

Title: *The Episcopalian*, 1976

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WITH PROFESSIONAL SUPPLEMENT

THE Episcopalian



Guatemala: rehabilitation help needed

"What I have seen in these days is difficult to explain and even more difficult to understand," the Rev. Onell Soto of El Salvador said after two visits to Guatemala just after the early February earthquake that killed 22,000 people and left more than a million homeless.

"I hope the help will not stop when Guatemala goes back to the center pages of the world press," Mr. Soto said. "Then it will not be news, but needs will be as great as ever."

Episcopalians responded immediately after the quake. Marion Bingley, executive director of the Presiding Bishop's Fund for World Relief, reports that in addition to the \$20,000 in emergency grants and another \$90,000 channeled through Church World Service, the Fund received \$25,000 from the Diocese of Colorado, \$2,000 from West Texas, \$3,200 from Central Florida, and \$3,000 from Texas.

- The Diocese of Kentucky sent 11 tons of grains.

- Help came from Honduras, which also received damage. The Rev. Hugo Pina trucked in 10,000 pounds of corn in a trip that took 30 hours.

- The Episcopal Church in El Salvador sent supplies, and St. John's Church, San Salvador, sent a relief team.

- St. Andrew's Church, Lake Worth, Fla., raised money to purchase a vehicle for truck-ambulance service in Guatemala.

- Bishop Anselmo Carral's home serves as a relief center staffed by volunteers. Among them has been Susan Reed, wife of Bishop Reed of Kentucky.

Church and secular relief officers agree with Mr. Soto that Guatemala will require extensive rehabilitation efforts. Episcopalians can contribute to Guatemalan relief through the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

Reactions to Draft Prayer Book

Distribution of *The Draft Proposed Book of Common Prayer* among laypeople is still scant, but a telephone sampling of opinions of diocesan liturgical chairmen shows some positive clergy response.

The only major negative response has come from the Society for the Preservation of the Book of Common Prayer (SPBCP). Society President Walter Sullivan says the new book offers the "same, colorless, mushy language, the same effort to weaken the Faith."

"We propose to fight [the Draft Book] with all the resources at our command. The Convention will revise it drastically and perhaps reject it. Without question it will be completely discredited by 1979."

Some liturgical chairmen have gone ahead and tried the book; others have not because it is not yet authorized. Presiding Bishop John M. Allin has read Rite I in a worship/study session context at least once, and in Pennsylvania, Bishop Lyman C. Ogilby sent a letter to clergy in which he said, "Properly it is a document for study and has not to date been authorized for use. We would suggest, therefore, that local congregations and deanery groups undertake a study of the new texts both in the light of *The Book of Common Prayer* (1928) and earlier versions of the proposed rites."

"In conjunction with a program

of study, it may be appropriate to use the new book in the context of worship. Here care and pastoral sensitivity should be employed. Please keep in mind that this proposed book may well undergo further revisions at General Convention."

Some liturgical chairmen with whom *The Episcopalian* spoke have tried the book; others have not. Most reported positive response to what some have called "The Ground Hog Book" because of its February 2 publication date.

- The Rev. Richard J. Simeone of Maine said, "It works well; it feels good. The general feeling here is: 'Let's get it into hardcover as fast as possible.'"

Father Simeone reports a favorable clergy reaction. "Personally I'm opposed to the restoration of the full 1928 Prayer of Consecration, particularly with the use of the word 'satisfaction,' which was theologically bad when it was put in in 1928. I'd rather see the first service gone completely and have a single, unified rite in modern idiom."

"I also wish they'd put the 'comfortable words' before the absolution because people have felt for a long time that you lead up to the absolution through the Scriptures. But those things are minor. And if somebody feels he can't worship legitimately without some-

thing that feels and sounds like the 1928 book, I think the first service does it for him."

- The Rev. Richard M. Spielman of Rochester said he'd heard the 1,001-page book called "The Arabian Nights." He called it "a compromise. The first service is essentially the Prayer Book service. Some people are finding it a little more conservative than the Zebra or Green Book." Rochester will have a clergy day in April to discuss the book.

- The Rev. Henry Louttit of Georgia has heard extremely positive reaction "with the exception of Mr. William Ralston" of St. John's, Savannah, a member of the SPBCP. "Most clergy here think it's a rich compromise," Father Louttit said.

"I like Tudor English, but I think SPBCP won the battle and lost the war. The Standing Liturgical Commission gave them exactly the Prayer Book language, including a few impossible archaisms that would have been easy to change. They put all the interesting options in modern English. So, to get the options, people will use the modern English and lose the Tudor."

Father Louttit praised the more pastoral burial office, as did others. He voiced the concern that the Draft Book won't really receive a trial since it's not approved for use.

"My own guess is the real issue at

Continued on page 7

Parish holds Walk through Holy Week

What was the last week in the life of Jesus really like? How can Christians realistically capture the mood of those devastating and triumphant few days?

"We walk the path that Jesus walked for us," said the Rev. Charles A. Bevan, Jr., assistant rector and Christian education director of Galilee Church, Virginia Beach, Va.

With a combination of liturgy and song, good theatrics and innovative use of the church and its grounds, Mr. Bevan leads the parishioners, physically and spiritually, through Holy Week in two evening events. One is on Maundy Thursday, the other on Good Friday.

As in other aspects of Mr. Bevan's "living" Christian education program, the whole church family participates. Last year more than 200 persons, young and old, took part. Some are cast in roles. Others are bystanders, but Mr. Bevan is the only one who has a total pic-



AT JESUS' TRIAL reenactment, the Rev. Edward M. Wood, as Pilate, stands over Jesus, portrayed by Hatton Balderson.
—Photo by Mary Reid Barrow

ture of what is going to happen.

Last year the Thursday event began with a triumphant march from the parish hall into the church, everyone carrying palms and singing "Hosanna." After a scripture reading and choir anthem, the whole group proceeded out of the church's side door and back in-

to the church through the rear door for a reenactment of the scene at the Temple.

"People really got into the spirit of it," Mr. Bevan said. "There was confusion and fun as some adults actually purchased the paper doves the sixth graders had made."

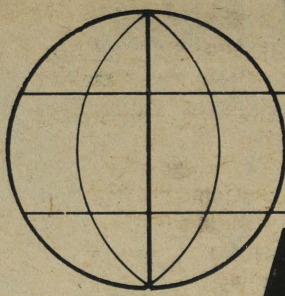
"Suddenly, out of nowhere, Jesus appeared, dressed in a bright red robe. There was silence. It really was kind of shocking when he spoke, overturned the money tables, and disappeared."

Continued on page 10

In This Issue

SPRING THINGS: Good stewardship blooms in the Diocese of Central Gulf Coast, page 6; fresh winds blow for JED educators, page 9; money matters popped up at Executive Council, page 3; and the promise of Easter warms Presiding Bishop Allin's message, page 3.

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WORLD NEWS BRIEFS

WILLIAMSBURG—The CBS-TV network will telecast live the 11 o'clock Easter Day service at historic Bruton Parish, Williamsburg, Va., the Rev. Cotesworth P. Lewis, rector. The service will be aired at 11 am Eastern Time, April 18 (check local program guide for time in your area).

HONIARA—A native Solomon Islander, the Most Rev. Norman K. Palmer, was enthroned here before a crowd of 5,000 people as the second archbishop of the Anglican Church of Melanesia. The new archbishop, of Melanesian and European ancestry, succeeds the late Archbishop John Chisholm. The Church of Melanesia was a missionary diocese attached to the Anglican Church of New Zealand until January, 1975.

ALEXANDRIA—The second session of the Lutheran-Episcopal dialogue was held at Virginia Theological Seminary in January. Bishop William Weinbauer of Western North Carolina led the seven-

member, all-male Episcopal delegation. Lutherans from the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church-Missouri Synod joined the Episcopalians to discuss "What Is the Gospel?"

ISTANBUL—The sainthood of Anthimos Kourouklis, an ascetic from Cephalonia (Greece), has been made official by the Holy Synod of the Ecumenical Patriarchate. Eastern Orthodoxy will honor St. Anthimos on September 4.

LONDON—The Mothers' Union, the largest of all Anglican women's organizations, will observe its centennial during its first international conference in June, and a major Service of Praise and Thanksgiving will be held at Westminster Abbey on June 10. The Mothers' Union has 410,000 members in England and 48 other countries.

ELKHART—CROP, Church World Service's community hunger appeal located in this Indiana town, re-

ceived \$6.8 million in 1975—an increase of 35 percent over 1974. According to CROP officials, \$5.3 million will be used to provide food and \$1.4 million to provide clothing. Last year CROP sent food and agricultural supplies to needy persons in 47 countries through Church World Service, the National Council of Churches' relief and development arm.

SYDNEY—The Liturgical Commission of the Church of England in Australia plans to present a draft of a supplement to the 1662 *Book of Common Prayer* to the General Synod of the Church in August, 1977. The book will include a wide range of Sunday services and many others. A series of conferences around Australia in April and May will explain the Commission's purpose and work.

QUEZON CITY—The Booth Ferris Foundation of New York has committed \$100,000 for a proposed library at Trinity College, an Episcopal Church-related institution in the Philippines. The new facility, which will also serve St. Andrew's Theological Seminary, will cost approximately \$350,000.

HASLEMERE—The Rt. Rev. Basil M. Dale, Anglican Bishop of Jama-

ica from 1950 to 1955, died in this English village in February at the age of 72. Bishop Dale had also served as Assistant Bishop of Guildford (1955-1967) and as rector of St. Bartholomew's and St. Christopher's, Haslemere (1955-1962).

TIRUCHIRAPALLI—The 15th Synod of the Church of South India declared that men and women are both equally eligible for the Church's ordained ministry. Dioceses are authorized to recruit, train, and ordain women priests. At least 12 of the 18 diocesan councils must approve the policy, however, before it can go into effect. The Synod also asked church members to give generously to the needy and appealed to Prime Minister Indira Gandhi to lift present restrictions on the press and to distribute unused land to the underprivileged for housing.

LONDON—The Rev. Trevor R. Beeson, Anglican vicar and newspaper man, has been appointed a canon of Westminster. Canon Beeson, European correspondent for the U.S. magazine, *Christian Century*, and author of many books and articles, is considered a top commentator on religious affairs in Great Britain and Europe.

Asiamericans: Vocation is key

Congregational development, human resources, and community service were among the topics 120 Asiamerican Episcopalians from six areas of the United States considered during a mid-February conference in San Diego, Calif.

The Rev. Joseph Kitagawa, dean of the University of Chicago Divinity School, told the gathering that human identity should be based on personal vocation and calling rather than on such inherited characteristics as race, color, and ethnic background. "We can build a sense of identity only upon our vocation and goals."

The Japanese-American theologian warned that "it is easy for humans to see God's presence only in temples and not see it in such great areas of life as economics and politics." He said the history of the Christian Church could be called a "captive betrayal" of God's calling because "the Christian community has been fractured along so many lines."

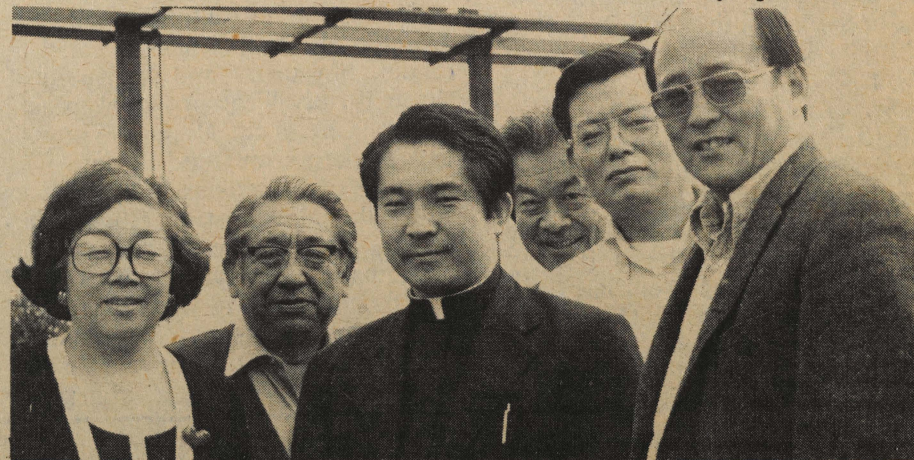
Dr. Kitagawa said, "Our primary identity is as Christians. The Episcopal Church is only a house we happen to inhabit. Our perma-

ment home is the kingdom of God."

Tom Owan, a community services officer of the Social Security Administration, reminded the conference that the Church is not the only institution trying to meet human needs. The Rev. Richard J. Anderson of the Episcopal Church Center's stewardship/development staff spoke of the need for dependent groups within the Church to recognize the importance of generating their own program funds.

Canon James Pun of San Francisco was honored at the conference banquet. Three years ago he made the presentation to the Province VIII program committee that resulted in formation of the Church's Asiamerican Strategies Task Force.

Regional Asiamerican ministry chairmen who shared in the conference leadership were the Rev. George Lee of the Diocese of Hawaii, the Rev. John Yamazaki of Los Angeles, the Rev. Robert Tsu of California, the Rev. Albany To of New York, the Rev. S. Michael Yasutake of Chicago, and the Rev. John Huston of Olympia.



REPRESENTING THE SIX Task Force regions at the convention were, left to right, Nancie Oyama, San Francisco; the Rev. John Yamazaki, Los Angeles; the Rev. Francis Cho, Chicago; Tad Fujioka, Seattle; Samuel Im, Poughkeepsie, N.Y.; and the Rev. George Lee, Honolulu. —Photo by Richard Anderson

THE Episcopalian

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Executive Council considers finances

The Executive Council had money on its mind during its February 18-19 meeting at Seabury House in Greenwich, Conn.

It considered how to spend money by tentatively approving a \$14.1 million General Church Program proposal for 1977 and considered how to raise it when it discussed a churchwide development fund drive. Council also heard seminary representatives propose churchwide support for theological education, learned of a large tax rebate, and upheld a diocesan veto of an emergency community grant.

For the second time in as many meetings Council struggled to produce a financially responsible 1977 program that would still carry forward the work of the Church. While the tentative figure of \$14.1 million for next year is above 1976's budget of \$13.8 million, it falls short of the \$16.8 million requested.

In his opening message, Presiding Bishop John M. Allin called the present funding process "a major stumbling block to our missionary expedition to the many fronts where the need for Christian service and witness is anticipated."

He said the General Church Program budget received "minimum ownership from most people" and was considered "competitive with diocesan and local budgets." In his opinion the General Church Program budget has become "the inhibiting, hobbling substitute for a statement . . . of many goals."

He further noted he is convinced that "what we most lack is not the will to offer and share" but the strategies to enable people "to participate more directly and with greater choice in offering their services and financial resources."

Council members spent most of their time dealing with how to overcome divisiveness and find new funding strategies.

In December Council had agreed to include a drive for overseas development in a churchwide funding campaign. In February, Council struggled with its own sense of commitment to such a campaign as it weighed a detailed plan for consultants and task forces to prepare a proposal for General Convention's consideration.

As the discussion became entangled in needs, money figures, consultants, and time lines, Bishop Allin said he thought this was an opportunity to be "telling the world the Church is ready to grow. . . . I'm ready to go forward. Who's going with me?"

Council gave a standing vote of approval to Bishop Allin's proposal to call together the people who had worked on the plan so far, as well as others necessary to present a further report to Council in April.

Bishop Allin said he didn't want this group to map out a total campaign, but to produce a proposal with which Executive Council "in a corporate way can go to General Convention and lead, to involve the Church and not just get somebody to do it for us."

