held in January.

**WASHINGTON, D.C.**—Suffragan Bishop John T. Walker, an Episcopal delegate to the World Council

of Churches' Assembly in Nairobi, has been sharply critical of the U.S. Embassy in Nairobi for its lack of interest in the religious meeting. "This was in marked contrast to the embassies of other nations," the bishop said. According to Bishop Walker, Presiding Bishop John M. Allin had no contact at all with American Ambassador Anthony Marshall. Appointed by President Nixon, Mr. Marshall had served in Malagasy, but was expelled and then served on Secretary Henry Kissinger's staff until his 1974 appointment to Kenya.

**MINNEAPOLIS**—When Episcopalians arrive here next September for General Convention, they may be met at the airport by members of the Hare Krishna religious sect. A federal judge ruled recently that local ordinances must be changed to permit the sect to proselytize both at the airport and at the Nicollet Mall in downtown Minneapolis.

**LONDON**—The Rev. John Stott, a leading Anglican evangelist, assured a meeting of 300 evangelical clergymen that evangelicals are now accepted and respected by the Church of England. Mr. Stott said the evangelical movement was showing positive changes: a new respect for theology, a new concern for the Church, a new understanding of mission, and a new confidence in God.

**NEW YORK**—Dean Roland Foster of General Theological Seminary has turned down the application of Dr. Louis Crew to seek further theological training to use in his role as "a reformer." Dr. Crew is the founder of Integrity, the organization of gay Episcopalians. Dr. Crew had also asked for full financial assistance and an apartment for himself and his male spouse. Aside from lack of housing and inability to provide full financial aid, Dean Foster said he did not think the seminary "is prepared at this time to admit a homosexual couple into regular residence." Dr. Crew, an English professor, thanked the dean for his "commendable candor."

**NEW YORK**—Bishop John Allin has joined with other U.S. church leaders in endorsing the right-to-food resolution before Congress. Heads of the Greek Orthodox Archdiocese of the Americas, the Lutheran Church in America, the United Church of Christ, the American Lutheran Church, and the United Presbyterian Church, and other church leaders also supported the resolution.

## Clergy surplus

*Continued from page 1*  
sky-rockets. The number of clergy who support themselves from non-Church jobs has increased 70 percent since 1970.

Along with an increase in the number of clergy has come an increase in number of congregations from 7,417 in 1970 to 7,464 in 1974. But during this same time the number of baptized members has dropped from 3.4 to 3.0 million and the number of communicants from 2.2 to 2.1 million.

While some dioceses are cutting back, others are providing record enrollments for the Church's seminaries (see January issue). Some dioceses actively recruit qualified black and other minority candidates, and Alaska, for instance, has special programs to train men to serve isolated parishes as ordained sacramentalists. —J. Pierce



**CHAPLAIN TO JOCKEYS**, the Rev. Phillip Kelley, left, chats with groom Dan Adamson and Regina Jaworski at Belmont Park, Elmont, N.Y. A Lutheran Church-Missouri Synod clergyman, Mr. Kelley conducts services and Bible discussion classes in quarters provided by the New York Racing Association. He also makes daily rounds of the stable area and visits sick or injured backstretchers in hospitals. —RNS Photo



# Boston group issues theological affirmations

A group of 21 Christians in the Boston area has issued a statement "to articulate an understanding of the faith in a contemporary situation where theological reflection and social involvement are becoming increasingly separated." According to the Rev. Norman Faramelli of the Boston Industrial Mission, the group has been meeting for over a year and "used the social metaphor as a way to help us understand our biblical and theological heritage, because much of contemporary piety ignores the social dimension of the Gospel."

The interfaith group—six Episcopalians, three Roman Catholics, three members of the United Church of Christ, four United Presbyterians, two members of the Lutheran Church in America, two American Baptists and one Methodist—do not intend the Boston Affirmations as a critique of what others have said. But the signers did look at the Chicago Declarations on the relationship of social action and evangelism, the pastoral letter of Appalachia Catholic Bishops, the World Council of Churches' Faith and Order Statement, and the Hartford Appeal for Theological Affirmation.

The latter, issued in January, 1975, by an ecumenical group of 18 theologians, listed 13 themes the authors found "false and debilitating to the Church's life and work." The Hartford group hoped its statement would correct the tendency for current theology to be the captive of fads, cultural trends, and modern thought.

One of the Boston signers, Harvey Cox of Harvard Divinity School, has been critical of the conservative theological stance taken in the earlier Hartford statement, and last spring debated two Hartford signers, the Rev. Richard J. Neuhaus, Lutheran Church-Missouri Synod clergyman and author,



IN A DEBATE LAST YEAR the Rev. Richard Neuhaus and the Rev. William Sloane Coffin disagreed with Dr. Harvey Cox, signer of the Boston statement.

and Dr. William Sloan Coffin, then Yale University chaplain, about that document.

At least two of the Hartford group of five Roman Catholics, six Lutherans, two Orthodox, and five other Protestant representatives (none of them Episcopalians), have criticized the "liberal political perspective of the Boston Affirmations."

Dr. Faramelli said he hopes the Boston statement will be widely used and tested by the Church and will, "in the process, promote the necessary theological debate."

The Boston signers say they intend their statements to be positive and could not "stand with those secular cynics and religious spiritualizers who see in such [social justice] witness no theology, no eschatological urgency and no Godly promise or judgment."

Episcopal signers of the Boston Affirmations, besides Dr. Faramelli, are: Dave Dodson Gray, Massachusetts Institute of Technology adult education department; Scott Paradise, co-director, Boston Industrial Mission; Liz Dodson Gray, Massachusetts Institute of Technology adult education department; John Snow, professor of pastoral studies, Episcopal Theological

School, Cambridge; and Eleanor McLaughlin, professor of church history, Andover Newton Theological School.

Below are excerpts from the Hartford and Boston statements.

## The Boston Affirmations

**Creation:** God brings into being all resources, all life, all genuine meanings.

**Fall:** Humanity is estranged from the source of life.

**Exodus and Covenant:** God delivers from oppression and chaos. God chooses strangers, servants and outcasts to be witnesses and to become a community of righteousness and mercy.

**Prophecy:** In compassion God speaks to the human community through prophets.

**Wisdom:** The cultural insights and memories of many peoples and ages illuminate the human condition.

**The New Covenant:** God is known to us in Jesus Christ.

**Church Traditions:** God calls those who trust the power of suffering love to form into communities of celebration, care, and involvement.

**Present Witnesses:** The question today is whether the heritage of this past can be sustained, preserved and extended into the future. Society as presently structured, piety as presently practiced, and the churches as presently preoccupied evoke profound doubts about the prospects. Yet we are surrounded by a cloud of witnesses who prophetically exemplify

or discern the activity of God. [The document cites examples.]

[The full document is available from The Boston Affirmations, Boston Industrial Mission, 56 Boylston Street, Cambridge, Mass. 02038.]

## The Hartford Appeal for Theological Affirmation

Following are the themes the Hartford Appeal refuted as heresies "false and debilitating."

1. Modern thought is superior to all past forms of understanding reality, and is therefore normative for Christian faith and life.
2. Religious statements are totally independent of reasonable discourse.
3. Religious language refers to human experience and nothing else, God being humanity's noblest creation.
4. Jesus can only be understood in terms of contemporary models of humanity.
5. All religions are equally valid; the choice among them is not a matter of conviction about truth but only of personal preference of life-style.
6. To realize one's potential and to be true to oneself is the whole meaning of salvation.
7. Since what is human is good, evil can adequately be understood as failure to realize human potential.
8. The sole purpose of worship is to promote individual self-realization and human community.
9. Institutions and historical traditions are oppressive and inimical to our being truly human; liberation from them is required for authentic existence and authentic religion.
10. The world must set the agenda for the Church. Social, political and economic programs to improve the quality of life are ultimately normative for the Church's mission in the world.
11. An emphasis on God's transcendence is at least a hindrance to, and perhaps incompatible with, Christian social concern and action.
12. The struggle for a better humanity will bring about the Kingdom of God.
13. The question of hope beyond death is irrelevant or at best marginal to the Christian understanding of human fulfillment.

[The full document was printed in the March, 1975, issue of The Reformed Journal, 255 Jefferson SE, Grand Rapids, Mich. 49502.]

# Evangelism means do and tell and not either/or

During my short time as the Church's evangelism officer I have identified two issues which demand discussion. What is the place of social ministry in Christian living and what is its connection with evangelism in particular? Is evangelism a fundamental for Christians or is it only an expedient?

"Social ministry" I use to refer to those concrete actions by Christians, individually and together, toward other individuals, groups, and organizations or institutions. FISH is social ministry. So are stockholders' resolutions. So is legislation about pollution and zoning. Some of these issues are far more complicated than others. Yet they are some of the works without which faith is dead.

I am distressed to hear people concerned with evangelism deplore social ministry. We have made serious mistakes, and we must learn from our mistakes. But do not stop trying. Our fragmented society makes it easy to have ecstatic experience and then avoid going down from the mountain-top to engage the world. The powers and principalities of this world are quite happy when the religious totally occupy themselves with prayer groups and services in a misguided pietism—as if pietism meant withdrawal from the world. Then Christians do not interfere with the course of this world.

But interference is precisely the Christian calling. We are called to intervene to break the chain of exploitation and self-aggrandizement at the expense of others. Jesus called Zacchaeus down out of the tree into the real world of considering the needs of the people whom he had been content to cheat. He rebuked the Pharisees who, supposedly in the name of righteousness, were, in fact, imposing heavy burdens on those entrusted to their care.

When you plan for events in renewal (evangelism within) and evangelism (without), be sure you plan for the ministries the newly-evangelized will take up. We have had enough of general commitment. We need to plan for and guide one another toward specific commitments—visiting shut-ins, attending town council meetings and reporting on developing issues to our fellow Christians, eating and living on less, dealing with the real issues of family life, watch-dogging the ethics of our union or professional associates, etc. Jesus is pretty clearly opposed to "religious trips" that do not bear fruit in deeds of love and justice. When you plan for evangelism, provide for ministry as well.

Neither should we tolerate the tendency to avoid evangelism as if it were incapable of restoration to its original grand meaning. Biblically and in the tradition, evangelism is declaring the good news of God's action in Jesus and calling for commitment to Him. Those are particular and essential actions of Christ's people. They always occur in close connection with nurture and ministry and are specific, fundamental activities.

Churchpeople, especially Episcopalians, have had some curious problems regarding evangelism. We avoided it by saying we were called to be faithful, not successful. Faithfulness meant our own obedience to Christ, not "meddling in others' lives"—as if sharing our "bread" with the hungry were meddling. At home we spoke of the "privacy of individual conscience" and abroad we rejected "cultural imperialism."

Well, this is a new world. We are beginning to own our own beings as Christian persons and our local congregations as limited but real centers of feeding and apostolic mission. We are learning that we Christians cannot call others to share with us in working for social justice if we do not also seek ways to share with others the Jesus whose name we bear.

The time has come to stop depreciating evangelism as secular recruitment with a halo. To call evangelism mere recruitment is to misunderstand almost totally the dynamics present in those New Testament events when Jesus said, "Follow me." A wealthy, successful young manager of others understood the full message and quietly faded away. There is everything right about sharing Christ with others when it is part of the holistic process that is followed by nurture and then ministry in the world. How curious that we should avoid swelling our ranks! Within the Body, does not love seek more to share in that love? In the world, do not faithful apostles seek more co-workers so love and justice may have more agents?

We also have a curious block with the word "unchurched." Unchurched is a neutral word to describe those who, at the present moment, for one of many reasons, have opted out of the Church—those who openly accept the label "Christian" and eat of the bread and drink of the cup. In the upper room, Jesus stressed His being the vine and our being the branches. Why evangelize and seek to bring others into the fellowship of Christ's people? Simply because they, we, and all in the world whom they touch will be better off thereby. Those who know the Lord serve Him better and grasp His gifts more surely.

Do and tell. Social ministry and evangelism are good, not bad, words.  
—A. Wayne Schwab, an Episcopal priest and the Church's evangelism officer



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

## PROS FOR PRO/CON

I just received the December issue. I especially enjoyed the Advent "Pick a Package" [and] think emphasizing the Church seasons is good—it educates, also.

[In response] to the letter from Linda Larrabee, I cannot understand people whose response to any change and/or difficulty is to run away. If they don't like the priest, or the service, or the way the senior warden smiles, they leave the Church. If they feel threatened by changes in the Prayer Book, ordination requirements, or anything else, they leave the Church.

How can they cut themselves off from the Body of Christ that way? What do they feel they accomplish by leaving? The Church will continue, guided by the Holy Spirit, in spite of man's foibles. Separated from the holy, catholic Church, the spirit languishes unfed. How will they justify turning their backs on their Lord when they meet Him face to face?

Perhaps the Church is better off without them, but what about their immortal souls? Granted, the Episcopal Church is only one branch of the Body, but the only way we lay members can really make ourselves felt is by staying within it and making our feelings felt. Leaving is *not* the answer! "Gay" Episcopalians are human beings, children of God, and in spite of un-Christian attitudes among church-people (and others), I am sure they are beloved of our Lord. After all, He loved a prostitute, and he loves all sinners, yea, even hypocrites.

Pat Graves  
Clearfield, Utah

I have just finished reading a series of letters in Switchboard in the December, 1975, issue. May I remind Deborah Newhall, Annabelle Street, and Linda Larrabee (all of whom seem to be absolutely sure about what Jesus would have thought about gay lib, women's ordination, etc.) that Jesus is quoted as having said something to the effect of, "Let he who is without sin cast the first stone," a bit of advice one should keep in mind.

And to Mr. Schweizer, who feels *The Episcopalian* should feature what he considers "good," i.e., noncontroversial, news so he won't be ashamed to show it to his friends, perhaps he should consider that concealing the truth won't make it go away, amply demonstrated in Washington, D.C., these past months. *The Episcopalian* is an information source for Episcopalians, as I understand it, not an ad man's brochure. Please keep reporting things as they are and representing all points of view.

Constance G. Kromer  
Poughkeepsie, N.Y.

Just when we had pretty much despaired of the tone and the writings in *The Episcopalian*, you came forth with a glorious issue like that of December.

The letters in Switchboard and the several articles about God's moving in His Church were a joy to read.

We appreciate that you must write about the negative, divisive, and unscriptural things that happen, but please continue to report the positive, too!

Jane and Allen Deschere  
Roslyn, Pa.

## DRAFT REVISION

I am compelled to express my strong agreement and reinforcement of the letter from a lay reader in the Switchboard column of the December, 1975, issue.

I have been a licensed lay reader for over 18 years. I have been involved with Episcopal (and Anglican) services worldwide, serving the military community. I have some basis for my conviction and that which I have perceived to be the conviction of many Episcopalians in these congregations—that the ongoing effort to completely change the Prayer Book is excessive and unwarranted.

First, the Prayer Book has been completely torn apart, and no adequate logic has been presented to support the proposed new book—hardly a revision. That some change and update was warranted cannot be denied. But this action should have proceeded on a word-by-word and line-by-line basis.

Second, the multiplicity of services authorized and their almost infinite variations is a failure to face and resolve issues. It is destructive of the historical binding power of the Prayer Book. The theology of some of the authorizations is questionable. My experience in extended trial use services is people find the variations and organization most difficult to find and accept.

Third, the arguments advanced for the destruction of the beautiful language of the Prayer Book are not justified. Many people obviously believe a language above that of ordinary every day should be reserved for the use of Almighty God. The words are not that difficult to understand.

Fourth, the work of the Liturgical Commission should not have included changing the theology of the Church as reflected in some of the proposed services and rubrics.

I have studied and used the proposed services with an open mind. For instance, the development of a liturgy for Easter Eve is a valuable and needed addition. I have listened to Dr. Massey Shepherd's tapes of explanation. They are perhaps some of the best evidence that not enough time and consideration have been devoted to this proposed radical revision. There is only one course of action which the majority of the Church—albeit many are less vocal than they should be at this critical juncture—wants. Stop and start anew.

Ronald W. Henry  
Newport News, Va.

Today's mail brings news from the SPBCP [Society for the Preservation of the Book of Common Prayer] that the Draft Prayer Book's creed will read:

"For us and for our salvation," omitting the word "men."

I weep. This pitiful sop to the hang-ups of Women's Lib is as tragic as it is ignorant. It abandons a fundamental belief which is the basis of all Christian social concern.

It should not be necessary to explain that "men" in this sentence translates *homines*, not *viros*; it means human beings as distinguished from other species.

This creed is to be said in church by people who come as they are with all their sinful prejudices, raw feelings, and narrowing experiences. In this city, ridden with racial bitterness and fear of crime, it is quite certain that "for us" will be *felt* to mean "for us law-abiding taxpayers" or "for us white people."

General Convention cannot be expected to debate every phrase of the proposed book. But if it lets this one get by, a heavy blow will have been struck against Christian witness for both evangelism and social justice.

William R. Brown, III  
Philadelphia, Pa.

The formulation of religious statements is not easy, and the current revision of *The Book of Common Prayer* challenges our best efforts. Of course the Church must "grow," and our concepts of religious truth must be intelligible to 20th century Christians.

One of the weaker aspects of Church theology has always been the anthropomorphic assumption that has run through our liturgy—the prayers and creeds that have come down from the past. We build on the "Man is made in God's image" (Gen. 1:26) and "He that has seen me has seen the Father" (John 14:9) to prove that God is made in man's image!

The pagan Greeks and Romans thought in that way and conjured a whole pantheon of personages—Venus, Eros, Mercury, *et al* with Jupiter at the top. In the Nicene Creed our Episcopal revisionists would give us a Holy Spirit that is masculine in person. Is it not sufficient to say, "I believe in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father and the Son..."?

John Adams  
Baltimore, Md.

## READ THE ORIGINAL

I have read Sara Lemoine's letter in the December issue concerning the Rev. George Regas' position on stewardship.

Having recently returned from a Provincial Stewardship Conference where Mr. Regas presented his views, I found it extremely difficult to believe Mrs. Lemoine had correctly interpreted the article in the September issue. After reading it carefully, I find Mr. Regas did not refer, as Mrs. Lemoine states, to the small giver as "dead wood." His reference to "dead wood" concerned a quite different species—non-pledgers—whom he said must be dealt with pastorally regardless of their refusal to pledge.

I agree with Mrs. Lemoine "the amount people pledge is in direct proportion to their spiritual commitment," and I am sure Mr. Regas is aware of this.

Continued on page 26

## WHO'S JUNIUS HENLEY? TRY BUGGSEY!

Junius F. Henley is not exactly a "household word" at the Episcopal Church Center in New York, but his nickname—Buggsey—is known throughout the headquarters building and many other places in the Church as well.

In December, 1975, Buggsey completed 20 years as supervisor of service personnel at the Church Center. He was hired when most of the Episcopal Church's national staff worked in an ancient building at 281 Park Avenue, and he has functioned superbly as the unofficial greeter and welcomer in both buildings. Buggsey isn't a name dropper, but when prodded he speaks

with humor and friendship of countless bishops, lay persons, clergy, and others he has come to know. He was a pallbearer at Presiding Bishop Lichtenberger's funeral.

A recent eye operation has forced Buggsey to become more of a supervisor than ever—he can no longer do heavy lifting and perform other chores with his staff. He also has difficulty in reading the lessons during chapel services. But as he begins his third decade, his smile and store of useful information are as helpful to those visiting the Episcopal Church Center as they have always been. —Richard J. Anderson



Junius Henley

The Episcopalian



## FURMAN STOUGH: STEWARDSHIP SALESMAN

When the Rt. Rev. Furman C. Stough was elected Bishop of Alabama in 1971, he brought some unusual credentials to his new post. In addition to such talents as preaching, pastoral ability and administrative competence—capabilities all bishops are supposed to have—Bishop Stough had some expertise and experience in stewardship.

The bishop's talents have been used by the Office of Development/Stewardship at the Episcopal Church Center, most recently last October when he was one of the leaders of a stewardship workshop for Province III in Arlington, Va.

In 1969 when Bishop Stough was missionary in the Diocese of Alabama, he and other diocesan leaders did some brainstorming about possible solutions to a diocesan shortage. They invented what is now informally called the Alabama Plan.

"We decided it takes an outside person to stimulate a congregation's interest in effective stewardship," says Bishop Stough. The diocese had no money for professional consultants, so a small group of clergy were trained to become the "outside persons" available at moderate cost to congregations.

A pilot project used four parishes of different sizes: increases in income ran from 10 to 45 percent. In the last three years 25

congregations have participated in the Alabama Plan, with a combined income increase of \$250,000. Two parishes experienced income decreases, one of \$630 and another of \$1,000. The combined cost of the program to all congregations has been \$1,856.

Bishop Stough explains the Alabama Plan. "We first recruit as many as possible to take canvass training. No one is asked to work on the Every Member Canvass unless he has taken the training." The rector of each participating congregation "must be a tither or committed to proportionate giving."

"If he is not a tither we confront him about becoming one or adopting some standard of proportionate giving," says Bishop Stough. "We also ask the vestry members to commit themselves to proportionate giving and we

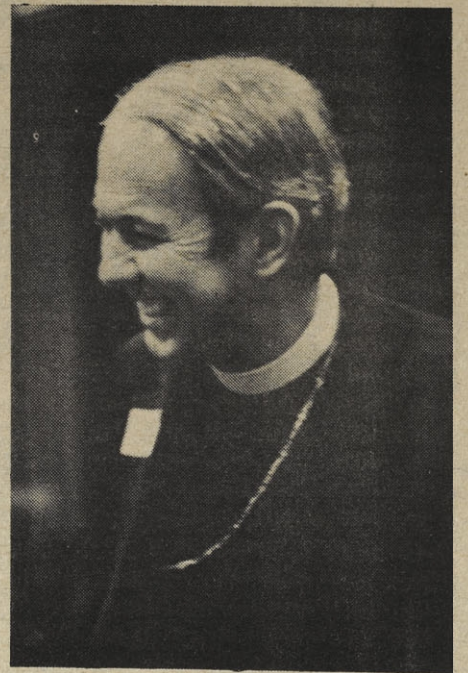
ask them to adopt the goal of giving a dollar to work outside the parish for every dollar spent in the parish."

A trained canvasser contacts every member of every participating congregation.

Since the plan was born, Alabama leads the Episcopal Church in per capita financial support by members.

Though Bishop Stough is still an active stewardship leader, he no longer serves as a consultant because a sufficient number of trained leaders is available. He does think the Alabama Plan is worth sharing, however, and has presented it to two Provincial stewardship workshops. Trained stewardship leaders from Alabama are also available to work with congregations outside the diocese on a limited basis.

—Richard J. Anderson



Furman C. Stough

## Support sought for diaconate

Plans for a campaign to acquaint the Church with the work of the National Center for the Diaconate and for a supportive organization of Associates won approval at a special meeting of the Center's board in Chicago, Ill., on Nov. 20, 1975.

Board members approved the preparation of two brochures describing the diaconate ministry of service, the work of the Center, and the Associates' program as the first step in making the Church at large aware of the Center's activities. The board voted to add a member to advise the staff on public relations.

The board also approved the 1976 campaign to establish a group of Associates: lay and ordained persons interested in and supportive of the diaconal ministry. The Center's director, the Rev. Frances Zielinski, explained: "Many people are interested in the diaconate and we hope to be able to provide a worthwhile organization where they can keep in touch and be made aware of nationwide development. With the complex social problems of today, the deacons' ministry of service to the Church and to the world is gaining new importance, not only as a part of career development for those who serve only six months or a year but also as a complete and challenging ministry in itself."

At present the Center serves as a clearinghouse for information about the diaconate, undertakes research, and stimulates new programs; it also provides career counseling and aid in finding jobs for deacons.

• EXTRA •

# HUNGER HURTS... HELP HEAL!



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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-2-76



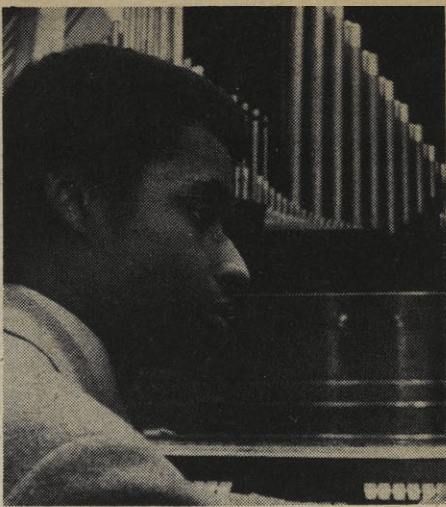
# Snapshots



**FINDING THEIR PLACE** in the hymnal and in the Episcopal Theological Seminary, Lexington, Ky., are Martin, Betty, and 2-year-old Elizabeth Barahona of El Salvador. Mr. Barahona, a former government official, will become El Salvador's first native Episcopal priest when he completes his six months of special studies. Since Mr. Barahona was a Roman Catholic priest for five years, he can be accepted as a deacon in early 1976 and will become an Episcopal priest within several months after his return to El Salvador. —DPS Photo



**LAITY LEADING** the Rochester (N.Y.) Standing Committee is a new thing because the post is traditionally held by the senior priest. Peggy Fitter's December election as president changed all that. She is possibly the Church's first female standing committee president. "My being elected president is an affirmation for women in this diocese and an indication of the trust and faith in their abilities," she said.



**AWARD WINNER:** Quentin Lane, 25, began to play the piano at age 3 and gave his first solo organ recital when he was 7. Now organist and music director at St. Luke's, Birmingham, Ala., he first decided to use his musical talents in church because of his admiration of several Episcopal ministers who came to Selma during the middle 1960's to help blacks in educational efforts. Mr. Lane is the recipient of many awards; in 1970 he won the Outstanding Jazz Organist Award at the Mobile Jazz Festival.

## An Orthodox views women debate; expects no flood

As the pressure for the ordination of women in the Episcopal Church has built up, talk has increased about the impending flood of converts from that communion to the Orthodox Church. The talk has been among theologians and administrators—the bulk of Orthodox laity knows little and cares less about the Episcopal Church, which they generally regard as an exotic body. The very attitude held from the opposite direction by the bulk of Episcopal laity.

A few of the more alert hierarchs of our decentralized structure are trying to stimulate interest in a common policy if the flood rises.

More recently, various zealots have become mildly paranoid over the inevitable "dilution" of Orthodoxy by the flood. (One of these is said to be enrolled in graduate work at an Episcopal seminary; apparently he has not been diluted.)

As an Anglican-watcher for 40 years we strongly advise adherents of both views not to hold their breath until the flood pours through the many, and often leaky, doors of our Church. There will be no flood, and even without the Holy Spirit (*quod absit!*), Orthodoxy would not be compromised by the trickle.

The Anglican genius for comprehensiveness will, if worst comes to worst, confect a formula comfortable enough for clergy of all sexes. The Angli-

### COMMENTARY

## Bring back precepts: 'We bend doctrine to our whim'

The dictionary defines "precept" as "a rule of action or behavior." The Church once had a document called "Precepts of the Church." I was reminded of it when talking with a brother priest who said, "Nobody takes those precepts seriously any more. They are a museum piece. Besides, they were never official."

I thought museums preserve only things which are of value. Unfortunately, I believe he spoke the current attitude of most churchpeople, especially our leaders.

The precepts of the Church are:

- To be present at the Eucharist on Sundays and greater holy days.
- To receive Communion at least three times a year, including Easter.
- To go to confession at least once a year.
- To fast in Lent and eat no meat on Fridays.
- To uphold the Church's marriage laws.
- To contribute regularly to the support of the Church.

The earliest Anglican authority for these precepts seems to be Bishop Cosis, consecrated Bishop of Durham, England, in 1660. *The Book of Common Prayer* and the older Canons of the Church implemented them although they probably never were enjoined upon us by canon law. But then, much of importance in the Church's spiritual life has never been thought to be proper substance for canon law.

Formerly churchpeople observed fasting and abstinence in accordance with page *li* in the Prayer Book. Some of us were taught, out of respect for the Body and Blood of Christ, also to fast before Communion; but now that the Eucharist is celebrated at so many different hours, such a fast is almost impossible.

The Prayer Book specifically states that only those who are confirmed by a bishop are to receive the Holy Communion. How can a priest at the altar know who truly discerns the Lord's Body when anyone of any denomination can come to our Communion rails?

The sacrament of penance, never obligatory, used to be practiced by the serious Christian. Now we are not sure what sin is. We are encouraged to go to services of penance rather than to confession, and in the new liturgies we have acts of general confession that do not even embody the antiquated concept of sorrow for sin.

### MY TURN NOW

can Communion began as a working ecumenical movement, and English insular necessity has proven to be time-worthy and exportable.

Moreover, these distressed Anglicans are not looking for Orthodoxy: they are anxious to remain Anglicans—"Continuing Anglicans" is the phrase and has been since the Church of South India first frightened the "Spikes." The (Anglo) Catholics among them, and they are many, want the orthodox faith which they believe they now hold, but they are not anxious to become liturgical citizens of the steppes of central Asia or ethnics in the U.S.A., which they fondly, and not entirely erroneously, regard as their land.

While a flood is out of the question, there is already a trickle. The OCA [Orthodox Church in America] statement in Cleveland points to our proper attitude. To try to deflect the tide for fear that the Holy Spirit can no longer process converts is unworthy of a faithful Christian, even if not entirely surprising in view of the recent Orthodox neglect of missions.