Council also heard Bishop Ned Cole of Central New York, chairman of the Board for Theological Education (BTE), and six representatives from the 10 accredited Episcopal seminaries. The men sought Council's backing for a funding proposal that would ask churchwide support for theological education. The Louisville Convention in 1973 affirmed the principle of such support and asked Executive Council to prepare an

enabling proposal for consideration this year in Minnesota.

Council member Lueta Bailey of Griffin, Ga., who chaired the ad hoc study committee, introduced the seminary representatives: Dean Harvey H. Guthrie, Episcopal Divinity School, Cambridge, Mass.; Dean Urban T. Holmes, III, School of Theology, University of the South, Sewanee, Tenn.; the Rev. Shunji F. Nishi, Church Divinity School of the Pacific, Berkeley, Calif.; Dean John S. Ruef, Nashotah House, Nashotah, Wis.; Dean Hays H. Rockwell, Bexley Hall, Rochester, N.Y.; and Dean Cecil Woods, Jr., Virginia Theological Seminary, Alexandria, Va.

They reported a total enrollment of 1,022 students in the 10 semi-

naries. The operating budgets for the 10 seminaries total \$9.5 million. Only 5 percent of this was received from the Theological Education Sunday Offering in 1975.

The educators suggested that theological education be funded by an annual offering from every parish equivalent to 3 percent of its annual operating budget. Dean Guthrie said the suggested 3 percent was a goal, not an assessment, and that seminary deans felt seminaries needed annual support, not a one-time capital funds drive. The BTE and the Krumm report (see March issue) have also endorsed this method. Council will consider the proposal in April.

Council treasurer Matthew Cos-

Continued on page 5

Easter means love over sin

Easter and spring, beyond reason, seasonally regenerate hope.

All sorts of reasons—poetic, psychological, scientific, fanciful—can be offered; none is completely adequate.

Some human conditions prevent the experience of hope, yet hope continues. The aged, sick, ill, and disappointed, even those on that edge of despair where hope becomes submerged, can feel the stirring of spring, sense the re-fulfilling of life, of budding and beauty. Dim eyes may see promises offered in the brightness of a new coming day.

The doubtful, or non-believer, and those of other religious traditions and faiths can hear the note of hope in the Easter message. There may be no response, no belief; but until quenched, there is a longing in all of us which may form the thought or be given expression in the words: "I hope to see another spring."

No one chooses to believe we came into this life for naught or merely to endure. Signs of hope, goodness experienced, potential worthy of fulfillment, promising possibilities, the desire to continue,

or need for a new opportunity can create hope among us. Just the thought of being raised from the dead, impossible as such may seem, stirs imaginative hopes.

The Gospel accounts of the Resurrection of Jesus give perspective to possibilities which quicken hopes as well as questions. The prospect of greeting those we love in the bright freshness of a new spring morning must be appealing to any person whom love has touched.

The continuing Easter is the celebration of the power of creative and redemptive love over sin and death. Spring is Easter's parable, nature's sacramental, the visible sign of life's return, the inspiration warming cold hearts with enthusiasm and discouraged minds with sustaining faith.

To endure the dull chill of winter, the long gray days, and then to recall again the joy-filled greeting those who had come to love Jesus were given on that first Easter morning renews my hope to see another spring and the coming of the bright new day.

—John M. Allin, Presiding Bishop

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

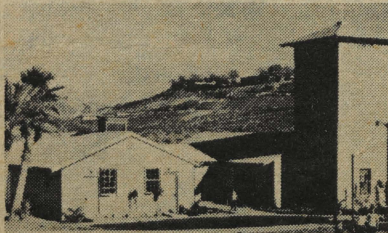


TODAY, 1976

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It is a fact that the Episcopal Church has tended to limit the ministry of the Church to those ordained. The Holy Spirit, speaking through the charismatic movement today, is teaching us better things. The gifts of healing, teaching, interpretation, prophecy, and tongues are evident among us now. The Spirit is reminding us that He gives His gifts to whom He will.

The lay people have the right to have their special gifts recognized and used by the Church, and not grudgingly or condescendingly. To narrow all of this to women's "right" to be Bishops and Priests is to forget that Priesthood is not a right. Ministry is the right of all Baptized persons; Priesthood has always been limited to males.

If you feel uneasy at the thought of women as Bishops and Priests, and yet want to see more "lay," more "charismatic" ministry, you should support the work of the Coalition for the Apostolic Ministry. . .

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Switchboard

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

WATCH THOSE CHANGES

In reply to Phillip N. Anderson's letter in Switchboard (February issue), I would like to point out that groups like CAM (Coalition for the Apostolic Ministry) are trying to prevent us from making a change in doctrine that will further separate us from the rest of Catholic Christendom.

It is true that neither the Roman Catholics nor the Orthodox consult us in matters of faith. The Orthodox do not make radical changes in the Faith. When the Romans do (as in infallibility), they only add obstacles to the visible reunion toward which we are all supposed to be working.

If we claim to ordain women as priests without first having regard to the ecumenical concerns within the entire Catholic Church, we only contribute to a further break in the Body of Christ.

CAM does not deny that the Holy Spirit calls both men and women to serve God in His Church. It does say we are not competent to make a radical change in the priesthood of the Church without first seeking ecumenical consensus from all groups having this priesthood.

Dorothy W. Spaulding
McLean, Va.

LESSON IN SEMANTICS: HISTORICAL SECTION

I want to protest the appropriation of that blithe word, "gay," by the homosexual movement. There is no rational hint of such a meaning in the word. It is sheer propaganda with its inference of happiness and joy. I resent having this good and useful word taken from me by misappropriation!

I recognize it is probably futile to speak out against the currents of a living language, but I dare to hope the style book of *The Episcopalian* would not stoop to such vulgarization and camouflage.

Frederick J. Warnecke
Bethlehem, Pa.

CPF DOES IT!

The trustees of the Church Pension Fund have been able to make a small but significant increase in all pension payments. In the face of the poor financial situation in most businesses and in many churches, this is a remarkable accomplishment. The trustees and their agents deserve congratulations for their competence; and the sincere thanks of us beneficiaries for their diligence.

Hugh McCandless
Branford, Conn.

SURPLUS VS. DEARTH

I am distressed by the front page article in the February issue, citing various moratoria on ordinations and a general retrenching on positions for the priesthood. The headline declares "Clergy surplus cited in moratorium." These thoughts have been stated many times and places in the last few years, but they all miss the point. How can there be a "surplus of clergy" when the problems of humanity are so enormous?

There is a dearth of positions, perhaps, but to me the answer lies in seeking funds adequate for the tasks which abound all over the globe.

As I was pondering the futile negativism of the above outlook, I came upon, in my devotional reading, *Creative Prayer* by E. Herman. She said it better than I could have. For those who want the excellent paperback, it is available through Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.

Annette L. Ross
Aurora, Ore.

A READER SHARES

I felt several of Bishop Alexander Stewart's comments, in an address delivered to the Council of the Diocese of Virginia at its annual banquet, will interest the readers of *The Episcopalian* and that his comments express the beliefs of our Church.

In an apparent reference to the controversy of women priests and the violation of Church law and authority by the women and the retired bishops involved, Bishop Stewart [of Western Massachusetts] said if Episcopalians "cannot work within the structure to change it responsibly, then they should request an honorable discharge. If they are clergy, the canons provide this option."

"If you prefer to 'do your own thing,' then go ahead. But not as part of the Episcopal Church. There are denominations where this can be done. But the Episcopal Church is not a denomination: it is a part of the one Catholic and Apostolic Church. You and I are 'under orders' which cannot be taken lightly or dismissed. Nor can you use conscience as a convenience to avoid doing things you do not like or to indulge in your own preference."

Sidney R. Brown
Meredithville, Va.

COLLECT FOR RECYCLING

With the prospect of phasing out the Trial Service Books (Green and Zebra), would it be possible to set up some system by which these books could be delivered to one or more collection points for the purpose of recycling?

It seems a waste of resources to merely have them stored indefinitely or otherwise disposed of.

Howard Lee Wilson
Laramie, Wyo.

SINGERS, PLEASE NOTE

Re: Joy at Mount Calvary (Priests in Uniform, February issue).

I wish "Sam" Allen had included mention of Jan Struther's poem (Hymn 363), "Lord of all hopefulness, Lord of all joy." The tune is an Irish air which sings itself.

If I were drafting a new hymnal, I would put it at dead center of a collection beginning with that old inescapable "Rock of Ages" and ending with a "strummed" Mass.

Harriet Titus
Santa Rosa, Calif.

CORRECTION

The information contained in an article from Southeast Florida in In the Dioceses (February issue) was erroneous.

Christine Cainas was just the first of eight speakers in a formal debate at the diocesan convention concerning the ordination of women. Miss Cainas is not the only woman in the diocese who is studying for the diaconate. As the other female candidate, my views are not in accordance with the anti-ordination stance.

Caroll Mallin
Coral Gables, Fla.

GOOD THOUGHT

May I express concern that in these days which have been so difficult for many, we have yet to be favored with a devotion for those who through no fault of their own are numbered among the unemployed, together with all members of their families?

Cuthbert Pratt
Philadelphia, Pa.

CHRISTIAN AFFIRMATION OF LIFE

The February, 1976, issue contained a copy of "The Living Will." I would suggest that "The Christian Affirmation of Life" be used by Christians who would like to deal with death and dying in other than a secular manner.

Copies can be obtained at \$.10 each (quantity prices available) by writing to: The Catholic Hospital Association, 1438 S. Grand Blvd., St. Louis, Mo. 63104.

James F. Marquis, Jr.
Murfreesboro, Tenn.

ARE WE NOT HERE AND PRESENT?

In his article in *The Episcopalian* (February issue) the Rev. William H. Petersen undertakes a defense of a revision of *The Book of Common Prayer*. One reason he gives for revision is his belief that the prayer for the Whole State of Christ's Church "offers our collective intercession for a world which no longer exists." His comment needs clarifying.

Is he saying that "bishops and other ministers" are not found in contemporary society? That "this congregation here present" is not actually here and present? It is heartening to learn that today's world is minus "Those who . . . are in trouble, sorrow, need, sickness, or any other adversity." I hadn't realized things had gotten that good.

Mr. Petersen's general criticism is all too sweeping for what he sees as being

Continued on page 13

EPISCOCATS



Hedgecoth Photographers

"All I asked was what the parish's Bicentennial Committee has done."

Bishop Burt removes rector from parish

Bishop John Burt of Ohio dissolved the pastoral relationship between the Rev. L. Peter Beebe and Christ Church, Oberlin, on March 13. The action came almost a month after the vestry unanimously requested it.

This development is the latest in Ohio's disputes over women's ordination that began in late 1974 when Mr. Beebe allowed women to celebrate at Christ Church. In May a diocesan court convicted him of ecclesiastical disobedience. The decision is currently under appeal in a provincial court in Milwaukee, which is not expected to hand down a verdict before the end of March.

Christ Church has been split by Mr. Beebe's continued invitations to women to celebrate there even though Bishop Burt has admonished him not to do so. In January Mr. Beebe lost the majority support of his parish, and in February the vestry asked the bishop to remove him as rector.

Last September the Rev. Dalton Downs, rector of Emmanuel Church, Cleveland, also invited women to celebrate in his parish, and early in February the standing committee—of which he is a member—announced misconduct charges against him.

At the February 6-7 diocesan convention a resolution to remove Mr. Downs as a standing committee

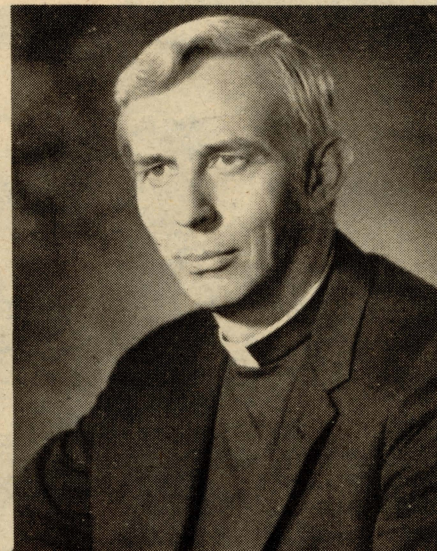
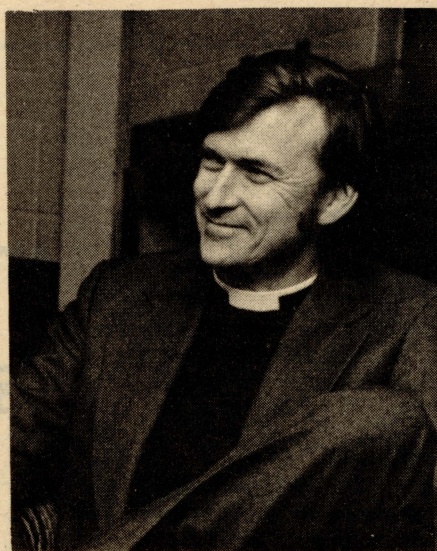
member and as a deputy to General Convention was not acted upon because charges were pending.

A week after the convention, without waiting for the verdict of an ecclesiastical court, Bishop Burt suspended Mr. Downs from both posts. Mr. Downs threatened legal action, and after an all-day session March 5, the standing committee restored him to the positions.

In a related event, Bishop William Creighton of Washington reprimanded the Rev. William A. Wendt after an appeals court there upheld Mr. Wendt's conviction for disobedience in permitting the Rev. Alison Cheek to celebrate in his parish, St. Stephen's and the Incarnation. Mr. Wendt also agreed to a three-months' cooling off period during which time Mrs. Cheek would not perform priestly duties in the parish.

In Syracuse, Bishop Ned Cole of Central New York announced that a committee of investigation had found that the Rev. Betty Bone Schiess, "not being a priest, had performed certain acts in the Eucharist only a priest shall perform" and had officiated at a Eucharist to celebrate the anniversary of her ordination, contrary to Bishop Cole's directive. Bishop Cole said he would require "both time and counsel" before he could "determine how and when to proceed."

—Janette Pierce



BISHOPS COADJUTOR-ELECT: The Rev. John S. Spong (left) and the Rev. Charles C. Vache (right) both won episcopal posts during recent diocesan elections. The Diocese of Newark chose Mr. Spong, rector of St. Paul's Church, Richmond, Va., and a member of Executive Council, on the seventh ballot. The Diocese of Southern Virginia elected Mr. Vache, rector of Trinity Church, Portsmouth, Va., on the sixth ballot.

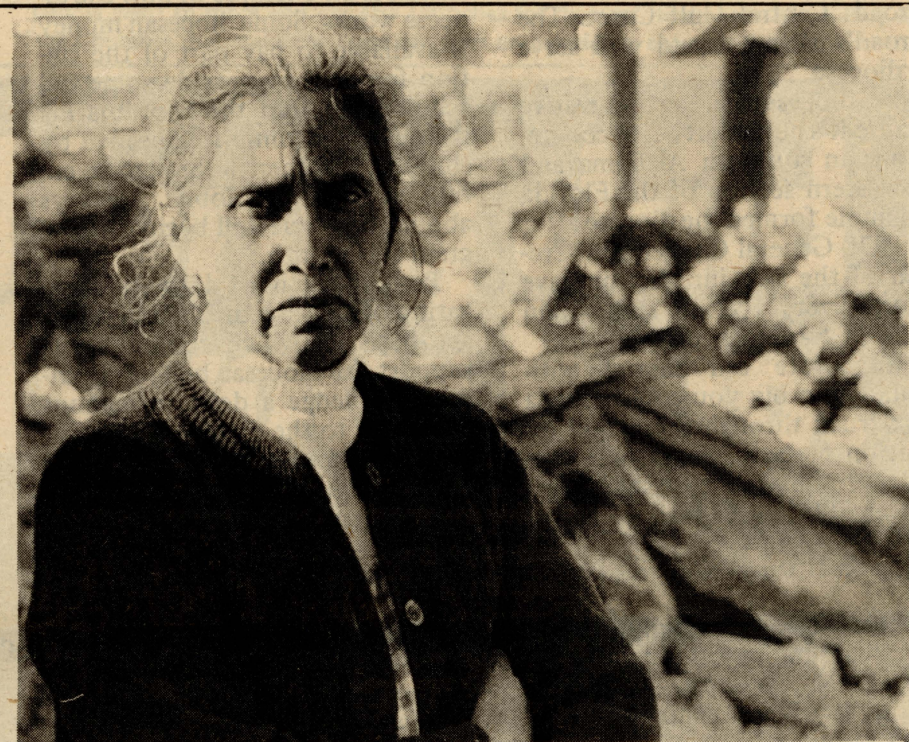


Photo: Onelli Soto

Executive Council

Continued
from page 3

tigan announced that a real estate tax suit against the Church by the City of New York was settled in the Church's favor and will result in a \$328,000 tax rebate.

Mr. Costigan was encouraged by the response to 1976 General Church Program apportionment pledges: 78 of the 93 domestic dioceses have accepted the full apportionment, eight have overpledged, and only 15 feel they cannot meet the full request.

Mr. Costigan also urged Council to find a way to accumulate emergency funds to meet unexpected budget shortages. Present policy is to apply all undesignated gifts to the current budget so that building any reserve fund is impossible.

In his general budget discussion, the financial officer pointed out that fixed and support costs have risen 6 percent in the past year while property and staff have remained the same. He noted that if this trend continues, it will cut into program funds in future years.

A \$10,000 Community Action and Human Development (CAHD) emergency grant to Afro-American Players of Yakima, Wash., was appealed to Council after Bishop John R. Wyatt of Spokane vetoed it. The appeal process presented Council with the choice of funding an apparently controversial community program or upholding the diocesan position that the grant would be counterproductive and would adversely affect the mem-

bership and pledges of two Yakima parishes.

Two Council members, the Rev. Rustin R. Kimsey, The Dalles, Ore., and Suffragan Bishop Hal R. Gross of Oregon, had visited Yakima in an attempt to mediate the church/agency dispute. Mr. Kimsey reported that many churchmembers rejected the "possibility of any creative dialogue between the AAP and themselves." He added that at no time during the past seven years had either the churches or the AAP made any effort to talk over differences.

Bishop Wyatt, present at the Council meeting, said in an earlier letter, "My personal evaluation of the Afro-American Player program is positive. . . . I personally can't understand why there is such fear and anger directed at them, or because of them, at the national Church." With the support of his standing committee, he vetoed the grant, however, and hoped the action would help the churches recover from the controversy.

Peter Boving, representing the vestries of both St. Michael's and St. Timothy's in Yakima, could not say whether the veto would in fact be reconciling to the two parishes. "I just don't know," he said after the veto was upheld by a 17-16 vote, "whether this will help." In a trembling voice he added, "Even though this was a negative decision, maybe some good can come out of it."

—Janette Pierce

Widow.

One of thousands left behind by the terrible earthquake in Guatemala—where 20,000 died; 70,000 were injured; 1,000,000 were made homeless.

Now—weeks later—the injured are mending; the roads are passable again; there is some food. But the hard work is just beginning—the work of rebuilding homes, hospitals, schools, churches . . . of rebuilding the broken lives of the living.

The Presiding Bishop's Fund, acting on your behalf, has already sent well over \$100,000—some of it through ecumenical channels, some directly to the Diocese of Guatemala; a special coordinator is also there to assist the diocese in this work.

The Fund needs your continuing support—not just for the grieving men, women and children of Guatemala, but for the victims of nature's next rampage, wherever that may come.

Please send a check or money order for as much as you can spare.



here is my contribution to:

The Presiding Bishop's Fund for World Relief

Name _____

Address _____

City _____ State _____ Zip _____

(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-476)



In Central Gulf Coast minimal structure means stewardship, innovation

Mobile, Ala., is a city served by the Southern Railway System, which has as its slogan "Green Light for Innovations." Mobile is also the see city of an Episcopal diocese whose name sounds like a railroad: Central Gulf Coast. The railroad's slogan could well serve the diocese.

The diocese can be innovative because it's new. Forty-five congregations in southern Alabama and the western section of the Florida panhandle formed the diocese after the 1970 General Convention. Creation of the new jurisdiction gave its organizers a clean slate upon which to draw their plans.

"We wrote our canons with loopholes so big you could drive a Mack truck through them, and we did it on purpose," says Jack Parsons, administrative assistant to Central Gulf Coast's Bishop George M. Murray.

Bishop Murray, who was Bishop of Alabama when the new diocese was created, says the minimal diocesan structure is working well, and he is quick to express his belief that most program should remain at the local level.

"Before the diocese gets into any program area," says the bishop, "it should first ask whether that program could better be carried out by a congregation or by a community or ecumenical agency."

After five years, Central Gulf Coast has perhaps the most streamlined diocesan structure in the Episcopal Church. It has only four diocesan staff members: the bishop, a secretary, a financial secretary, and the administrative assistant. They have offices in previously unused space in Wilmer Hall, a diocesan home for children. The standing committee and diocesan council are one body, allowing for efficient decision-making. Almost all program coordination is done through committees rather than through permanently established departments or commissions.

A diocesan theological education program for laypersons, recently established in conjunction with the School of Theology at the University of the South, Sewanee, Tenn., is an example of how the diocese works. Some diocesan money is available to pay part of the tuition fees and to provide some full scholarships. But the coordinating is done by a committee headed by the Rev. S. Albert Kennington, curate at Trinity, Mobile. He says about 50 people will begin the program this month.

Perhaps the most dramatic innovation of all, though, is the percentage basis on which congregations support the diocesan budget. Rather than pledge a definite amount of money to the diocese, congregations are asked to give a percentage of their annual income—20 to 35 percent is a guideline. At the beginning of the year, parishes give the diocese estimates upon which the diocesan budget is based.

"The estimates tend to be on the conservative side," says Bishop Murray, "so we have had more diocesan income than expected. When they ask us about what categories of income are to be used as the basis for their pledge, we reply that that's up to them."

In 1975 the diocesan budget was \$532,987.33, but \$580,120.92 was actually received from congregations. Central Gulf Coast's diocesan convention requires that 25 percent of all income received must be spent in outreach. This means that last year the diocese paid its full General Church Program quota of \$73,072 plus \$6,300 for the income development program. It also gave \$4,800 to the Pathfinder Fund, a group involved in worldwide family planning; \$6,200 to the Cuttington College Crossroads Fund; \$4,703.01 to a program to help underprivileged girls in the Pensacola area; and \$14,432.77 to the Presiding Bishop's Fund.

"We have some good folks

down here who are interested in the Church," says Bishop Murray when asked about this giving. Central Gulf Coast also has a stewardship training program based on a plan developed in Alabama, and its budget has increased by 91 percent since the diocese was organized.

The bishop says that while the Mobile and Pensacola areas have realized some growth, the diocese is largely rural and fairly static. Membership figures have increased from 11,500 to 12,700 in the diocese's five-year life.

One innovative rural ministry is taking place under the leadership of the Rev. Herbert McCarrier, Jr. He recently became vicar of St. Agatha's, DeFuniak Springs, Fla., whose congregation has increased in size and vitality since his arrival. Mr. McCarrier is also responsible for the reestablishment of a former mission congregation in the nearby town of Crestview.

"This is not the boom town part of Florida. It's not the touristy area," says the vicar of his two congregations. Even though they receive some aid from the diocese, both congregations pledge a percentage of their income. Last year St. Agatha's estimated pledge was \$900, but it paid \$1,300. Church of the Epiphany in Crestview had estimated \$1,200 but paid \$1,500. The acceptance of the percentage formula in DeFuniak Springs and Crestview is indicative of how it is being received throughout Central Gulf Coast.

"I thought it was going to fall flat on its face when it started," admits the Rev. Ben A. Meginniss, rector of Trinity, Mobile. "I must say, though, that I have been most pleasantly surprised." Mr. Meginniss is rector of a stable residential congregation of about 500 communicants.

The feeling for tradition in this part of the country is indicated by a 1945 decision to move Trinity Church brick by brick from a

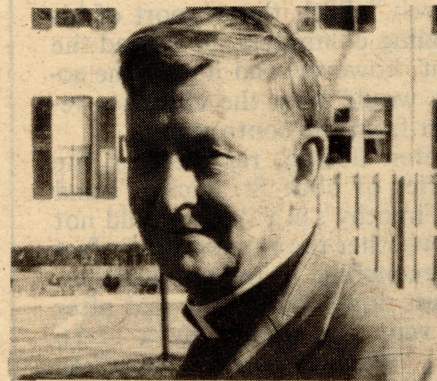
downtown location to the present site. It was restored in every respect, including the former slave gallery which now houses the trumpets of a new pipe organ. "I'm the only slave here now," quips the rector.

Mr. Meginniss supports Bishop Murray's feeling that Central Gulf Coast is the ideal size for an episcopal jurisdiction. "Mobile has had a history of feeling so far away it never did its share in the Diocese of Alabama," he says. "We now have a whole new feeling. The bishop is here among us." He says this is part of the reason why support of the Church in Central Gulf Coast has remained so high "in spite of the fact we have had to contend with inflation and recession here, too."

Does Central Gulf Coast have any problems? The question receives some answers. Jack Parsons thinks the various diocesan program committees could have better coordination and a program person might be considered for the diocesan staff. Ben Meginniss says a few of the congregations still feel left out of things and that the diocese sometimes becomes a little "Mobile and Pensacola heavy." The Rev. David Barney, vicar of suburban St. Paul's, Daphne, says he thinks a great deal of energy is being spent on such internal issues as Prayer Book revision and the ordination of women to the priesthood; he thinks the diocese should have more confrontation with the non-church problems Christian individuals face. Herbert McCarrier would like to see more town and country ministry started, perhaps under the leadership of an archdeacon.

All, however, express deep confidence in the leadership of Bishop Murray and in the direction the diocese has taken under his guidance.

"We have a willingness to try new things down here," says Jack Parsons of the diocese with the railroad-sounding name and a yen for innovation. —Richard J. Anderson



INNOVATIVE DIOCESAN leaders include Bishop Murray, at top of page, and, left to right, the Rev. David Barney; Jack Parsons, administrative assistant; the Rev. Ben Meginniss; and the Rev. Herbert McCarrier.
—Photos by Richard Anderson

Prayer Book reactions

Continued
from page 1

General Convention is not whether to adopt on first reading but whether we adopt the Presiding Bishop's suggestion that the 1928 book continue to be used.

"He speaks persuasively, but as a parish priest I would not like to have a little group of people fighting me for the rest of my life over which book we use. I guess my sense of rubrics would allow me, for instance, to bury someone, using the 1928 service. I don't think you have to make a churchwide rule to have a little charity.

"And as I read the new book I think you could do the third rite burial service under the 1928 form and be within the rubrics."

● In Chicago the Rev. David Muth said, "Nobody's saying much of anything, but I've heard nothing unfavorable. Some parishes that use the 1928 book say they don't want to get involved in the process but will use the new book when it comes out."

● The Rev. John Fargher of Montana said he thought it was a "tremendously wonderful work. It's an attempt to meet the broad spectrum of expressions in the Church. The greatest strength is that it's adaptable. We can't any longer live with only one rite."

● "The general feeling here is the book does try to meet the needs of all churchpeople," the Rev. Peter Moore of Rio Grande said. "People who don't like Rite II like Rite I very much, and Rite II commends itself to a substantial minority here. Last year 32 of the 50 congregations here were using the second service with some regularity."

● The Rev. John Timothy West of Northern California said priests in that diocese "view it as a catholic document. It's versatile and easy to use. People who admire the Orthodox are happy with the inclusion of that one canon from the liturgy of St. Basil.

Concert for Liberia

The first full performance in 30 years of the Liberian Suite composed by the late Duke Ellington will highlight a concert to benefit Liberia's Cuttington College.

On April 29, the 77th anniversary of the musician's birth, the Cathedral of St. John the Divine in New York City will host the "Ellington is Forever" concert. Mercer Ellington, Duke's son, will lead the Duke Ellington Orchestra which will join Joe Williams, the Hampton Choir, Sarah Vaughan, and other stars to honor the jazz great and benefit the Episcopal Church-related institution in Suacoco, Liberia, which is now conducting a \$3.1 million development drive.

Presiding Bishop John M. Allin and Liberian President William R. Tolbert join other religious and civic dignitaries in sponsoring the concert. The program will include selections from Ellington's sacred concerts as well as from his jazz compositions.

Tickets are available from all Ticketron outlets and from the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, at \$5 for general admission and \$10 for reserved seating. Tickets are tax deductible.

"We're much pleased with the pastoral offices, too—especially the burial office. The 1928 was sometimes less than joyful.

"I've also heard a great deal of contentment over the inclusion of Bible readings and provision for a homily in the burial office. That makes it more and more difficult for funerals to be done in a funeral parlor."

He added a sidelight: "I showed it to some charismatic, evangelical, non-Episcopalian friends of mine, and they really loved it."

Most liturgical chairmen surveyed seemed to agree with Father Louttit's assessment: "Every Prayer Book has been a compromise, and despite my own opinions, generally it's a representative book for the Church." —Judy Mathe Foley

Richard Anderson



IF IT COSTS nothing to belong to a Church, why bother? That was the message the Rev. Dean M. Kelley, United Methodist author of *Why Conservative Churches Are Growing*, brought to a discussion at the Episcopal Church Center recently. He said the "main line" denominations struggled on behalf of the impoverished, but such people went to more conservative Churches for their spiritual needs. Mr. Kelley feels the Churches that make the most demands on people are the ones that grow.

A suffering child needs your help. Now.



Consider little Clemaria, 7 years old, and her brother, Jose Mario, 3, who are victims of their environment in a teeming city of Brazil. They are hungry. They live in a house made of adobe, without water or light. They use old boxes for furniture, their bedding is rags. The mother suffers from a heart condition and spends most of her time in bed. As you look into Clemaria's eyes, you can see she is tired of life.

Why is it the children suffer the most? Perhaps because there are so many poor and hungry children, they no longer are considered important news. And yet, one-fourth of the world's children are almost always hungry and one-tenth on the brink of death because of too little food (while each day the average American eats 900 more calories than he needs and twice as much protein as his body requires). Since world population increases at a conservative estimate of 250,000 per day and food production lags, it is predictable that more than 10 million children will die of hunger within the next year.

As this text was being written (in February, 1976), Clemaria and her brother were among nearly 20,000 children in the world registered by Christian Children's Fund but awaiting a sponsor to provide food, clothing, housing and medical care. Sponsors will surely be found for these

two youngsters, but what about the other children?

Not only the 20,000 on CCF's waiting list, but what about the millions of others who are barely clinging to life, children old before their time, children for whom entry into our program could mean the difference?

What can be done about them? We must learn to be generous again, with our emotions and concern as well as our wealth. We must return to the grass roots to assist individuals rather than nations. We must curb our own wastefulness. We must declare war on hunger. We must make a commitment. We must do something.