If the Spirit (notice how neatly we sidestep sexist pronouns!) was able to form the Church out of the Hellenistic world and the Slavic hordes, the Anglicans present a minor problem. They are already Orthodox Christians in many important ways.

Don't hold your breath; you'll end very red in the face.

—Paul Scheirla, *The Word*, monthly magazine of the Antiochian Orthodox Christian Archdiocese of North America, from which this article is reprinted.

The Church once believed in Jesus' teaching about the indissolubility of marriage, and divorce was of such gravity that remarriage was permitted only under certain conditions involving annulment. Our new canons are not marriage canons but divorce canons.

The Church formerly permitted weddings in Advent, Lent, or Rogationtide only under extreme conditions and then without the usual festivities. Weddings should be joyous and festive once-for-all events. But Advent is a season of serious preparation of the soul for the coming and perhaps the second coming of Christ, and Lent is a season of deeper penance when we prepare for our participation in the death and resurrection of Christ.

What can we expect but a serious decline in church attendance on Sundays and greater holy days when we tolerate and even urge permissiveness in other walks of religious practice? "One must do these things because one wants to," we hear, "not because one is required to." I submit that if the level of commitment were that high amongst the great majority of churchpeople, we would not need the Church, or a Savior, or anything.

The Church's precepts have been chipped away. We have seminaries that neither require a discipline of prayer nor teach (positive) theology, not to mention dogmatics. Confirmation is being given the Protestant Reformation definition and application. We have voted ladies into the diaconate and are now struggling to vote lady deacons into the priesthood. The liturgy is no longer the unified prayer of the Church but individual expressions of individual congregations doing their own thing for their own satisfaction.

Few rules remain. The structure is all but gone, replaced with sociological strivings and psychological analyzings. We entertain every spiritual fad that comes along because we no longer have anything concrete to stand upon. We are like "children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men." (Eph. 4:14 KJV)

We bend the Church and its traditional teaching and practice to suit our every whim and argue with her when we are not personally catered to. We have virtually gone "through the looking glass" where everything is fast becoming the opposite of what it was.

Alice may have gone through the looking glass into wonderland, but St. Paul said "now we see through a glass darkly but then face to face." (I Cor. 13:12 KJV) What will the consequences be when that time comes and we do indeed see face to face?

—William L. Lahey, rector, St. Paul's Parish, Winter Haven, Fla.



# D.C. appeals unit splits; but upholds Wendt's guilt

The Court of Appeals of the Diocese of Washington, by the narrowest of margins, voted in December, 1975, to uphold the conviction of the Rev. William A. Wendt on charges of disobeying his ordination vows when he allowed the Rev. Alison Cheek, a female, to preside at the Eucharist at his Washington church on Nov. 10, 1974.

When the 53 pages of opinions were finally published on December 9 after several delays, three judges—the three women on the court—dissented from the guilty verdict. The opinion of two of the men—the Revs. Theodore Eastman and Almus Thorp, Jr.—appeared undecided until the last two sentences.

"We tried originally to reach some kind of consensus," Mr. Eastman explained, and then when that failed, he said, they tried "a sub-consensus." In the final opinion, each of the three women said she agreed with the Eastman/Thorp statement down to the final paragraph. "When we first met and had a hearing," said Judge Catherine Coleman, "it looked like the majority was going to go the other way." Ms. Coleman, now of Olney, Md., was once dean of St. Anne's School, Charlottesville, Va. "When we finally got the two [convicting] opinions, it suddenly turned out the women didn't have any allies."

Ms. Coleman, Ms. Sally Bucklee, and Ms. Verna Dozier each wrote dissenting opinions. Each also signed the other women's opinions, and expressed support for the major Eastman/Thorp document. Another opinion, which strongly upheld the conviction, was signed by Chief Judge Edgar D. Romig and Judge David Beers.

Father Romig and Mr. Beers held that Father Wendt had clearly broken canon law and that to say otherwise would endanger the authority of bishops, the unity of the Church, and even its existence.

The Revs. Eastman and Thorp held that Father Wendt had been forced to choose between breaking one ordination vow and breaking another, but finally they felt that to acquit him would be to say he had not broken any vow at all.

The three dissenting judges held that the demands of the Gospel, the other vows, and the situation were so great that the court must accept them as sufficient reason for Father Wendt's disobedience of his bishop's "godly admonition."

Benjamin P. Campbell

## Deputies' President: Convention hopes

The Rev. John B. Coburn, president of the House of Deputies, recently gave his personal position on three issues that will come before General Convention this fall.

Dr. Coburn made his remarks while speaking to Iowa clergy and their wives, assembled in Des Moines on the eve of the annual diocesan convention.

In response to questions from his audience, Dr. Coburn said he hopes General Convention will make possible the ordination of women to the priesthood and episcopacy of the Episcopal Church. He hopes the proposed revision of *The Book of Common Prayer* will be adopted with the provision that the 1928 book can continue to be used where desired. He also would like to see the House of Deputies' voting procedure changed.

Someone asked the House of Deputies president what he thought would happen to "those women who have already been ordained to the priesthood" if General Convention makes such a change. Dr. Coburn replied that he did not know of any women who have been ordained to the priesthood but only of women who have been ordained deacon.

February, 1976

On January 10, after the unsuccessful appeal, Bishop William F. Creighton formally admonished Father Wendt and ordered him never again to allow an irregularly ordained woman priest to preside at his church.

In a brief news conference after the sentencing, Father Wendt said he had told the bishop he could not guarantee that no other other women would appear at the altar of St. Stephen and the Incarnation Church.

The Rev. Alison Cheek issued a statement saying Father Wendt had been made "a scapegoat." She said that in order to resolve the issue, she or another of the 11 women irregularly ordained to the priesthood in 1974 should have been tried.

Bishop Creighton issued his admonishment to Father Wendt in a formal ceremony in the Washington National Cathedral's St. Joseph Chapel.

"You have had every opportunity to defend yourself over a period of many months," he said. "The court's decision has not been lightly made, nor did I accept its recommendations lightly."



ATTORNEY AND COURT speak after the decision in the Wendt case. William Stringfellow, Father Wendt's attorney, left, is shown with, left to right, Court members Sally Bucklee, Edgar Romig, and Catherine Coleman. Photo by Carolyn Aniba

The punishment was the mildest Bishop Creighton could hand out. Father Wendt could have lost his priestly status under the most severe sentence.

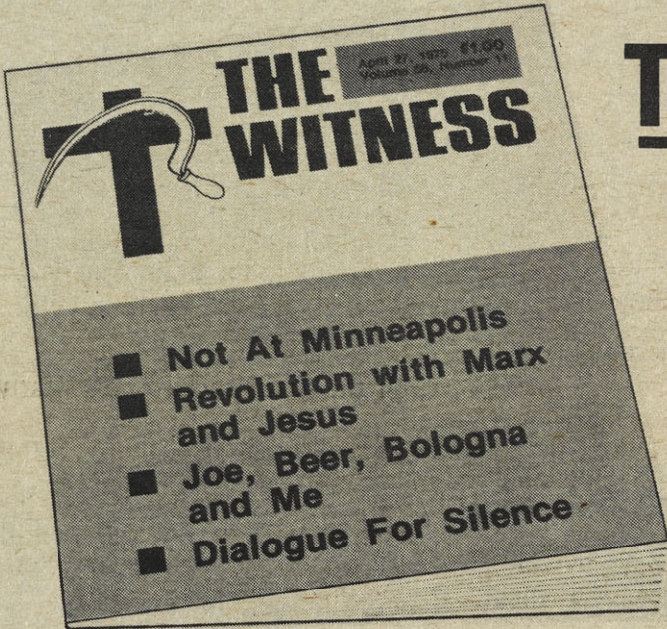
In related action, the standing committees of the Dioceses of Ohio and Washington refused to consent to the election of the Rev. Robert Terwilliger as coadjutor bishop of the Diocese of Dallas. Dr. Terwilliger is a strong opponent of women's ordination and the Ohio standing committee last spring sent a letter to all standing committees asking them to withhold approval of candidates for bishoprics who opposed women's ordination.

The Rev. Richard Harig of Ohio's

committee said most standing committees had responded negatively to the suggestion at the time. Canon law requires a majority of affirmative votes from each diocesan standing committee to ratify the election of a new bishop.

In Oregon, Bishop Matthew P. Bigliardi, a supporter of women's ordination, said he is not sure whether he will vote affirmatively at the General Convention. In answer to a question after he had addressed a civic club in Portland, Bishop Bigliardi said, "I don't know how I'll vote. It is conceivable that the Holy Spirit is saying 'not now.'" He said he would not license any of the women already ordained to work in his diocese.

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BE1A6



# Council approves \$13.8 million 1976 budget

Executive Council members and the Episcopal Church Center staff were forced to cut \$2.6 million to produce a balanced Bicentennial-year program budget. During its year-end meeting in Greenwich, Conn., Council approved a \$13.8 million General Church Program budget for 1976.

In September, Council had received budget requests of \$16.4 million, which had to be cut to keep within projected 1976 income. This is some \$450,000 below the GCP budget projected for 1976 by the 1973 General Convention, as well as \$122,732 below the Church's 1975 budget. The biggest cuts affected grants and programs for Appalachian, Indian, Black, Spanish, and Asiamerican ministries.

Council assigned \$438,786 in unfunded projects to the Income Development Program, hoping funds will be raised for them. Already \$156,760 is available from the 1975 income development drive and will be applied to six "first priority" projects in the National and World Mission program area. The remaining 17 priority projects cut from the budget will be funded as money is raised from individuals, parishes, provinces, foundations, or from dioceses which have fulfilled their apportionment obligations.

This year's General Church Program budget figures continue the downward trend apparent during the 1974-1976 triennium. Budget for empowerment programs, now under the office of the executive for ministries, has fallen off most sharply—from \$2,989,040 in 1974 to this year's \$2,629,370—a drop of \$359,670. Some other major program areas show modest increases, but most were cut from 1975 levels.

Overseas work rose by \$155,894 from 1974, but foreign inflation represents a decrease in capability. The 1976 figure of \$5,290,639 is a decline from the 1975 figure of \$5,403,711, though this still represents the largest field of program activity.

Domestic dioceses' funding has remained fairly steady, increasing

\$7,302 from 1974's figure of \$1,382,500 to 1976's figure of \$1,389,802, the same dollar amount allocated in 1975.

During the triennium the number of Episcopal Church Center employees has remained constant. In 1974 118 persons were employed, and in 1976 118 are anticipated again. But implementation of a new salary scale and increased costs of Social Security and pension payments increased staff costs from \$1,764,269 in 1974 to \$2,103,157 in 1976.

This total does not include the funds for support of the Office of the Presiding Bishop which are General Convention assessment budget items and are presently running ahead of the projected triennium figures.

A major addition to the 1976 program budget was the inclusion of the staff of the Presiding Bishop's Fund for World Relief. To offset the cost of these five salaries, a \$75,000 grant from the Presiding Bishop's Fund to the program budget was made. The integration of the staff with Church Center personnel will lead to the eventual assumption of the Fund's administrative costs by the General Church Program budget.

Council also approved two new employees for the communications department; an assistant press officer and a press aide.

In addition the 1976 GCP budget included funds for a world hunger officer and secretary; Council directed that present staff be re-deployed to provide further support for this program emphasis.

In 1976 funds to defray part of the expense of preparing a new Teaching Series for the Church will come from the Constable Fund (a legacy for non-budgeted educational programs) but in future years, it will become a regular program item.

Council hopes to fund the \$13.8 million budget by domestic diocesan apportionment, voluntary contributions from overseas dioceses, plus income from trust funds, special gifts, investments, and a cash reserve from 1974.

Council Treasurer Matthew Costigan pointed out that cash carry-overs skip years, so the 1977 program will receive nothing from the 1975 budget. In fact in the closing weeks of 1975 a \$300,000-\$400,000 shortfall in General Church Program income seemed inevitable. The shortage reflected the tight U.S. economy which greatly reduced investment income plus loss of income from four dioceses which were unable to meet their full apportionment. In December, however, Mr. Costigan reported the shortfall had

New York City, will result in further action at Council's February meeting.

Council also:

- *heard* Bishop Milton L. Wood report on appeal of the tax assessment of the Episcopal Church Center in New York and express concern over building improvement costs;
- *established* the Carl J. Fleischman Trust Fund for general purposes and the Theodore Gilman Smith Consolidated Trust Fund for missionary purposes. Mr. Fleischman was a long-time staff

## Where the axe fell hardest

While the total General Church Program rose 1.47 percent over the past triennium, from \$13.6 million to \$13.8, the budget for minority programs under the office of the Executive for Ministries dropped from \$2,989,000 in 1974 to \$2,629,370 for 1976. In the main salaries have increased and most of the decrease has been in the grant capabilities of the programs serving Black, Indian, Asiamerican, and Hispanic persons, as well as the handicapped and those in Appalachia.

Line item cuts include:

Agency	1974	1976	percentage change
Black Colleges	875,000	802,000	down 8.4%
Ministry Council	41,000	14,000	down 65.8%
Appalachia Peoples Service Organization	85,000	60,000	down 29.4%
Black Ministries	281,368	157,098 (a)	down 44.1%
Hispanic Ministry	475,166	382,024 (b)	down 19.6%
Indian Work	418,219	384,167 (c)	down 8.2%
Community Action & Human Development	740,462	590,083 (d)	down 20.3%
Asiamerican Task Force	70,825	172,239 (e)	up 143.2%

- (a) \$92,000 cut in program; \$38,000 cut in support costs.
- (b) \$99,500 cut in program
- (c) \$52,870 cut in program
- (d) \$221,250 cut in program (grants)
- (e) up from 1974 when program started but \$42,000 lower than 1975

been averted due to stringent staff economies.

In passing the 1976 program, Council voted that the last 5 percent of any budgeted funds could not be spent without the approval of the appropriate financial officers. This is to avert a future short-fall situation.

In addition to approving the 1976 General Church Program, Council met both in program groups and plenary session to develop projected goals, objectives and cost estimates for the 1977-1979 triennium. These, plus budget hearings held in late January in

officer of the Council and a former business and advertising manager for *The Episcopalian*;

- *authorized* the treasurer to negotiate with Chase Manhattan Bank to guarantee a \$300,000 loan to the Diocese of Liberia to complete an office building;
  - *approved* execution of a quit claim deed to the Diocese of Alaska for property in Anvik;
  - *ratified* approval of the Presiding Bishop's signing as applicant for HUD funds borrowed by local church corporations to provide housing for the elderly and handicapped.
- Janette Pierce

## U.S. ministry experts meet with Canadians, British

The Anglican Church of Canada hosted a four-day meeting in Port Credit, Ont., for representatives of the Canadian Church, the Church of England, and the Episcopal Church to exchange ideas and information on ministry. The consultation was the first of its kind to be held among the three Churches. Each of the 16 participants had background in either professional ministry, lay education, or lay ministry.

Bishop Brooke Mosley, Assistant Bishop of Pennsylvania and former president of Union Theological Seminary; Ruth Cheney, Episcopal Church Center executive for program; and the Rev. Richard Rising, Board of Theological Education staff, represented the Episcopal Church.

Delegates heard that all three Churches experience common problems. The meeting explored ways of working together—hearing of research, information, and programs. Conference members agreed that ministry which involves laity

is the "growing edge in the life of the Church" and saw this happening especially in the Church of England and the Episcopal Church.

Bishop Mosley said, "We quickly found common ground. There

was surprising agreement about the selection, preparation, and continuing education of persons for the ordained ministry. We were united—again somewhat to our surprise—in a desire to see theological

seminaries in all three nations develop better theological education for the practice of ministry and not, as now, be mainly concerned with academic preparation. It was strongly felt that a healthy balance of both was desirable.

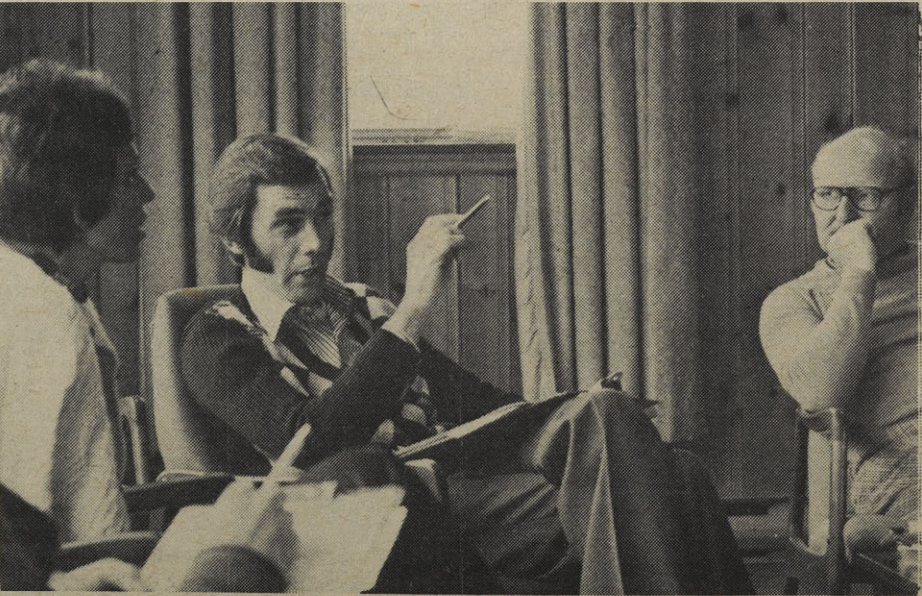
"The group was equally concerned about the training and education of laypersons for their Christian ministry. It exchanged useful information about present lay education programs in the three nations and discussed ideas for better ones."

During the consultation the Eucharist was celebrated according to some of the newer rites of the Church of England, the Church of Canada (where separate dioceses have developed new services), as well as those of the Episcopal Church.

The Americans chose Bishop Mosley to represent their Church on the steering committee formed to enable communication and to negotiate another consultation for later this year in England.

—Ann Benedek,  
Canadian Churchman

The Episcopalian



AT MINISTRY MEETING, the Rev. Robert Wilde, a Canadian parish priest, makes a point during the sessions.

—Canadian Churchman photo



# Council stock action: Response mixed, but will file IBM action

Executive Council welcomed non-member Melville Hodder of Cambridge, Mass., as the new chairman of the Committee on Social Responsibility in Investments but gave the committee's proposals mixed response.

After some debate, by a voice vote Council authorized filing a shareholder resolution with Kennecott Copper Corporation, asking it to terminate plans for operations in South Africa and Namibia. Mr. Hodder told Council that committee members would meet with Kennecott's management to present their views before the stockholder meeting.

After considerable discussion and several attempts at amendment, Council agreed to file a stockholder resolution with International Business Machines (IBM), seeking disclosure of the company's policy for selling or leasing computers to South Africa. The request would also seek information on IBM criteria for ascertaining if the computers might be used to expand police functions in maintaining *apartheid* or to increase South Africa's military capabilities. The U.S. government has banned sale of military equipment to the country.

Then Council angrily rejected a proposal to ask Deere and Company if it had made any illegal political contributions over the past decade. Mr. Hodder said there was no

reason to suspect Deere had done anything wrong, rather the committee had chosen the corporation at random in its effort "to get at the disclosure side of ethics."

Council members reacted strongly to what they considered an effort at entrapment. "We should give [the corporation] the benefit of the doubt and consider it innocent until proven guilty," said Council member Gerald N. McAllister, San Antonio, Texas.

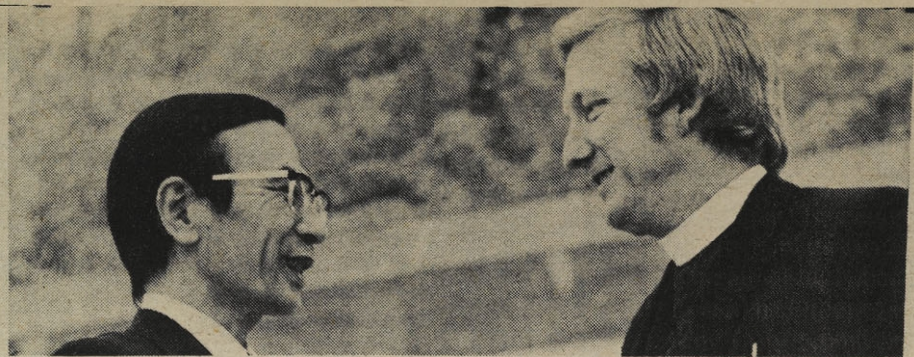
Much of Council's displeasure focused on the narrative which accompanied the resolution and which detailed industry-wide abuses some members had thought applied to Deere and Company. A motion to delete much of this material was defeated when the Rev. John Coburn, who was presiding, cast his vote to break a 13-13 tie.

Final Council action referred the resolution back to the committee for further study and rewriting.

In a related action Council approved formation of a Special Advisory Committee to Council on Church and Society "to examine the role of, and make recommendations for, this Council in the development of social policy and programs." Some Council members had thought the committee on responsible investment could assume this function, but its advice to Council is limited to those corporations in which the Church holds stock.

—J.P.

Richard Anderson



LEARNING ABOUT MISSION was the objective of the Rev. Josiah Kominami, left, chairman of the Nippon Seikokai's department of mission, when he visited the U.S. for three months last fall. He's shown here talking to Bishop Edmond L. Browning, the Episcopal Church's executive for national and world mission.

## P.B.'s Fund makes '75 report

The Board of Directors of the Presiding Bishop's Fund for World Relief gave an 11-month financial report and announced several new grants at a year-end meeting.

As of December 1, a total of \$2,694,490 was available for disbursement in 1975, including \$294,376 left over from 1974 and \$51,798 in accrued interest. The Board also has oversight of the \$768,892 balance from a \$911,000 gift from the Diocese of Rochester.

By November 1, the Board had disbursed \$1,942,273 in grants to support the Hunger Task Force, for promotional materials, and to partially underwrite the Fund's administrative costs.

At the same meeting the Board announced new allocations, including: \$4,000 through Church World Service (CWS) and the World Council of Churches (WCC) for flood relief in the Sudan; \$7,000 to the Anglican Diocese of Western

Tanganyika for a refugee service center; \$28,000 to the Anglican Diocese of Southwest Tanganyika for a women's training center; \$12,709 to the Diocese of Honduras for powdered milk for a feeding program; \$4,000 as the Episcopal Church's share in a National and World Council of Churches' program to support Portuguese churches' relief services for refugees from Angola; \$2,500, through CWS and WCC, for emergency help to Christians and Muslims in Lebanon; \$500 to the Diocese of Panama and the Canal Zone to aid Chilean refugees; \$2,000 Episcopal contribution to CWS for an ecumenical program to train Irish community leaders; \$75,000 to Executive Council for use in the General Church Program budget to defray the Fund's administrative costs for the present fiscal year. Fund employees are now members of the Episcopal Church Center staff.

## Long Island youth paint, pray, build in Colombia

In spite of the handicap of language and adjusting to an altitude two miles above sea level, 20 young people and adults from the Diocese of Long Island accomplished much in two weeks in their companion diocese of Colombia, South America, this past July.

The "Caravan to Colombia" began eight months earlier when Canon Edmund W. Olifiers, Jr., diocesan MRI commission chairman, announced that Bishop William A. Franklin of Colombia needed help on several projects. Sixteen teenagers from seven parishes responded to a diocesan-wide appeal and, with the endorsement of their respective rectors, set out on the trip. For two members of the Caravan—Marta Saravia and Jaime Munoz—it was their first trip to their native Bogota since emigrating to the U.S.

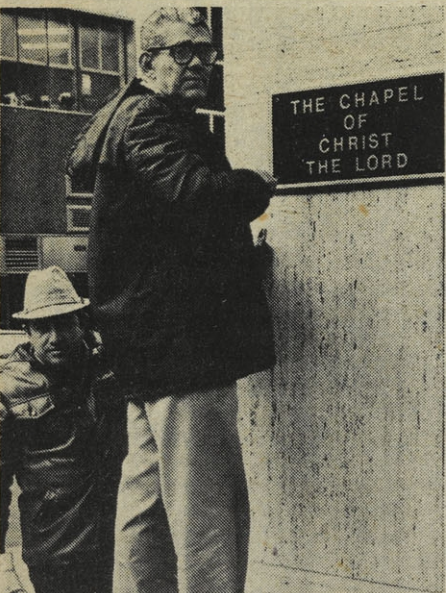
The Caravaners spent long hours in rehabilitating church-sponsored facilities. In Bogota they made major repairs on a day-care center for 175 infants; in Las Colimas neighborhood children helped them to form a human chain to lift tons of building supplies up a steep hillside before excavating the cellar and adding rooms to a small grammar school; in Barranquilla they cleared the site for a new chapel, and some of the group taught simple English at the Gabriel Marcel Marquez School.

Others divided into smaller groups and, with clergy and catechists, went house-to-house throughout several city barrios to tell residents about the Episcopal Church and its religious ministry, schools, clinics, and social services.

The Rev. Tito Mora, rector of San Juan Evangelista Parish in

Barranquilla, told the group that "The Episcopal Church has 15 years to make its mark in Colombia, or it must die." Although the country is predominantly Roman Catholic, many people do not attend church. Father Mora—known to almost everyone as "Padrecito" or "Little Father"—plans a chapel, fellowship center, health clinic, school, and social service program for each Episcopal parish, often the only religious center in a district.

—Tidings, Diocese of Long Island



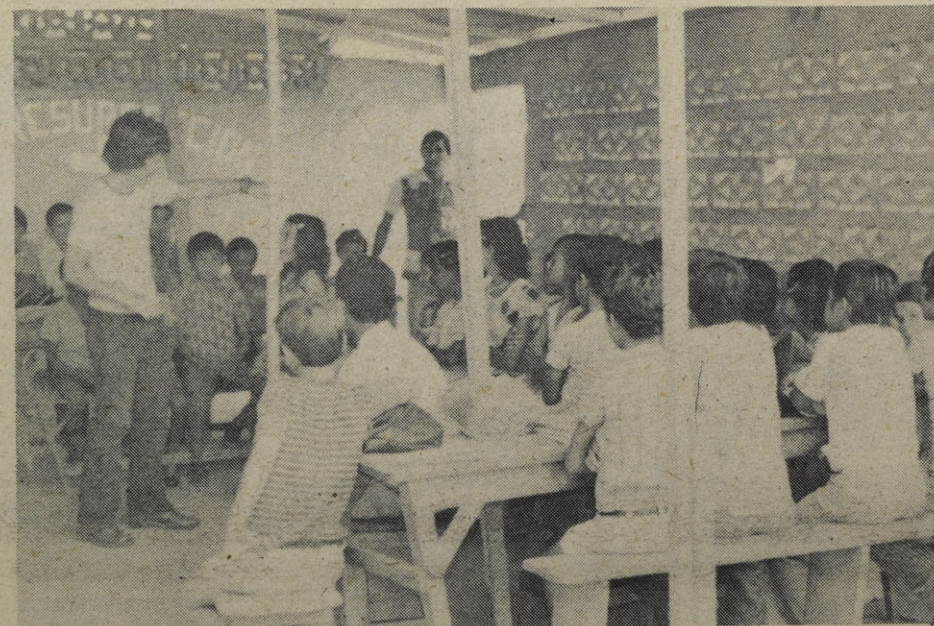
A BRONZE MARKER for the Chapel of Christ the Lord at the Episcopal Church Center was recently installed by Frank Berrios, left, and Charles Stines of the Center's maintenance staff. The Rev. Roddey Reid of the Clergy Deployment Office is chaplain and coordinator. A chapel committee plans the daily 12:30 services celebrated by staff and visiting clergy.

## Bicen film ready

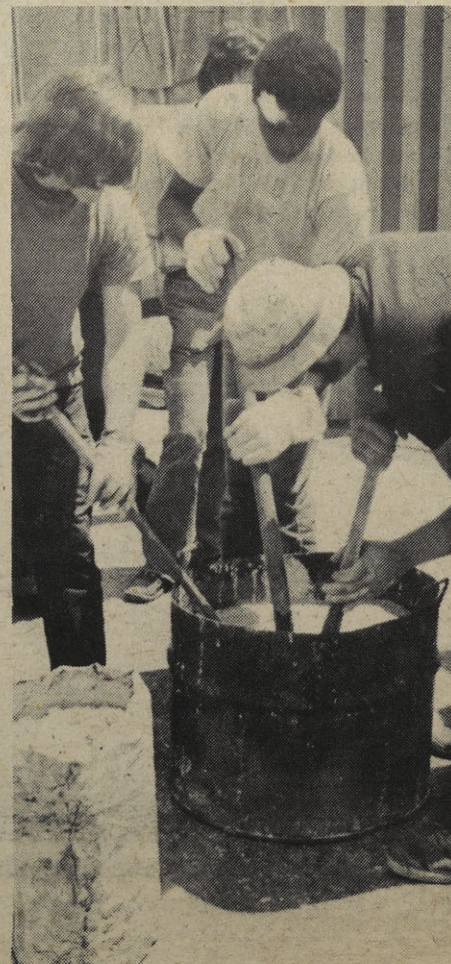
A Bicentennial 16mm. color film, "Echoes of the Revolution," is now available for showing throughout the Church.

Produced by ecumenical groups concerned with bicentennial observances, and supported by the Episcopal Church, the film features ordinary people responding in unscripted, unrehearsed conversation to the question whether freedom and justice are realities in their lives. The 26-minute movie was filmed in a strip mining section of Southern Ohio and in industrial Cleveland.

The film is available for \$10 from Roa Films, 1696 North Astor St., Milwaukee, Wis. 53202.



LONG ISLANDERS taught school, above, and painted a day care center, right.







Photos by John F. Leser and Religious News Service

# Breaking down some walls



**CORRESPONDENT** Cynthia Wedel was elected to the WCC's six-member presidium.

The Assembly of the World Council of Churches (WCC) was like a great kaleidoscope—hundreds of people of all races, nations, and Churches swarming from work groups to committees, to section meetings and hearings, to worship and plenary sessions. If you stood in one spot for five minutes, you would hear conversations in Russian, German, Swahili, Spanish, French, and English. African drums beat rhythmically from one direction, and a group of guitarists practiced around the corner. The days stretched from the daily press briefings at 8 A.M. through the close of business at 6 P.M., with

a committee or work group or the women's briefing sessions after hours. The universal language of the arts, used extensively in Nairobi, helped create a spirit of unity in the midst of an almost overwhelming diversity.

The Assembly's actions ran the gamut from discussions of WCC financial problems through debates on religious liberty and the Program to Combat Racism to affirmations of the necessity for strong Christian witness and evangelism in the modern world. The Assembly adopted documents on unity, social justice, technology, and other major issues. These will be

sent to member Churches for discussion and action. [Diocesan ecumenical groups, local congregations, and groups of local churches would find these documents a rich resource for adult study groups. A book entitled *Nairobi, 1975* (\$1) was published in late January by Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.]

Religious freedom precipitated one of the most tense debates of the entire three weeks. WCC delegates had approved statements criticizing various Latin American, Asian, and African governments for violating religious liberty. When



**MASSIVE STATUE** of Kenya's national hero, President Kenyatta, rises between the two major buildings housing the Assembly. The tower came to symbolize the meeting.



**FIVE OF THE SIX** new WCC presidents got together in Nairobi. They are, left to right, Metropolitan Nikodim of Leningrad; Gen. T. B. Simatupang of the Indonesian Christian Church; Annie Baeta Jiagge, a Presbyterian from Ghana;

Archbishop Olof Sundby, Lutheran primate from Sweden; and Dr. Cynthia Wedel, a U.S. Episcopalian. Not pictured is the Rev. Jose Miguez-Bonino, a Methodist of Argentina, who was unable to attend the Nairobi Assembly.

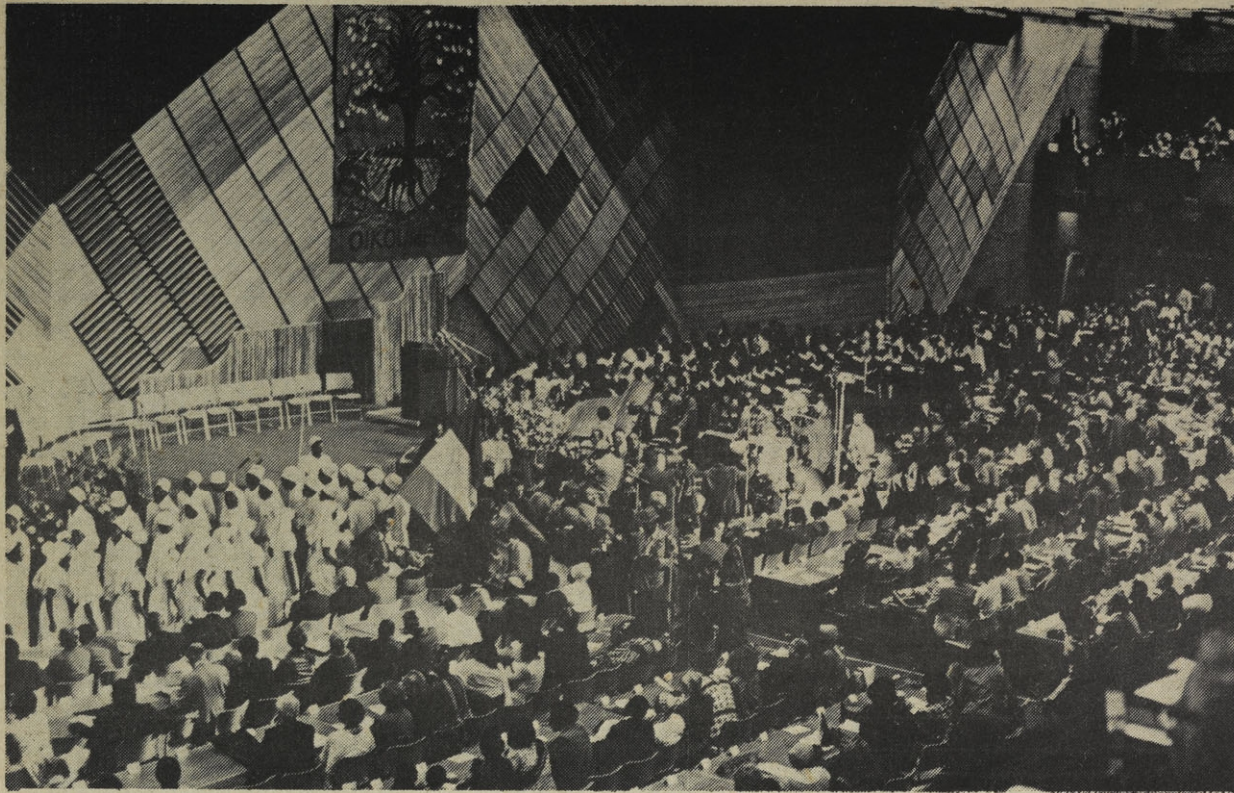


**DURING ASSEMBLY**, Madame Cho of Korea, left, listens with Dr. Donald Coggan, Archbishop of Canterbury, to comment during Bible study which the Archbishop led.



**U.S. MUSICIAN** David Amram, right, special music consultant for the Nairobi Assembly, tries French horn with group of Kenya artists known as the Funkie-Ju-Ju Band. Mr. Amram is a popular concert performer who plays more than a dozen instruments.





CHRISTIANS FROM 100 nations fill Nairobi's Kenyatta Conference Center for the opening celebration. The banner for the conference, shown in the center of the picture, is an African artist's symbolic interpretation of the World Council of Churches.

a resolution asked the Soviet Union to live up to the Helsinki Agreement on Human Rights, which it had signed, the Russian delegation reacted with obvious anxiety. A special hearing was called. Many delegates were sensitive to the consequences the proposed action might have for the Russians when they returned home. Finally delegates passed a substitute resolution, calling on the WCC to make a study of freedom of religion in all the European nations which had signed the Helsinki Agreement.

Economic issues also provoked heated debate. Many Americans and Western Europeans objected to wholesale condemnation by delegates from developing countries of the role of trans-national corporations and foreign investments in Africa and Asia. Both sides needed to "hear" one another on such issues.

Small working groups, an innovation at this meeting, met together during much of the Assembly for Bible study and discussion, on the basis of biblical insights, of the issues being raised in addresses and debates. Many said these intimate groups helped modify many of their presuppositions.

More than one participant in the Assembly noted that at this meeting the WCC struck a felicitous balance between theological concerns and social issues. The Assembly theme—"Jesus Christ Frees and Unites"—symbolized this balance.

East and west, north and south were brought together in a sober presentation and discussion of pollution, waste of natural resources, over-population, and famine, common problems in an interdependent world.

The unity part of the theme received serious attention. We had previously discussed church unity, and at Nairobi we dreamed about organic union—the actual merging of two or more Churches. Outstanding examples are the Churches of South India and North India. The Consultation on Church Union is the American model of this movement. We have had councils of Churches at the world, national, and local levels in which each Church maintains its own identity and cooperates with other autonomous Churches, but few feel such loose ties really fulfill our Lord's

prayer "that they all may be one."

A new concept of "conciliar" unity emerged at Nairobi. We were reminded that during the first centuries of the Christian era, when great diversity existed among the Churches of the world, all the Churches occasionally met in great councils. Despite differences in traditions, ways of worship, and structure, they all recognized one another as fully part of the Christian Church, and they were one in eucharistic fellowship.

Our modern councils of Churches, by contrast, were spoken of as "pre-conciliar." The idea that we might look not for a single Church structure and government, but for a time when all Churches will recognize one another's members and ministries and when we can share the Eucharist together while maintaining our diverse traditions, could open a whole new area of dialogue. This may be the most important idea from this meeting.

This Assembly featured arts, crafts, music, and creative worship. The National Christian Council of Kenya encourages villagers to revive ancient handicrafts. These were exhibited and sold at the Convention Center. The WCC communications department had a "Media Walk" where audio-visual material was shown continuously. The corridors were bright with African paintings and fabrics and enlivened by an area in which Assembly delegates were invited to create their own artistic offerings.

The Assembly's closing service was a thrilling experience. As one newspaper reporter described it: "The theme was the unity of Christians around the world, whatever their cultural and linguistic diversity. An American woman led the litany, with responses in Swahili. A Malaysian girl in a flame-colored tunic read the Magnificat. A young actor from New York read the Epistle in flawless Latin. A six-piece pop combo provided the music. A strikingly beautiful American Indian princess articulated the Lord's Prayer in sign language while an African woman recited the words. Then the entire Assembly, clapping and singing 'Break down the walls that separate us,' burst from the hall into the plaza outside and closed with the universal Christmas carol, 'O Come all ye Faithful.'"

—Cynthia Wedel



## Jesus Christ frees and unites

ANTHROPOLOGIST Margaret Mead addresses an Assembly group. She served as a visiting lecturer. Poster below her displays the Assembly theme.



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## IN THE DIOCESES

**CENTRAL FLORIDA**—Delegates to last fall's diocesan convention in Orlando elected a slate of General Convention deputies opposed to women's ordination to the priesthood. Delegates were in favor of Prayer Book revision but passed several resolutions dealing with specific aspects of liturgical reform. The delegates also welcomed Bishop Anselmo Carral-Solar and the Rev. Roberto Carlson from Central Florida's companion diocese of Honduras.

**WEST VIRGINIA**—On January 5 Bishop Robert P. Atkinson was installed as the diocesan (pictured) to succeed Bishop Wilburn C. Campbell who retired January 1. The installation was at Trinity Church, Huntington.



**COLORADO**—The 1975 convention asked General Convention to reaffirm the principle of an all-male priesthood. In other resolutions it opposed abortion as a means of birth control and urged all persons to refrain from participating in any forms of euthanasia.

St. Andrew's Abbey of the Order of the Holy Family is part of a \$75,000 federal experiment to deal with teen-age runaways at Prodigal House in downtown Denver.

**OHIO**—When the diocesan council sent a \$5,000 check to the Cuttington College Crossroads Fund last fall, it became the first diocesan council to so support the \$3.1 million development fund drive for the African institution.

**RHODE ISLAND**—A straw vote at last year's annual convention showed a margin of support for women's ordination even though the diocese elected two clergy and one lay General Convention deputies opposed to such action. Another straw vote indicated overwhelming approval of the principle of Prayer Book revision.

**LEXINGTON**—The 80th annual convention, which met in Jamestown, Ky., in December, went on record in opposition to women's ordination and urged General Convention to adopt a moderate course in revising *The Book of Common Prayer*.

**WESTERN MASSACHUSETTS**—The three diocesan deaneries and the Roman Catholic Diocese of Worcester joined in approving an ecumenical retreat January 24 at St. Matthew's Episcopal Church in Worcester. The Rev. Donald Hultstrand, director of the Anglican Fellowship of Prayer, led the ecumenical retreat.



**LOUISIANA**—The Ven. James Barrow Brown, 43, Archdeacon of Louisiana, was elected January 9 to be the ninth Bishop of Louisiana, succeeding the late Bishop Iveson B. Noland who was killed in a plane crash last summer. Archdeacon Brown, who is married to the former Mary Jo Strausser, accepted his election at the convention.

**ROCHESTER**—Delegates to the annual convention endorsed women's ordination and selected General Convention deputies of the same persuasion. The convention gave a standing ovation to Mrs. Harper Sibley, nationally known laywoman, when it honored her for her contributions to the Church locally and nationally. She is leaving the Rochester area to live with a daughter in Millbrook, N.Y.



**SOUTHEAST FLORIDA**—Following an hour-long debate, an informal vote at the 1975 convention rejected the principle of women's ordination. Christine Cainas, 24, the only woman in the diocese who is studying for the diaconate, led the opposition to the priesting of women, according to a press report.

**BETHLEHEM**—The 104th annual convention approved a \$1.28 million development fund. The money, to be raised over the next three years, will support community work, assist youth and the aged, and permit development of ministry and evangelism. The December convention, held in Easton, Pa., also gave special recognition to Corlyn Faga, diocesan secretary for 40 years.

**NORTHERN INDIANA**—The 77th annual convention met last December at St. Andrew's Church, Kokomo, and elected General Convention deputies, voted to oppose women's ordination to the priesthood, upheld the principle of Prayer Book revision, and accepted the General Convention quota of \$48,606 in adopting a \$177,909 budget for this year.

## Job search firm to help clergy

Episcopal clergy who may wish to look for jobs outside the parish ministry will be able to get help in the search this year from the nation's largest employment service.

In a program developed through the Church's Clergy Deployment Office (CDO), the Snelling and Snelling company, with more than 500 offices throughout the United States, will be able to help clergy members seek employment outside the Church proper.

Presiding Bishop John M. Allin, acting for the Domestic and Foreign Missionary Society, signed an agreement with Snelling and Snelling Dec. 22, 1975, setting up the new program. As far as is known, this placement aid service is the first of its kind.

Signing for Snelling and Snelling was Senior Vice-President Charles B. Fulton, Jr., himself an Episcopal priest.

The program, called PAVE (Placement And Vocational Evaluation), is specifically designed for ordained persons who are considering "secular" employment either because of the lack of positions available right now in the Church or because they feel their ministries could be more effective if they were earning a living outside the institutional Church. Recent figures show that at least 2,000 ordained Episcopalians are now in this "tentmaker's" ministry made famous by St. Paul who made tents for a living during his missionary travels.

"We wish to provide the best possible assistance for our clergy," Bishop Allin said. "Few have ever faced the difficult task of exploring new career opportunities." Mr. Fulton noted that ordained persons have developed talents than can be useful in many secular fields. "We intend to match their skills with openings to the benefit of all parties concerned."

Those interested in PAVE should get in touch with their diocesan offices or the Clergy Deployment Office at the Episcopal Church Center in New York. Prior to visiting a Snelling and Snelling office, each interested person will receive a package of materials prepared by Snelling and Snelling in conjunction with the CDO, which is now available.



**SIGNING AN AGREEMENT** between the Clergy Deployment Office (CDO) and Snelling and Snelling, an employment service, are, seated, Presiding Bishop John M. Allin and Charles B. Fulton, Jr., Snelling and Snelling's senior vice-president. The Rev. Rodney Reid, Jr., CDO's executive director, looks on. Photo by Wagner International

The Episcopalian



# Some had to be left out.

When the elected members of the Episcopal Church's national Executive Council met last December, they were faced with a problem in producing a balanced 1976 General Church Budget. Those responsible for carrying on the national program had made requests for \$14.2 million. Income, however, was predicted at \$13.8 million, a lower figure resulting mostly from expected decreased revenue from investments and legacies. The Council was

forced to curtail some programs and completely eliminate others.

Now the Executive Council is attempting to restore as many of these curtailed or eliminated items as possible. Dioceses, congregations, organizations and individuals are invited to help by contributing any money not being used for regular budget support. Such money might come from unexpected legacies, parish or diocesan

surplus, organizations or individuals who might wish to make a special gift to the Church.

You are invited to participate in this Income Development Program by funding all or a part of any one of these program items that have been curtailed or eliminated. Whatever assistance you can give will be appreciated by those who will benefit from the programs and by the Executive Council.

## Indian Work . . . . . \$10,000

This money will be used by the National Committee on Indian Work to sustain its ministry among native Americans at the current level, and will enable the new N.C.I.W. leaders to seek possible new ways of increasing the effectiveness of its ministry. For further information contact Ms. Joan Boardman at the Episcopal Church Center.

## Education for the elderly . . . . . \$8,000

Religious education is most often thought of for children and young adults. The aging, however, have needs for better religious education in order to become a new resource and use the time they have available to minister in a variety of ways. For further information contact The Rev. David Perry or Miss Dolores D'Agostino at the Episcopal Church Center.

## College Ministry . . . . . \$5,000

A special ministry to married college students has been developed as a pilot project on one campus. The receipt of this money will enable the program to move ahead as planned. The program was developed because of a rising concern for the unique problems related to campus marriages. For further information contact Miss Elizabeth Crawford at the Episcopal Church Center.

## Ministry Council . . . . . \$1,000

The Ministry Council includes representatives of a dozen or so Church agencies having to do with ministry. The Council enables them to be in communication with each other, to avoid overlapping programs and to plan for some common undertakings. This money will enable the Ministry Council to package and distribute its report to the whole Church prior to the General Convention. The report will represent the work of several ad hoc committees and resource persons. For further information contact the Rt. Rev. Richard B. Martin at the Episcopal Church Center.

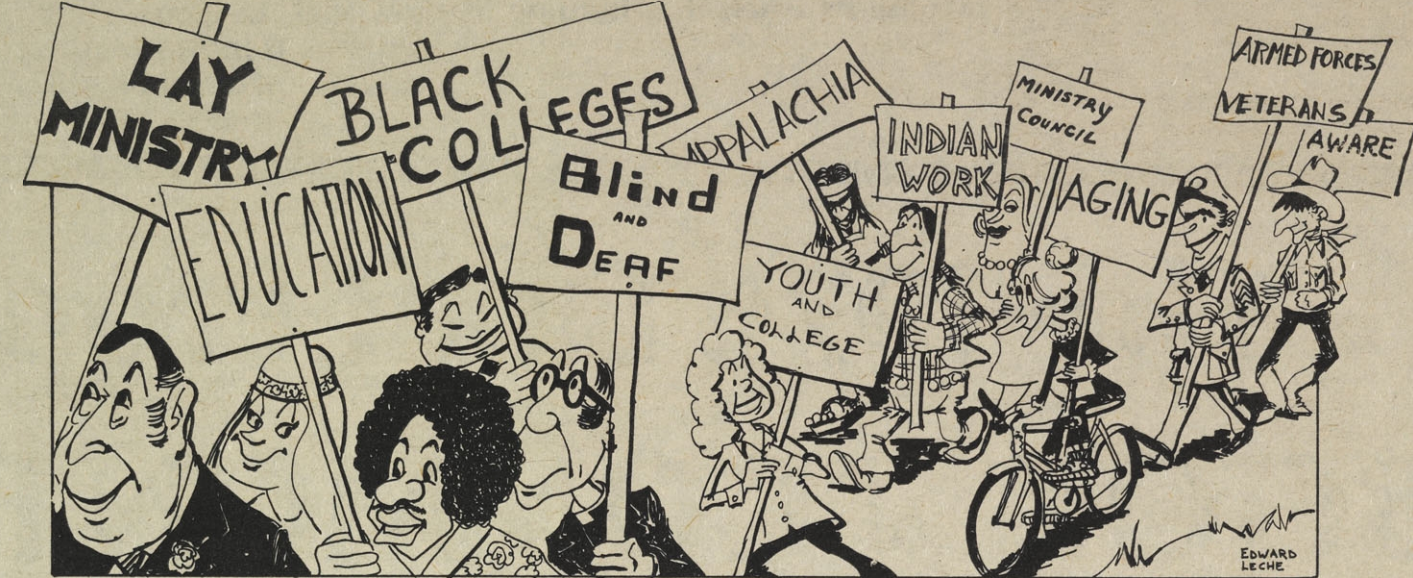
## Response to Community Needs . . . . . \$25,000

This money will support Black university students who will be working in rural areas this summer to meet some local needs and also to learn about rural communities and problems. A similar program was sponsored in 1975 and involved 17 Black students from Cornell University. The student effort has the sponsorship

## From the Presiding Bishop

I have come to the conclusion that people will respond to the need for funds for specific programs as well as for budgets. Both are needed to finance the total mission of this Church. I have also come to the conclusion that giving is a task that should be of concern to us 365 days each year. It is my hope that many individuals, dioceses, organizations and groups throughout the Church will want to take advantage of this opportunity to restore some excellent programs to our national mission. These are good programs and they should not be lost by the Church. With your help they will not be.

John M. Allin  
Presiding Bishop



of the Episcopal Church's Community Action and Human Development program. For more information contact Howard Quander or the Rev. Earl Neil at the Episcopal Church Center.

## Youth Ministry . . . . . \$10,000

This money will be divided between two dioceses. It will enable them to train diocesan personnel to serve as resource persons for young people who are working out ways to minister in parishes and missions. The two pilot programs have been developed and approval has been received in one of the dioceses. For further information contact Miss Elizabeth Crawford at the Episcopal Church Center.

## Conference of the Deaf . . . . . \$1,826

This amount would restore the Episcopal Conference for the Deaf to the level of funding recommended by the 1973 General Convention. The receipt of this money would enable the Conference to restore some programs designed to provide special aids to deaf Episcopalians and also to strengthen the Church's witness in communities of deaf persons. For more information contact Woodrow Carter at the Episcopal Church Center.

## Appalachian Ministry . . . . . \$14,800

This money would restore the Episcopal Church's participation in the Appalachian People's Service Organization to the level recommended by the 1973 General Convention. This ecumenical effort provides a ministry to deprived persons in the Appalachia region. It has given encouragement to the people of Appalachia by helping them to meet local needs. For further information contact Woodrow Carter at the Episcopal Church Center.

## Guild for the Blind . . . . . \$2,000

This amount would restore the Episcopal Guild for the Blind to the level of funding recommended by the 1973 General Convention. The Guild for the Blind provides materials and resources to help sightless persons participate in the life and work of the Episcopal Church and also to provide a Christian witness in communities of blind persons. For more information contact Woodrow Carter at the Episcopal Church Center.

## Support for Local Educators . . . \$6,000

If this money is received, three conferences/institutes for local directors and leaders in Christian Education will be held in the Fall of 1976. The money will be used to provide staff costs and planning for the conference. For further information contact The Rev. David Perry or Miss Dolores D'Agostino at the Episcopal Church Center.

## Educators placement . . . . . \$10,000

Episcopalians who are professional directors and coordinators of Christian Education need a placement system to enable them to keep in touch with the personnel needs in this field. Such a deployment system could be accomplished for \$10,000. For more information contact The Rev. David Perry or Miss Dolores D'Agostino at the Episcopal Church Center.

## Black Colleges . . . . . \$40,000

Each year the three Episcopal Church-related Black colleges—St. Paul's, St. Augustine's and Voorhees—depend upon close to a million dollars from the General Church Budget. This year they received \$802,000 from the budget, and have trimmed their program to the point of needing only \$40,000 more. Last year the Income Development Program provided \$39,000 for these colleges, an item that received top priority from the national Executive Council. For more information contact the Rt. Rev. Richard B. Martin at the Episcopal Church Center.

## Ecumenical Overseas Centers . . . \$4,500

This money is needed for the Episcopal Church share of the support for a series of centers for military personnel serving overseas. The centers are maintained by the National Council of Churches and meet a wide variety of educational, social and cultural needs of American military personnel and their families. For further information contact the Rev. Charles Burgreen at the Episcopal Church Center.

## Veterans Aid . . . . . \$3,000

Money earmarked for veterans aid will be used for the Episcopal Church's contribution to an ecumenical program designed to aid veterans, particularly those who have received less than honorable discharges from the military service. This ecumenical effort is an investigation into the possibility of changing the status of less than honorably discharged veterans, including the possibility of restoring to them some of the benefits of society which they have been denied.

For further information contact the Rev. Charles Burgreen at the Episcopal Church Center.

## Regional Lay Ministry . . . . . \$2,500

Lay Ministry money received through the Income Development Fund will be used for regional assemblies of lay persons from throughout the Church. At the assemblies the lay persons will be introduced to a variety of possible ways in which lay ministry might be carried out in congregations and dioceses. Leaders at the meetings will provide both motivation and education necessary for beginning local lay ministry programs. For additional information contact Barry Menuet at the Episcopal Church Center.

## Society for Ministering to Aging . . . . . \$2,000

The receipt of this amount would restore the Episcopal Society for Ministering to the Aging to the level of funding recommended by the 1973 General Convention. The Society provides resources for strengthening the Church's ministry to older persons and to better equip local clergy and lay persons for this special ministry. For more information contact Woodrow Carter at the Episcopal Church Center.

## Aware Supplement . . . . . \$7,000

The Aware Notebook has become a primary Christian Education resource for Episcopalians working in local programs. This money would provide a fifth supplement of Vol. II of Aware. For more information contact The Rev. David Perry or Miss Dolores D'Agostino at the Episcopal Church Center.

## Help them get back in

Any organization, individual, diocese or parish wishing to provide all or a part of the money needed to restore any of these items to the General Church Program is invited to use this coupon. Money can also be contributed without designation to be assigned where needed by the Executive Council. More information can be obtained by writing or calling Oscar C. Carr or Richard J. Anderson at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. Phone: 212-867-8400.

Oscar C. Carr, Jr., Office of Development/Stewardship  
Episcopal Church Center, 815 Second Ave., New York, N.Y., 10017

Enclosed find our check for \$ \_\_\_\_\_ for the Income Development Program,  
designated for \_\_\_\_\_

(Individual, Organization, Parish, Diocese)

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Note: Make checks payable to the Domestic and Foreign Missionary Society  
of the Episcopal Church.



I hope you will never hear from me any such phrases as our 'excellent' or 'incomparable' Liturgy, or any of the compliments to our forefathers or ourselves which are wont to accompany these phrases. I do not think we are to praise the Liturgy, but to use it. If we find that it has been, next to the Bible, our greatest teacher, we shall shrink with the modesty and piety of pupils from assuming toward it a tone of patronizing commendation. When we do not want it for our life, we may begin to talk of it as a beautiful composition: thanks be to God it does not remind us of its own merits when it is bidding us draw nigh to Him.

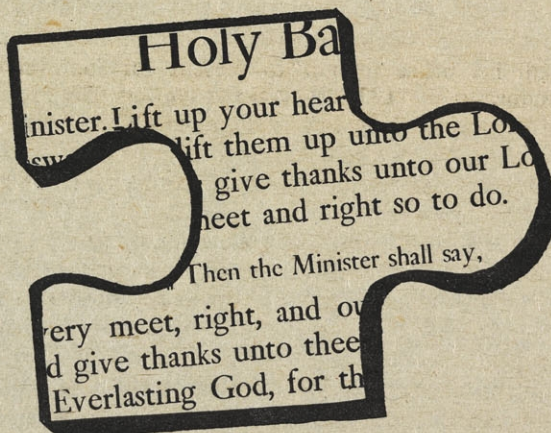
—Frederick Denison Maurice  
The Prayer Book, 1852

# The 1976 Draft Proposed BOOK of COMMON PRAYER Why?

by The Reverend William H. Petersen

The prospect and fact of liturgical revision have confronted Episcopalians in the United States long enough to require little specific introduction to the attendant problems and controversies. Perhaps what the Episcopal Church needs least at this time is yet another contribution to the literature for or against the adequacy of either the 1928 *Book of Common Prayer* or the services authorized for trial use since 1970. With the publication in February, 1976, of the *Draft Proposed Book of Common Prayer*, it seems to me that the level of discussion must be engaged upon another plane and characterized by a different tenor. Therefore, I have chosen to begin these remarks with the above citation from F. D. Maurice—perhaps the most seminal pastoral and theological Anglican thinker of the last century. Maurice may not legitimately be identified with any party, then or now. His understanding of our worship, and therefore of our doctrine and mission, very much tells against any and all of us who have taken stands one way or another in the matter of liturgical revision.

In saying this, I do not wish to deny the position I have taken with respect to liturgical revision, nor my involvement with it for the sake of the Church's renewal in Christ. Nevertheless, far too many Episcopalians are asking the question, "Why liturgical change?" for anyone, least of all those who have been active in the process, to reply in a simplistic or abrupt manner. Scripture exhorts us always to have ready a reason for the hope that is within us, and to give it "with gentleness and reverence." [cf. I Peter 3:14] On this basis, then, I think that my present task is one of education and reassurance: education in the sense of wishing to describe the facts of the situation, to analyze or explain those facts insofar as I have ability, and to reflect briefly upon their meaning; reassurance through my hope of disclosing that what Episcopalians have before



them in the *Draft Proposed Book of Common Prayer* is no rejection of our Anglican heritage, but may be a most legitimate development upon the characteristic principles of that worship which is at the heart of our life, mission, and doctrine.

Part of the problem of liturgical change is simply that it seems to spring upon us so suddenly, and like any surprise leaves us for the moment startled, off-balance, or even unhinged. Therefore, I should first like to set forth briefly an historical perspective on Anglican liturgical change which I hope will provide some measure of re-hinging. Secondly, on the basis of historical principles, I shall directly speak of some reasons why we are involved in liturgical revision in our times. Finally, I must ask the question which confronts all of us regardless of prior positions, namely, "Will this liturgical revision foster, enhance, and effect the kind of renewal in Christ and his Kingdom which everyone affirms as absolutely necessary for the life and witness of the Episcopal Church today?" No one can pretend to the foresight required to give final answers to that question, but I believe that certain insightful hints may be gleaned within the other considerations toward meeting the essential question.