The world is full of children like Clemaria who are hurting. Will you help now? Through the Christian Children's Fund, you can be a part of this grass roots way of sharing your love and relative prosperity with desperate children like Clemaria—who want only a chance to survive in a hungry world.

You can sponsor such a child for only \$15 a month. Please fill out the coupon and send it with your first monthly check.

You will receive your sponsored child's name, address and photograph, plus a description of the child's project and environment. You will be encouraged to write to the child and your letters will be answered.

You can have the satisfaction of knowing your concern made the difference. It is late. Somewhere in the world a child is waiting.

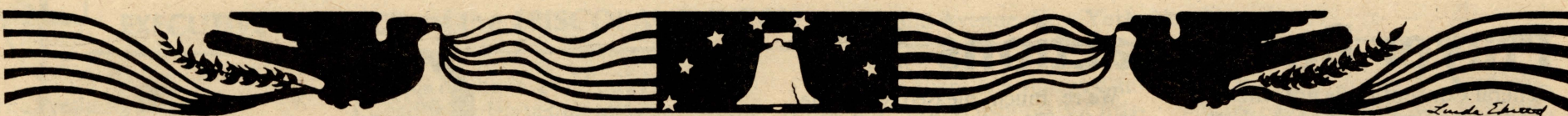
We will send you a Statement of Income and Expense upon request.

I want to help!

I want to sponsor a ☐ boy ☐ girl in (Country) _____
☐ Choose any child who needs my help. I will pay \$15 a month. I enclose first payment of \$_____. Please send me child's name, mailing address and photograph. I can't sponsor a child now but I do want to give \$_____.
☐ Please send me more information.

Name _____
Address _____
City _____
State _____ Zip _____

Mail today to: Dr. Verent J. Mills
CHRISTIAN CHILDREN'S FUND, Inc.
Box 26511, Richmond, Va. 23261
Member of International Union for Child Welfare, Geneva. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7. EP0640



St. Paul's Church
Franklin, Tenn.
Dates from 1827
The Rev. Charles N. Fulton, III, rector
Communicants: 389

St. Paul's, the "mother church" of Tennessee, was organized in August, 1827, in the Masonic Building in Franklin. The Rev. James Hervey Otey, ordained priest two months before in North Carolina, became the parish's first rector.

Early settlers in Williamson County did not flock to hear Mr. Otey. With a heritage of enmity toward the established Church of England, the pioneers associated the Episcopal Church with the Royalist cause. They despised its erudition and conservatism, preferring the spectacular emotionalism of the Great Revival.

Mr. Otey was undaunted. By 1831 he had prepared three classes for confirmation by visiting bishops, and the parish's building committee had secured both funds and plans for a church building.

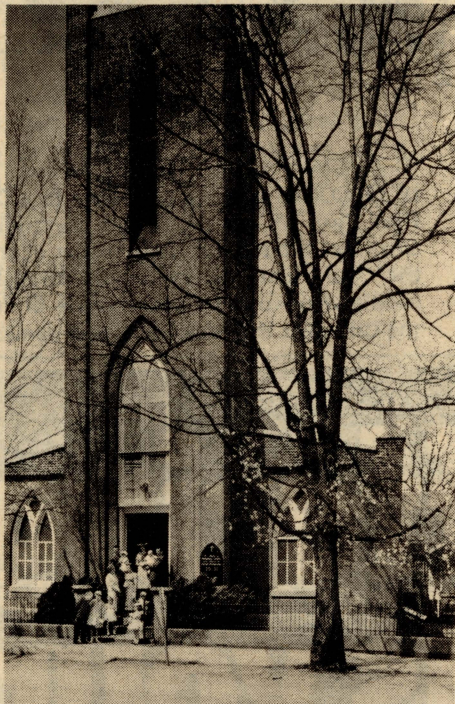
On June 28 Bishop Meade of Virginia laid the cornerstone of a cruciform "three-decker" church, that is, undercroft, nave, and galleries. The brick building, whose walls were almost two feet thick, measured 40 by 80 feet and had a 50-foot bell tower. The undercroft contains burial crypts Mr. Otey had planned for his family, but they remain unused. The church had the first pipe organ west of the Appalachians.

In 1833, before St. Paul's was completed, the diocesan convention met in Franklin. It elected 33-year-old Mr. Otey to be Tennessee's first bishop. When he was consecrated in Christ Church, Philadelphia, Pa., on Jan. 14, 1834, Tennessee had a total of 117 communicants. Two years later Bishop Otey moved his base to Columbia, Tenn.

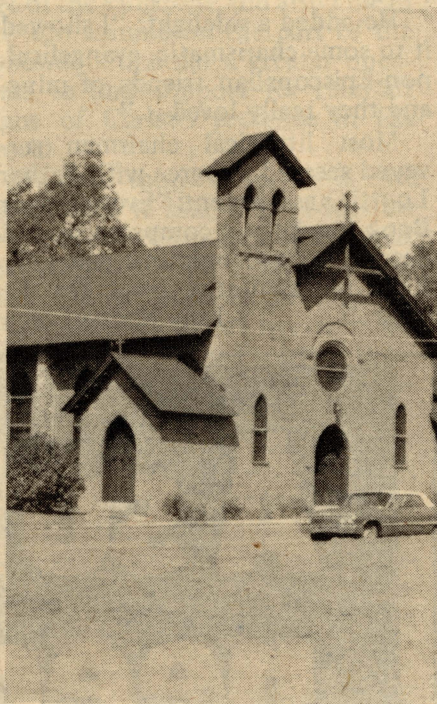
During the Civil War St. Paul's interior was destroyed by Union troops who ripped out the \$800 mahogany organ, used the pews for firewood, and hacked the supporting columns in the nave. The building was used variously as a hospital, barracks, stable, and carpenter's shop.

In 1869, the Rev. Edward Bradley, a Memphis merchant who had entered the ministry at the age of 60, became rector

Two historic St. Paul's sparked southern growth



Terry Tomlin



TWO HISTORIC ST. PAUL'S: Tennessee, left, and Alabama

of St. Paul's. He "surveyed the wrecked building with high courage." The communicants numbered 17 women and four men. A vestry was elected Apr. 18, 1870.

Mr. Bradley solicited funds from Nashville to California and raised \$4,705.42. The building was reconstructed almost as it is today. The roof was removed, the high brick walls lowered 20 feet (the bricks were used to build a parish hall), the slave galleries taken out, the altar moved to the north end of the nave, a new organ installed. In 1871 Bishop Charles T. Quintard, second Bishop of Tennessee, consecrated the restored structure.

Under the Rev. A. C. Killeffer, rector

from 1914 to 1918, St. Paul's received \$1,960 (plus \$490 for its attorney) from the Federal Government to reimburse the parish for damage to the church during the Civil War.

In 1904 the church began receiving memorials: Tiffany stained glass windows; oak paneling in the chancel and sanctuary; an altar on which stands an intricately engraved Tiffany cross; and chimes, some of which were removed and melted for metal in World War I. In 1962 St. Paul's received a treasure when one of Bishop Otey's great-nieces presented it with the bishop's banner, made in England in the 1840's.

—Sara Sprout Morrow

St. Paul's Church
Greensboro, Ala.
Dates from 1830
The Rev. William E. James, rector
Communicants: 86

St. Paul's Church was founded in 1830, a decade after the first settlement of the town. A significant percentage of the settlers were Episcopalians from Virginia and the Carolinas, and St. Paul's founding is primarily due to their devotion to the Church.

Dr. Robert W. Withers, a physician and planter of Greensboro, was a lay delegate to the primary diocesan convention, which met in Mobile on Jan. 25, 1830. After meeting Dr. Withers at the convention, Bishop Thomas C. Brownell of Connecticut, assigned by the House of Bishops to be also the first provisional Bishop of Alabama—a hop, skip, and a jump away!—visited Greensboro. And on Mar. 14, 1830, the Rev. Albert A. Mueller arrived to meet with a group of laymen to organize a congregation.

More than three years later the Domestic and Foreign Missionary Society appointed the Rev. Caleb S. Ives to be missionary to Greensboro. He conducted his first service on Sunday, Dec. 8, 1833. On Christmas Eve the congregation was reorganized as St. Paul's.

In 1840 St. Paul's began construction of its first church building. Bishop Leonidas Polk of Louisiana consecrated the church on Ash Wednesday, 1843. A recessed chancel was added in 1855, and in 1873 the building was enlarged by one-third.

St. Paul's, the second oldest parish in the diocese, reflects the transition of 19th century church architecture. The original building had both Tuscan columns and Gothic windows. The 1873 enlargement signaled the triumph of neo-Gothic over neo-Classical. A Gothic cloister and bell tower were constructed in 1972.

The 13th annual convention of the Diocese of Alabama met in St. Paul's Church on May 2, 1844. This convention elected Nicholas Hamner Cobbs to be the diocese's first bishop.

—William E. James

In Person

Marilyn C. Olsen of the Diocese of Minnesota is coordinator of volunteers for the 1976 General Convention. . . . Bishop **Robert P. Atkinson** was installed as the fifth Bishop of West Virginia in services at Huntington. He succeeds retired Bishop **Wilburn C. Campbell**. . . . The Very Rev. **James Earl Cavanaugh**, 45, is the new Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. . . .

Margaret T. Hance, communicant of Trinity Cathedral, has been elected mayor of Phoenix, Ariz. . . . **Hugh McCullum**, former editor of *Canadian Churchman*, heads an ecumenical project which implements church resolutions on northern development and native rights in Canada. . . . The Very Rev. **J. C. Michael Allen**, Dean of Berkeley Divinity School, will become Dean of Christ Church Cathedral, St. Louis, Mo., on June 1. . . .

Gabriel Hauge, bank executive and member of St. Bartholomew's, New York City, received the Charles E. Wilson Award from Religion in American Life. . . . The Rev. **Edgar G. Parrott** is the new consultant for Christian education for the Diocese of San Joaquin. . . . Canon **Curtis W. V. Junker**, ecumenical officer for the Diocese of Oklahoma, received an award for creativity in media and the arts from the Central Oklahoma Multi-Media Association. So did actress **Gwen-**

eth Goller, whose husband **Martin** is rector of Emmanuel, Shawnee, Okla. . . .

Bishop **Furman C. Stough** of Alabama presided at the organizing convention of the Diocese of Jerusalem and assisted with the organization of a new Anglican province. . . . **Bill and Helen Ferguson** are co-editors of *The New Hampshire Churchman*, succeeding **Pat Ballentine**, who resigned for health reasons. . . . Bishop **Albert W. Van Duzer** of New Jersey officiated at the funeral of Canon **Herbert R. Denton**, diocesan historiographer. . . .

The Rev. **James J. McNamee** of Baltimore, Md., became coordinator for youth and college work on the Episcopal Church Center staff on February 1. . . . **Kyle Rote, Jr.**, an Episcopalian and star soccer player, won the TV Superstar competition. . . . The Rev. **Lloyd S. Casson** of Trinity Parish, New York City, has been elected a canon of the National Cathedral, Washington, D.C., and will begin work there in June. . . .

Leo-Joseph Cardinal Suenens of Belgium is the 1976 recipient of the Templeton Foundation Prize for Progress in Religion. . . . The Rev. **Victor Rivera**, 96, came from his home in Puerto Rico to visit his daughter, **Hilda Ortiz**, and his son, Bishop **Victor Rivera** of San Joaquin. . . . **Edna Pittenger** of Cleveland,

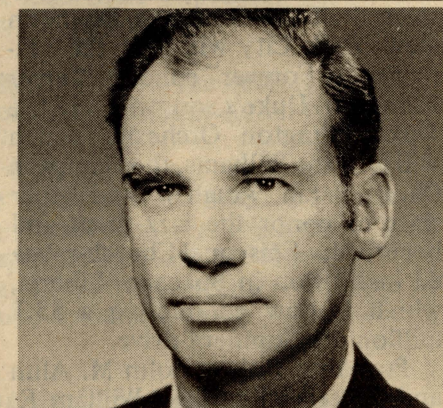
Ohio, is the new national coordinator for Women's Ordination Now. . . .

Episcopal rector-communicator, the Rev. **John M. Hennessy**, St. George's Church, Road Town, Tortola, British Virgin Islands, executed the prize-winning design for a new stamp which depicts the church's parish hall. . . . **John Cogley**, former Roman Catholic editor of *Commonweal*, was ordained an Episcopal deacon in San Francisco. . . . The Very Rev. **Robert Bizzaro** was instituted Dean of St. James' Cathedral, South Bend, Ind., by Bishop **William C. R. Sheridan** of Northern Indiana. . . . **Dr. Anne-Marie Salgat** will begin in July a three-year term as General Theological Seminary's librarian. . . .

Four hundred volunteer choristers sang Brahms' *German Requiem* at the memorial service at the Cathedral of St. John the Divine, New York City, for choral contractor **Thomas Pyle**. . . . Canon **George F. LeMoine**, director of Christian social relations for the Diocese of Minnesota, is the current president of the Minnesota Council of Churches. . . . **Dr. Robert McAfee Brown**, noted theologian who delivered the major address at the World Council of Churches' Assembly in Nairobi, has resigned from Stanford University's faculty. . . .

John H. Haugh of St. Philip's-in-the-

Hills, Tucson, Ariz., is a member of the 1976 U.S. delegation to United Nations' assemblies. . . . **John P. Cooper**, an inmate at Eastern Correctional Facility, Napanoch, N.Y., has been licensed as a lay reader in the Diocese of New York. . . . The Rev. **Tollie L. Caution** has been installed as canon emeritus of the Cathedral of St. John the Divine, New York City.



SHADES OF ST. AMBROSE: Honolulu layman **Nathaniel R. Potter**, senior warden of St. Andrew's Cathedral, was recently nominated to be Bishop of Hawaii. Dean **Herbert N. Conley** says he can find nothing in the Church's Constitution and Canons that would bar a layman from being nominated or elected. He thought, however, that a majority of all standing committees would be unlikely to approve such an election. To be consecrated, Mr. Potter would first have to be ordained deacon and priest—just as layman Ambrose was in 371.



JED educators open windows on teaching

Over 200 Episcopal professional Christian educators enthusiastically greeted an address by Dr. John H. Snow, professor of pastoral theology at Episcopal Divinity School, during a special program in Christ Church Cathedral, St. Louis, Mo., in mid-February.

Christianity and education are both facing a "crisis of authority," Dr. Snow said. "Any authority Christianity will have during this age of transition will be based on the extent to which the Church as a community in the world expresses . . . global love in its own corporate life style."

He said Episcopalians could not accept the prevailing concept of authority held by American Christianity as a state religion which assumes that "God is primarily the civilizing arm of the state, or the state is the punishing arm of God, but whichever way we look at it, the heart of authority is force, albeit legal force."

The Episcopal Church's last massive effort in developing a Christian education program, which Dr. Snow called the "Seabury revolution," failed to live up to the Church's hopes for it because when it was implemented in the 1950's, "it ran head-on into a developing secular ideology which was so powerful—so in charge of the media, the politics, and the economy of the nation—that it was destroyed."

Dr. Snow said another radical effort at reforming Christian education on the national level would not restore authority to Christian education. For Christian education to recapture its authority requires "the careful building of a consciousness about the nature of reality centered in Jesus Christ."

To Dr. Snow this means "a startling enough departure from the norm to suggest that we really are marching to a different drummer [from American culture]. This is the beginning of our authority for our authority is not, like the state's, based finally on the power to punish: it is based finally on the authenticity of our claim to love."