## I. An Historical Perspective

During the last decade one of the major questions which has been raised explicitly or tacitly in much of the criticism directed toward the services authorized for trial use has concerned

the appropriateness of our turbulent times for undertaking the task of liturgical revision. When so much in so many areas of our lives seems unsettled, when so many previous assumptions in the Church and in our world are being challenged, is this the time to revise the *Book of Common Prayer* extensively? A related question has often been raised and given a negative answer: is the present method of revision in keeping with that which has marked the several previous revisions, e.g. 1549, 1552, 1559, 1637, 1662, 1689, 1789, 1892, 1928?\*

The times when Prayer Book revision has occurred were anything but peaceful and settled whether in Church or in society at large. During the dissolution of the Church of England's connection with the Papacy by act of state in the reign of Henry VIII, only a few liturgical revisions were allowed (e.g. the Litany in English, 1543). The *Booke of Common Prayer* was first authorized and published in 1549 during the reign of Henry's son, Edward VI. It was issued as the only and invariable liturgy of the entire English people. As such, it was promulgated on the theory that as the Tudor monarch worshipped in his chapel, so ought all the people of the nation regardless of place, time, or class.

Due to political and ecclesiastical influences this first book was quite thoroughly revised in a more reformed direction in 1552. The first Prayer Book lasted three years—a triennium! It can be seen from this stark fact alone that li-



The Reverend William H. Petersen is the professor of ecclesiastical history at Nashotah House, Nashotah, Wisconsin. He has been a member of the Commission on Liturgical Renewal in the Diocese of California, and is on the Council of Associated Parishes, Inc. Father Petersen has served parishes and missions in Iowa, California, and Wisconsin.



## Celibacy is seen as valid expression

by Jerry M. Doublesky, CSSS

It may seem quaint or medieval in this present age of sexual liberation that someone would risk writing about celibacy. Since this is written by a priest for the benefit of other clergy, I wish to state that, at least to me and a few others I know, the subject of celibacy is an important issue that needs to be understood and appreciated in the Episcopal Church as a valid expression of human sexuality.

Donald Goergen, in his recent book *The Sexual Celibate*, defines celibacy as "a positive choice of the single life for the sake of Christ in response to the call of God." Father Goergen makes a distinction between being single and being celibate. The distinction lies in the relationship between choice and response to the will of God. When I read his book, I rejoiced in the positive statement it makes and felt that Episcopalians need to understand the issues it raises for us.

In this branch of the One Holy Catholic and Apostolic Church, no one questions the right of clergy to marry; but often questions are asked of clergy who choose not to marry. I might add that celibate laypersons encounter the same problem. You notice I said "choose" not to marry. There is a difference between a bachelor, or single person, and a celibate. A bachelor is uncommitted to either the married or the celibate state. There is the connotation of availability in the term "bachelor." Thus single clergy are often the pitiful victims of matchmakers in the parish who assume the responsibility of finding just the right mate for the minister.

Celibacy is often a desirable commitment. It lies within the tradition of the Anglican Church. To remain unmarried for the sake of Christ and as a means of fulfilling one's vocation is scripturally sound (Matt. 19:10-12). Bishop Ken wrote in the 17th century:

A virgin priest the altar best attends,

A state the Lord commands not but commends.

From the biblical point of view let us look closely at

Continued on page 3.

## /PS... about us

This is being written in January, the month seminaries come to mind because of the annual Theological Education Offering. Whenever we think of seminaries these days, some serious questions are raised:

Should Episcopalians continue to support so many institutions for theological education, considering the relatively small number of students being prepared for ministry?

Must all clergy be seminary graduates?

Should the seminaries be funded through the Episcopal Church's national budget?

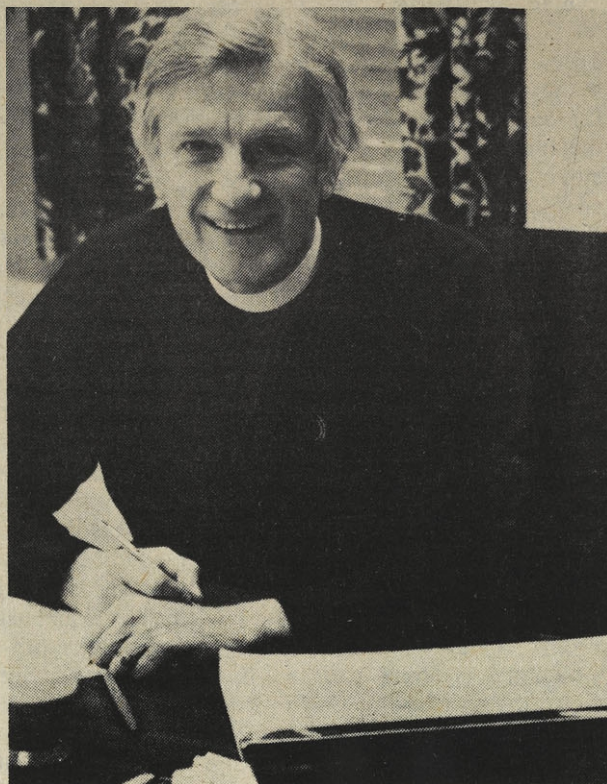
Should the Church have a plan whereby the financially weak seminaries can receive special help, or should the weak schools gradually disappear through mergers or outright closings?

These are not new questions. They have already provoked a variety of answers, mostly unsuitable. The questions will not go away, however, because rising costs and smaller enrollments are forcing all theological education institutions to do serious answer-seeking. If your congregation is typical, you sent less money to a seminary this year than last year. In fact, the Theological Education Offering has declined 46 percent since 1967! (In 1967 the TEO amounted to 40 cents per communicant—a total of \$865,611—while in 1975 it was 23 cents per communicant—a total of \$462,987.)

Your seminary—or some seminary—needs your support. The need is for more realistic financing from congregations. (The seminaries have suggested that each congregation send 3 percent of its annual budget each year to a seminary.)

We also need to explore other ways of securing more adequate financing for theological education. This won't happen if we think of seminaries only during January—the TEO month. The difficult questions are around 365 days a year, clamoring for solutions.

—Dick Anderson



Roddey Reid

## Clergy Deployment plans are revealed

The Rev. Roddey Reid, executive director of the National Clergy Deployment Office, has outlined the program his office intends to present for approval and funding to the 1976 General Convention. The program is designed to help the Deployment Office "serve the clergy as directly as it has been able to serve parishes and other institutions of the Church," according to Father Reid.

Among the proposed program's points are:

- an open listing of all church vacancies for CDO to distribute so clergy can ask for vacancies that match their profiles in the same way parishes now request clergy;
- the preparation and distribution of more detailed information about parishes to the clergy being considered by those parishes;
- the encouragement of dioceses and regions to train local people to provide counseling for clergy who wish to relocate; and
- better service to special groups with unique deployment needs, such as women, minorities, the unemployed, and lay professionals.

According to Father Reid, General Convention support of the proposed program will depend to a large extent upon the clergy. He urges priests who are deputies to speak in favor of the program at open hearings and on the Convention floor and also asks for support from lay deputies.

The Clergy Deployment Office has available a model resolution which calls for adding parish vacancies to the computer. Persons interested in submitting such a resolution to General Convention can contact Father Reid at the Episcopal Church Center in New York City.

## Virginia priest counsels full time

A Richmond, Va., priest is one of the growing number of Episcopal clergy who have embarked upon careers as full-time pastoral counselors. For the past two years the Rev. Dennett C. Slomp has been a staff member of the Virginia Institute of Pastoral Care, an interdenominational organization staffed entirely by clergy.

According to an article in the *Jamestown Churchman*, Southern Virginia's diocesan publication, Mr. Slomp's work consists mostly of "pastoral counseling with individuals, couples in marital conflicts, and some family counseling." He also teaches pastoral counseling to other clergy, supervises some of the Institute's staff, and shares in the administrative work.

Mr. Slomp said his interest in pastoral counseling began during a quarter of clinical training taken while he was a student at Virginia Theological Seminary. He served congregations in Botetourt County and

## N. England program growth is cited

by William Drew Dearnaley

Born as a practicum to keep seminary-trained ordinands from tripping over their cassocks, the New England Parish Training Program (NEPTP) has grown into a disciplined, structured learning process that could be a key factor in the future of parish ministry.

At the end of this past summer, eight seminarians emerged from this process with a clearer idea of what parish ministry is all about and a sense of what skills they bring to that ministry. Of equal importance, each went away from the process with a clear program in mind of courses, field work, and counseling to change skills and attitudes which they believed needed change.

NEPTP did not always work this way. In the mid-1940's, and in tandem with the Church's "town and country" movement, bishops began to realize that the then-academic structure of the seminary course failed to teach ordinands to function in a parish. Parish training programs—operated on a regional basis—sprang up to correct this situation. The programs were funded by the provinces and run by provincial secretaries. While the concept was necessary, the programs tended to become skill-oriented "cheap curacies." Supervision, although dedicated and conscientious, concentrated on liturgies and administrative and oratorical skill, and supervisors sometimes saw the program as a way to leave someone propping up the parish during vacation.

With the passage of time, seminaries began to take over some of these training functions. The new and radical concept of Clinical Pastoral Education caught hold, and bishop and deans began to steer ordinands to this program with its emphasis on reflective learning and personal growth. Money grew tight, and, one by one, the PTP programs dried up until, by the late 1950's, only the New England and Middle Atlantic programs were left.

This was the situation the Very Rev. Donald A. Webster recalls when he first became a supervisor in 1959. Now Dean of St. Luke's Cathedral, Portland, Me., he was then in a parish in Bennington, Vt. Funding and leadership were casual and part-time, and real commitment to the program as a learning process was scant. The situation was not much different when—10 years later and now in Rutland, Vt.—the Synod asked him to assume leadership of NEPTP.

"As I recall," Dean Webster reflected recently, "the mandate from the Synod was clearly for a practicum. And, by this time, the program was often a cheap curacy. Supervisors were going off and leaving seminarians in charge to sink or swim, and I had to blow the whistle on this pretty quickly."

Seeing that the supervisors were on the scene for the majority of the program was the first step in turning attitudes around. It wasn't long before Dean Webster began to make other changes.

At the start of this decade, with Bishop Harvey Butterfield as provincial president and Canon Donald Boyer as secretary-treasurer, the PTP began to emerge as the major continuing provincial program. Funding became responsible and realistic and, with an easy working relationship with the top men in the province, Dean Webster was able to sell the program to seminaries, bishops, and parishes.

He was also able to undertake real changes in the program's philosophy and now looks on this as his biggest contribution to it. "We began to move into other areas than just practical learning. We started to work on a reflective learning process and personal growth and, if I've made any contribution to this program, it's been in this area."

Having established the concept of full-time super-

Continued on page 3.

Chesterfield County, Va., before joining the Institute.

"I liked the parish," says Mr. Slomp. "My ministry as a pastoral counselor offers essentially the same thing, even though the problems I work with are often more severe, the setting of a counseling office is more formal, and the ways in which I work are somewhat different."

*Professional Supplement* is edited bi-monthly for *The Episcopalian* by the Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807. Clergy address changes should be sent to The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

Articles, ideas, suggestions, comments are happily solicited. Let us hear from you.



# The computer, careers, and Ben Franklin's stove

by James L. Lowery, Jr.

Matchmaking is an honorable art. It is the key in setting up leadership-membership creativity in parishes and local congregations. When we think of successful matches from the point of view of the congregation's mission, we are thinking of clergy deployment; when we think of good matches from the point of view of clergy growth and effectiveness, we are in the realm of career development. Both are necessary. They work well when cooperation and intercommunication exist between them. What follows is a plea for mutual feedback between the two sides, the kind that might have taken place around Ben Franklin's stove, being sure the bishop with his crozier has a place at the stove!

The Rev. Alfred Vail is rector of Church of the Redeemer, Cincinnati, and an experienced marriage and family counselor. He encourages a career systems consultation as part of marriage and family counseling.

## A Return to Ben Franklin's Stove — by Alfred Vail

Life style, belief system, and politics are related in an ecological feedback system that needs to be monitored, I said in July, 1974, in an article prepared for *The Episcopalian*. Franklin's stove was a good place to gather in order to facilitate that process. I suggest we return to it now to discuss another ecological feedback system, consisting of deployment, parish or agency seeking leadership, and need of the computer for effective matchmaking. We want to take this subject seriously before our leadership gathers in Convention at Minneapolis.

## The Computer

Like it or not, it is part of us in the Church, and best we tend it. It shuffles back and forth information that helps to determine how the clergy are employed, deployed, unemployed, overemployed, underemployed, matched, mismatched, encouraged, discouraged, etc. The computer is potent. Has it not taken much of the bishop's function that was involved in recommending or blocking the movement of clergy in a diocese? (An aside: the word "potent," circa 1480, meant "crozier," the bishop's staff; see the Oxford Universal Dictionary.)

Now, the computer is a fascinating machine that spits out exactly the information put in and called out. It needs people around for these functions. They need to know what they are doing. Thus the Clergy Deployment Office needs to help one party know what information is needed from parishes, or agencies, and another party to know what combination of his/her talents are needed in the job market. The potent computer needs to be taken seriously so that the necessary information, and only the necessary information, is fed in and taken out. Too much information will block the flow of the process before a good and clear decision can be made by those courting and those investigating. Too little information will have the same effect. The computer in the end cannot match the unique needs of every organization with the unique skills of every clergyperson. Instead, we need to develop only enough information so that the risk of meeting—the parameters of the interview between prospective pastor/programmer/administrator and search committee—is determined.

## The Crozier

The machine is the switchboard for the potent process. But it does not and should not hold the crozier. The bishop and his office have a real function in helping both parish and clergy in career development for the benefit of both. Community life style, belief systems, and use of resources must be taken into account. Something more is yet needed. It is a career development process.



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.

## Something More

I want to recommend a career development process that has been taught and celebrated by John Crystal of Washington, D. C., and the Rev. Richard M. Bolles of United Ministries for Higher Education. It is described in Mr. Bolles' book, *What Color Is Your Parachute?* (Ten Speed Press) and worked out in greater detail by both authors in *Where Do I Go From Here With My Life?* (Seabury Press). The something more that can bring life into the discussion around the crozier of Franklin's stove will not deal with past glories in former pastoral/administrative relationships but will help define the skills clergy can bring to bear, along with the unique and wonderful skills of the laypeople of the particular parish or agency, to move toward future goals they agree upon together.

Can you imagine a marriage in which only one party sets up the game plan for the future, with no stake in it for the spouse or their children? I bet you can! The marriage doesn't last long. The "something more" than the computer is intentional planning on the mission of the church, personal life goals, each personal mission and what is liked and not liked about how tasks are performed. The philosophy of the diocese, parish, agency, and person gets chewed over. The life style involving work, plan, and study for all concerned is examined.

The computer, the crozier, and something more—intentional planning—these are household issues in the *oikos*, the economy of God's providence. They form an ecological approach to give us a real start before Minneapolis in shaping our own future with that potent machine in New York City.

## Editorial Comments

Father Vail raises some real issues. And he rightly, I think, sees this area systemically; that is to say, in terms of different elements, each of which can affect all the others and the proper combination of which can form a creative balance. The elements are the computer, the diocesan bishop's office in its help to the parish, and the career development of the clergy. He also sees the career development of the Church's laypeople as a vital part of the life of a parish or agency system.

The computer is part of the Clergy Deployment Office at 815 Second Ave., New York, N.Y. 10017. The information in it is supplied by the individual clergyperson, and only that is listed which comes with his/her permission. Normally in order for a personnel profile to be searched, clergy must update the information every two years. Not all clergy are aware of this.

The career development process Father Vail recommends can be plugged into by contacting Crystal Management Services, Inc., 6825 Redmond Dr., McLean, Va. 22101, phone (703) 356-2630, or Richard N. Bolles, National Career Development Project, UMHE, 627 Taylor St., Suite 22, San Francisco, Calif. 94102, for their own resources, or other career counselors, using the creative systems approach to personnel deployment. Just as filling out the personnel profile for CDO affirms the multitude of experiences and skills we clergy can boast, so going through a disciplined career development process is most affirming of the variety of skills strengthened in parish ministry experience. It is also helpful in making the best decisions to focus on certain skill clusters and combinations of skill clusters that can lead toward further growth or change in direction at certain points in our careers.

But we want to add that a whole network of resources can be plugged into in order to help the crozier, the bishop, the diocese, and the parish calling committee. It is the vacancy consultation network, enabling the parish to clarify its vision of the future and set concrete goals which result in a realistic job description congruent with the ministry to be done and the setting within which it is to operate. Several dioceses maintain or make use of area vacancy consultants to aid this process. In the past few years Project Test Pattern has trained a nationwide network of such consultants, and just this fall the Alban Institute convened a conference of vacancy consultants and interim pastors who see themselves as helpful change agents, not just holding the fort, in order to learn from what is now a sizeable reservoir of experience. For further information and names, contact the Rev. Loren B. Mead, Alban Institute, Mount St. Alban, N.W., Washington, D.C. 20016. 20016.

Future columns will deal with interim pastorates/vacancy consultations and with continuing education. Do you have any suggestions for other future subjects of practical interest? If so, let us know.—J.L.L.



**Let the People Know** by Charles M. Austin, paperback \$2.95, Augsburg Publishing House, Minneapolis, 90 pages.

If you live in a community served by a daily or weekly newspaper that has a regular "religious page," you may have wondered why some churches and church groups seem to get all the coverage while others are never mentioned. The answer to your wondering—or at least part of the answer—is contained in the pages of this little handbook by a Lutheran clergyman who has served the Church in many capacities and who can lay claim to some experience and competence in communication.

Mr. Austin gives practical suggestions on how the Church can make maximum use of commercial communication agencies: newspapers, radio, television. He also has advice on improving the parish newsletter and other media attempts that sometimes are more chore than reward.

Like it or not, the Church is in the communication business. We might as well do the best possible job at all levels. For many, *Let the People Know* will be a healthy start in the right direction. —R.J.A.

**The Bible's Nuclear Energy** by Margaret Brown, paperback \$2.00, Religious Publishing Co., King of Prussia, Pa., 52 pages.

If you want to try a new approach in your parish Bible study group, you might consider this little book by Margaret Brown, an experienced leader in parish and diocesan Christian education programs. The author calls her chapters "psychological meditations." They are an attempt at describing how the findings of C.G. Jung can be used to ascertain the "inner meanings" of some well-known Bible stories. The book is suitable for Bible study groups because of its low cost, the familiarity of the stories included in the chapters, and its introduction of a new method of looking at Scripture. It is also useful as a first examination of Jung's methods for those who do not know his work.

Margaret Brown has used several techniques for leading Bible study groups during the past 25 years, and her discovery of the Jungian method is against the background of having provided hundreds of people with opportunities to examine the Bible seriously. The book communicates the personal and spiritual enrichment she has discovered through this unique way of reading the Bible even though she admits the method might not be everyone's cup of tea. —R. J. A.

**Do You Know the Way to San Jose?** by A. Richard Bullock, paperback \$2.50, The Alban Institute, Washington.

According to the introduction, this paper "is for people who wonder whether it is possible to go about finding a new job within the Church without being victimized by the difficulties of the church job market, which leave them feeling bewildered, disadvantaged, and at the mercy of prospective church employers." It is the story of Rick Bullock, a priest in the Diocese of Missouri who grew tired of waiting for a "call" to relocate and who took the initiative in seeking a job as a parish rector. The story is told by Rick—and published by The Alban Institute—as a way of helping other priests who want to move and who want to do something to increase their own chances of obtaining a new job. It should be a source of encouragement to hundreds of priests who feel left out of "the system"—those who are frustrated where they are, who need to move and want to move but for whom a new position seems close to impossible. Those who are turned off by the idea of a priest seeking a new position and making such efforts in his own behalf will not like this book. Some who have good luck in obtaining enough attractive offers to take care of their own career needs may think Rick Bullock's efforts unnecessary. Those who feel trapped in their jobs, however, will probably regard this story as help from the Holy Spirit.

Rick Bullock writes a lot about himself and seems to enjoy it—he is, after all, an Episcopal priest! He also writes from the viewpoint of the career development of a professional rather than from the vocational concerns of a servant. But he has written honestly and openly about who he is from the viewpoint of where he is, and his offering will be well received by many of his peers. —R. J. A.



# Growth of New England program is cited

Continued from page one.

vision, Dean Webster began to recruit among priests who had shown skill in concurrent field education programs. He sought nominees from bishops and seminary field education people and has now built a core of trained, skilled supervisors willing to take the time and effort to help a seminarian share, reflect, and grow in the parish ministry.

In a sense, this was the greatest hurdle the PTP has had to overcome. With this core of committed supervisors, the program is clearly established as a fully-integrated part of seminary education. This is both reflected and bolstered by the fact that Episcopal Divinity School in Cambridge has for a number of years given full credit—equal with that given to CPE—for the program and that General Theological Seminary has this year also decided to give credit for the program.

"This has been a gratifying decision," Dean Webster said. "I think we're all encouraged by this recognition that we've had some success in meeting seminary needs and complementing their programs."

In reaching this stage, the program has turned into a rigorous and rewarding experience for seminarians. The program begins with a four-day conference for supervisors and students which outlines the program's philosophy, creates a learning-work covenant, and begins the getting-acquainted process that is vital to the relationship that will make or break the summer.

The program aims at creating an atmosphere in which a student can become aware of how he/she functions in a variety of situations, what insights can be drawn from these, and what change has taken place or needs to take place in the student. Within this atmosphere, the teams create a covenant which will establish learning goals in the framework of parish ministry. It sets down the obligations and responsibilities of each party as well as the expectations of each. In the sense that this learning and reflection is carried on within the liturgy, counseling, teaching, and administration of a parish, this program is still a useful practicum and so it is intended. But the emphasis now is more on learning than on polished performance.

During the 10 weeks the student spends in the parish, he/she assists at all services, observes in and does some counseling, makes parish and hospital calls, attends vestry and committee meetings, performs administrative and teaching tasks, and generally functions as a full member of the staff, barring only priestly functions or—in some dioceses—those bishops reserve for licensed lay readers. In addition, the student prepares a verbatim transcript of

some contact per week—for use in the learning process—and is expected to engage in a special project, using unique gifts or aiming at a limited need or goal.

In a typical program this year, one student preached 11 times, attended two vestry meetings, taught a weekly Bible study class and organized another one to be run by laity, administered private Communion, assisted at two funerals and four weddings, officiated at two funerals—with attendant counseling—alone, sat in on four premarital counseling sessions, engaged in crisis counseling and follow-up, and participated in a weekly staff meeting in addition to regular calling and visiting at three area hospitals.

This is not a burdensome load, but it provides the student with a variety of real experience to carry into the supervisory sessions that—held each week for at least one hour—provide structured learning and reflection. This session is open-ended and based on a student's particular concerns. A weekly verbatim session, of about the same length, concentrates on the student's counseling skills, perceptions, and needs and operates a bit more like a CPE setting. A third session is centered on sermon criticism.

All of this culminates in the final evaluation which is based on the same schema of awareness, insight, and change. Students and supervisors write separate reports which become the subject of still more reflection and sharing, are then modified if need be, and are signed by both. These are "up-front" reports available to seminaries and ecclesiastical authorities.

One student who had some doubts about the trapings around parish ministry found real value in it. "I had some real reservations about this thing: greeting people at the church door, calling, the whole gamut of what I saw as 'hail-fellowism.' But I found all these things to be opportunities for real contact and expressing some interest in who people are and what they're doing. And I found myself enjoying this."

The overwhelming impression on this year's students was that the parish does provide a framework for creating a supporting community in which people can begin to find themselves and their place in the Body of Christ. It is this sense of ministry that the students will carry back to their seminaries and begin to address as they continue their training. "The question I have to work on now," said one student in summing up a discussion, "is just how to create this kind of atmosphere without actually molding what is going to take place in it."

This sense of an enabling, community-building min-

istry represents a shift in focus from a more directive, "all things to all people" sort of role that many of the students had visualized and had been uncomfortable in. As such, it serves as a valuable complement to the other major summer training program, Clinical Pastoral Education. "We look on PTP as the other side of the coin from Clinical," Dean Webster affirmed. "While the CPE focus is on personal inventory and disciplined self-analysis, PTP allows the student to carry the results of this into a practical ministerial setting and to begin to see how he or she fits into that role. We generally recommend that CPE be done first and then Parish Training the second summer. We feel very strongly that the program is equal to the Clinical and, because of its intense, full-time involvement, of greater value to the student than many concurrent field work programs."

Bishop Alexander Stewart of Western Massachusetts, an active backer in the Synod of PTP, echoes this assessment: "We require both [CPE and PTP] from our candidates or some comparable program, and the value lies in the short-term, intense nature of PTP. A student, because the program is so short, almost has to bring a heightened awareness to benefit from it. And this awareness brings a fresh eye to the parish that is helpful."

Suffragan Bishop Morris F. Arnold of Massachusetts shares this conviction and support for PTP. "It makes sense to have a training program in which a candidate can test and reflect on a basis of ministry to those who are in normal settings as opposed to the strictly hospital setting of other programs. We feel that a student should be aware of the opportunities of ministry to the sick and the well and do require both CPE and PTP or a parish intern year of our candidates."

Both bishops also had high praise for the quality and philosophy of supervision. "Our support for this is based on the fact that we know these are competent supervisors," Bishop Stewart said. Bishop Arnold noted: "This [supervision] turns this program into part of the growth process that is at least on a par with Clinical Pastoral Education."

The next step is to expand the program; the problem—no different from that facing most church programs—is money. The Synod funds NEPTP from provincial assessments. Dean Webster lauds the bishops for their responsible and realistic funding at the program's current level, but, if the program is to expand, more bishops, seminaries, and funding agencies must begin to assess the program's value in providing priests who have already tasted—and found appetizing—the parish ministry.

## /PS . . . response

### RE: CLERGY SHORTAGE

Gentlemen:

In this era of clergy surplus in PECUSA, I would urge you to mention in your next "Professional Supplement" that there is a clergy shortage in the Province of Newfoundland.

I have been working in Europe for the past two years and now hope to find a place in my home Diocese of Massachusetts. Meanwhile, I have answered a call from the Archbishop of Newfoundland to serve these six Anglican churches of some 1,800 souls in six towns along the coast. Never have I performed a more appreciated pastoral ministry! The Church is still at the center of these people's lives. The parson is very much the "person" of their communities.

Here on the west coast, at least, life is completely "civilized" in England's oldest colony and Canada's newest province (1949). Thanks to a former U.S. Air Force base (Harmon Field) a good-sized hospital serves the area, and the federal government is building excellent schools.

I would urge any interested clergy to write me or, better yet: The Rt. Rev. Robert L. Seaborn, Archbishop of Newfoundland, 68 Queen's Rd., St. John's, Newfoundland.

Alexander S. Daley  
Anglican Parish of Stephenville  
55A Hillview Ave.  
Stephenville, Newfoundland  
A2N 1T3

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

## Celibacy is valid expression

Continued from page one.

the previously mentioned passage from the Gospel according to St. Matthew.

"The disciples said to him, 'If that is the position . . . it is better not to marry.' To this he replied, 'That is something which not everyone can accept but only those for whom God has appointed it. For while some are incapable of marriage because they were born so, or were made so by men, there are others who have themselves renounced marriage for the sake of the kingdom of Heaven. Let those accept it who can.' " (New English Bible)

The quotation is in the context of a discussion on marriage and divorce. Christ viewed the whole question of sexual behavior as an integral part of God's plan for mankind and that included a recognition of the role of celibacy. This is a fact rigid moralists fail to recognize. It never occurs to many people that celibacy is as desirable a way of life as marriage. Of course, we have our Lord's own celibate life as a prime example of the creativity of the celibate vocation.

I rather sense that the celibate makes many people feel uncomfortable. Unless the celibate is locked away in some monastery or convent, people are somehow threatened by his presence in society—as someone who has failed to conform.

Despite the legitimacy of the celibate state and its long history in the Church, there is, undoubtedly, mass suspicion of celibates (there has to be something *wrong* about someone who doesn't marry). Within the past few months I have heard of three clergy who were refused consideration for job openings because they were not married. The implications of this injustice would take us into areas which would digress from the purpose of this essay but which nevertheless reinforce my position.

Let's be honest—the something wrong which vestries and even some clergy refer to is the stigma of homosexuality. It is impossible to discuss celibacy without touching on the subject of homosexuality. Some minds cannot make the distinction since their own sexual up-tightness precludes legitimate variations of the heterosexual norm. Everyone knows, though it is seldom admitted publicly, that there are homosexual clergy. And now that that fact

is acknowledged, the question is, so what? But some people feel that the celibate and the homosexual are one and the same, a generalization that can be neither proved nor disproved.

Neither is the celibate asexual. Rather, he affirms human sexuality in a unique and God-given way. That is a positive approach to ministry that transcends genital expression. Celibacy is a part, not the whole, of vocation. It is the means whereby vocation is best realized. By accepting celibacy as part of his call from God, the minister soon discovers the urge to establish relationships which married clergy seldom experience. An open dependency upon both male and female friends develops, freeing him from the compulsion to express those relationships genitally. A spiritual rapport of the most intimate kind may emerge, enhancing Christian fellowship. Freedom to establish these relationships is not as great a problem for the celibate as it would be for the married clergyman. And that serves the Kingdom of God.

The freedom to move in areas of pastoral need without regard to family responsibilities is another aspect of the gift of celibacy. A priest can feel free to live in a ghetto or a crime-infested area without the fear of danger to his family. He can be uninhibited to respond to some distant mission where life would be a terrible burden to a family.

But the most important aspect of the celibate life is its total dependency on a rule of life. By espousing celibacy one chooses a direction for one's life in order to live a more committed, less superficial existence. The focus upon a rule of life makes celibacy work creatively. It is not something achieved once and for all but something which is continually becoming.

Finally, we need to appreciate celibacy as one of the valid options open to clergy and laity alike. In a society that makes second-class citizens out of celibates, and bombards them with insults and degrading remarks, we take heart in the example of Christ who warned us we would suffer many things for the sake of fidelity to our vocations. Many a tragic marriage could have been avoided if persons called to the celibate state had heeded that call.



/PS. . . about clergy changes

JONES, Carl E., from Trinity, Florence, AL, to St. Mary's, Kinston, NC  
KING, Charles B., Jr., from Calvary, Cairo; Trinity, Ashland; and Gloria Dei, Palenville, NY, to Trinity, Gouverneur, NY  
KING, George L., from All Souls, San Diego, CA, to St. Paul's-in-the-Desert, Palm Springs, CA  
KNIGHT, H. Holly, from St. James, Eatontown, NJ, to St. James, Oskaloosa, IA  
LANE, John D., from Holy Comforter, Charlotte, NC, to Holy Comforter, New Orleans, LA  
MARTIN, Richard H., from St. Matthew's, Seat Pleasant, MD, to St. James, Amesbury, MA  
MBONGA, James, from the Church of Uganda, Rwanda, Burundi, and Boga-Zaire, to St. Alban's, Annandale, and graduate studies, Virginia Theological Seminary, Alexandria, VA  
McCREIGHT, Douglas G., from St. Gabriel's, Wood River, IL, to chaplain, Little Company of Mary Hospital, Evergreen Park, IL  
McLEAN, James R., Jr., from chaplain, University of Arkansas, Fayetteville, AR, to St. Luke's, Hot Springs, AR  
MUNROE, Allan H., from worker-priest, Diocese of Massachusetts, Boston, MA, to St. Paul's, Concord, NH  
MURRAY, John W., III, from St. John's, College Park, GA, to St. Bartholomew's, Atlanta, GA  
NEWBERT, Russell A., from Trinity, Belaire, and St. Paul's, Martin's Ferry, OH, to St. Simon's, Buffalo, NY  
NIETERT, Jack F., from Zion, Dobbs Ferry, NY, to St. Andrew's, Mt. Pleasant, SC  
NOBLE, William C., from chaplain, Queen Anne School, Leeland, MD, to U.S. Army chaplain  
PATTON, Gayle W., from St. James, Atlanta, GA, to St. Peter's Cathedral, Helena, MT  
RAPER, J.T., from chaplain, University of Texas, Austin, TX, to St. James, Taylor, and Grace, Georgetown, TX  
REEVES, Jack W., from St. Luke's, Excelsior Springs, MO, to Christ, Hudson, NY  
REEVES, James A., Jr., from assistant, St. Peter's Cathedral, Helena, MT, to Dean of St. Peter's Cathedral, Helena, MT  
REISHUS, John W., from St. Ann's, Morrison, IL, to St. Alban's, North Muskegon, MI  
RILEY, G. Edward, Jr., from Ascension, Munich, Germany, to All Saints, Chicago, IL  
RISINGER, William H., Jr., from St. James, Alexandria, LA, to St. Stephen's, Wichita Falls, TX  
SHARKEY, William L., from St. Matthias, Nashville, TN, to St. Paul's, Sikeston, MO  
SHARP, James R., from Christ, Adrian, MI, to St. Paul's, Grand Rapids, MI  
SIMPSON, John P., from St. Francis' Boys' Home, Ellsworth, and Holy Apostles, Ellsworth, KS, to resident director, St. Francis' Homes for Girls, Albany, NY  
SMITH, John M., from Christ, Charlotte, NC, to St. James, Leesburg, and Our Saviour, Oatlands, VA  
SMITH, J. Larrie, from St. Michael's and All Angels, Stone Mountain, GA, to St. John's, West Point, GA  
SYKES, Charles H., from St. Alban's, Olney, IL, to Good Shepherd, Memphis, TN  
TILLITT, Jay L., from Christ, Hudson, NY, to All Saints, Long Island City, NY  
TIMBERLAKE, Roland A., from St. Mark's, San Antonio, TX, to St. Christopher's, League City, TX  
TOURANGEAU, Edward J., from St. Christopher's, Rantoul, IL, to St. Mark's, Silvis, IL  
WATSON, S. Allen, from non-parochial to St. Stephen's, Monett, MO  
WATTLEY, James C., from St. Martha's, Bronx, NY, to director, Coalition for the Apostolic Ministry  
WENNER, Peter W., from St. Mark's, Grand Rapids, MI, to Holy Trinity, Manistee, MI  
WHITE, Jonas E., Jr., from Holy Trinity Episcopal and Emmanuel Methodist, Montevideo, Uruguay, to St. James, Pewee Valley, KY  
WIENK, Dennis L., from non-parochial to Grace and Holy Innocents, Albany, NY  
WISMER, Frank E., III, from St. Matthew's, Wilton, CT, to Christ, Reading, PA  
WOLVERTON, Wallace I., Jr., from St. Mary's, Kinston, NC, to Holy Trinity, Hertford, NC  
WOODBURY, Robert L., from St. Dunstan's, Westchester, IL, to Christ, Whitefish Bay, WI  
WOOLLEY, Stanley M., Jr., from St. James, Greenfield, and St. Andrew's, Turners Falls, MA, to St. Helena's, New Lenox, MA

WOOLVERTON, Harvey L., from Ascension, Pueblo, CO, to Trinity, Trinidad, CO  
WRIGHT, William B., from Christ, San Antonio, TX, to Trinity, Demopolis, AL  
YATES, N. Kenneth, from St. Francis' Boys Home, Salina, KS, to development officer, Nashotah House, Nashotah, WI  
ZACKER, John G. W., from Christ, Bronxville, NY, to graduate studies, Fordham Law School, Fordham, NY

**NEW DEACONS**  
AINSLEY, H. W., to Diocese of Olympia, Seattle, WA  
AMIS, James, to faculty, St. John's Parish Day School, Oklahoma City, OK  
BAYNE, Bruce, to Christ, Tarrytown, NY  
BIEGLER, James C., to graduate studies, Nashotah House, Nashotah, WI  
BOOHER, David L., to St. Paul's, Columbus, MS  
BOSSART, Lee, to St. Mary's, Lovington, NM  
BOURGEAULT, Cynthia, to Diocese of Pennsylvania, Philadelphia, PA  
CANNADY, Mark L., to Good Shepherd, Corpus Christi, TX  
CARLISLE, Michael E., to St. Paul's, Meridian, MS  
CASTLE, Donald E., to St. Mary's, Park Ridge, IL  
CERTAIN, Robert G., to continue studies  
COYLE, D. Lorne, to Trinity, Newport, RI  
CURT, George, to All Saints, Cold Spring, KY  
CUTT, Francis, to Diocese of South Dakota, Sioux Falls, SD  
DUMKE, Edward, to Trinity Cathedral, Sacramento, CA  
ELLARD, Raymond E., to St. Mary's-in-the-Valley, Ramona, CA  
FULLER, Batty W., to Diocese of New Hampshire, Concord, NY  
GALGANOWICZ, Henry, to St. Alban's, Bexley, OH  
GATTIS, Larry R., to Trinity, New Castle, PA  
GRAY, Duncan M., III, to St. James, Greenville, MS  
HEIMBERG, Charles W., to Emmanuel, Rockford, IL  
HICKS, Richard W., to Holy Trinity, Willows, and Good Shepherd, Orland, CA  
HUGHES, Thomas R., to St. John's, Knoxville, TN  
JACKSON, K. Logan, to Calvary, Memphis, TN  
JENNINGS, Robert, to St. Mary's Cathedral, Memphis, TN  
JOHNSON, Sanford, to Diocese of Western Massachusetts, Springfield, MA  
KING, Chester, to St. Phillip's, Harrodsburg, and St. Barnabas, Nicholasville, KY  
KINNEVEVAUK, Nelda, to St. Thomas, Point Hope, AK  
KNOTTS, Harold W., to St. James, Oklahoma City, OK  
KRUSE, William G., to St. Elisabeth's, Glencoe, IL  
LAMBERT, Paul, to Diocese of San Joaquin, Fresno, CA  
LANE, Wilfred, to St. George's-in-the-Arctic, Kotzebue, AK  
LARAMORE, David N., to Diocese of Southeast Florida, Miami, FL  
LAWRENCE, Gerard, to Diocese of Olympia, Seattle, WA  
LONG, Michael R., to St. Giles, Northbrook, IL  
LONG, Thomas M., to Ascension, Pueblo, CO  
MAKES GOOD, Daniel, to Diocese of South Dakota, Sioux Falls, SD  
MARTIN, Paul D., to graduate studies in England  
McCONNELL, Donald, to Diocese of Rio Grande, Albuquerque, NM  
MERRITT, Robert, to St. David's, Lakeland, FL  
MESSENGER, Beverly A., to Zion, Rome, NY  
MEYER, John E., to St. Francis-in-the-Fields, Zionsville, IN  
MILLER, Jerry L., to St. Michael and All Angels, Mission, KS  
MOORE, Joseph I., to Christ, Waukegan, IL  
MOORE, Michael, to Trinity-on-the-Hill, Los Alamos, NM  
MORGAN, Michael T., to St. Stephen's, Reno, NV  
MYERS, Robert K., to Holy Comforter, Kenilworth, IL  
OSMUN, Andrew, to St. Stephen's, McKeesport, PA  
OWENS, Donald P., Jr., to St. John's, Norman, OK  
PAGE, William R., to Ascension, Ipswich, MA  
PERCIVAL, Jonathan B., to St. Michael's, Bristol, RI  
PERVO, Richard I., to Diocese of Chicago, IL  
PINNER, Joseph W., Jr., to St. Peter's, Columbia, TN  
PLUMMER, Steven T., to Good Shepherd, Fort Defiance, AZ  
PORTER, George, III, to St. John's, Decatur, IL

tur, IL  
RASCHKE, Gerald W., to St. James' Cathedral, South Bend, IN  
REEVES, John M., to St. John's, McAllen, TX  
RICH, David A., to St. Columba's, Washington, DC  
RISK, James L., III, to St. Mark's, Barrington Hills, IL  
ROGERS, Henry S., to Diocese of Olympia, Seattle, WA  
SETMEYER, Robert C., to Redeemer, Elgin, IL  
SHATTUCK, Gardiner, Jr., to All Saints, Belmont, MA  
SHIPPEE, Richard C., to student, Nashotah House, Nashotah, WI  
SPROAT, M. Jeanne, to Diocese of Massachusetts, Boston, MA  
SWANN, Robert M., to St. Mark's, Hugo, OK  
THAYER, Frederick W., II, to Diocese of Massachusetts, Boston, MA  
UPHAM, Judith E., to St. Mark's, St. Louis, MO  
WAHL, Clifford, to Diocese of Southern Ohio, Cincinnati, OH  
WARD, Constance C., to Diocese of Virginia, Richmond, VA  
WARD, Thomas R., Jr., to Trinity, Hattiesburg, MS  
WARTHAN, Frank A., to resident director, St. Francis' Boys Home, Ellsworth, KS  
WINLOCK, William C., to Episcopal Parish, Ames, IA  
ZUCK, Victor, to St. Luke's, Georgetown, PA

**RESTORED**  
BUNN, George, to Emmanuel, Bristol, VA  
HATCH, Bert H., to St. Mark's, Dalton, GA  
MEYER, Jack Bernard, on July 12, 1975, by Bishop Hillestad of Springfield

**RECEIVED**  
CHASSE, Richard P., from the Roman Catholic Church by Bishop Hall of Virginia. He is a counselor at the Cancer Rehabilitation and Continuing Care Project of VCU-MCV, Richmond, VA.  
GARRISON, Michael, received from the Roman Catholic Church by Bishop Wesley Frensdorff of Nevada. He will serve St. Phillip's, Hawthorne, and St. Mark's, Tonopah, NV.  
HENEGHEN, David F., from the Roman Catholic Church. Father Heneghen is finishing his seminary studies at Seabury-Western Seminary, Evanston, IL.  
PETERSON, Don L., from the Roman Catholic Church on Sept. 6, 1975. He is part-time director of religious education at St. James, Columbus, and an academic advisor at Ohio State University, Columbus, OH.  
POBJECKY, Richard, from the Roman Catholic Church. He is curate at St. Andrew's, Fort Pierce, FL.  
RUSSELL, John, from the Roman Catholic Church  
VIOLA, William M., from the Roman Catholic Church on June 28, 1975  
WILSON, Edward J., received into the Episcopal priesthood at St. Paul's, Glen Cove, NY, on Sept. 7, 1975

**RETIRED**  
ANKER, Herman, from St. Andrew's, Hariman, TN, on Oct. 1, 1975  
BANGERT, Rudolph M., from St. Luke's, North Little Rock, AR, in September, 1975  
BERSCH, George W., from St. Paul's, Beloit, WI, on Feb. 1, 1976  
BOARD, Robert C., from St. Luke's, Anchorage, KY, on Aug. 1, 1975  
BROCK, Robert H., from St. John's, Johnstown, NY, on Sept. 30, 1975  
CASTELLANOS, Kermit, from All Saints, Beverly Hills, CA, in September, 1975  
CHARD, William H., from St. Matthew and the Redeemer, South Boston, MA  
EASTMAN, Reginald W., from Ware, Gloucester, VA, in August, 1975  
FEHL, Noah E., from professor, The Chinese University of Hong Kong. His new address is: 685 Shawnee Dr., Nashville, TN 37205  
GREENE, Albert F., from Redeemer, Sayre, PA, on July 31, 1975  
GRIGSBY, William A., from St., Andrew's, Big Rapids, MI  
HILL, A. Shardy, from St. John's, New Rochelle, NY. His new address is: 12103 Caminito Campana, San Diego, CA 92128  
ISACKSEN, Frederick R., from St. Luke and the Epiphany, Philadelphia, PA on Oct. 1, 1975  
JOHNSON, Louis W., from St. Thomas, Minneapolis, MN  
LULL, Howard W., from Ascension, Parkesburg, PA, on July 31, 1975  
MADSON, G. Ralph, from Holy Family, Orlando, FL, on Aug. 1, 1975

MAIER, Elmer C., from St. Mark's, Beaver Dam, WI, on Feb. 1, 1976  
MORELAND, H. Evans, from St. Andrew's, Amarillo, TX, on Sept. 1, 1975  
PARK, Richard A., from Trinity, Demopolis, and St. Michael's, Faunsdale, AL, on Aug. 31, 1975  
POST, Winfield E., from St. Luke's, Racine, WI, in September, 1975  
RUBINO, Gerard W., from St. John's, Presque Isle, ME. His new address is: 10 Cushing Ave., Freeport, ME 04032  
SAVOY, James E., from Grace, St. Francisville, LA  
SEDGWICK, Harold B., from Cathedral Church of St. Paul, Boston, MA  
SHEARS, S. Herbert, from St. Paul's-in-the-Desert, Palm Springs, CA, on Nov. 1, 1975  
WEBB, W. Robert, from St. Stephen's, New Harmony, IN, on Oct. 1, 1975  
WRIGHT, Eric, from St. Thomas, Sturgis, SD

**RESIGNED**  
ARMSTRONG, James O., from St. Luke's, St. Louis County, MO, on July 31, 1975  
BLAIR, Thom W., Jr., from St. Mark's, Barrington Hills, IL  
BROWN, Donn R., from St. Andrew's, Ayer, MA, on July 31, 1975  
CHAFFEE, Thomas K., from St. Thomas, Neenah-Menasha, WI  
DALEY, John E., from Good Shepherd, Belmont, CA  
DeGOLIER, James R., from St. Edmund's, Elm Grove, WI, in September, 1975  
DENNIS, Frederick H., from St. John's, Wheeling, WV  
FISHER, Benson B., from St. Stephen's, Pearl River, NY  
GOLDACKER, Gary W., from Trinity, St. Charles, MO, on July 15, 1975  
JONES, Kenneth L., from St. Paul's, North Andover, MA, on Sept. 20, 1975  
KRADER, Alfred C., from Holy Spirit, Gallup, NM  
MARTIN, William L., from St. Thomas, Greenville, RI, on Sept. 1, 1975  
SCHAUBLE, Jack L., from St. Ann's, Woodstock, IL  
SHAW, Edward G., from Zion, Rome, NY  
WAND, Thomas C., from Good Shepherd, Huslia, AK, on July 24, 1975  
WISEMAN, Harry R., from Redeemer, Ansted, and St. Martin's-in-the-Fields, Summersville, WV

**RENUNCIATION**  
HOHLFELD, James M.

**DEPOSED**  
GARCIA-MONTIEL, Martiniano  
MARTINEZ, Jorge B. Z.  
RAMIREZ-MORALES, Samuel

**DEATHS**  
BENNETT, Granville Gaylord, age 92  
CARTY, Denzil A., age 71  
Sister CHRISTINA MARGARET, CT, age 70  
CRAWFORD, Robert D., age 77  
DOWNES, Everett J., age 62  
DUCKWORTH, Edwin, age 48  
EDDEN, James A. L., age 64  
ELLIOT, George H., age 95  
FOWLER, Manuel A., age 57  
GOODRICH, W. Lloyd, age 65  
HAMLIN, John F., Jr., age 56  
HARGRAVE, William Loftin, age 71  
Sister IGNATIA, OSH, age 83  
JEFFERSON, Oswald W., age 67  
LILLEY, Horace B., age 69  
LINDGREN, Edward M., age 70  
MAGRUDER, Daniel R., age 89  
MANN, J. Adin, age 72  
MARTIN, James H., age 73  
McKAY, Cecil A., age 84  
MOORE, Merrill M., age 77  
MYLL, Wilfred B., age 69  
NASH, William B., Jr., age 64  
O'CONNELL, James W., age 66  
O'NEAL, William F., age 46  
PAGE, Willard A., age 67  
PURDIE, James A., age 62  
SMYTHE, Thomas B., age 80  
STURGES, Philemon F., age 72  
SUTTON, Paul E., age 61  
TUCKER, Robert W., age 63  
WELLS, John W., age 59  
WILSON, Joseph D., age 88

**CORRECTIONS**  
In our December, 1975, clergy changes, we erred in stating that the Rev. Dennis R. Walker had left St. John's Cathedral, Albuquerque, NM, for Holy Apostles, Ellsworth, KS. Father Walker is now associate rector of St. Timothy's, Cincinnati, OH.  
In our December, 1975, clergy changes, we erred in stating that the Rev. Stephen B. Swann was headmaster of St. Mark's School of Texas. He is rector and headmaster of the Episcopal School of Dallas, TX.



on and St. Ju

istle. Ephesians ii. 19.

are no more strangers and foreigners,  
with the saints, and of the house-  
built upon the foundation of the  
is Christ himself being  
the building fitly fra  
mple in the Lord:

turgical change of a rather more rapid kind than that to which we are personally accustomed has been a feature of our heritage from the beginning. Furthermore, it has been inevitably coupled with theological re-statement. For instance, in 1549 the Eucharist bore the title *The Supper of the Lorde and The Holy Communion, commonly called The Masse*. The 1552 book simply declared *The Order for the Administracion of the Lordes Supper, or Holye Communion*. Another illustrative difference appears in comparing the words for administering the Communion: 1549—"The body of our Lorde Jesus Christe whiche was geuen for thee, preserue thy bodye and soule unto euerlastyng lyfe;" 1552—"Take and eate this, in remembraunce that Christ dyed for thee, and feede on him in thy hearte by faythe, with thankesgeuing." The first reflects a "traditional" or at least Lutheran theology of the Real Presence, whereas the second consciously represents more of a "memorialist" (or Zwinglian) view of the Eucharist.

When young King Edward died in 1553 and his Catholic half-sister Mary came to the throne, the *Book of Common Prayer* was outlawed altogether and the old Latin liturgy reinstituted in the land. Yet another reversal with new developments occurred with the accession of Elizabeth I in 1558. English religion was to be settled by a parliamentary Act of Uniformity to which was attached the 1559 Prayer Book. The Elizabethan liturgical and theological settlement is aptly characterized by the fact that this Book simply put both the 1549 and the 1552 communion administration sentences together in the form with which everyone is familiar in the 1928 Prayer Book. Such an intriguing compromise was the result of Elizabeth's desire for religious peace and her distaste for "opening windows into men's souls." The larger point is one which requires constant examination, namely, that liturgical revision always involves theological and doctrinal re-statement of Christian faith with the aim of more adequately proclaiming God's Word in the present.

Less than a hundred years later, in 1645, the Prayer Book was outlawed. With the triumph of the Parliamentary Party over the King in the English Civil War, the Presbyterian *Directory for Public Worship* became the only legal liturgy in the English Commonwealth. The famous Anglican diarist, John Evelyn, recounts an underground house celebration of the Holy Communion from the prohibited Prayer Book on a Christmas Day late in the Commonwealth period. The priest and congregation were all arrested by Lord Protector Cromwell's soldiers during the service for the double offense of using the *Book of Common Prayer* and for keeping Christmas, which was considered a pagan festival by the puritans. For what principle were Evelyn and his fellows risking themselves—the Prayer Book itself, or that relationship to God into which the book was bringing them as they used it?

In 1662, two years after the restoration of the monarchy in the person of Charles II, a newly

\*The dates up until 1789 all represent revision of the English Prayer Book with two exceptions. The 1637 Book was intended for use in the Church of Scotland after Episcopacy was re-introduced. The 1689 revision came after the Glorious Revolution of 1688 as an attempt to include as many English people as possible within the Church of England. Nevertheless, due to the failure of all parties to agree upon the principle of uniformity and the contents of the revised book, the 1689 version was never authorized. Rather, the 1662 Prayer Book remained the only one authorized in the Church of England at home or in the colonies. The 1789, 1892, and 1928 dates all refer to revisions in the United States.

revised Prayer Book once again became the only legal liturgy for Englishmen at home or in the colonies. But not all were satisfied by the revision; and while an essentially Elizabethan Prayer Book was again "by law established," so also was dissenting non-conformity made a permanent feature of English-speaking Christianity. It is notorious, for instance, that the Act of Uniformity of 1662 was incapable of strict enforcement in the American colonies, since many indeed had come to America to escape the imposition of that Prayer Book. It would seem that while uniformity was laid down as a test of unity in Christ, quite the opposite effect was achieved.

In the year of the adoption of the Constitution of the United States, the newly forming Protestant Episcopal Church issued its own revised Prayer Book. Deleted, of course, were all prayers for the Royal Family and the Oath recognizing the Monarch's Supremacy in the Church taken by all deacons, priests, and bishops at their ordinations. Furthermore, because our first bishop, Samuel Seabury, had received consecration at the hands of Scottish bishops and had entered into a Concordat with them, it seemed fitting to the first General Convention to honor that agreement by inserting the Scottish Canon in the Eucharist instead of the 1662 English prayer. In addition, suitable prayers for the President and Congress were inserted in the 1789 American Prayer Book.

A close examination of many of the prayers reflects the assumption of a Church comfortably situated in a stable and settled English-speaking Protestant nation. The case, of course, was quite different almost from the beginning. Thus, with new developments and a changing awareness, the American Book was itself revised (and authorized by the General Convention of 1892) as the result of a process begun in the decade before our own Civil War. Further revision occurred and was adopted in 1928 at the end of a similar process begun shortly before World War I.

Times of revision seem invariably to correspond with periods which witness great general changes, or social upheavals, such as the event of war, or the transition of political authority, or of theological re-statement. Changed or changing circumstances seem to have necessitated liturgical change in the minds of our spiritual ancestors. Furthermore, in passing I have noted the principles upon which revision was undertaken.

The present process of revision with which every Episcopalian is now acquainted was initi-

unday after T

be filled with  
spiritual understanding;  
Lord unto all pleasing,  
and increasing in the  
enghtened with all might, according  
unto all patience and long  
thanks unto the Father,

ated just after World War II in 1946 when the Standing Liturgical Commission was authorized to collect materials with a view towards a new Prayer Book. But if the times since then have displayed the usual turbulence, the principles of reform which have evolved are quite different from previous ones—especially with the introduction since 1967 of trial use for proposed revisions. Such considerations lead to the second

question: why are we involved in the *kind* of liturgical revision reflected in the *Draft Proposed Book of Common Prayer* of 1976?

## II. Reasons for Present Revision

To give reasons for changes in liturgy—in the worship which touches our lives at all important points—is no easy task. It must be immediately recognized that many non-rational factors are involved, and the deepest respect demonstrated with regard to conscience and feeling in the issues of Prayer Book revision. Nevertheless, taking these factors into account, some reckoning must be made. It would appear, then, that there are five areas exhibiting reasons why liturgical change for the sake of renewal and in the form appearing in the Draft Book has come upon us in our times.

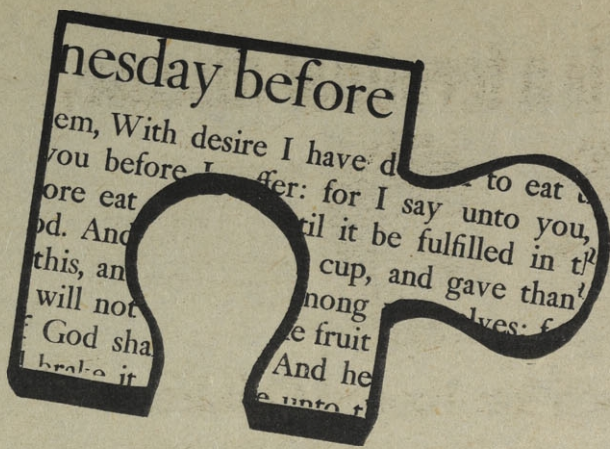
A. Our Age. In terms of historical periods, Christians today live in a new age, which may be described as post-Constantinian. Since the conversion of the Roman Emperor Constantine in the fourth century, the Church has had some definite link, if not an identity, with the political state or nation. Such was true of the subsequent Roman Empire, the Byzantine Empire, Charlemagne's Frankish Empire, the later Holy Roman Empire, and of the nation-states of the late medieval and Reformation periods. In the United States we are accustomed to think of the absolute separation of Church and State, guaranteed by the Constitution. Nevertheless, American culture to the third decade of this century has labored with the assumption of a basically Christian nation.

Coming when they did, the 1892 and 1928 revisions tend to reflect the old assumptions, whereas the 1976 Draft Proposed Book demonstrates awareness of the contemporary situation. For instance, when one compares the 1928 prayer for the "Whole State of Christ's Church" even with the more traditional prayer for "Christ's Church and the World" in the Holy Eucharist rite I of the Draft Book, one can see that the former offers our collective intercessions for a world which no longer exists, while the latter better reflects the realities of the new age, and displays therefore greater authenticity as prayer. But it must be pointed out that the intention of such a liturgical revision is *not* appeasement or accommodation with the contemporary world. Rather, the change is made to meet the new circumstances of our age in a realistic and authentically Christian manner. Such a concern represents fidelity to tradition, if only because true tradition dies when it lives solely in the strictures of the past.

B. Mission. These considerations, in turn, lead to the reason of mission in the matter of liturgical revision. In the face of the post-Constantinian age, the Church has before it a great opportunity to re-discover its nature as a missionary society, to be re-invigorated by the Source of its lifegiving power, and to become more effective in its ministry of reconciliation in the world. Our liturgical forms need to reflect a missionary posture not only with regard to the United States, but indeed among the community of nations.

self as a model for this situation is the biological analogy. Among living things there is no such thing as a "steady state," or if there is, it exists only momentarily relative to the life-span of the organism. An organism is either growing, or it is dying; it is either gaining more of what makes for life, or it is in the process of becoming disintegrated. Analogically, this law holds true in spiritual matters. Whether as individual persons, as groups, or as churches, the vision of a "steady state" is illusory. We are either growing or dying;





gaining those things that make for life, or engaged in the process which ends in death.

This, it seems to me, is a key point. For it is precisely here that one must cease speaking of liturgical *change*, and speak rather of liturgical *renewal*. Change may only be quantitative, but what is required is a *qualitative* difference in the life of the Church. Our concern in newly discovered mission to meet the contemporary situation—a life and death matter—is renewal for the promotion of life, of sacrificial love, of authentic reconciliation in the world and among or with other Christians. Such ends are aptly demonstrated, for example, in the placement and content of the new rites of initiation. The beginning of new life in Christ is liturgically embodied as once-for-all a baptism into continual growth and education in the high priestly ministry of our Lord—that ministry by which life triumphs over death and all death-dealing things.

C. Ecumenism. The third area of reasons for liturgical revision has to do, then, with a central issue of renewal, the unity of the Church. Without the successful advancement of ecumenism the entire life and mission of the Church is compromised if not killed. Indeed, ecumenical concerns impinge more and more upon our consciousness as we come to a deeper awareness of the contemporary situation. With regard to this dimension of our proposed revisions for renewal, two items stand out with particular clarity.