Dr. Snow said the best way to express this love was to return to the asceticism of the early Church, conserving energy, refraining from needless consumption, and sharing what we have with those less fortunate. "We do this not as a model for planetary survival, or even to influence planetary survival, but as a proven and blessed spiritual discipline leading to an increasingly deep and powerful experience of God in Christ through the Holy Spirit."

The educators who heard Dr. Snow were in St. Louis for the Joint Educational Development (JED) Board's National Event for Christian Educators. Sponsored by Bishop William Jones and the Diocese of Missouri, the event at the Cathedral was one of several

planned for each of the 12 denominations which make up JED. The Episcopalians joined over 700 persons from other denominations to attend workshops and exhibits which helped them learn about JED's Christian Education Shared Approaches.

Only 17 Episcopal Christian educators attended JED's last meeting in Houston. The Rev. Dorman A. Ball of St. John's Episcopal Church, St. Louis, called this year's turnout prophetic. "I hope some

people who have the opportunity to do something will take notice."

Mr. Ball said "professional educators have been trying to feed a lot of people who weren't hungry in the past. Now the hunger is on the other side, and the professionals have to respond to it."

The Rev. Charles Cesaretti, Executive Council's regional coordinator for Christian education, said he believed the large number who came did so because "the local leadership is hungry now and look-

ing to the future with hope."

Before this JED meeting "we have had limited involvement in the shared approaches," Mr. Cesaretti said. "We just have not had the staff or the money to make our input to JED. But it is essential that our tradition is not lost in this approach."

"We have to learn to use what JED has come up with because it is good. But we must learn how to adapt it to the great things in our own tradition and contribute to it

Continued on page 14

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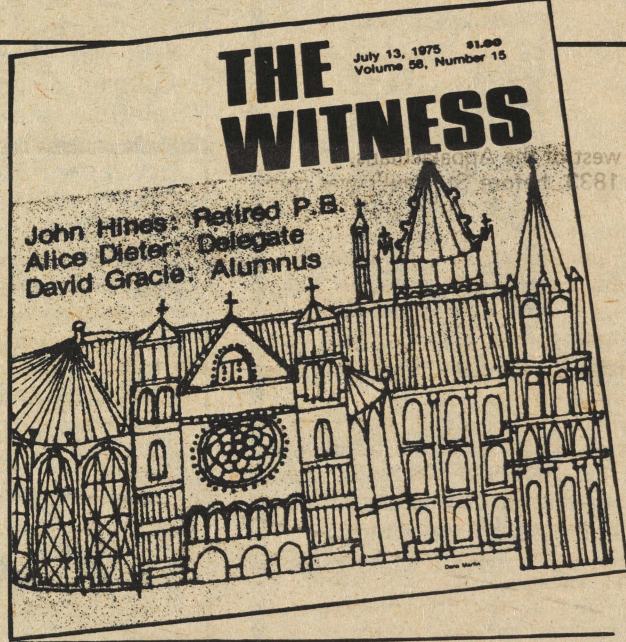
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Kanuga schedules full summer's program

Kanuga Conference Center's 1976 schedule began in mid-March with a special conference, "For Women Only," coordinated by Verna Dozier of Washington, D.C.

The conference center in the Blue Ridge Mountains at Hendersonville, N.C., in Province IV has a well-deserved reputation for excellent educational programs. Its schedule this year includes a variety of special-audience subjects.

From May 9 to 14 "Living and Growing with the Years," coordinated by Mary Holmes of Annapolis, Md., is a special program for persons 55 years old and over.

Junior and senior high school age people will enjoy the Young People's Conference June 12-18, coordinated by the Rev. Jack Jessup, III, of Concord, N.C., and Carol Coonley of Raleigh, N.C.

Christian education conferences

are scheduled for June 19-25 and July 10-16. The identical conferences will work on liturgy and education under the June leadership of the Rev. Harry Pritchett of Seawane, Tenn., and Doris Bloxham of Richmond Va., and the July leadership of the Rev. Roderic L. Murray, III, of Augusta, Ga., and Caroline Hughes of Atlanta, Ga. The Rev. John H. Westerhoff, III, from Duke University will speak at both conferences.

From June 26 to July 2 the Adult Conference will provide a time for self-examination and sharing with others one's personal journey into life. Bishop Bennett Sims of Atlanta is keynote speaker; coordinators are the Rev. Huntington Williams, Jr., of Charlotte, N.C., and Lueta Bailey of Griffin, Ga.

The Chilton Powell Institute and Kanuga Music Conference welcome

both children and adults with diverse musical backgrounds to help parishes with liturgical music.

From August 28 to September 3 "The Renewal of the Holy Spirit in the Parishes" provides an opportunity for clergy and lay readers to discuss parish renewal with emphasis on the present charismatic movements in the Church. The Rev. Everett Fullam of Darien, Conn., will speak; Bishop William G. Weinbauer of Western North Carolina is chaplain; and the Rev. Gray Temple, Jr., of Atlanta, Ga., is coordinator.

For simple relaxation and enjoyment Kanuga is open from July 17 to August 28 and October 15 to 24 as summer and fall guest periods.

For further information, write to: The Executive Director, Kanuga Conference Center, P. O. Drawer 250, Hendersonville, N.C. 28739.

Ministry Council discusses Convention proposal

Greater emphasis on diocesan commissions on ministry, standing committees, clergy associations, and full-time lay professionals was the heart of a Ministry Council proposal discussed in January. Council members also asked that a full-time person be added to the staff of the Episcopal Church Center's executive for ministries. The Council included the position in the \$70,000 plan it presented in January program and budget hearings and may present to General Convention if it survives the final budget preparation.

The Council's proposal for a new ministry support system, which the 1973 General Convention asked it to develop, includes regional forums for information exchange

among local ministry officials, a Ministry Council to meet twice yearly and relate to the executive for ministries, and an information-sharing network for resources which the proposed staff person would coordinate. Bishop Robert Spears of Rochester, Ministry Council chairman, said the project received positive response in the first round of budget hearings.

Ministry Council members also heard Bishop John Krumm of Southern Ohio preview the results of a study on ministry trends for the next five years. This report, coupled with the clergy increase in the past five years, led the Council to appoint an ad hoc committee on vocation and mission.

"It's not just a problem of too

many people being called. The Church just hasn't looked at how God intends to use them," said seminarian George Brandt, an attorney who serves on the Council as a member of the Commission on Structure. Pat Page, of the National Institute for Lay Training, asked, "How can we recognize and affirm other than ordained forms of ministry as adequate expressions of one's baptismal vows?"

In other actions, the Council discussed the possibility of restoring the postulancy and of changing the Canon on the dissolution of a pastoral relationship to provide for early intervention, protection of due process, and arbitration.

—Janette Pierce

Holy Week Walk brings faith alive

Continued from page 1

Then, prior to Holy Communion to commemorate the event of the Last Supper, Mr. Bevan set a free-standing altar with the makings of a Seder (Passover feast): eggs, lamb, unleavened bread, etc. He explained the Seder, and everyone participated vicariously as he ate the meal.

Following the Communion, the people filed silently to a corner of the churchyard. There, with the only light coming from the church tower and with the ocean roaring in the background, everyone gathered closely together. "It was kind of eerie," Mr. Bevan said, recalling the somber mood of the group.

"I read the scene from the Garden of Gethsemane," he continued. "And from the church door the choir sang, a cappella, the old American folk hymn, 'Jesus Walked This Lonesome Valley.' I asked them to go home in silence and return the next evening."

In the parish hall, a reenactment of Jesus' trial before Pilate began the Friday event. Pilate, dressed in a black cassock, stood high on a stepladder over Jesus. A symbolic portrayal of the crucifixion followed as the Christ figure offered bread to a group of parishioners and they rejected him.

After the Good Friday collect,

the burning candles on a candelabra were extinguished one by one as speakers read the roles of different bystanders at Jesus' death. The last flame was put out with Jesus' words, "It is finished." The gathering sang "Were You There When They Crucified My Lord?"

"It's easy to point out who was there," Mr. Bevan said. "But in this case, we were there, too."

A procession, following the cross, to the basement of the church and back upstairs again symbolized the visit to the tomb and the transition to Saturday. Scripture and the choir's rendition of "Remember, O Thou Man" gave more meaning to the silent participants.

"Then, with a triumphant march on the organ, we processed into church," Mr. Bevan said. "And even though it was really still Good Friday, as a teaching tool we did the whole thing and celebrated Easter Communion."

The walk through Holy Week is but one example of Mr. Bevan's Christian education program in which parishioners are encouraged to "make a connection between what we say in worship and what we do the rest of the week, what we pray and what we act out."

Monday nights in Advent are another part of the program, which

is based on the lectionary with the church year as a backdrop. The parish family gathers on those evenings for a candlelight service and to make Advent calendars and wreaths, a Jesse Tree, and to decorate the parish hall.

From week to week, the "key word" holds the program together. Gleaned from the lectionary, the "key word" is applied to the music, to the sermon theme, and to the Christian education program, from 3-year-olds to adults. The "key word" also is the theme for the men's breakfast group, the various women's groups, and the EYC.

Mr. Bevan declines to take credit for his ideas, saying he was inspired by a variety of conferences and programs around the country. Yet his adaptation of the ideas to fit the parish's needs is what makes the program a success.

The secret of his success, Mr. Bevan thinks, is Christian education is no longer looked upon as a program for Sunday school only. Everyone of all ages participates. An elderly lady, vigorously coloring Jacob's stole for the Jesse Tree, capsuled the excitement generated by the program:

"Why, I haven't done this in years," she said gaily.

—Mary Reid Barrow

It must be acceptable to be effective

by the Rev. Thomas J. Henry
and
Dr. Virginia M. Henry

How do we discover, establish, and win parish acceptance and commitment to the priorities and concerns appropriate to each specific parish? How can we improve parish program and its ministry? How can we lead parishioners to greater spiritual development? How can we create "community" so desperately sought by so many today?

These concerns and others related to them are the focus of our Presiding Bishop's statement that the work of the Church at this point is RENEWAL and RECONCILIATION (*The Episcopalian*, July, 1975). Accepting the Presiding Bishop's perception, we still need to work out the questions for our particular parish so we can move beyond agreement in principle to specific goal-oriented action.

The authors offer in this article a model they believe can be useful to many parishes to provide a new basis for planning, involvement, action, and evaluation as they work toward renewal and reconciliation. This model is based on three questions:

WHERE IS YOUR PARISH NOW?

WHERE DOES YOUR PARISH WANT TO BE?

HOW DOES YOUR PARISH GET THERE?

The model is offered primarily to illustrate:

- 1) that each of the problems encountered in this renewal process which is of concern to parishioners can be dealt with positively so, though the pain of change and growth may be felt, the discovery of grace and the realization of larger life in Christ will be experienced;
- 2) the necessity for careful planning, extensive involvement and participation, and coordinated, goal-oriented action;
- 3) the depth necessary for a successful parish program of growth, reconciliation, and renewal; and
- 4) the necessity for the project to be a circular process through which this work of reconciliation and renewal is supported by a deepening of the participants' spiritual life, and their spiritual life is deepened by their efforts toward reconciliation and renewal.

We hope you will undertake this venture in a spirit of prayer and with great expectations. For those who embark on this journey, we should appreciate your sharing your reactions, experiences, and suggestions so others may profit from your learning.

WHERE IS YOUR PARISH NOW?

A. Steps to Be Initiated Immediately

1. Prayer groups to undergird all other efforts. If you have prayer groups, then have this project become part of their prayers. If you do not have prayer groups, start them and have them functioning before you start this project. (Resources: *Prayer and You* by Cecil Osborne and *Prayer Can Change Your Life* by W. Parker and E. St. Johns.)

2. Initiate study of purpose and long-term goals. The committee charged with this responsibility should involve a significant part of your vestry and the best leadership in your parish. Extensive involvement of people who have ability and who have not participated much in parish life is needed in the planning, work design, and leg work of this committee.

Continued on page /PS 4

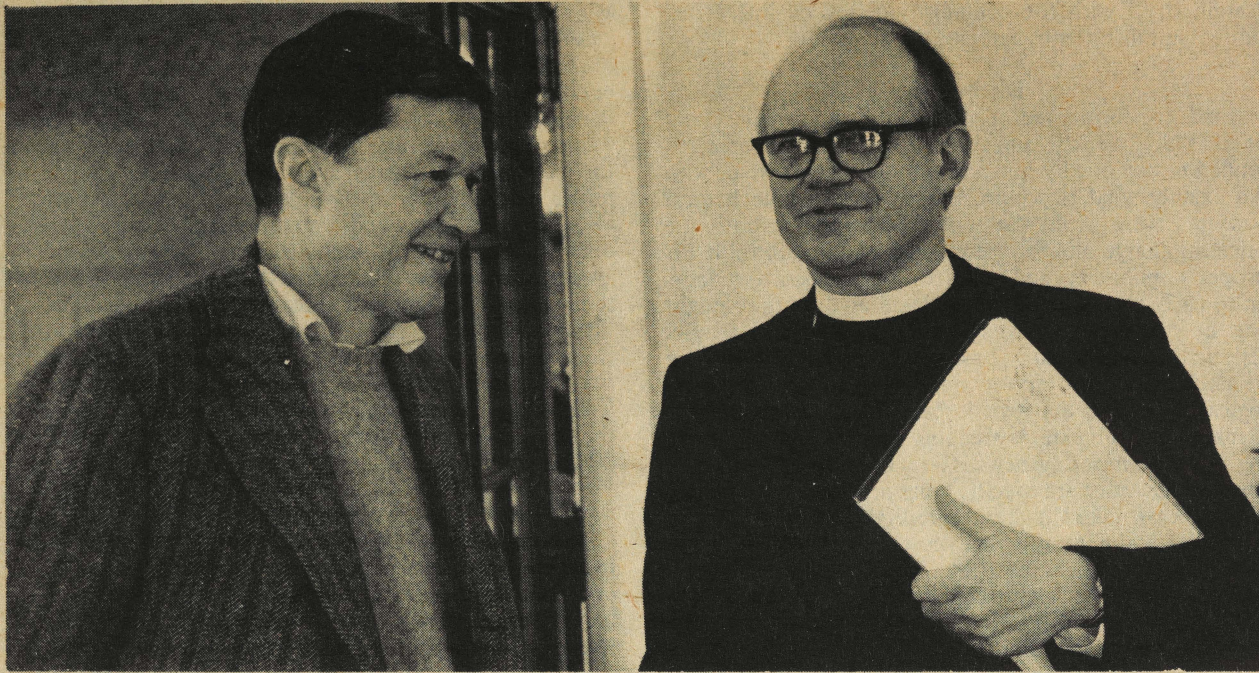
Vacation problems?

Many clergy families have found exchanging houses (and sometimes jobs) for a month or so each year to be an interesting and economical way to have an enjoyable vacation. Arranging the exchanges, however, has not always been easy.

A clergy couple in South Burlington, Vt., has decided to tackle the problem. The Rev. and Mrs. Gary Eley have established Episcopal Vacation Exchanges (EVE). It works like this. A printed list of available exchanges is mailed to subscribers on a quarterly basis, each subscriber having filled out a form describing his living accommodations, the resources of his area, and his preference for vacation areas and dates. Interested subscribers contact each other directly to make arrangements.

You can become a subscriber by mailing \$10 per year to the Rev. Gary Eley, 300 Spear St., South Burlington, Vt. 05401, telephone (802) 863-4463. The first list will be mailed by July 1, 1976, with subsequent listings to be mailed in October, January, and April.