First, most Christian bodies are discovering that the order and elements of the central feature of Christian worship, the Holy Eucharist, are basically the same—a fact which differences of rite, ceremony, language, posture, or gesture have tended to obscure in the past. Together we have been discovering that the Eucharist is primarily an action, a drama with a certain orderly progression toward the climax of communion with God through the presence of our risen and glorified Lord. And we are together becoming infused with the practical idea that through *this* communion we have the very possibility of that union with each other which we have been unable to bring about—the union which heals our external and internal divisions that have made for failure of mission and death instead of life, and the sharing of life with those who do not know Jesus Christ, or who have rejected him because of our morbid divisions.

Secondly, the Draft Prayer Book fosters an essential ecumenism by continuing the use of a common Eucharistic lectionary throughout the liturgical year. With our Christian brothers and sisters of other traditions we hear and read, week by week, the same lessons from the Old Testament educating us in the principles of a righteous national life, and from the New which discloses to us the constitution of that universal Kingdom by which alone we share any community. Furthermore, the revised liturgies display many common English texts in crucial portions of our worship such as the *Kyrie*, the *Gloria*, the *Credo*, and the *Sanctus*.

D. Language. It is here, however, that we touch upon the very heart of major objections by many Episcopalians to the liturgical changes before us, regardless of the clarity with which other reasons for revision are seen—the matter of language. It is a great concern, for language is precisely that means by which human beings attempt to penetrate to reality. We use it in worship to express at once our deepest emotions and highest reasons to God through his living Word.

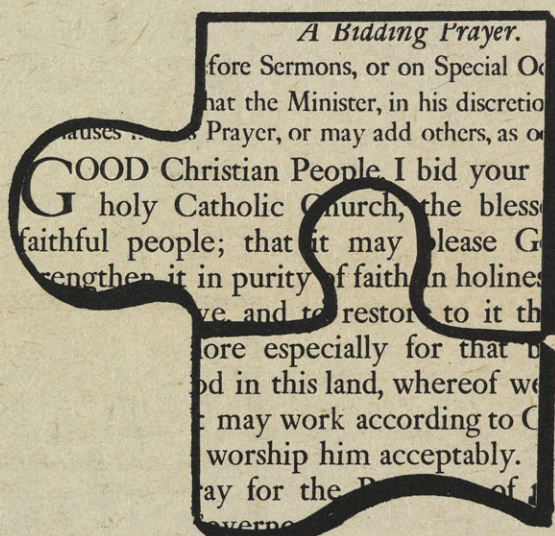
Will we not lose the grandeur, the majesty and the awe with which we address God, if we dismiss the language of what many consider the highest period of the English tongue? No one more than a professor is aware of the depths to which our language may be degraded today,

## Why revise the 1928 Book?

even on the part of otherwise well educated people. That fact notwithstanding, an important distinction must be made here between “colloquial” and what may be called “contemporary” English. And the question before us in such a distinction is not *whether* good contemporary English is capable of advancing the necessary renewal, but rather *what* contemporary English will serve us in this essential growth.

The new method of revision through trial use has culminated in a Draft Prayer Book which provides for the continued enjoyment of more traditional English as well as the alternative use of contemporary. But will not this provision for diversity strike at the heart of unity in the Church? Not necessarily—for we have already seen historically that uniformity is perhaps the poorest guarantee of unity. In language as in other aspects of the revised liturgies, there is now the possibility of authentic response to different times and places.

In all this, the most appropriate analogy is that of meals. We need them—normally three times a day. Sometimes we eat a light breakfast; upon occasion, by contrast, we may attend a champagne wedding breakfast. Lunch may be the sandwich on-the-run, or the main meal of the day. Dinner may be a formal seven-course re-



past with many implements and wines for each course, made all the more solemn by the light of candles richly ensconced. On the other hand, supper may be what Father Capon has so aptly called “that diagram of a meal,” the TV dinner. Nonetheless, whatever the occasion, it is still a feeding, still a renewal for life. And so it is with the alternatives of our revisions for renewal. There is provision for the high formality and elegance of the late Sunday morning worship of the parish church; provision for liturgy more suited to less formal, perhaps week-day situations; provision for service in homes, hospitals, camps and conferences. In meeting the realities and contingencies of differing times and places, the liturgies of the Draft Prayer Book invariably lead us into occasions where we meet Christ and are raised through him to the presence of God and into his ministry.

E. Participation. Finally, reasons concerning participation of the faithful in worship form a most important factor in answering the “Why?” of liturgical revision. It has been one of the glories of the Prayer Book tradition that the whole body of the faithful is actively involved in worship. No ecclesiastical tradition has maintained in its doctrinal formularies that the priest or minister alone offers service to God. Nevertheless, this has often been the practical effect. Even with the Prayer Book as the great protection of the people from clericalism, Anglicans, too, have experienced the problem.

When liturgical renewal first came upon us in our present age, it dealt primarily with re-arrangement of sanctuary furniture, including most obviously the restoration of the altar to its ancient free-standing position. We have been led, however, to a fuller concern for the legitimate expression of various ministries of the laity and for

even greater general participation in the revised liturgies. With such a development—most consistent with our heritage—we have before us a magnificent prospect for real education into mission and ministry on the part of all.

### III. A Brief Prospective

At the beginning of this essay I maintained that no one could pretend to the foresight necessary finally to answer the question whether the Draft Proposed Prayer Book if adopted can foster, enhance, and effect the kind of renewal required today in the life and mission of the Episcopal Church. Nevertheless, in offering an historical perspective and in considering some reasons for the present revision I have hinted at essential continuities with our heritage. Furthermore, both the historical perspective and the present reasons to some degree account for the nature of the Prayer Book now before us and before the General Convention.

As much as possible, I have avoided specific consideration of particular alternatives, re-orderings, and new compositions in comparison to the 1928 (or previous) Prayer Books. For I am convinced, with F. D. Maurice, that we are not so much called to *praise* the liturgy, as we are to *use* it. In commending the Draft Proposed Book of Common Prayer to fellow Episcopalians, I desire very much to affirm that the proposed liturgies are not ends in themselves, are not new idolatries to replace an old one.

Far from being our unity, the Prayer Book and every liturgy in it must point us to that authentic contact with the living Christ which empowers our doctrine to kindle into life; our life into sacrificial love and reconciling mission; our mission into the unity of his Spouse, the Church, for the sake of the world he came and comes to save. On the basis of the perspective and the reasons I have offered, I believe that the liturgies of the proposed Prayer Book can, do, and will bring us toward the renewal which is so necessary today. They point us always to the marriage banquet of the Lamb and what it means for a divided Church and the world which the Church must effectively serve in his name today and tomorrow.

In conclusion, I can only suggest what Episcopalians have before them in the Draft Proposed Book of Common Prayer is a fit wedding garment for such a banquet and such a task. For it calls us to praise the Bridegroom, honor the Bride, and uphold the marriage in the years to come by our life and witness.

Lift up your hearts.

*We lift them up to the Lord.*

Let us give thanks to the Lord our God.

*It is right to give him thanks and praise.*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth:

Because you have ordained the solemn covenant of love between husband and wife as a witness to the union of your Son Jesus Christ with the holy fellowship of all faithful people:

Therefore we praise you, joining our voices with angels and arch-angels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

*Holy, Holy, Holy Lord, God of power and might,*

*heaven and earth are full of your glory.*

*Hosanna in the highest.*

*Blessed is he who comes in the name of the Lord.*

*Hosanna in the highest.*



# MISSION INFORMATION



Hi—

Talk about bargains! At a cost of only \$5,402.45, the Church has been able to ship \$81,606.25 worth of medical supplies and equipment overseas so far this year through the Interchurch Medical Assistance program. Our medical shipment fund must surely be one of the few spots left where your contributions buy 15 times what you give.

But... this medical ministry needs help, via your letters to Congress, to convince our legislators that their home constituencies know and care.

In 1969, Congress amended the Internal Revenue Code so it became severely restrictive to the work of voluntary agencies around the world. Prior to that date, corporations donated quantities of their products to charitable agencies and received a tax deduction for the fair market value of the product. However, this was deemed to be a tax loophole whereby donors might conceivably profit from their charitable giving. The law was amended to allow only cost of production for inventory donated. This meant an inordinate cash loss to corporations, plus cost of handling and administration beyond the point of production.

As a result, voluntary agencies have seen a decline of up to \$50 million annually in donated inventory since 1970. This has been devastating to small hospitals and dispensaries, especially those working in the area of the under-developed and poverty-stricken. The legislation has not enhanced the revenues of the U. S. Treasury; it has only served to exacerbate the sufferings of needy people and create even greater problems and anguish.

Since 1971, attempts have been made to rectify the situation. In the 92nd Session of Congress, two bills were introduced. In the 93rd Session, five bills were initiated. But in every case they died in the Ways and Means Committee. In the present Session, we already have three bills introduced by Congressman Helstoski (N.J.) and co-sponsors. They are H.R. 1690, H.R. 5845, and H.R. 6233. These bills will not restore the tax advantages of the pre-1969 period but provide for a tax deduction of cost of production plus 50 percent of the excess of fair market value. This proves to be an equitable breaking point where donors neither lose nor gain in their charitable contributions. If passed, the legislation may mean the restoration of between \$30-\$40 million of much-needed inventory. This constitutes emergency legislation for our agencies.

These bills, minute in tax terms but vital to us, will only move to the floor of the House for a vote when members of the Ways and Means Committee are convinced there is demand for the legislation from their home constituencies.

So, please, do take a minute or two and write. It can be a real contribution to a vital part of our overseas ministry.

"If oxygen masks are required due to change in cabin pressure," intoned the flight attendant, "a panel above your seat will open automatically, exposing a hose and mask. Extinguish cigarettes, pull mask down to activate the flow of oxygen, attach it to your navel, and breathe normally." Not one person looked up!

Cuttington College has 30 acres of swampland brushed, cleaned, leveled, and with drainage and irrigation canals. The 10 acres which constitute a diocesan rice-growing pilot project are divided into 1/4-acre plots, planted in succession with seedlings grown in a nursery. A good harvest is anticipated.

**Kuching:** The cathedral parish in the Diocese of Kuching (Sarawak) has a Guild of Good Neighbors. Fifty members regularly visit hospitals and the Home for the Aged and also have playtime sessions with children at the Salvation Army Home. They have started a club for anyone looking for friends and a place to go. "Good Neighbors help anyone in need, regardless of race or religion, and welcome as helpers anyone who has the 'heart' for the work." Kuching, critically short of clergy and funds, has recently added several new deacons to the ranks of its supplementary (voluntary) ministry.

"The fact is," said Presiding Bishop Allin at the Province VIII Synod, "that if I asked the Church to give up anything, I'd ask it to give up priority setting. It is a luxury we cannot afford." That remark reminds me of two similar stories from Africa. In one a bishop is sputtering about being asked to put two urgent needs in priority order. "How," he lamented, "can I choose between needing air to breathe and water to drink?" The other, from West Africa, tells of a stalled car. "The battery is dead, and we're out of gas. Now tell me, what good will remedying one of those two do me? Clearly I must do both."

"To appear to be devoting our attention chiefly to whether to address God as Thou or You does not commend us to a world in doubt as to whether to address Him at all. There can be little doubt that God understands both forms of address." —Bruce Hotchkiss, Spokane

*Jeannie Lillis*

February, 1976

## 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

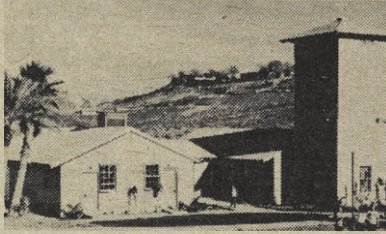


TODAY, 1976

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*"Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all."*

—Samuel Johnson (1709-1784)

With the passage of 200 years, this statement has become laughable everywhere but in the Church. In the worlds of politics, business, science and the arts women are accepted as equals and are performing with distinction. Only the Church continues to shut its door to the full participation of all God's people.

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Since the Great Breach between the Church of England and the Church of Rome when the Pope pulled all his people out of England and broke with the Church of England, preaching in the vernacular has been customary.

The vernacular is supposed to be the language of the people. In the words of the 24th Article of Religion (those things in the back of *The Book of Common Prayer* which people read when sermons are terribly dull), it is called "of speaking in the Congregation in such a Tongue as the people understandeth."

I'm not saying clergymen preach in Greek or Swahili, but some sermons might as well be in one of those languages for all the sense they make. Sermons are usually a combination of Ye Olde English and Theologese (don't look that one up: it's my own invention), which are not necessarily in a "Tongue as the people understandeth."

In a recent sermon, my rector began, "The efficacy of the Gospel narrative and our obedience to the Redeemer did not cease to exist with the demise of the Evangelists," and after that you couldn't figure out what he was talking about. This is not an isolated sentence from a sermon—most sermons of today state the simple truths of the Gospel message in the same obscure language. This is the vernacular?

Ask the ordinary layperson what the Gospel message is, and you'll receive answers like, "Matthew, Mark, Luke, and/or John." "Part of the New Testament or the Old Testament." "Who knows and/or cares?" Or, "What we have that other Protestants don't have and/or want." Maybe sometime in the deep, dead past of their Sunday school days they heard the phrase, "Good news of Christ's redemption," and perhaps could even recite this neat little phrase, but who would think of

translating it into words relative to their everyday life? Certainly not the ordinary preacher.

It's not just that preachers use words like efficacy, periphery, exegesis (is that someone who used to be a Christian?), propitiation, and the rest that the ordinary parishioner doesn't understand. They also liberally use words that have different meanings to different people, such as "passion," which has an infinitely more pleasant meaning to most people than the suffering, agony, bloody sweat, and crucifixion of Our Lord. "Comfortable" is mistranslated as meaning easy instead of strengthening as is intended; "redemption" has to do with trading stamps; "charity" is taken care of with a donation to the American Red Cross.

When Jesus said, "I am the Good Shepherd," He was talking to people who were shepherds themselves or, if not, certainly knew what a shepherd was. When a clergyman is preaching to businessmen and housewives who have never met a shepherd or seen a sheep up close, what does it mean to them? Jesus promised a bunch of fishermen He would make them "fishers of men," but what does this mean to a bunch of slum children whose only connection with fish is a can of tuna?

If Jesus were preaching today to slum children, would He call Himself the Good Shepherd? I think not. Jesus always spoke in the vernacular and would probably call Himself the Good Social Worker. In a strongly industrial area He'd probably call Himself the Good Union Representative and the Good Foreman. In speaking to children He might have said, "I am the Good Teacher." Every area in life and in the world has words which would convey what Jesus meant, such as "goatherd," "pediatrician," "veterinarian," "warden," "headmaster," "congressperson," or, of course, "shepherd" to people who understand the difference between a Good Shepherd and a hireling.

Yet clergy continue to use the simile which was apt at the time and to the audience Jesus was addressing without making the phrase relevant to the present congregation. No wonder Christianity is not as vital to today's Christians as it was when being a Christian was not a status symbol but an invitation to a death sentence. No wonder writers proclaim that God is dead to the average Christian. If God is not dead, to many of us He may be a one-day-a-week concern. If this is the case, could it be that preachers are not preaching about God in our everyday life in a way we readily absorb?

To a Christian today "Samaritan" conjures up the picture of a do-gooder, but when Jesus used the word, listeners turned up their noses because the word meant "outcast" to them. They were

# This is the language of the people?

doubly shocked that Jesus could talk of a Samaritan's doing anything worthwhile. Today Jesus might have said a hood or a ne'er-do-well or whatever conjures up in the mind of His listeners the worst type of person possible. Then the parable would mean what Jesus intended it to mean.

The parables and examples Jesus used were about things the listener understood completely: the Pharisee and the publican, lilies of the field, talents, the sheep and the goats, and all the rest. We assume that clergy understand these stories and parables (if not, they've wasted a lot of time in seminary). Then why can't they translate them for the person in the pew? They certainly can't improve on their meaning, but they could relate them to today's circumstances so we can understand the point of the stories as Jesus meant them.

Preachers are also guilty of the sin of assumption—they assume that we all know the basics of the Christian Faith. They assume that everybody understands Original Sin, knows that "sacrifice" is a little different from giving up cake for Lent, comprehends the Incarnation, does not think that all mysteries involve Perry Mason or James Bond and are explained toward the end of the book. I could go on and on, but the list can be closed with a phrase used by a smart clergyman some years ago when he explained "beatitude" as "the attitude we should be at." Maybe that's not a totally correct explanation, but it sure sticks in the mind and conveys enough of the meaning for understanding.

Would a preacher say to his wife when she wants to buy a new rug, "But dear, our stewardship to the Body of Christ makes the purchase of a new floor covering for the parlor an impossibility. Also I strongly suspect that your desires are motivated by avarice and covetousness. Sacrifice and mortification are necessary to achieve humility, a balanced budget, and attainment of eternal bliss?" His wife would be at the store, have placed the order, and be looking for a new hat before he finished. Even if she stayed to hear the end, she'd never understand he was accusing her of trying to keep up with the Joneses. No preacher in his right mind would try to stop his wife from spending too much money in that way, yet that's how they all try to stop their parishioners from sinning.

I enjoy hearing liturgical words and would be the last person in the world to suggest that these words not be used. I do, however, wish that words like pride, sin, atonement, cross, conversion, morality, judgment, petition, and many more were explained often enough to be efficacious (see, even I do it—that's from too many years of listening to sermons), I mean, effective.

—Lorraine Leever

The Episcopalian



# PRIESTS IN UNIFORM



WINTER 1976

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

## THREE PROFILES

### CHAPLAIN WHITSELL

Would you believe . . . an Air Force enlisted man, a Navy officer whose duties include the Army, a detective and a priest all rolled into one medium-sized man?

Believe it, because Chaplain (Lieutenant Commander) John Whitsell has been all of these things (and probably a lot more that he plans on keeping to himself).

His story goes like this. Like so many young men of his generation, Whitsell was an enlisted man (Air Force) during the Korean War. Unlike a good number of them, he was stationed stateside, in his case at Ft. Bliss, near El Paso. While in service, he began studying at Texas Western University (now University of Texas El Paso) for a degree in mathematics. He also became a bombing navigations system technician and an expert in planning approach and return patterns for aircraft heading into a bombing target through flak.

When his tour of duty was up, he began to concentrate on his education, working his way through the university by doing detective work at night and on weekends.

The company president insisted that all employees must be churchgoers. Flatly. "I'd never been a churchgoer," Chaplain Whitsell recalled. "I didn't see myself that way. But one of the other detectives cautioned me to attend with him 'just once—so I can tell the old man that

I've seen you in church.' So I went and that started it."

After receiving a B.S. in Mathematics, he enrolled at the Church Divinity School of the Pacific, and associated himself with the Order of the Holy Cross in Berkeley. This time, he supported himself by working at the cyclotron on the University of California campus.

After graduation, he served Episcopal churches in Albuquerque and Las Vegas, holding in the back of his mind that he had always wanted to go to sea.

Finally he did just that—as a Navy chaplain. During his 14 years of military service, Chaplain Whitsell has seen duty on destroyers, aircraft carriers, and landing assault craft. He had three tours of duty in Vietnam.

As a parish priest would have an area within which to operate, Chaplain Whitsell has specific responsibilities here at the Naval Air Station that include ministering to the military at the Corpus Christi Army Depot. His "parish" also takes in VT 28, VT 31, the Correctional Barracks and Center, in addition to CCAD. Further, he hopes to get involved with the civilian workforce at the depot, perhaps through programs at the Employee Counseling Center.

Meantime, the chaplain, who is a licensed private pilot, is in the process of joining the Aero Club here "because I love flying."

He is married to the former

Pat Price. They have six children, three of whom live at home; two are in college, and one resides with her husband in Brazil.

Chaplain Whitsell offers mass each Sunday at 9:30 a.m. at the Protestant Chapel on the Naval Air Station.

—from *Aircraftman*



David Cottrill and chapel,  
U-Tapao, Thailand

### CHAPLAIN COTTRILL

You've often heard of door-to-door salesmen. But when the door belongs to an aircraft, and the salesman is an Air Force chaplain—well, that's a different story.

But that's what blue suiters here in Thailand are seeing as Chaplain (Capt.) David Cottrill approaches the plane on his trusty bicycle—in one of the most unusual ministries to be found in the Air Force.

The purpose of this flightline office, the chaplain explains, is "to fulfill the idea of a ministry of presence with people . . . actively seeking, rather than passively waiting for people."

Elaborating, the peripatetic padre said, "I want to show people I am a friend, trained as a counselor, with a positive concern for helping them before they get into a crisis situation. I want to avoid the cold professional approach."

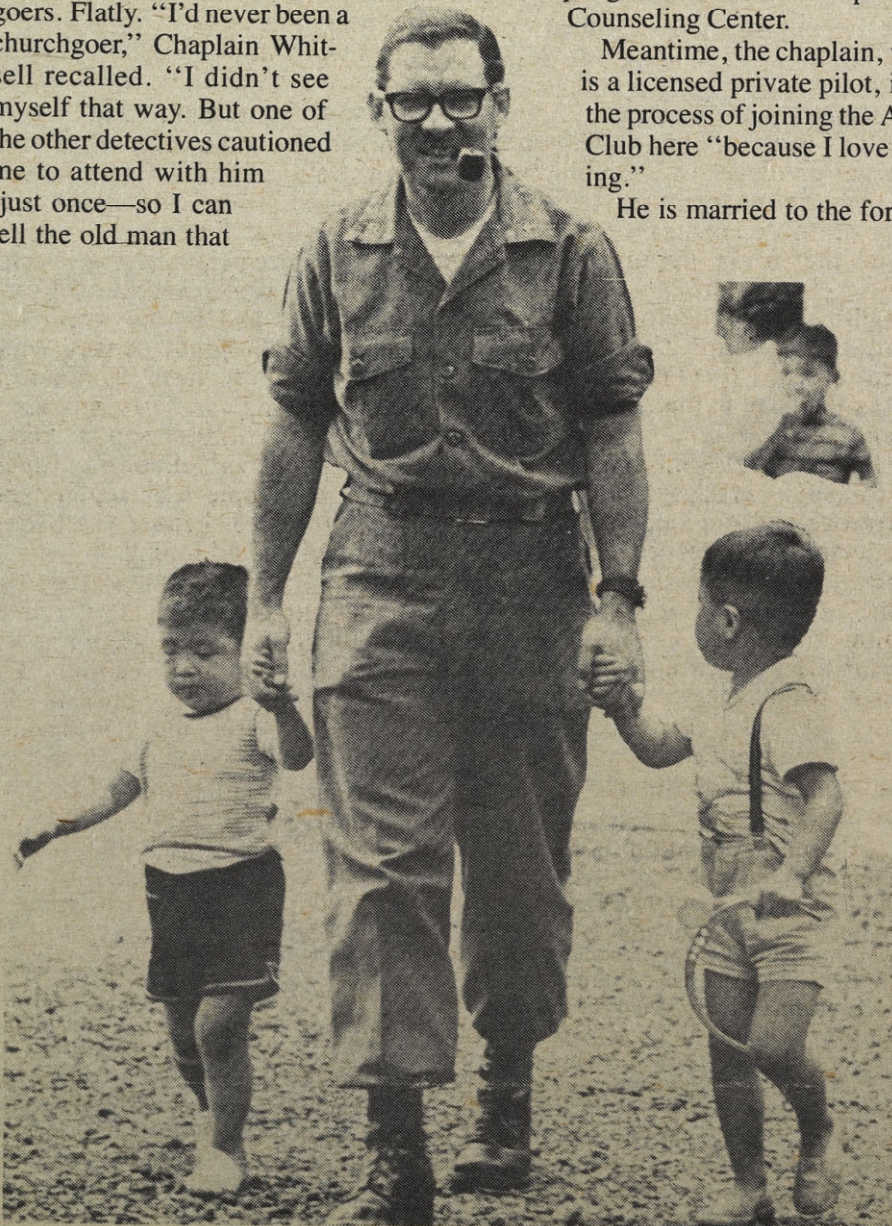
Discussing his decision to become an Air Force chaplain, he said, "The service had an attraction for me because I thought I could make a unique contribution." He explained that he is an Episcopal priest, and there are few in the service.

The chaplain said he plans to spend 50% of his time in his office and 50% in work areas. Not all the work areas will be on the ground; Chaplain Cottrill is travelling to Japan for training in high altitude flight. He will then be able to go along on non-combatant flights. He looks forward to that. He quipped, "When you're up in a plane, the flight crew can't get away."

Chaplain Cottrill's office offers a place to relax, free coffee, and free literature which like the base chapel (in photo) covers many religions. In the future, he hopes to have a special noon program, including a free lunch, and a rap session complete with a short "thought-provoking" movie. "The leadership on base is very cooperative," he said. "For example, they make their briefing room available for projects like the noon lunches."

Chaplain Cottrill can be reached for an appointment through the base chapel, extension 2857.

—from *Southern Star*



Chaplain John Whitsell and friends inspect playground in Japan

Edited by the Seabury Press for the Office of the Bishop for the Armed Forces  
Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017



Capt. Elizabeth Tullis

### LAY READER TULLIS

Captain Elizabeth Tullis, commander of the Army Intelligence Center and School's Co A, has been installed as a lay reader at the Ft. Huachuca Chapel Center.

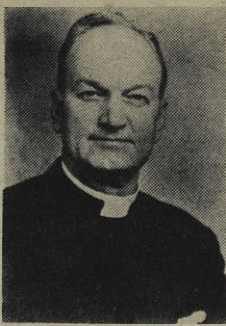
The captain's desire to become an Episcopal lay reader began in Vietnam more than five years ago. She was concerned over the shortage of lay readers there and inquired about the possibility of becoming one. At the time, Anglican church policy prohibited women from serving in that capacity. The policy was changed shortly afterwards, but Tullis was on her way to Georgia and a new assignment.

Three years later, Tullis met her former chaplain in Germany. There was also a shortage of lay readers there, and the chaplain asked if the captain was still interested in becoming one. She was, and immediately began the two-year studies that are required.

In November Captain Tullis achieved her goal, as she was installed in a ceremony at Ft. Huachuca by Chaplain (COL.) Elwyn G. Edwards, USA.

—from *Army Times*





## The Bishop's Corner

Bishop Hobgood

I am looking forward with much pleasure to my annual visit with the American military communities in the South Pacific, 2 January to 7 February 1976. This will be my fifth such visit to this vast and distant area. My itinerary this year includes: Hawaii, Japan, Korea, Okinawa, Taiwan, Hong Kong, Thailand, Philippines and Guam. As always, I'm grateful for the opportunity to visit the "Episcopal family" at their various overseas posts.

At the present time the following Episcopal chaplains are assigned in the Pacific area:

Chaplain: Neunert F. Lang, USAF (Dio. of Maine) . . . . Japan  
Douglass F. Colbert, USA (Dio. of Hawaii) . . . . Japan  
Charles D. Cottrill, USA (Dio. of Ariz.) . . . Thailand  
Thomas M. Gibson, Jr., USA (Dio. of Spr.) . . . . Korea  
Colin P. Kelly III, USA (Dio. of W. Mass.) . . Korea  
James R. Neill III, USN (Dio. of W. NC.) . Okinawa  
George S. Richard, USAF (Dio. of N.H.) . . . Taiwan  
Andrew J. Tibus, USAF (Dio. of Pgh.) . Philippines  
Theodore F. Sirotko, USA (Dio. of N.J.) . . . Hawaii  
Thomas D. Bond, USN (Dio. of LosA.) USS Jason  
William Broughton, USA (Dio. of LosA.) USS Denver  
Ven. Jordan B. Peck, Jr., USNR (Dio. of Hawaii) St. John the Divine, Agana, Guam  
Rev. John T. Moore, Jr., USAF (Ret) (Dio. of Hawaii) St. John the Divine, Agana, Guam

One of the things that continues to impress me as I visit with military per-

## PROGRESS REPORT

The Episcopal Church Study Committee on the Military Chaplaincy continues its evaluation of the ministry to the military. A meeting was held in Washington, D.C. in November 1975 at the call of the Rt. Rev. John T. Walker, chairman of the group.

Meeting in the new chapel facility at Bolling Air Force Base, the members received reports from Task Force Hudson which had been assigned the mission of seeking theological opinions about this special ministry, and also from Task Force Potomac whose study was concerned with evaluating the needs of military persons for such a ministry.

One morning session was devoted to hearing statements made by eight active duty Air Force and Army chaplains who told of their enthusiasm and sense of vocation for the chaplaincy.

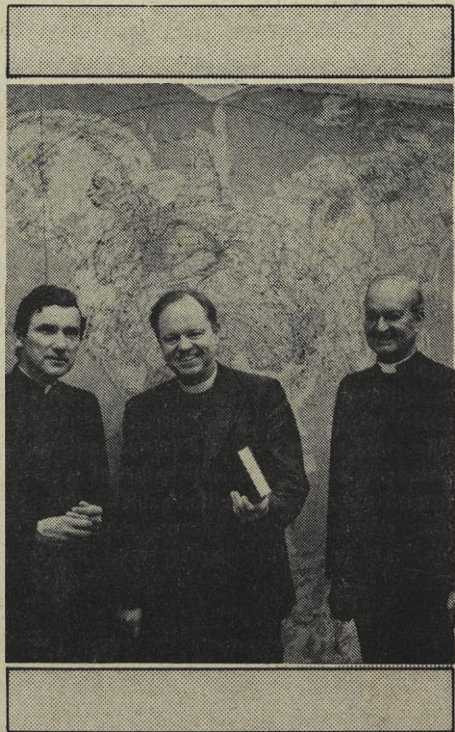
The next meeting of the Study Committee will be held at an active duty Army installation just after this goes to press. Developments will be reported in the next issue of *Priests in Uniform*.

sonnel and their families is the high priority they give to the church. Some who may have taken the church for granted in years past return home with increased appreciation. This is a high compliment to the fine ministry of our chaplains.

In addition to the regular priestly functions planned for my forthcoming visit is a professional development seminar for chaplains and lay readers scheduled in Tokyo, Japan; also an "intensive day" for Episcopalians is scheduled in each country where American military personnel are located. The Rev. Canon William A. Johnson, Director of the Institute of Theology of the Cathedral of St. John the Divine, New York City, and a professor of religion at Brandeis University, Boston, will accompany me as conference/retreat leader. The subject will be, "Jesus the Christ."

The normal tour of duty for military personnel overseas is three years. Some tours extend as long as four or five years. This is a long time to be away from home and cut off from normal parish life. Through my regular visitations with chaplains and their people, I trust that I may be for this "scattered flock" an effective link to the life and work of the church at home.

As I leave for the Far East, I have one other concern. I cannot help but recall the hurt and unhappiness of those who are still affected by the Vietnam experience. I hope that you will join with me during the coming Lenten season in prayers for those who are still unaccounted for, and for their families. Pray also for those who for conscience sake have been separated from home and families, and still see no end to their separation. Finally, pray for those of us who have been called by God to a special pastoral work, that we may know God's power and strength in our ministry.



The new Executive Secretary of the General Commission on Chaplains and Armed Forces Personnel is an old friend, the Rev. Edward I. Swanson (l.), shown here with the Presiding Bishop and Bishop Hobgood. The Rev. Mr. Swanson was a line officer in the Navy during World War II, was graduated from the Episcopal Theological School, served parishes in Rhode Island and Massachusetts, and worked in the Office of the Bishop for the Armed Forces—before going to Washington. He is a member of the Advisory Council to the Bishop for the Armed Forces.

## JOY AT MOUNT CALVARY

by "Sam" Allen

Cresting above Santa Barbara on the California coastline, Mt. Calvary has for the past five autumns given to Episcopal chaplains west of the Mississippi a breathtakingly beautiful spot for a retreat. The Order of the Holy Cross provides a welcome here. The daily sessions proceed in the unhurried manner of some long-lost Eden. The program is stimulating, usually dividing into three parts—one with the Bishop for the Armed Forces, who shares with the men the latest happenings pertaining to their work and organizations; one with a guest bishop, consisting of at least two devotional messages; the third with a scholar whose lectures refresh and renew the interests of the chaplains in matters biblical and theological.

This past autumn, however, I was impressed especially by a statement of the Prior about the chaplains themselves. "These men enjoy their work," he said. "We always look forward to having them with us; of all the groups who come as our guests, they are the happiest." The Prior is a man of discernment and his words set us to thinking.

### Is or Ought-to-Be?

Most of the chaplains of today are younger men. They are of the generation of Vietnam, and many recall vividly the conflict in Korea. The time of their service has not been the least difficult for their country, and certainly not for the armed forces themselves. Yet if the Prior's observation is correct, the enjoyment of their work and their basic happiness set these chaplains apart. G. K. Chesterton used to say that we will be remembered as people who always exhorted one another to be thankful, forever sighing, "We have a lot to be grateful for, so we surely ought to be." A people who are happy, he contended, don't need to be reminding one another all the time that they ought to be.

Some of the oldsters at the retreat would recall a book, *Mrs. Miniver*, a gripping World War II story of the courage and devotion of an English

family. Perhaps more would recall the film, with its graphic portrayal of the evacuation at Dunkirk. The author, Jan Struther, shared a word of joy in a verse she wrote, and which was read at her funeral.

One day my life will end; and lest  
Some whim should prompt you  
to review it,  
Let her who knew the subject best  
Tell you the shortest way to do it:  
Then say: "Here lies one doubly  
blest."  
Say: "She was happy." Say:  
"She knew it."

### Why a Group of Chaplains?

No one would contend that chaplains are happy all the time. They are not happy when loved ones suffer or die, nor should they be. Their mobile career has its full share of frustrations, and the military structure has its bureaucracy too. Along with the Prior, nevertheless, I felt that by and large these men are happy *because* they find their work meaningful. They feel also that in the Bishop for the Armed Forces they have a man who will stand behind them and has genuine concern for their ministry. Such assurance makes for security.

A truth that goes back at least to Aristotle has it that, when happiness becomes the goal of life, one will miss it. Only when it results as a by-product of service is it fully realized. Without worshipping at the shrine of nationalism, many chaplains find in a genuine love of country a motivation that takes them beyond their own selfish interests. They know also that satisfaction comes from meeting the needs of their military flock.

In whose Name this service? Strolling along a trail atop Mt. Calvary you come to a bench that faces a wooden cross. It is a reminder of One who faced another Calvary with this assurance to his disciples: "These things have I spoken unto you that my joy might remain in you and that your joy might be full" (St. John 15:11). In his service the sincere disciple finds work to do and a joy greater than the world can give.



The Jesse Tree Mural at the U.S. Army base in Erlangen, Germany. The mural was painted on the chapel wall by Heinrich Bartels to mark the occa-

sion of the 200th anniversary of the U.S. Army chaplaincy. Chaplain at Erlangen is LTC. Bruce M. Williams.



# Parish uses prayer to free hostage

Seldom is a parish family called to respond to a situation in which a life is in danger, but for one long day in November the people of the Church of the Good Shepherd, Lake Wales, Fla., faced that fearful emergency and proved what prayer can do. Jim and Janie Nelson are grateful they belong to that parish family.

On the morning of November 12, a drug-crazed man broke into the offices of Indian Lake Estates in Lake Wales, grabbed Janie Nelson, and, holding a machete to her throat, dragged her into a small room. There for 16 hours, Jasper Mines barricaded himself with Janie as his hostage. He struck her with the flat side of the machete and demanded to talk with everyone from Governor Rubin Askew to Muhammed Ali.

Earlier in the day he apparently had murdered a young girl in his van and then, with his machete, attacked two men when they approached the van.

Throughout the time Janie was held hostage, the people of Good Shepherd prayed. The Rev. R. Stanley Sheffer, rector, stayed by Jim Nelson's side.

Father Sheffer remembered a seminary professor who had said, "I cannot conceive of every kind of situation you will face in your

ministry and then tell you what to do, but I can tell you one thing: when your people need you, be there! The Holy Spirit will guide you in what you do."

Janie kept calm and eventually won Jasper Mines. In the beginning he threatened to dismember her; as time passed, he became protective. "The lady needs food," he shouted. As the drugs wore off, he read to her from a book on democracy. He was quieted by Janie's inner peace.

Jim Nelson and Father Sheffer stood close by while men considered desperate methods to save Janie. Jim caught a glimpse of her face when food was passed to her and was reassured by her strength.

In the end, Mines surrendered peacefully. Janie was taken to the local hospital, then released. "I want to go by the rectory and have a prayer of thanksgiving with Father Sheffer before we go home," she told Jim.

The next day as she rejoiced in all the prayers that had been offered for her safety, Janie asked people to pray for Jasper Mines. "He has no one to pray for him," she said.

Janie, 30, is receptionist-secretary for Indian Lake Estates. She became an Episcopalian when she married Jim Nelson, who man-

ages the Marion Nelson funeral home and is a pre-medical student at the University of South Florida. They have three children.

On the next Sunday, the Eucharist at Good Shepherd was offered to the glory of God and in thanksgiving for the safe return of Janie Nelson. Father Sheffer talked about evil and the weapons with which Christians can fight.

"Seldom are we called to fight evil as we did this past week," he said. "The whole city was on its knees, and God answered our prayers. In the midst of hell there was a lot of heaven. Janie reached her captor with the word of love."

Jim Nelson spoke briefly for his wife and himself, thanking Christ's family for its prayers. Janie added her own words of appreciation. "The fact I am here," she said, "is proof that God answers prayer."

Jim Nelson recounted later that one of the reporters on the scene quipped, "Mrs. Nelson said her release was the result of prayer, but I bet that spiked orange juice didn't hurt any." (Police had passed a knock-out dose of Vistaril in orange juice to Mines.)

"What the reporter doesn't know," said Jim, "is Jasper took one sip of the juice and spit it out."

—Harry C. Griffith, Central Florida

## 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

### PASS SUPPLIES ON

The Missions Vestment Guild of Grace Church, Hinsdale, Ill., is asking for your help. Since June, 1972, the Guild has sent 1,576 church supply articles ranging from aisle runners to veils (for crosses, humeral, confirmation) to needy missions throughout the country. Supplies are sent without charge. Shipments are no longer sent outside the U.S.A.

Your parish or mission can help the Guild by sending any unneeded supplies for altar, clergy, sacristy, and acolytes (not choir, please) to: Mrs. Paul Mann, 136 Ann St., Apt. 1, Clarendon Hills, Ill. 60514, or telephone (312) 323-5347.

### SUMMER JOB OPPORTUNITIES

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), sponsored by a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors and auxiliary staff. Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 21 to August 24 with opportunities for pre- and post-season work. Salaries range from \$450 to \$600 for nine weeks.

Write to Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

### WANTED: TO BEG OR BUY

50 copies (large red pew edition) of the *Book of Common Prayer*. The parish is willing to pay shipping charges.

Any parish which has some to spare should write to: the Rev. Keith Mason, 11 Cotton St, Leominster, Mass. 01453.

### AVAILABLE

Zion Episcopal Church has 12 confirmation veils and 12 prayer caps to give away. Any congregation needing these may

write to the church at 11th and Rockland Sts., Philadelphia, Pa. 19141.

### ALTAR AVAILABLE

St. Timothy's has a wooden altar in good condition to give to any congregation in need of one and which is willing to pay shipping costs. Please write to: The Rev. John W. Groff, Jr., St. Timothy's Episcopal Church, 207 E. Washington St., Athens, Ala. 35611.

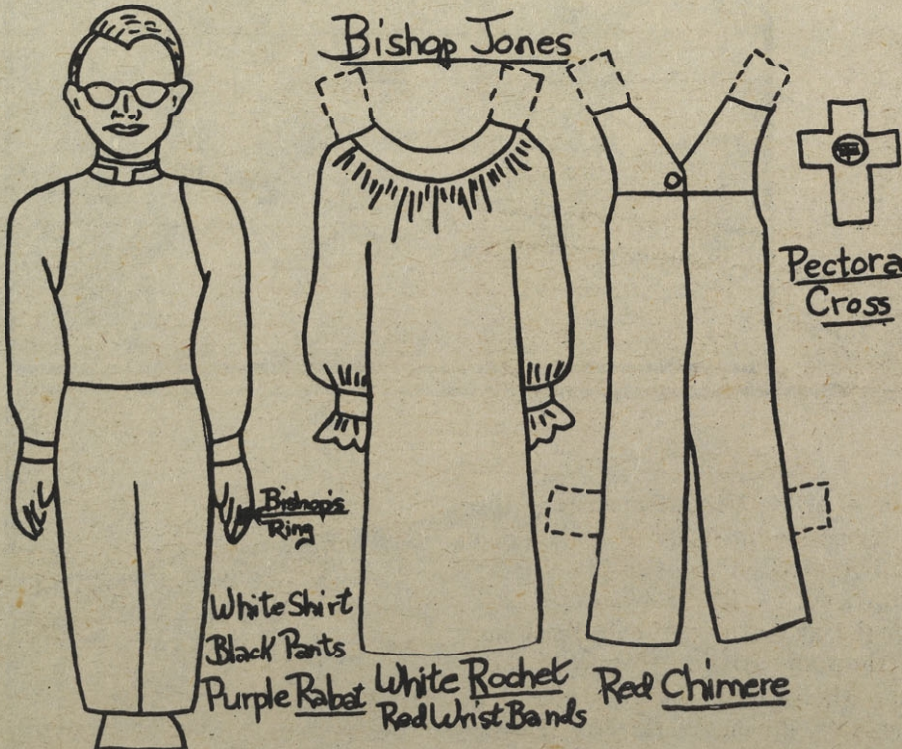
### OLD ANTHEM WANTED

Does someone, somewhere, have a copy of a Victorian-era anthem entitled, "Spirit Immortal"? The Rev. Charles Wood would like to borrow it to make some photocopies. Since the copyright

probably ran out around World War I, making copies should be no problem. All replies will be acknowledged and original material returned. Please write to: Holy Trinity Episcopal Church, P.O. Box 455, Ocean City, N.J. 08226.

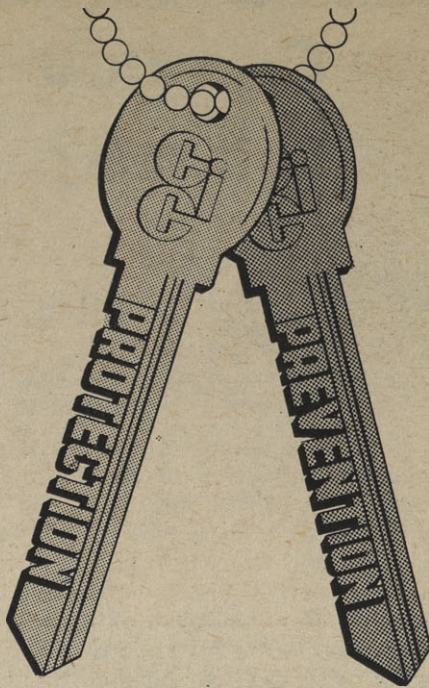
### PRAYER BOOKS AND HYMNALS NEEDED

The Church of the Resurrection in Baguio City in the Philippines is still using the 1967 Liturgy of the Lord's Supper. The large congregation wants to use the 1970/1973 rite but can't afford to buy the books. Any parish which can spare new or used copies of *Prayer Book Studies No. 21*, the Green Book, the Zebra Book, and/or Hymnals, please send them to: Church of the Resurrection, Baguio City, Republic of the Philippines.



WHEN LUCY DWYER of St. Peter's Church, Ladue, Mo., wanted to teach children in pre-school and primary classes about vestments, she used an appealing and original idea—paper dolls. She made dolls of Bishop William Jones and the parish clergy—the Rev. Messrs. David Benson and Richard Kirk—as well as dolls of other people who work in the parish. "The bishop," she said, "didn't come out of a vacuum. He was designed for the special occasion of his visit to St. Peter's." She reports the "pre-schoolers colored him red, and I do mean all of him!"

—from *Interim*, Diocese of Missouri



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The Anglican Communion has no faith or order of its own. It has no creeds of its own, no priesthood of its own. Its ministry is the ministry of the Catholic Church of Christ.

There is no ecumenical consensus today that women should be admitted to the catholic priesthood and episcopate. The consistent history of two thousand years is against such a change. Is the Episcopal Church competent to make this great change on its own?

If you do not believe that the General Convention of the Episcopal Church has the power to change the teaching of the whole Catholic Church, support the work of the Coalition for the Apostolic Ministry...

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## Can you tell me?



**Q. Who or what faction resists women's ordination to the priesthood? Why do people refuse to recognize that Mary was the first priest of the Church, presiding at the first and foremost sacrament of the Church—the birth of Christ?**

**A.** Some sincere men and women within the Church believe that since our Lord was a man and since He specifically commissioned men to be His Apostles, the Church is thus bound to an ordained ministry only of men. They believe that both male and female Christians, however, are ministers of Christ.

On the other hand, other sincere men and women within the Church believe that since we are one in the Body of Christ, that oneness should be reflected in the ordained ministry. These people believe Jesus of Nazareth was the product of a time when men were dominant in the official religious affairs of Judaism, thus He naturally chose only men for his ministry.

In its early history, the Church also equated priestesses with certain sexual cults which were abhorrent to the Church's sense of morality.

Times have changed. We no longer believe in such a society, and some believe women who are called to the priesthood by God should be allowed to exercise the ministry to which they have been called. The vocations of bishop and priest are offices of service, and

such service knows no boundaries of sex.

I am loath to reduce these arguments on both sides to such simple terms, but space restricts elaboration. Mary did preside at a great sacrament. All of us do the same as parents. At such moments we can exalt in our maleness and femaleness.

**Q. Sir, I am a 16-year-old member of the Episcopal Church, and in 16 years almost nothing in my parish has changed. I think we ought to have a new rector. Can you tell me why he is elected for life and is not rotated as in other denominations?**

**A.** At 16 nothing ever seems to have changed. People are immortal, and life is eternal, and summer is always with us.

Why not give your rector a chance and sit down with him and talk about your feelings? Having been a parish rector, I can understand how lonely one can sometimes feel and just how welcome a visit from a young person can be even if that young person thinks the rector should resign. Perhaps you and your friends can talk with your rector about your ideas on how to make your parish into a place where something happens—where love and joy abound, where people are concerned with each other and the community in which they live. Your rector is a person who can lead only if you and the members of your parish partici-

pate in leadership.

The church has elected rectors for life simply to give them the security to say and do what they believe. Some men and women stay too long in one place, I know. Some ministers are now contracting with their vestries for a certain number of years, having jointly set parish goals for those years. At the end of the agreed time a joint evaluation is done; then both parties decide whether rector and parish have done their parts in reaching the goals. At this time the relationship can either be dissolved or continued. This method of calling a rector and his accepting such a call is a healthy alternative to electing a person for life.

In the meantime, call your rector. Express your concern. I am sure he will delight in your humanity and be touched by your caring.

**Q: How is the date of Easter determined?**

**A:** Turn to the front portion of your *Prayer Book* (page 1) and you will read these words: "Easter Day. . . is always the First Sunday after the Full Moon, which happens upon or next after the Twenty-first Day of March [the vernal equinox]; and if the Full Moon happen upon a Sunday, Easter Day is the Sunday after. But Note, That the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon."

Thus the earliest possible date for Easter would be March 22 and the latest possible date, April 25. If this is all too confusing, then do what I do: look at the calendar!

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



**WEEDING AND HOEING** were two tasks 14 young people from St. John's Cathedral, Jacksonville, Florida, took on when they spent a week at Valle Crucis Mission School in North Carolina last summer. Marnie Law, above, learned what it means to use a hoe during the project which included a daily Eucharist and nightly Bible study. *The Florida Episcopalian*

## Suggestions for coping with hurt

If you have been hurt, try as soon as possible to talk out your hurt with a person you trust. Make an effort to establish a constructive attitude early before the hurt spreads throughout your personality in a destructive way, coloring other relationships. Hold to this desirable attitude as a goal for the future even though you may not be able to accept it for yourself immediately.

Keep busy but don't overload. Just as destructive ingredients take time to develop in our characters and personalities so that we hurt other people, recognizing these troublesome elements and putting them in a framework of forgiveness also takes time. This requires a good deal of soul energy, so don't expect too much of your physical and mental self while this soul work is proceeding. Allow for the time, which improves perspective.

Accept the fact that people have varied temperaments and are likewise different in qualities of empathy and awareness. Don't expect to see eye-to-eye with everyone. On this basis you can begin to forgive the hurt.

What can you do if you have given hurt? If you have hurt someone close to you, he will expect you to show you are sorry so you can continue understandingly and openly in your close relationship. If you have hurt someone you see only occasionally, perhaps too many words have already been said since the breach has grown out of fundamental differences too complex to go into again so soon.

Try to discover why you hurt someone. Did you lose sight of the other person in your anxiousness about achieving your own goals? Were you aware of only one way of looking at things and so chose to ignore any other way?

If all of us are careful to respect other people's values and are willing to give other people the freedom of thought we enjoy, we shall have less chance of receiving or giving hurt.

—Marian Jones Tyte

*The Episcopalian*

## A PARISH REBUILDS

Good neighbor compassion and a lot of hard work helped rebuild the parish house of St. Patrick's Episcopal Church, Cheektowaga, N.Y., when a carelessly placed cigarette destroyed the former small wooden structure.

Most of St. Patrick's 125 members pitched in and first raised the necessary \$70,000; some parishioners mortgaged their homes to help. Then when the lowest bid for construction was \$200,000, members of the congregation tackled the job themselves, led by the Rev. Albert S. Sam, rector and a do-it-yourselfer. A retired master carpenter who was not a member of the parish volunteered to help build the necessary steps for the new building, which is three times the size of the original with space for Father Sam's office, class rooms, recreation and meeting rooms, kitchen and dining area.

Another ecumenical re-building effort is going on in Elmhurst, Long Island, New York, where fire destroyed St. James' Church. An architect, a member of the Dutch Reformed Church, offered his services free, as did a painting contractor from a Jewish synagogue near the parish.

Photos  
by  
Joyce  
Neville





A  
report  
from  
your  
national

# EXECUTIVE COUNCIL

Vol. III, No. 1  
Winter, 1976



## Presiding Bishop Allin reports from Nairobi

*At every meeting of the Executive Council, the Presiding Bishop, as Council president, delivers a "message from the chair." The address often includes a report of his recent activities and a charge to Executive Council concerning its work at that meeting.*

*Following is the text of Bishop John M. Allin's message to the December Council meeting at Seabury House, Greenwich, Conn. Most of the talk is concerned with the World Council of Churches' Assembly in Nairobi, Kenya, Nov. 23-Dec. 10, 1975, from which Bishop Allin had just returned. As Presiding Bishop he headed the*

*Episcopal Church's official delegation to the Assembly. Bishop Allin was accompanied in his travels by the Rev. Samuel Van Culin of the national and world mission staff and by Peter Day, the Episcopal Church's ecumenical officer.*

*The delegation included the Rev. William G. Burrill, Davis, Calif.; John T. Fisher, Memphis, Tenn.; Mrs. John S. Jackson, Jr., Lake Oswego, Ore. (Executive Council member); David E. Johnson, New York, N.Y.; Mrs. Harold Kelleran, Alexandria, Va.; John E. Kitagawa, Washington, D.C.; and Suffragan Bishop John T. Walker of Washington (D.C.).*

*Jambo! Habari! Asante sana!* With these three words I greet you and in doing so have exhausted my entire vocabulary in Swahili. The linguists among you will recognize "Hello," "How are you," and "Thank you very much." It is meet and right that I thank you and the other members of this Church for providing me with the opportunity for world travel and a remarkable sequence of adventures during this last four weeks. There is not enough time for me to say "Asante sana" for all the causes for thanksgiving that have been given to me, but I do want to express both appreciation and gratitude for safe travel, good company, and a safe return home.

I want to take this occasion to express my thanks to and appreciation for Sam Van Culin and Peter Day. They are not only good companions on long journeys: they are also excellent representatives of this Church whose experience and expertise are widely recognized and appreciated by many of other Churches and other countries.

Members of Council and the other members of this Church have occasion to join me in an expression of appreciation for our delegation to the World Council of Churches' Assembly. Bill Burrill, John T. Fisher, Jean Jackson, David Johnson, Marion Kelleran, John Kitagawa, and John Walker comprise a team that is readily recognized as first-string. And, of course, in addition to our official delegation this Church was honored to have Cynthia Wedel elected one of the six presidents of the World Council of Churches. [Dr. Wedel, an Episcopalian, is past president of the National Council of Churches and a psychologist associated with the National Resource Center for Volunteerism, Washington, D.C.] I can assure you there was ample evidence that the Episcopal Church was both well represented and engaged in the World Council of Churches' Fifth Assembly.

Flying home from Africa I found

myself thanking God for His Church, so varied in membership and expressions yet seeking to serve one Lord. I have gained a new appreciation for this country and its potential. I thank God for the opportunity to repent as well as to give thanks, and I thank God for faith in Jesus Christ and His mission to all sorts and conditions "unto the uttermost parts of the earth."

On November 15 Sam Van Culin and I flew to Nairobi, and while he went about his duties during the first four days, I met with the Primates of the Anglican Communion, chaired by the Archbishop of Canterbury, at Trinity College, a small post-ordination training center in Nairobi, a gift to the Province of Kenya from the Church in Canada. I wish there were time to share with you something of that experience. Those brief days proved to be an excellent preparation for what was to come, with perhaps the greatest benefit being derived from a Quiet Day led by the Moderator of the Church in North India, Eric Nasir.

The College is located next to the parish church of St. Timothy, and in a conversation with Archbishop Festo Olang of the Province of Kenya, he told me that on Sundays that church was twice filled with a congregation of 1,000 people.

On the first weekend, in the delightful company of Archbishop Janani Luwum, Sam, and I flew to Kampala, Uganda, where we visited Bishop Tucker Theological College and both of us preached in St. Paul's Cathedral on Sunday. Bishop Dunstan Nsubuga told me after the service that there were 2,000 people in church, with additional people outside. One could not help but be deeply moved by such Christian witness in a country wherein the Church faces many difficulties.

Returning to Nairobi from Uganda we took our places at the Opening Service of the World Council Assembly. In spite of the

difficulties we face in this world, and the inadequacies of the Christian Churches, there is cause to give thanks for the witness that is being made to the Christian faith throughout this world when one sees such dramatic evidence in the faces of those gathered in such an Assembly. I will leave it to others to report on the work of the Assembly. Let me simply say here that any doubts I may have had about the necessity for a World Council of Churches were removed as I shared in the course of that Assembly.

My second weekend in Africa Sam Van Culin guided me to Dar-es-Salaam in Tanzania where we were the guests of Archbishop John Sepeku. We were housed at St. Mark's Seminary where we shared life with the faculties and their families, which included the Tanzanian principal, a Japanese priest, a British priest, and one of our own clergy, Fred Lambert from the Diocese of Ohio, and a remarkable English woman, Mary Peake, who has served the mission of the Church in Tanzania since 1938 and, though now officially retired, has stayed on as a volunteer, serving as bursar and librarian and Mother Superior to that institution. As in Uganda, the two-and-a-half days in Tanzania brought the realization of how limited my past knowledge of Christian witness and service has been. I found myself wishing that every member of the Church could somehow share the experience that I was having.

I must also add here that these visits also made me aware of the meaningful gifts and support that this Episcopal Church has given to our brothers and sisters in these far-distant fields. While remembering the text that after we have done all, we must say we are unprofitable servants, and with full realization of how much there is to be done, nevertheless I was grateful for gifts that have been made both in personnel, in fabric, and in support.

Sam Van Culin's schedule brought him home after Tanzania, and Peter Day took the responsibility of being guide to the Presiding Bishop. In the company of Canon Michael Moore, the Secretary for Foreign Affairs to the Archbishop of Canterbury, we left Nairobi and flew via Addis Ababa, Khartoum, and Cairo to Athens. A week ago today I realized suddenly that we live in an age in which one can be in six national capitals on two continents in less than 24 hours. In Athens we called on the Orthodox Archbishop, Seraaphim, of Athens. We were also received by the U.S. Ambassador, who was most helpful in acquainting us with present conditions in that part of the world.

From Athens we went to Istanbul and paid an official call on Ecumenical Patriarch Demetrios. The lessons of history within that ancient city linking two continents are lessons of judgment. To stand in the great church, St. Sophia, built for the Christians, occupied for a time by the Muslims, and now vacant, offers a subject for solemn and prayerful reflection. The Ecumenical Patriarch Demetrios is a holy man, a gentle and faithful pastor. In his presence I felt that I was suspended between two ages, one lost in the past and the other an unclaimed future. As I left Istanbul for home, with a greater appreciation for freedom than I have ever had, with a keener appreciation for Christian witness than I have ever known, I was also acutely aware that a greater response is required of all of us who call upon the name of the Lord if this world is to be won for Christ.

At jet speed one becomes aware of a shrinking world, a Babel with much going to and fro. There is much talk of desperate human needs, the whole spectrum of human needs from hunger to fulfillment. From country to country I realized increasingly the acute limitations of my own knowledge of both the Church and the world. I

*Continued on next page*



GRABBING A MOMENT OF FREE TIME Presiding Bishop Allin studies documents during the World Council meeting.





became increasingly aware of my limited ability to communicate, speaking only one language when in country after country I met people speaking three and four languages, people who in many cases have been considered more primitive and less privileged. I found myself wondering why we continually tell each other within the circles of the Church that the world has great problems, as if we were yet to be convinced, instead of investing our time in explorations of how to use what resources we have in solving those problems. Are we so preoccupied with desperate conditions and guilt feelings that our ability to respond in faith and be renewed is hindered? Christians do have a faith and a cause for hope. We have assets and allies and resources and influence. The questions we must answer are: How do we offer them? How do we participate and cooperate within that faith? How do we coordinate our efforts with the widest possible opportunity for individuals voluntarily to share in the planning and the contributing?

We know that individual salvation is impossible. Individual survival is worthless. Individual suc-

cess is a false idol. The meaning of Christian community in this world or the next is finding our life and meaning together in the one God through Jesus Christ. Where we are at odds with one another, let us pray and work to be even with one another—Council, staff, Presiding Bishop, and other members of this Church—and with the other folds in His Church.