Father Eley is rector of All Saints' Church in South Burlington.



Executive Council member Bruce Merrifield of Houston (1) and Nashotah's Dean John S. Ruef were among the educators and church representatives who had a chance to chat in Greenwich, Conn., last February.

Deans talk to Executive Council; Council speaks in response

No ice was on the ground in Greenwich, Conn., on February 19, but ice was thawed and some new seeds were planted inside Seabury House when six seminary deans met with Executive Council.

It was the first such meeting ever, and deans and Council members alike commented that it was "about time" for them to be getting together to talk about the Episcopal Church's responsibility for theological education.

Deans Harvey Guthrie of Episcopal Divinity School, John Ruef of Nashotah House, Hays Rockwell of Bexley Hall, Urban Holmes of Sewanee, and Cecil Woods of Virginia were present, together with Shunji Nishi, vice-dean of the Church Divinity School of the Pacific, and Bishop Ned Cole, representing the Board for Theological Education. Illness prevented Deans O. C. Edwards of Seabury-Western and Roland Foster of General Seminary from attending; Michael Allen of Berkeley and Fred Borsch of CDSP had previously scheduled board meetings.

In introducing the deans to the Council, Bishop Cole said the "core of the Church is the theologically educated person." He indicated "the Church has an obligation to support theological education financially."

Dean Holmes said he thinks diocesan training schools "will be with us for quite a while," but he reaffirmed the principle that "the accredited seminaries are the normative route for theological education" in the Episcopal Church.

He said seminary admissions and clergy deployment "should not be too easily equated" because "many seek theological education as part of their own spiritual quest and not all are interested in finding jobs."

Dean Ruef spoke of a "partnership between the seminaries and the Church in general." He noted that in addition to preparing persons for ordination, the seminaries provide continuing education for clergy and laity; such scholarly production as books, articles, and journals; and seminary faculty members who contribute to the general life of the Church by serving as members of boards, committees, and agencies.

Dr. Nishi described the Church Divinity School of the

Pacific, noting its unique location as the only accredited Episcopal seminary west of the Rockies, its ecumenical setting, and its extremely perilous fiscal situation.

Dean Woods said that while Virginia Seminary is one of the strongest, it "is nevertheless a seminary with an uncertain future as are all of the seminaries if the Church doesn't take increasing financial responsibility for the schools." While seminaries are "among the most basic vital institutions of the Episcopal Church," the Church "has been subjecting them to a policy of benign neglect."

Dean Guthrie, who chairs the Conference of Deans, proposed that congregations be asked to contribute up to 3 percent of their annual income to one of the accredited seminaries. Congregations could achieve the goal through beefed-up Theological Education Sunday Offerings or by including seminary support in their annual budgets—or both.

Dean Guthrie said a block grant from a churchwide appeal or some similar source would not meet what is now the schools' basic need. "We don't need that kind of addition to capital. Our basic need is for annual support." He told Executive Council the seminaries don't need money made available for "new innovative programs" but for regular support of what the schools are now doing.

As might be expected, Council members had things to say to the deans. Philip Masquelette, an attorney from Houston, Texas, noted that the large number of seminaries accounts for the high per-student cost of theological education. Dean Woods admitted the per-student cost is higher in the Episcopal Church than in some other denominations, but he doesn't think the cost is "out of line with quality graduate level education."

"If the Church withholds support, you will assure there will be fewer seminaries," he said. "You may assure there will be none at all."

The Rev. John Spong, rector of St. Paul's, Richmond, Va., spoke of the increasing number of clergy and decreasing number of communicants in the Episcopal Church. Dean Guthrie said seminary admissions should not be determined by the Church's deployment problem.

Bishop Gray Temple of South Carolina spoke of "the irresponsibility of some bishops" who "send increasing numbers to seminary with no intention of employing them," causing clergy to be "turned loose on the Church."

Mr. Masquelette said he thought the clergy-communicant ratio might change in a few years because an abundance of retirements will take place when the large number of clergy ordained just after World War II reaches retirement age.

The Professional Supplement is published in clergy editions of *The Episcopalian* six times each year. The Rev. Richard J. Anderson, 41 Butler Street, Cos Cob, Conn. 06807, is editor. Clergy changes should be sent to Professional Supplement, 1930 Chestnut Street, Philadelphia, Pa. 19103.

The rector has just moved from the parish, and...

by James L. Lowery, Jr.

Vacancy in the parish is our subject this month.

A vacancy can have much to do with upgrading the level of ministry in a congregation. We know this because of two things.

First, at certain times in its life the local church is particularly open to a creative change in direction; it has certain critical choicepoints in its life when it can really grow. The vacancy period, when the parish is between rectors, is one such key point.

Second, two kinds of persons are becoming more and more helpful during this period. The vacancy consultant comes into the congregation from outside at the parish's request to work with the vestry or the search committee, helping it to face the transition from one pastor to another, take stock, set clear goals for the years ahead, and in that light call the kind of rector or vicar who will be most appropriate for the years ahead. The interim pastor contracts to run the parish for a specified time. In former days, this person's function was to change nothing and simply keep things purring smoothly while negotiations went on for a new pastor who would be the one to make changes. Now the interim pastor is more likely to be a person whose job is to be an in-house change agent, helping the parish to grow and move ahead so it has its priorities realistic and straight and has been through the trauma of change before the new leader arrives.

One of these interim pastors is the Rev. Allen W. Swain of Framingham, Mass. He has just finished a one-year stint at St. Peter's Church, Weston, and is beginning another 12-month assignment as interim at St. Mary's Church, Newton Lower Falls. What follows are his impressions.

Vacancy Time—Allen W. Swain

Vacancy time in the parish has been called many things, some not so nice and others rather positive. To me, the parish's time between permanent rectors is a chance to breathe between marriages, a time for self-study, evaluation, continued development of lay leadership, and more. In a word, it offers a chance for growth.

Most clergy leave one parish at the beginning of its vacancy and enter another at the end of its successful search process, thus never experiencing the dynamics of a vacancy or the parishioners' "vacancy blues." Hence the necessity of my sharing in the Professional Supplement my understanding and dream of how the interim period can be a place and time for ministry of a special kind.

In the Episcopal Church, for the most part, men doing interim work are either retired, in school, between long-term positions, or have another trade or occupation providing the major part of their income and interest. A few do this as their calling: the professional interim rector. I am one of these. For the past 12 months I served in this capacity in a suburban parish which had just come through severe conflict. For the next 12, I shall be serving again as interim rector, this time in a parish from which the clergyman retired after a 25-year ministry as beloved rector. I remain living in my own home in a town eight miles from each parish and plan to continue as a commuter; I am within reasonable driving distance of most parishes in the Diocese of Massachusetts.

My first interim ministry began when I agreed to come

to a suburban congregation as associate rector until such time (within a year, it was expected) as the rector could relocate. After his leaving, I would be the interim rector for a one-year period, providing continual pastoral care and services and serving as a consultant to the rector search committee. In spite of what might have seemed "familiarity" with the congregation, several interesting subsequent discoveries emerged.

Discoveries

First, the former rector had been there 18 years. Many of the daily, weekly, and monthly tasks and chores had tended to be done by him with no one else aware of who did exactly what to whom. These seemingly mechanical concerns were often the source of upset for both the priest in charge and for the vestry people responsible for property, publicity, and so forth. Through slowly uncovering each of these areas and deciding how they might best be continued or given honorable burial, lay people, especially vestry persons, have become far more effective in handling what often are areas not requiring any theological degree. In that parish, buying practices, property management and care, lay reading of lessons and scheduling of same, monthly newsletters, and dealing with conflict in the vestry are specific areas in which lay men and women have taken on responsibility. To claim that my work during the interim year was the major factor in any of these areas might be presumptuous. Competent lay leadership and ministry through teaching also came from a full-time parish assistant. Nonetheless, the clear consensus of many holds my being there—with time to walk through a whole year of sorting out priorities, dreams, likes, dislikes, and all—indeed to have been important.

Another learning about parishes at this particular point in their lives is they are like one partner in a marriage that has ended due to death. They have anxiety, grief, and the need to discover anew the self of the parish and what it has become over the past years. This is particularly true after either a long relationship or a difficult one with a former pastor.

In addition, the rector's leaving creates an anxiety to hurry through the calling of a replacement. The use of interim rectors and consultants can alleviate this anxiety. It definitely provides a counter-force to rushing through the choice before having a sage and clear idea of the kind of leader necessary for the days ahead.

The vacancy can be a period to take time, to breathe a bit, to discover what the parish has become, what it can and cannot do alone. Perhaps equally important, this should be a time for honest confrontation of issues and problems not dealt with in the immediate past. Bringing them to the surface and handling them well with professional help can set the stage for real growth.

Finally this vacancy time can be one for experimentation without permanent commitment. New directions in liturgy, music, and organizational function can be freely explored without fear of being stuck with them. This can be a really freeing experience, full of learning and growth.

Sharing Interim Knowledge

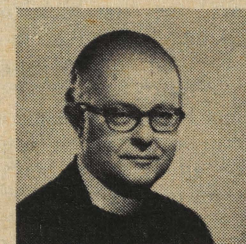
Many pastors came together to share their knowledge of this calling Nov. 18-20, 1975, at a seminar the Alban Institute sponsored in St. Louis. The symposium's theme was "The Interim Pastorate—Our Undeveloped Re-

source." We saw the vacancy time as both difficult and unsettled yet one of great excitement above all. This was true for men and women, long-term and supply-only interim pastors, denominationally-supported and free-lance ones. The excitement centered in part on the discovery of growing lay ministry and commitment which occurs when the vacancy is used as a time for self-searching and careful assessment of the kind of clergy leadership which might move the parish in a direction dreamed about. Other elements in vacancies emerged as common themes: the issues of death and rebirth, of uncertainty about procedure and responsibility for a continuing parish life, about the rector search process, and so on. We found around us much confusion about the role and function of interim service among clergy and laity at many levels. Badly handled, this may lead to estrangement; well-received, it is an opportunity for publicizing the importance of the interim ministry. Two good references are Charles Wilson's "Reflections of Clergy Position Vacancy Consultation," C. R. W. Management Services, Box 2A, Old Mountain Rd., Lebanon, N.J. 08833; and Loren Mead's "A Prime Time for Renewal," Project Test Pattern, available from the Alban Institute, Mount St. Alban, Washington, D.C. 20016.

Personally

For me, the role of the interim rector has problems. Increased loneliness, both professional and personal, is a problem. Moving in and out of parish situations in which life has been challenged by loss and departure, I find many people have little opportunity or desire to establish deep relationships with me. Hence a strong home base from which to go out and to which I can return is important in the commuter nature of my situation. Contact with other men and women doing similar work, both in secular and church-related situations, has proved invaluable. And I have found a deep need for prayer and Bible study for my own growth. Some of the need is met by a men's small weekly breakfast and study group and some by a weekly sharing session with several community clergy.

I plan to make this interim ministry my focus, hopefully remaining in this area and diocese and living in my own home where we have a context and a history—both necessary to our family stability in the midst of the pressures of my job and in the face of so many changes in the Church.



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

/PS...about us....

I was an observer on February 19 when six seminary deans met with Executive Council. The experience was satisfying because all seemed to agree the time had come for the Church's national leaders and their seminary counterparts to get together for a good chat. Some of the questions and problems that surfaced during the meeting were not satisfying.

I think Council members heard the deans. I think they heard the deans as united in their concern for high quality theological education, putting it above their concern for institutional survival. I think Council heard what the deans had to say about the need to admit qualified persons to the seminaries in spite of whatever deployment problems the Church may have. I think Council agreed with the deans that local training schools and programs are no substitute for seminaries when high quality theological education is the goal. No question was raised

about the contribution the seminaries are making to the total life and work of the Episcopal Church above and beyond the educating of persons for ministry.

I think the deans heard Council. Several Council members said the Church has too many seminaries, thus the per-student cost of theological education in the Episcopal Church is much too high. Some people hinted that the reason so many persons are preparing for ordination in local schools is many in the Church (some of them wearing purple) have lost their faith in the 10 accredited seminaries. Some Council members muttered that the deans find much agreement among themselves when they are together but that competition among the schools is reflected at other times.

Should the Church do nothing more to support theological education until a few more seminaries either close or merge, until the number of accredited schools is de-

creased? The deans said no—no followed by an exclamation point. They said that since all of the 10 schools face fiscal problems, none could endure such a wait. They said the folding of a few of the seminaries would in no way strengthen the others. A few Council members, however, weren't so sure.

I drove two of the deans to New York to catch a plane. They both agreed that the meeting had been most worthwhile though they had come with some misgivings. When I returned to Greenwich for supper with Council members, I found that everyone with whom I had a chance to talk also thought the meeting was good and that the dialogue should be continued.

Better support for the Episcopal Church's seminaries would be one of many good results from a continuing, positive relationship between Executive Council and seminary deans.

—Dick Anderson

It must be acceptable to be effective

Continued from page /PS 1

3. Institute a calling program to express personal care for all members and to get to know each member. Every person should feel he is a valued and important member who is recognized and appreciated. Listening is the purpose here in calling; allow people to be heard.

4. Institute new outreach to 25-45 year age group:

- identify and meet the particular needs of this age group;
- provide roles they can assume (in this project, teacher, caller, treasurer);
- provide groups for their special interests (parenting, personal growth, ECW, EYC, Scouts, etc.);
- provide tasks they can perform (design and implement surveys in this project, bazaar, community work, building program, etc.);
- significant personal contact; and
- meet the needs of their children: the parents will follow.

This does not mean to ignore those younger or older! Read on! Since the 25-45 age group is likely to be the bulk of your parish and will provide a large proportion of the workers, you must activate and integrate them at this early stage.

5. Consider new research on Christian education and its implication for your parish. If you do not have a functioning Christian education committee, then one should be established and staffed with your educators and some of your best people. Programs from Mass Media Ministries should be integrated all through church school programs; consider how this material can be integrated into your present program to enrich it. Obtain for your Christian education people a copy of *Duke Divinity School Review*, Fall, 1975.

6. Initiate response to immediately identified needs. In your parish this may be a healing service, new adult programs, or simply the significant involvement of new people in your continuing programs and in this program.

7. Establish extensive open and two-way communication programs within the parish so all members know what is being done—and why—and can share in the building of parish strategy and programs early and significantly. People need to feel they have been heard and taken seriously. Change, even when positive and beneficial, is unsettling, so great care must be taken to avoid any sense of uncertainty and loss of familiarity by providing large amounts of time, talk, trust, and tolerance.

8. Release publicity regularly to appropriate media to emphasize strengths, unity, new programs. Tell people in your community that this is a parish that is taking its ministry seriously. Have several people develop a pictorial record of the life of the parish (its meetings, its worship, its celebrations, and its sorrows). This will be important for publicity and for the annual meeting.

B. Data Gathering

1. Secure current vital statistics on parishioners and existing church programs.

2. Use the data to initiate a survey to identify concerns, strengths, potentials for mission. Along with the survey, you must have calling and careful listening.

3. In/Out Analysis:

Why do parishioners belong here rather than to some other church?

versus

Why do people not attend here? Where do they go?

Why are members active?

versus

Why are members inactive?

4. Analyze and synthesize the data and determine which needs to meet, i.e., worship, Christian education, evangelism, etc.

5. Utilize the incredible power of expectations. Don't flyspeck people with little ideas and little jobs. Your parish has people with great strengths and skills who will welcome the opportunity to utilize their God-given talents. These parishioners want to matter and want to be involved in important, big, challenging efforts.

6. Identify major issues and problems and begin to set priorities.

WHERE DOES YOUR PARISH WANT TO BE?

People today are living in the midst of turmoil in which the traditional cultural supports (family, stable neighborhoods, schools, and church) that gave life, direction, and meaning are no longer as effective and operative as in the past. Still, man's longing for a sense of ultimate meaning—to know and to be known—has not changed. Thus, the Church's task is to provide a larger image of man.

It is essential to recognize that, despite the doomsayers, the parish still has enormous power in people's lives. Therefore, the task of the parish is to take seriously its power, understand it, and use it. The parish can do this by

its clergy's and vestry's making known to people through their actions the Christ who is the way . . . the way to a new future and to hope in that future. Under such an approach, the parish clergy and vestry become focused on the task of opening each individual in the parish to his future by enabling him to enter into new patterns of life that are truly consistent with that revealed in Christ. Thus, we make real the pattern of repentance, reconciliation, and renewal.

A. Research Indicates that the Following Criteria Are Met in Successful Parishes

1. The church has a clear self-image or identity. Larger churches recognize themselves as a CONGREGATION OF GROUPS and learn to form strength in their diversity.

2. A series of contemporary goals exists which also provides opportunities for the rapid assimilation of new members. These goals, which vary for different groups within the congregation, are specific, achievable, measurable, and viable and are undergirded with prayer and spiritual direction. (For data on goals, refer to Mr. Henry's article in *Professional Supplement*, December, 1974.)

3. Parish members take the Bible seriously.

4. Parishioners are open to the power of the Holy Spirit.

5. The congregation has a strong person orientation in its life, program, ministry, and outreach.

6. Parish orientation is to the future; the parish has clearly defined, positive expectations about tomorrow.

7. Corporate worship is recognized as central and crucial in the life of the congregation. This means that all the diverse elements of the parish come together in corporate worship and communion.

8. Definition of purpose of the church and each organization and program is clearly stated and widely understood and accepted.

9. Parish members trust one another and the rector and vestry.

10. The base of involvement and participation is constantly spreading among more and more people.

11. The parish's obligations to each member are recognized.

12. Members have the opportunity and challenge to commit themselves to specific goals.

13. New programs and extensions of parish ministry have been added in the past year.

14. the parish has sufficient staff with specific skills to implement purpose and programs.

B. Extend the Role of the Parishioner to New Levels of Responsibility and Participation

A reciprocal commitment should exist between the church and the laity. According to the 1928 Prayer Book, "it is the bounden duty of church members to follow Christ, to worship God every Sunday in his Church, and to work and pray and give for the spread of his kingdom." On the other hand, the church must provide for them:

- a sense of community where each individual's gifts are recognized, affirmed, and employed;
- corporate worship;
- fellowship;
- personal and spiritual growth programs;
- total continuum of Christian education programs (pre-school to senior citizens) for weekdays and Sundays; and
- innovative, developmental activities for youth.

C. Role of the Rector

The rector is to provide the occasion and opportunity for spiritual growth to maturity. He is to enable ministry of the laity. He must be renewed and open and growing so he can model and set standards for others.

D. Biblical Role of the Vestry

- To be part of the rector's support system.
- To be the spiritual center of the parish.
- To involve more and more non-vestry members in the decision-making process.
- To be biblical elders rather than just budget-focused.
- To create community where people fulfill their belongingness needs and are recognized as significant individuals of worth.

HOW DOES YOUR PARISH GET THERE?

A. Establish Purpose

The definition of purpose of the church should take into consideration every person in the congregation and should be a balance of the following areas:

- member-oriented activities (sacraments, calling, hospital, counseling, worship, Christian education);
- activities oriented to outsiders (service to residents of the community, meeting their needs and offering them a place in the community of your church); and

- activities oriented to groups, organizations, institutions, society as a whole (outreach to legislature, university, industry, diocese).

B. Vestry Establishes Policies for Resources, Programs, and Goals

The vestry shall use the statement of purpose as a basis for planning programs, developing resource policies, and for establishing short- and long-term goals. The vestry shall also determine priorities for implementation of this plan.

C. Create the Budget

Lyle E. Schaller, in *Parish Planning*, recommends that when developing the budget, the vestry should consider it is:

- a theological statement: it identifies the gods that are worshipped;
- a statement of purpose;
- a political document: politics concern the allocation of scarce resources, and the budget is a record of the resolution of conflicts between new programs and old programs, needs and resources;
- a statement of expectations;
- a plan that specifies goals and sets a price for each goal;
- a channel of communication;
- a basis for evaluation;
- a precedent;
- an administrative tool;
- a focus for alienation; and
- a rallying point.

D. Conduct Continuous Evaluation

Church leaders must build continuous self-evaluation into the life of the parish so it will take time to reflect on its objectives and accomplishments. Otherwise, the parish will be extremely vulnerable to pressures to place a higher priority on institutional maintenance and survival, rather than on ministry and performance.

Criteria for evaluation must also be developed so all key parish members are accountable (clergy, professional staff, lay leaders). The parish must determine to whom they are accountable, how, when, and on what criteria. Other methods of accountability must be determined.

1. How are parishioners accountable? According to the Prayer Book, they are called to pledge significantly, to attend regularly, to participate fully. How can we help them meet their responsibility?

2. What responsibilities are to be required for those being confirmed or considering joining your parish (e.g., study program, participation, stewardship)?

3. Does the parish have a responsibility to the community and to the diocese? What are the lines of accountability?

4. How are specific programs evaluated? Who determines whether they have met their objectives? How is the program's relationship to the total life of the parish determined? When should specific programs be discontinued? On what criteria?

5. Is the church being guided by the Holy Spirit to God's Will?

THE FRUITS OF THE SPIRIT

Here, at the end of this process, which is really a beginning of a continuing larger process, a parish should exist that:

- has deepened its spiritual life;
- has a clear sense of direction and purpose;
- is in love and harmony;
- can celebrate its diversities and differences and regard them as positive strengths;
- has every parishioner deeply involved in the life of the parish and in setting its strategy and goals; and
- is constantly being renewed and reconciled.



On Mar. 1, 1976, Thomas J. Henry became rector of St. Stephen's Episcopal Church, Fairview, Pa. He had been executive director of the Institute for Human Development, Spartanburg, S.C. His wife, Virginia M. Henry, has been assistant professor of education at Furman University, Greenville, S.C. This article describes a model the Henrys have used in consulting with several very different parishes which were seeking renewal and/or reconciliation.

Act now for education

Summer is almost upon us

You had better act now because the deadline for enrollment in summer courses at several of the Episcopal Church's accredited seminaries is rapidly approaching.

The information on this page is based on material the schools mailed to /PS this spring. We have listed the person to be contacted at each seminary for additional information.

Happy studying!

The School of Theology The University of the South Sewanee, Tenn. 37375

In forwarding information about the D. Min. program at Sewanee, Dean Urban T. Holmes advises that April might be late for registration. He indicates, however, that special students are both accepted and encouraged. The program is conducted jointly with Vanderbilt University's Divinity School. Classes will be held at Vanderbilt in Nashville from Monday, May 31, through Friday, June 11, and from Monday, June 14, through Saturday, June 19. Classes will be held at Sewanee from Wednesday, June 23, through Wednesday, July 28. A catalog can be obtained from Dean Holmes at the seminary.



Nashotah House Nashotah, Wis. 53058

The 1976 Graduate Summer School will begin on Tuesday, June 22, and will end on Friday, July 23. Its faculty will include resident Nashotah House faculty members and two visiting professors, the Rev. H. F. Woodhouse, Regius Professor of Divinity, Trinity College, Dublin, and Dr. Glanville Downey, professor of History at the University of Indiana. The courses will include: Christians and other dissident minorities in the Graeco-Roman world—Professor Downey; Some basic issues in understanding the New Testament—Dean John S. Ruef of Nashotah House; Conscience and Intuition: The imagination of theology—Professors Robert M. Cooper and Richard N. Greatwood, both of Nashotah House; A theology for social evangelism—Professor Woodhouse. A flat fee of \$387 includes tuition (maximum of two credit and two audit courses), Monday through Friday lunches, a room with kitchen privileges for other meals. A few apartments will be available for an additional \$60 or \$85, depending upon size. Commuters will be charged \$120 per course. For further information, contact the Rev. James E. Griffiss at the seminary.

Bexley Hall 1100 S. Goodman St. Rochester, N.Y. 14620

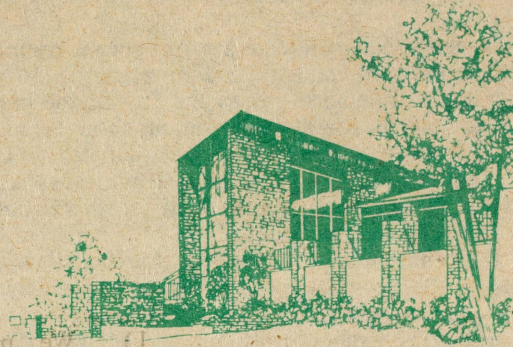
A course will be offered May 17 to 21, including two seminars. One will be in the area of religion and national issues, the other in the area of family life education in the Church. Faculty of Bexley Hall and the Rochester Center for Theological Studies will provide the leadership with the aid of such visitors as Clarence Cranford and Albert Mollegen. The course is open to clergy. For additional information, contact Dean Hays Rockwell at the seminary.



BEXLEY
HALL

Episcopal Theological Seminary of the Southwest Box 2247 Austin, Texas 78767

Dr. Alan W. Jones, associate professor of Ascetical Theology and director of the Center for Christian Spirituality at New York's General Theological Seminary, will teach a course on Christian Spirituality and the New Consciousness. The program will be in session from 9 A.M. on June 1 until 4 P.M. on June 10, inclusive. In addition to Dr. Jones' lectures, seminary faculty members will offer the following seminars: Marriage Pressure, 1976: Pastoral Ministrations to It—Professor William Spong; Love and Rules—Professor Philip Turner; The Theology of Spirituality—Professor William B. Green. The cost of \$150 includes tuition for lectures and seminars, room, breakfast, and lunch for 10 days. Registration fee of \$15 will be applied to the cost. For further information, contact the Rev. Frank Doremus at the seminary.



Church Divinity School of the Pacific 2451 Ridge Rd. Berkeley, Calif. 94709

CDSP will offer its courses in three sessions. From June 28 through July 2 the theme will be American Spirituality: Three Great Americans from Three Centuries and their Impact upon our Spiritual Lives. The session will include Massey Shepherd, lecturing on William White—Patriot and Churchman; Robert Bellah, lecturing on Abraham Lincoln, Theologian to America; and James McClendon, lecturing on Martin Luther King, America's New Conscience. This seminar for laity and clergy will include morning lectures and afternoon discussion groups on the three leaders' impact upon our national consciousness and spiritual convictions. Tuition will be \$60; room and board (breakfast and lunch) at CDSP will be \$60. From July 5 to 9, the theme will be Teaching and Preaching from the Gospels. This is a workshop for clergy, church school teachers, Bible study leaders, and any persons interested in the latest research and scholarship on the four Gospels and in practice in preparing lessons and sermons on the Gospel lessons in the New Lectionary. Wilhelm Wuellner of the Pacific School of Religion will lecture on Mark, Herman Waetjen of San Francisco Theological Seminary on Matthew, Paul Christiansen of California State University at Sacramento on Luke, and John Bogart of CDSP on John. Tuition will be \$60; room and board at CDSP (2 meals per day only) will be \$60. From July 12 to 24, several CDSP and Berkeley Center for Human Interaction faculty members will join forces to teach a two-week course—The Assent of Man: God's Yes to Us and Our Yes to God—the institutions are co-sponsoring. It will be an opportunity for personal and professional affirmation, examining Old Testament wisdom literature, the Pauline doctrine of ministry, and theological methods. Tuition will be \$200. Limited room and board is available at CDSP (2 meals per day only) for \$120. (For this program, apply directly to Berkeley Center for Human Interaction, 1816 Scenic Ave., Berkeley, Calif. 94709.) For further information about any of these sessions, contact the Rev. John Bogart at the seminary.

General Theological Seminary 175 Ninth Ave. New York, N.Y. 10011

The Rev. Robert W. Duncan, Jr., assistant to the dean, says General Seminary is searching for a professor of Continuing Theological Education and that a summer program will be impossible this year. A summer program will be held at General Seminary in 1977, however. A sizeable foundation grant already in hand will finance the program since the seminary is firmly committed to continuing education.

/PS Clergy changes.....

AMBELANG, John E., from St. Alban's, Spooner, and St. Stephen's, Shell Lake, WI, to St. Mark's, Beaver Dam, WI
ANDERSON, Lawson M., from St. Paul's, Newport, AR, to St. Luke's, North Little Rock, AR
ARRINGTON, John W., III, from missionary, Diocese of Upper South Carolina, Columbia, SC, to Ascension, Seneca, SC
ATKINS, Henry L., Jr., from Diocese of Rochester, NY, to Diocese of Washington, DC
BARKER, Christopher H., from St. Francis, Somerset, PA, to St. Luke's, Smethport, PA
BATES, Robert S., from All Saints' Cathedral, Milwaukee, WI, to St. John's, Portage, WI
BEEBE, John M., from St. James, Del Rio, TX, to Grace, Cuero, TX
BENSOFF, Bruce L., from St. Alban's, Annandale, VA, to St. David's, Agawam, MA
BICKERTON, Catherine B., from St. Mark's, Pittsburgh, PA, to St. Mary's, Ardmore, PA
BICKFORD, Wayne E., from Holy Apostles, Duluth, MN, to St. Paul's, Virginia, MN
BIZZARO, Robert, from Gethsemane, Marion, IN, to Dean of St. James' Cathedral, South Bend, IN
BLACKWELDER, Francis W., from All Souls' Memorial, Washington, DC, to St. Peter's, Albany, NY

BLANSETT, Phillip L., from St. Mark's, Mt. Pleasant, TX, to St. James, Alexandria, LA
BLOCK, Lee S., from St. Christopher's, Killeen, TX, to St. Paul's, Leavenworth, KS
BOARDMAN, W. Armistead, from chaplain, U.S. Air Force, to St. Matthias, Monument, CO
BRAUN, James R., from Grace, Madison, WI, to St. Matthew's, Kenosha, WI
BROWN, Neal H., from Christ, Rye, NY, to Christ, Bronxville, NY
BULLOCK, Donald M., St. John's, Ketchikan, AK, to also Archdeacon for the Southeast, Diocese of Alaska, Fairbanks, AK
BURKERT, Alfred P., from Grace, Louisville, KY, to Christ, Chippewa Falls, and St. Simeon's, Chippewa Falls, WI
BURNS, Jervis O., Jr., from Trinity, DeRidder, and Polk Memorial, Leesville, LA, to St. Matthew's, Houma, LA
BYE, Michael, from St. Peter's, Arlington, VA, to Good Shepherd, Burke, VA
CALDWELL, Edward F., from Trinity, Gouverneur, NY, to Christ, Walton, NY
CANON, Gary Y., from chaplain, St. Mark's Hospital, Salt Lake City, UT, to St. David's Cathedral, Hobart, and chaplain, Royal Hobart Hospital, Hobart, Tasmania
CANNON, John D., from diocesan staff, Diocese of New York, NY, to St. John's-in-the-Village, New York, NY
CAVANAUGH, James E., from Holy Faith, Inglewood, CA, to Dean, Grace and Holy