In an excellent address to the [Presiding Bishop's Fund] Consultation on Development here at Seabury House on Monday, Tony Ramos [the Rt. Rev. Jose Antonio Ramos, Bishop of Costa Rica] said that mutual responsibility and interdependence in the Body of Christ was offered in the sixties to an unready Church. Mutual responsibility and interdependence in the Body of Christ must now become the theological key to our interpretation and planning of Christian mission.

My chief hope as we enter this meeting is that Council and staff can share in evaluating present programs and systems, keeping the Church informed of the process and enlisting help from throughout the Church and beyond in the process. I hope that changes can

be made by mutual agreement, in due process, without interrupting the process. I hope we can make more effective use of working, measurable models, with specific purpose and functions, and reduce any tendency toward abstract, disconnected programs and grants to depersonalized groups identified vaguely as "youth," "aged," "laity," or "minorities." Our Lord's mission is person-to-person and people-with-people. I believe the Church will respond to our joint leadership immediately in 1976 if we present proposals to them in dioceses and congregations, in provinces and areas, which they can understand, evaluate, and share in. The mission of evangelism and social improvement and justice cannot await renewal until General Convention. I am sure that we all desire to do more than we are presently doing and to do it more effectively.

Robbing Peter to pay Paul, or vice versa, is not a Christian exercise. Peter and Paul joined their hands together and, with the rest of the apostolic company, offered the Gospel to faithful Jew and excluded Gentile. So can we! Their model still works! Remember how

they shared the Gospel with others through enlisting others, in turn, to share the Gospel in their places. Paul gathered an offering from the new Churches to meet a particular need. So can we! There are many offerings to fill many needs. How to relate and connect each to the other is the question for us to answer.

In conclusion let me offer two key words for our work and planning during these next two days in preparation for 1976 and for the next triennium. I offer them in the spirit of mutual responsibility and interdependence in the Body of Christ. They are *coordination* and *flexibility*. Let us not allow ourselves to be shackled by our own budget. We have the capability of making decisions as we go forward. Our purpose is not to diminish programs but to enlarge and strengthen them and to understand how they inter-relate in total mission. It is to this end that I pray we can keep our resources flexible and so coordinate our efforts that all people will be better served.

*Asante sana.*

—Presiding Bishop John M. Allin

## Presiding Bishop's Fund holds development talks

GREENWICH, Conn.—The Board of Directors of the Presiding Bishop's Fund for World Relief, citing the need for more reflection to assist the Church in articulating a stance regarding its involvement in development, held the first of a series of development consultations here December 14-15. Approximately 40 people attended, including selected Episcopal Church Center staff, members of the Fund's Board, and several guest speakers.

The purpose of the consultation was to consider the various meanings of development, to examine models presently supported by the Church, and to consider future directions. In his opening remarks, Presiding Bishop John M. Allin said, "We are tackling—under one word—a major task." The Presiding Bishop emphasized that much could be learned and accomplished at the consultation and that the participants had a responsibility to share their findings with the rest of the Church.

After informal small-group discussions of the definitions of development, the consultation heard an address on "Classic Interpretations of Development" by Dr. Milton S. Rosner, professor of social planning at Ohio State University. Dr. Rosner defined development as "a deliberate strategy to accelerate economic and social growth objectives." He said that development planning is the "formulation of a rational program of achievement of development objectives."

Dr. Rosner said that the major dilemma for non-governmental agencies, such as the Church, is "to find a handle, a point of entry" into the development process since most development projects are in the public, or governmental, sector. Dr. Rosner added that it is important for private agencies, such as the Church, to

formulate feasible long- and short-range plans since past experience has too often shown only short-term results from well-intentioned but poorly thought-out programs. He also emphasized the importance of involving local people, whose lives will be directly affected by a development program, in its planning.

Dr. Rosner noted a shift in recent years from "top down" planning to "planning from below" and said that local government operation with national government planning was the most productive development process. The churches' role, he said, must likewise be a cooperative one, in keeping with national development objectives. In a second address later in the consultation, Dr. Rosner illustrated his points with examples of a development project in the Anglican Diocese of Zululand.

The Rev. Norman Faramelli, director of the Boston Industrial Mission, spoke of the United States' role in development. Dr. Faramelli said that at the end of World War II the U.S. found itself unprepared to be a world leader. America, he said, saw its foreign aid as accomplishing three objectives: helping America itself, helping the poor in underdeveloped countries, and fighting Communism.

Dr. Faramelli said that a "theology of development" was needed, in which the giver and recipient of aid were seen as co-equal partners. He listed the "three E's" of development as: "equity," or social justice, emphasizing the needs of the "bottom 40 percent" of the world's population; "environment," an understanding of a country's natural resource limitations; and "economy," an emphasis on future growth through expansion of the means of production.

Dr. Faramelli said that three things were required to accomplish the "three E's": an aid program designed around the real needs of the recipient rather than the donor, skills in research and development conducive to the area of application, and trade liberalization.

The Rev. Luis Serrano of the Missionary Diocese of El Salvador discussed the success of Project CREDHO as a development model. Father Serrano said that one of El Salvador's major economic problems was an imbalance between heavy production and exportation of cash crops—such as coffee, cotton, and sugar cane—and the cultivation of essential food grains at a bare subsistence level. Project CREDHO, staffed by 13 paid personnel and 23 volunteers, is working to upgrade living standards in El Salvador through programs in physical and mental health, preventive medicine, creative medicine, vocational aptitude training, agricultural education, and legal aid. Project CREDHO, supported by the Presiding Bishop's Fund and several other voluntary agencies, is run exclusively through the Episcopal Church. Father Serrano pointed out that the Episcopal Church, through CREDHO, is also at work in Nicaragua and Colombia and will soon launch a program in Mexico.

The Rt. Rev. Jose Antonio Ramos, Bishop of Costa Rica, spoke to the consultation about the Church's role in development. Bishop Ramos said that the whole Church must confront the essential question, "How can we be a missionary Church in a situation characterized by poverty and oppression?" The Christmas season, he said, reminds Christians of their reason for being, that the Church "exists not for its own self-service

but for the world."

Bishop Ramos defined development as "the struggle of the world community of people for the creation of a world order, nationally and internationally, of peace, and a state of social justice." The Church, he added, can make its most distinctive contribution in development by "providing a definition of a human goal and the human means of achieving it." The Church, he said, must have a "vision" of world order and must work to make that vision a reality. Development in the context of "vision," he said, is a "spiritual goal."

Bishop Ramos cited examples in the life of Christ and said that "in the gospel the existence of rich and poor alongside each other is a denial of the presence of the Kingdom." He said that Christians must examine development in terms of their own lives and attitudes and that wealth and poverty were both dehumanizing conditions.

Bishop Ramos equated "liberation" with "redemption"—"redeeming the state of sin in which we find ourselves in the present economic order." The Church, he said, must play a prophetic role in realizing the dynamics of the current world economic situation and must work toward an ultimate goal of justice. He said that the Church was uniquely suited to its role because it is, with the exception of the United Nations, the only other "world community." Bishop Ramos noted that, unlike the United Nations, the Church includes "both the rich and the poor, the oppressed and the oppressors." The Church, he said, "has a responsibility which no one else has because of its presence on a world-wide scale."

Plans were made for a follow-up consultation to be held in April.

Written by Frank Tedeschi for the Episcopal Church Center Communication Staff

Insert prepared for *The Episcopalian* by the Executive Council, 815 Second Avenue, New York, N.Y. 10017

*The Episcopalian*



# In Person

Mr. and Mrs. Rodney Freeman were recently married in Quito, Ecuador. The ecumenical service, a first for Ecuador, took place in a Roman Catholic church, and the Episcopal Eucharist was concelebrated by the Rev. D. Joe Dunlap and a Salesian priest. . . . Floris Bain of Brookline, Mass., is new chairwoman of the World Council of the Girls' Friendly Society. . . . The Rev. Max E. Glenn of Knoxville, Tenn., former executive director of the Commission on Religion in Appalachia, is associate director of the Grantsmanship Center which helps non-profit organizations with resource development. . . . Richard Doss of Houston, Texas, was re-elected chairman of regents of the University of the South, Sewanee, Tenn.

Marguerite Stams, past president of the Episcopal Churchwomen of St. Thomas' Church, Chicago, Ill., was selected as an outstanding teacher of America for 1975. . . . The Rev. Robert Bizzaro is new rector and dean of the Cathedral of St. James, South Bend, Ind. . . . Bertha E. Mason, nurse, teacher, lay minister, and cook, was buried from St. Matthew's Church, Fairbanks, Alaska. . . . Bishop David R. Cochran ordained Nelda Kinneveauk of Point Hope and Wilfred Lane of Kotzebue, Alaska, as deacons there. . . . Vivian Kingsley, Grace Parish, Holland, Mich., is new president of Associated Parishes, succeeding the Rev. H. Boone Porter, Jr.

Ann Mangum Chapman of Charleston, S.C., former co-director with her husband, William Chapman, of St. Elizabeth's School for Indian Children at Wapala, S.D., died in mid-November. . . . General Theological Seminary, New York City, granted honorary degrees to Presiding Bishop John M. Allin, Bishop G.P. Mellick Belshaw, Bishop Frank S. Cerveney, Bishop John M. Krumm, the Rev. Gordon Lyall, the Rev. Norman Mealy, Ursula M. K.-C. Niebuhr, and Bishop John M. Watanabe. . . . The Rev. David A. Works, president of the North Conway Institute of Boston, is new chairman of the National Safety Council's Religious Leaders Conference.

Sixty years after seminary racial quotas kept him from the Episcopal priesthood David N. Laramore, 80, a janitor who almost singlehandedly rebuilt St. Christopher's Episcopal Church in Fort Lauderdale, Fla., after a 1926 hurricane, was ordained a deacon this fall by Bishop James L. Duncan of Southeast Florida. . . . The Rev. Canon George F. LeMoine of Minneapolis was

elected president of the Minnesota Council of Churches.

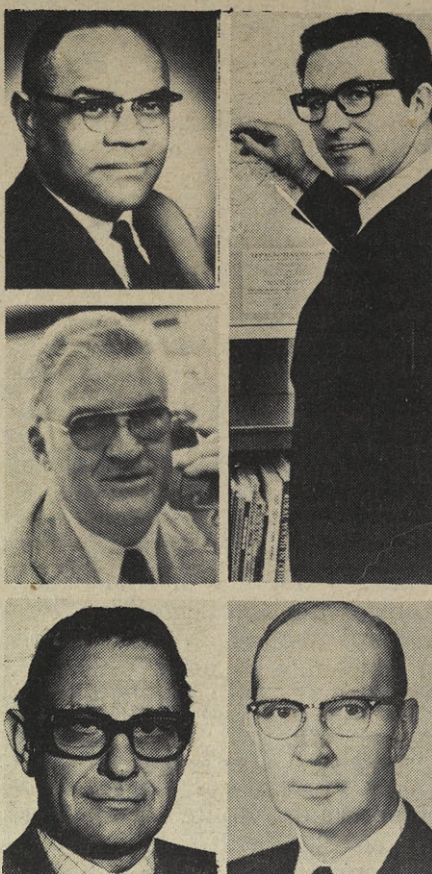
The Rev. Robert M.G. Libby, former director of development for Jacksonville (Fla.) Episcopal High School, is the new chaplain there. . . . The Rev. Philip E. Perkins, Jr., of Grace Church, West Palm Beach, Fla., is the only football official in Palm Beach County to attain the highest state rating of "Superior". . . . Arthur C. Lundgren is the new assistant treasurer of the Diocese of Chicago.

Dr. Carroll E. Simcox, editor of *The Living Church*, joined Ruth Bell Graham, wife of the Rev. Billy Graham; Dr. Harold Lindsell, editor of *Christianity Today*; and Dr. J.A.O. Preus, president of the Lutheran Church-Missouri Synod, in sponsoring the Christian Action Council "to stress that anti-abortion proponents are not limited to the Roman Catholic Church." . . . Capt. William Paddock, the Diocese of Southern Ohio's congregational development officer, will serve a three-year term as president of the Church Army in the United States.

The Rev. David L. Veal is new canon to the ordinary of the Diocese of West Texas. . . . Dr. Grant S. Shockley, professor of Christian education at Candler School of Theology, is president-elect of the Interdenominational Theological Center in Atlanta, Ga. . . . The Rev. Sherrill Scales, Jr., is the new executive vice-president and secretary of the Episcopal Church Building Fund, succeeding the Rev. Howard G. Clark, who died in March, 1975. . . . The Rev. Edward P. Todd has been appointed Dean of Studies at St. George's College, Jerusalem.

Berkeley Divinity School at Yale University awarded honorary degrees to the Rev. James Earle Annand, Bishop William H. Clark, Bishop William A. Dimmick, Bishop William A. Jones, Jr., and Helene M. Schnurbush. . . . Anglican Assistant Bishop 'Aql Ibrahim 'Aql of Amman died at the age of 57. . . . Bob G. Slosser, an Episcopalian who formerly worked for *The New York Times*, will edit *The National Courier*, a new national newspaper which seeks "the mind of Christ in the events of our time" . . . *Ebony* magazine named Supreme Court Justice Thurgood Marshall, an Episcopalian and the only living person on its list, as one of the 10 most important blacks in American history.

Jerrold F. Hames is the new editor of the *Canadian Churchman*, the national newspaper of the Anglican Church of Canada, and Donald C. McQuarrie is the



IN THE NEWS: Top to bottom, left, Grant S. Shockley, William Paddock, and Reinhard B. Gutmann; right, Max E. Glenn and W. Arch Gaylor.

new general manager.

Canon Reinhart B. Gutmann, Whitehouse Station, N.J., is the new national director of Foster Parents Plan, Inc., U.S.A. . . . The Rev. George E. Packard, assistant at St. Paul's Lynchburg, Va., is the new chairman of the Kum-Ba-Yah Ecumenical Center, Lynchburg. . . . The Rev. O. Worth May, Trinity Church, Covington, Ky., is the new president of the Kentucky Council of Churches.

The Ven Paul Hannaford, former archdeacon of Erie, became rector of Trinity Church, Pottsville, Pa., in December. . . . W. Arch Gaylor has accepted the post of executive director of Trezevant Episcopal Home, Memphis, Tenn.

Suffragan Bishop Herbert Edmondson of Mandeville (Jamaica) has been elected Bishop of Jamaica to succeed Bishop Cyril Swaby, who died recently. . . . The Rev. James A. L. Edden, 64, honorary canon of the Cathedral Church of St. James, Chicago, Ill., died of a heart attack in December.

## To whom it may concern

As a result of the Karen Ann Quinlan court case and public discussion about definitions of life and death, we have received several requests for copies of "The Living Will." The document, reprinted below, allows a healthy person to transmit his/her own feelings about death as instructions to family, clergy, doctor, and lawyer should the person be unable to make those decisions. Several versions of the "will"—which has no legal standing—exist. The one reprinted here is distributed by the Euthanasia Educational Council, 250 W. 57th St., New York, N.Y. 10019. Free copies are available from the council, a non-profit organization.

To my family, my physician, my clergyman, my lawyer—

If the time comes when I can no longer take part in decisions for my own future, let this statement stand as the testament of my wishes:

If there is no reasonable expectation of my recovery from physical or mental or spiritual disability, I, . . . , request that I be allowed to die and not be kept alive by artificial means or heroic measures. Death is as much a reality as birth, growth, maturity, and old age—it is the one certainty. I do not fear death as much as I fear the indignity of deterioration, dependence, and hopeless pain. I ask that drugs be mercifully administered to me for terminal suffering even if they hasten the moment of death.

This request is made while I am in good health and spirits. Although this document is not legally binding, you who care for me will, I hope, feel morally bound to follow its mandates. I recognize that it places a heavy burden of responsibility upon you, and it is with the intention of sharing that responsibility and of mitigating any feelings of guilt that this statement is made.

Signed. . . . .

Witnessed by. . . . .

Date. . . . .

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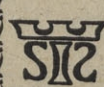
## CASSETTE TAPES

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# APSO reports on grants, programs

The Appalachian Peoples Service Organization (APSO) begins its second decade as a coalition that includes 12 dioceses spread from New York to Tennessee.

APSO was formed in 1965 by six dioceses and Executive Council as an experimental regional project. Now the larger coalition works to plan programs for church development, ministry training education, youth, support of local projects, and communication. It also cooperates ecumenically through the Commission on Religion in Appalachia (CORA).

The Rev. R. Baldwin Lloyd of Blacksburg, Va., is APSO's executive director. He reports that in 1975 APSO's support came from the United Thank Offering, the Church School Missionary Offering, Executive Council, APSO Youth Area of Concern, parish and diocesan contributions, and the executive director's discretionary fund. The funds, which totaled \$190,565, supported 43 projects in Appalachia and gave emergency help to five other projects. APSO's \$100,000 spent through CORA helped generate a total of \$248,470 for Appalachian projects. Various church agencies provided additional financial help directly to seven Appalachian projects.

In 1975 APSO placed emphasis on Intramont, its program for developing lay and ordained ministries at the local mission/parish level. Seven training centers have been established in North Carolina, Virginia, West Virginia, Maryland, and New York. A close working relationship with Episcopal seminaries is planned, both for training programs for seminary students and faculty and for extension facilities to local people.

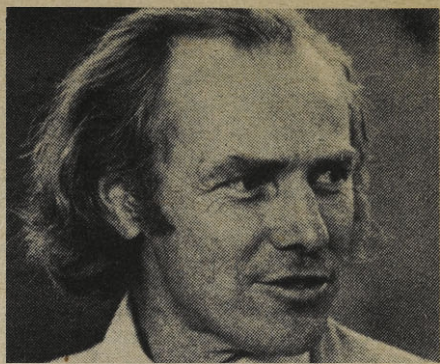
Bishop William Gordon's TEAM (Teach Each A Ministry) project, funded in part by APSO, has helped spread new understandings about ministry.

The APSO Youth Area of Concern (APSO-YAC) is one of the region's newest and most vigorous programs. Debbie Edwards, a full-time staff member, works with representatives from nine of the 12 APSO dioceses in planning youth programs. APSO-YAC has developed an educational program called "Roadshow" which is available to dioceses or parishes. Contact Debbie Edwards, Route 1, Box 351, Nickelsville, Va. 24271.

Recognizing regional needs, APSO representatives from the Dioceses of Southern Ohio, Maryland, Pittsburgh, Erie, Central

Pennsylvania, Bethlehem, Albany, Rochester, and Central New York met in Harrisburg, Pa., last October with Executive Council representatives to discuss the possibility of a northern APSO coalition with its own staff and office. CORA was asked to help develop a northern plan.

CORA combines the Episcopal Church's efforts with those of 17 other denominations, 11 councils of churches, and the National Council of Churches to provide maximum church impact on Appalachia. Joint programs



R. Baldwin Lloyd

include ecumenical and community development efforts as well as educational development. Strip-mining is still one of the most pressing problems facing portions of Appalachia.

## Teaching series Continued from page 1

the books and Council might expect to receive a return on its investment. A liaison committee between Council and the teaching series project is planned. The steering committee will next meet in New York City on March 19.

In addition to Dr. Jones and Mr. Spong, the committee includes Bishop Gray Temple of South Carolina; Bishop Donald J. Parsons of Quincy; the Rev. Thom W. Blair of Boston, Mass.; the Very Rev. Urban T. Holmes, III, School of Theology, University of the South, Sewanee, Tenn.; the Very Rev. Frederick H. Borsch,

Church Divinity School of the Pacific, Berkeley, Calif.; the Very Rev. Robert Bennett, Episcopal Divinity School, Cambridge, Mass.; Verna J. Dozier, Washington, D.C.; Werner M. Linz, Seabury Press, New York City; Theodore McConnell, Crossroads Books, Seabury Press, New York City; Reid Isaacs, New York City. *Ex officio* Executive Council staff members are the Rev. Wayne Schwab, evangelism officer; Barry Menuez, lay ministries officer; the Rev. David Perry, Christian education officer; and Ruth Cheney, program executive.

## Switchboard

Continued from page 4

I am confident from what I have heard him say and what I have read of his views that he does not believe "parishioners exist to fatten the church budget," but rather that as parishioners, as Christians, we must face up to our responsibilities, including our standards of giving.

Alice F. Treat  
Norfolk, Va.

### WOMEN TOTALLY

I find it incredible that the December, 1975, edition of *The Episcopalian* presented a two-page "Salute to International Women's Year 1975" which mentioned 37 women active in the Episcopal Church and included the photographs of 36 but ignored Jean-

nette Piccard, Alison Cheek, Carter Heyward, Suzanne Hiatt, Merrill Bittner, Katrina Swanson, and other women priests in the Episcopal Church who have been faithful during many years.

The only graceful aspect of the omission is it occurred in the Christmas edition and in a contemporary way was fulfillment of the scriptures. Of Christ, it is said, He came unto His own and they knew Him not. Of the women priests, it could be said, they came unto their own who knew them not.

May the Lord have mercy on the Episcopal Church.

Charles V. Willie  
Concord, Mass.

*ED. NOTE: The reason for our feature was to salute lay women who, in fact, make up over half the Church's mem-*

*bership and whose contributions too often go unheralded, particularly in the current debate about women in the priesthood. The women mentioned themselves have said they embody the participation of all women in the Church.*

Allow me to put in my two cents' worth on the ordination of women. Why is it that groups like CAM feel we have to have a "consensus of historic Christendom" before ordaining women? Since when has either the Roman Catholic or the Eastern Orthodox Church consulted us in matters of its faith? Did the Roman Catholics ask our permission when the Pope was declared infallible in the 1800's? And why assume that God is as narrow-minded as we are and is unwilling to bring change into His Church? That's what the Reformation was all about,

and that's what Jesus' ministry was concerned with. How can we deny the influence of the Holy Spirit and His prerogative to choose persons of both sexes to serve Him in the Church in any position to which He calls them?

Phillip N. Anderson  
New Wilmington, Pa.

I am at a loss to fully comprehend the reason behind the stand of the Rev. L. Peter Beebe on the ordination of women. No matter how sincere he is in procuring justice for W.O.N., the fact is no society, spiritual or secular, will have thrust upon it any venture for which that society is not yet ready. This issue calls for much prayer and fasting, a duty which seems to be sadly lacking on the part of many church members.

On the matter of prayer, doesn't anyone remember the close of the [Anglican] Congress, held in Toronto in 1966? The call to Almighty God was not that He would grant us His peace but rather, through the Holy Spirit, He would *disturb* us. Have we the right to be shocked now that the Lord God Almighty in His wisdom is granting that request?

George Donohue  
Liverpool, England

### WE ARE RESPONSIBLE

Karen Rhodes (December, Switchboard) presumes that we are all endowed with an intelligence equal to hers. Not so! Leonard Freeman's injunction to write Federal officials in criticism of the "Family Hour" is for the benefit of the vast majority who don't know enough to turn off undesirable TV programs and who are influenced by the violence that is available for their viewing seven days a week. Our special concern should be for the many children who are exposed to adult and even children's programs displaying violence.

Christians have the responsibility and can be effective in the fight against this programming by writing commercial sponsors as well as Congressmen and FCC. If you don't think your voice will be heard, consider the case of the large order of "Jesus Jeans" which was cancelled by a well-known New York department store after opposition to the offensive marketing approach was expressed by the New York [Roman Catholic] Archdiocese.

Silence your TV, but don't be silent in your convictions!

Mary Polom  
Wilbraham, Mass.

The Episcopalian

## Education Guide

### SCHOOLS FOR BOYS

#### THE CHURCH FARM SCHOOL

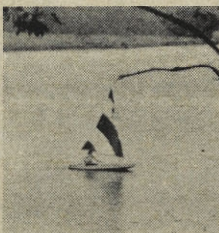
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Parishes, clergy now on one central computer list

One of the Church's most irritating everyday problems—keeping up to date on the correct names, addresses, and ZIP codes of its parishes, missions, and clergy—should be close to a solution this year. For the first time in the Church's history, all these key places and people are on a single computer list drawn from many sources.

On Oct. 27, 1975, a memo from Bishop Milton L. Wood, executive for administration at the Episcopal Church Center in New York, announced: "At long last we have one common computer listing of addresses for clergy and parishes." The system, developed over the past year with the cooperation of 11 churches agencies and four dioceses, is called MAIN. Group coordinator is W. Rodney Smith, administrative vice-president of the Church Pension Fund.

"This should mean a far more accurate listing than any [we] have before had and a much simpler procedure when a clergyman moves," wrote Bishop Wood. He said the system's planners anticipate that ultimately MAIN will be able to select almost any combination of parishes and clergy anyone may want for any kind of selective mailing. The "master listing" is in the Church Pension Fund computer in New York, and labels run off by the CPF will be taken directly to the mail room at the Episcopal Church Center and affixed by machine on items to be mailed.

Several national church leaders greeted the announcement with enthusiasm. Oscar C. Carr, Jr., executive for development/stewardship, said his office sends out thousands of samples of stewardship material each year.

"It's frustrating when we go out to a Province for a stewardship workshop and find that many of the clergy there have not even seen our samples," said Mr. Carr. "In one or two cases, no one in an entire diocese had received them."



A TREE OF LIFE mural decorates the outside wall of the day care center at Trinity Cathedral, Cleveland, Ohio, thanks to Winston McGee, Cleveland State University professor, who created it and the children who inspired it.

—Marcia Course

The Rev. Roddey Reid, Jr., of the clergy deployment office said he is "delighted to have an up-to-date and accurate list of all the clergy."

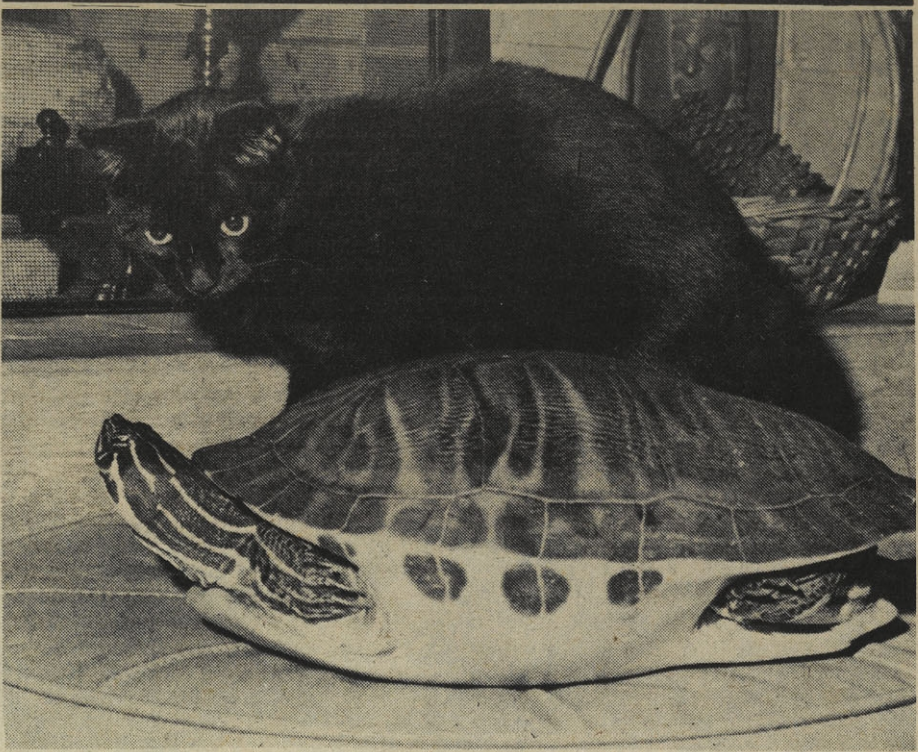
"We will now be able to send out a general mailing to all clergy sometime in the next 12 months, and it will be very helpful to have an accurate list."

Frederick L. Redpath of the Episcopal Church Foundation said that his organization will be greatly helped by the new list as the mail is a primary way of maintaining contact with congregations throughout the Church.

The new MAIN (for "mailing and information") system should help lick what has been a frustrating problem for years. From now on that oft-heard phrase, "I didn't get one in my mail. . .," may even be used less frequently.

—Richard J. Anderson

Episcocats



Kathy Askren

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Verent J. Mills  
Executive Director



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EP 0520

## Christian Children's Fund, Inc. Statement of Income and Expense

For the Fiscal Year Ended  
June 30, 1975

INCOME:	Percentage of Total Income	Amount	EXPENSES:	Program services for:	Total Program Services	Supporting Services: Management and general Fund raising	TOTAL EXPENSES	(DEFICIT)—Excess of Expenses over Income	Expenses over Income
Public Support:									
Sponsorship contributions	80.5%	\$23,229,680		Family support	60.0%		\$17,316,977		
Other contributions	9.8	2,815,910		Homeless children	9.9		2,844,841		
Bequests	1.4	403,971		Primary and secondary education	11.2		3,241,216		
Total Public Support	91.7%	\$26,449,561			81.1%		\$23,403,034		
Other Support:									
Reimbursements from Christian Children's Fund of Canada	7.2	2,061,463			9.1		2,627,202		
Other Income	1.1	330,991			11.5		3,319,034		
TOTAL INCOME	100.0%	\$28,842,015			101.7%		\$29,349,270		

\*Note: The Unrestricted Fund deficit of \$274,388 was absorbed by prior years' surplus as was the Restricted Fund deficit of \$212,671 and the Land, Building and Equipment Fund deficit of \$38,219. The Endowment Fund realized a surplus of \$38,023.

# THE Episcopalian

FEBRUARY, 1976

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