Trinity Cathedral, Kansas City, MO
CHESTERMAN, Thomas C., Jr., from St. Christopher's, San Lorenzo, CA, to Good Shepherd, Silver City, NM
CHUNG, Matthew, from St. Mark's, Louisville, KY, to graduate studies, Seabury-Western Theological Seminary, Evanston, IL
CLARK, Kenneth R., Jr., from St. Christopher's, Lubbock, TX, to St. John's Cathedral, Albuquerque, NM
CLEMENTS, C. Christopher, from chaplain, East Tennessee State University, Johnson City, TN, to St. John's, Johnson City, TN
COBB, Terry R., from Christ, Nashville, TN, to Trinity, Fulton, and St. Paul's, Hickman, KY
COBURN, John B., from St. James, New York, NY, to Diocese of Massachusetts, Boston, MA
COMPTON, M. Stanley, Jr., from Christ, Covington, LA, to Epiphany, Kingsville, TX
CRAMER, Donald L., from Our Saviour, Lakeside, AZ, to Grace, Gainesville, GA
CREAMER, Robert S., Jr., from St. Andrew's, Lawrenceville, VA, to St. Philip's, New Orleans, LA
CROSS, Robert C., III, from St. Mary's, Middleboro, KY, to instructor and counselor, School of Professional Nursing, Appalachian Regional Hospital, Harlan, KY
D'ALESSANDRE, Peter J., from All Saints, Kansas City, MO, to Christ the King, Hun-

tington, and Gethsemane, Marion, IN
DAUNT, A. Nelson, from St. Barnabas, Leeland, and acting headmaster, Queen Anne School, Leeland, MD, to school minister, Bishop Whipple Schools, Faribault, MN
DAUNT, Francis T., from Trinity, Statesboro, GA, to St. Mark's, Brunswick, GA
DEPPEN, J. Ralph K., from Archdeacon, Diocese of Chicago, IL, to St. Mary the Virgin, Woburn, England
de VRIES, Charles G., from All Saints, El Paso, TX, to St. Andrew's, Las Cruces, NM
DRAESEL, Herbert G., Jr., from St. Mary the Virgin, Chappaqua, NY, to Grace, White Plains, NY
DUNNING, William M., from Trinity, Carbondale; Christ, Forest City; St. James, Jermy; and St. George's, Olyphant, PA, to Christ, Waterbury, CT
EBAUGH, John L., III, from Trinity, Bessemer, AL, to establish a new mission in Shelby County, AL
EGBERT, David A., from St. John's, Norman, OK, to Redeemer, Kansas City, MO
ELVIN, Peter T., from St. Andrew's, Longmeadow, MA, to St. Philip's, Easthampton, MA
ENGLE, Mark C., from chaplain, Kemper Hall, Kenosha, WI, to chaplain, St. Andrew's School, St. Andrew's, TN
EVANS, F. Hughes, assistant at St. James, Leesburg, VA, to also Our Savior, Oatlands, VA



SHARING COFFEE at Council are Bishop Allin, Bishop Philip Smith of New Hampshire, and Dr. Robert Parks of New York City.

Funding for the Church: Call for fresh approach

An address to the Executive Council, Feb. 18, 1976,
by the Rt. Rev. John M. Allin, Presiding Bishop.

My travels as the Presiding Bishop throughout the Church during these last months have convinced me totally that our church people are ready to experience a renewal of spirit, of faith, of personal engagement and corporate commitment, of responsible stewardship and increased giving to empower Christian mission.

I am equally convinced, and believe myself not to be alone in the conviction, that our present budget and funding process in this Council, in the General Convention, and in the majority of dioceses and congregations of this Church is a major stumbling block to our missionary expedition to the many fronts where the need for Christian service and witness is anticipated.

I am further convinced that what we most lack is not the will to offer and share the Christian life we have received; rather, our inhibiting limitations are caused by a lack of practical logistics and strategies to enable the people of this Church to participate more directly and with greater choice in offering their services and financial resources to the multiple needs and opportunities for Christian mission throughout this country and the world.

Our present method of funding the Church's mission by annual apportionments and such earnings as our investments produce in a given year, plus any happenstance gifts we are able to secure, after much apology, is not only inadequate but divisive.

The so-called "national budget" of the Church receives minimum ownership from most people in diocesan leadership and much less from those in the pew. Moreover, the "national budget" is considered to be competitive with diocesan and local budgets. Instead of being recognized accurately as a measuring instrument to regulate the expenditure of funds currently available to us, the budget actually has become for us and the Church the inhibiting, hobbling, substitute for a statement or expression of many goals which the whole Church might be working to achieve during the whole course of a year, through a triennium, or in a longer period of time.

Furthermore, we are so conditioned by the limitations of the so-called "national budget" that the ability of Council and staff to provide assistance, coordinate area talent, and strengthen our church members in their efforts to fund the Church's mission in their local situations, as well as sharing in the support of mission through the world, is kept to a minimum. Oscar Carr's stewardship team has done some excellent work under the existing limitations. We are a long way, however, from freeing all of our church people to enable them to recognize that the multiple and varied expressions of Christian service and witness in every place are all part of the one mission of the Church.

Needed now is another style, a

different and more inclusive method to engage all of the people in this Church in the services and support of all the Church's valid, worthwhile endeavors everywhere.

Unless we replace the present process for supporting the mission and operation of this Church, we will not only fail to meet the growing needs and additional opportunities in mission, but our present efforts will become increasingly impaired. Our empowerment and support programs will evaporate due to lack of funds, and this must not happen.

It will happen unless we develop a different, more inclusive, and more flexible method of operating.

I believe we can make the necessary changes to renew the efforts and support of the whole Church in total mission. To accomplish this, I believe the following are necessary:

1) We must use the best possible means available to enable all church members, including the Deputies to General Convention and the members of the Program and Budget Committees, to recognize that present estimated income for 1976 and for the next triennium is inadequate.

2) All of us must accept responsibility for the total mission of this Church, not just some particular expression we consider of special importance.

3) Our common commitment must be to find more resources within the Church and the world in order to increase and strengthen every valid effort of mission and ministry.

4) The budget must be used to keep us in balance and measure our gains, not to limit our fund-raising efforts, inhibit our planning, and become a substitute for the goals that should be achieved.

5) We must be flexible in our corporate decisions to use what resources we have available in order to acquire what is needed.

6) We must operate like the community of faith we are called to be, rather than as brokers attempting to provide guarantees for minimum support to increasingly limited programs.

We have an operating budget for the time being. Until more funds become available, we are doing everything possible to provide the best service possible to every area where the Church is committed and needed. When I say we, I mean the Executive Council and the whole staff. Here and now, however, let all clearly hear (I am not just talking about you and me, I am talking about the whole Church) that one of the Church's most pressing needs is for a renewal throughout our entire membership which will strengthen the ministry of every member and free Episcopalians to give to Christ's mission to the world in more direct proportion to what they have and control of this world's goods.

Our Lord Jesus Christ has told us, "It is more blessed (i.e., happier) to give than to receive." I call on you now to join with me in greatly increasing the happiness throughout this Church and in sharing that happiness wherever possible throughout the world.

Presiding Bishop gives charge to Church in Society committee

At its December, 1975, meeting the Executive Council adopted a resolution calling for the creation of a Special Advisory Committee to examine the Church's role in society and to make recommendations to Council for the development of church program and policy in this area. The committee, appointed by Presiding Bishop John M. Allin, includes representatives of the Council committees on Social Ministry and Concerns, Ministry, Social Responsibility in Investments, the Task Force on World Hunger, and chairmen of related committees of General Convention.

Appointed were: the Rt. Rev. Paul Moore, Jr., Bishop of New York, and Dr. Charles R. Lawrence, co-chairmen; the Rev. Austin R. Cooper, the Rev. Norman Faramelli, the Rev. Austin Ford, the Rev. Carlson Gerdau, the Rev.

Edward Geyer, Jr., Mrs. Quinland Gordon, the Rev. Joseph N. Green, Jr., the Rev. Michael S. Kendall, Mrs. Joseph Leidy, Mrs. Lydia Lopez, Mr. Philip A. Masquelette, Dr. Howard Meredith, the Rev. Harry V. Nevels, Jr., Mr. Henry S. Noble, the Rev. Samuel Pinzon, the Rt. Rev. Francisco Reus-Froylan, the Rev. William A. Spurrier, the Rev. Lloyd Uyeki, the Rev. Paul M. Washington, the Rev. Arthur B. Williams, Mrs. Margaret Bush Wilson, Mr. James M. Winning, and the Rev. Lorentho Wooden. Representing the Episcopal Church Center staff were the Rt. Rev. Richard B. Martin, the Rev. Everett W. Francis, and Mrs. Yvonne McBean.

The committee held its first meeting February 15-16 at the Church Center in New York and received a charge from the Presiding Bishop. The text of his remarks appears on the next page.

**The Presiding Bishop's Charge to the Committee on Church in Society**

"By their fruits ye shall know them." The results of the mission of the Church in society are of primary concern to us. While it is true that we walk by faith, indeed that we are justified by faith and not by works, it is also true that the signs of the presence and power of the Christ can be seen and heard: "the blind received their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And," Jesus adds, "blessed is he who takes no offense at me". . . for doing these things. (Matt. 11:4-6)

Before dealing with the Executive Council's resolution calling this special committee into existence, I would make some observations.

1. The first comes from the basic nature of our Faith and is illustrated by the Scripture from St. Matthew. The Christian mission is to the total person in his total life situation. Among the tasks of a live, faithful Church are specific, visible

signs of the love and power of God, caring for His people and His world.

Much more could be said. I would not go into detail. Your work as a committee is to detail "what" and "how" our Church in our time should be doing. But I mention first the necessity of good works so that we start with an awareness and conviction that the mission of the Church in society is an integral part of the Gospel—"blessed is he who takes no offense."

2) We meet at a time when the secular press is having a great time covering what it perceives is a church fight. There is a Hartford Statement, and now we have the Boston Affirmations. Some see a controversy taking place or developing over evangelism-piety-Christian nurture and social concerns-social action. Some people may be in conflict over those two emphases or ministries. To the extent there is conflict, it is because we are limited by our vision and half-hearted in our discipleship. There is no inherent conflict between the ministries of evangelism-piety-Christian nurture and social concerns-social action.

It is true there is a renewed interest in evangelism-piety-Christian nurture. It then behooves us to work for the best program for the Church in society to complement the increased interest and activity in personal growth. By complement, I mean we must be prepared with models, suggestions, and support to enable the renewed Episcopalian to witness to the gospel of the kingdom; and also I mean we can assume on the part of the renewed Christian a greater openness to and support for relevant signs of Christ's presence in His world.

3. One more observation. We have heard it said that people do not want the Church to be involved in society. I hope I have made it clear that it seems to me that the Lord wants us to be involved in society and that I, the Presiding Bishop, want a creative, imaginative, effective involvement for this Church in society. It is important, also, to recognize that the people of this Church want an involvement of this Church in society. Much has been said about the Diocesan Visitation Program prior to the Louisville General Convention. It is true

that the visits found a "need expressed—for personal and spiritual renewal, for knowledge and growth in 'the Faith,' for help in learning how to reach out to others—to meet both their spiritual need for the gospel and [emphasis added] the social and economic needs justice demands." (What We Learned From What You Said, page 6) The Church is asking for help to reach out to others to meet the social and economic needs justice demands. The Church wants to be involved. We can go ahead, trusting that the Church will take part in and support a creative ministry of the Church in society.

Now, to your specific task. The basic Council document is before you. My hope is you will make recommendations for the future based on evaluation of the past programs, an analysis of the Church in society today, and a holy and wise view of the future.

We have a lot we are doing. We are asked to do more. Help us to sort out what we should be doing and how we best can do it. The needs of people today demand our best efforts. I am sure we will have your best.

Seminary deans ask Council for churchwide support

Deans and representatives of six of the Church's 10 accredited seminaries told Executive Council the Church must give "greater financial support for theological education." They addressed Council at the invitation of its Ad Hoc Committee on Seminary Funding, chaired by Mrs. Seaton Bailey of Griffin, Ga.

The Ad Hoc Committee was formed in response to a 1973 General Convention resolution which affirmed the principle of "significant financial support" for the Church's accredited seminaries and gave the Council responsibility for studying funding possibilities and making recommendations to the 1976 Convention. The Ad Hoc Committee presented its report and recommendations to the Council for study before taking action at the April meeting.

Citing the fact that only one-third of the parishes give to the annual Theological Education Sunday Offering with a yield of only about 5 percent of the seminaries' annual operating expenses, the deans suggested that each parish set aside 3 percent of its operating budget for theological education support. The Very Rev. Harvey H. Guthrie, Dean of the Episcopal

Divinity School, Cambridge, Mass., and chairman of the Conference of Deans, said that the 3 percent figure is "not an assessment, not a tax, but a goal." The Ad Hoc Committee report cited the deans' 3 percent option but added that the Council "should also consider other means of support."

Present with Dean Guthrie were the Rt. Rev. Ned Cole, Bishop of Central New York and chairman of the Board for Theological Education; Dean Urban T. Holmes, III, School of Theology, University of the South, Sewanee, Tenn.; the Rev. Shunji F. Nishi, Church Di-

vinity School of the Pacific, Berkeley, Calif.; Dean John S. Ruef, Nashotah House, Nashotah, Wis.; Dean Hays H. Rockwell, Bexley Hall, Rochester, N.Y.; and Dean Cecil Woods, Jr., Virginia Theological Seminary, Alexandria, Va.

Serving on the Council's Ad Hoc Committee in addition to Mrs. Bailey are Dupuy Bateman, Jr., Pittsburgh, Pa.; Marcus A. Cummings, Cincinnati, Ohio; George T. Guernsey, III, St. Louis, Mo.; Mrs. John H. Jackson, Jr., Lake Oswego, Ore.; Mrs. J. Brooks Robinson, Great Falls, Mont.; and Philip A. Masquelette, Houston, Texas.

The 10 Accredited Seminaries of the Episcopal Church — At a Glance

The General Theological Seminary, New York, N.Y.
Berkeley Divinity School at Yale, New Haven, Conn.
Bexley Hall, Rochester, N.Y.
Church Divinity School of the Pacific, Berkeley, Calif.
Episcopal Divinity School, Cambridge, Mass.
The Episcopal Theological Seminary of the Southwest, Austin, Texas
Nashotah, House, Nashotah, Wis.
The Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.
School of Theology of The University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.

Students and Programs:

730 Master of Divinity (ordination preparation) Students
137 Post Graduate Students
155 Other Students (Master of Sacred Theology, Master of Arts, Special)

NOTE: These figures do not include the 35 percent of theological education students who are enrolled in non-accredited Episcopal seminaries.

How the Seminaries are Used:

78% Preparation for Ordination
6.2% Advanced Degrees
6.1% Professional Lay Training
5.1% Clergy Continuing Education
3.8% Lay Theological Education

Some Financial Facts:

Combined operating budgets: \$9.5 million
1975 Theological Education Sunday Offerings: \$463,000
(\$23 per communicant: 5% of seminaries' expenses)
Combined current budgeted deficits: \$1 million

The Seminaries' Primary Need from the Church "is the beefing up of annual giving that would free us from that \$1 million deficit burden and help us keep up with inflation."

The Deans' Proposal, "backed by the Board for Theological Education and the Study Committee on Preparation for Ordination, is for a continuing of voluntary Theological Education Offering giving, setting a goal for congregations of 3 percent of their local operating budgets to go, at their choice, to seminaries or other institutions of theological education.

Local Parish Operating Budgets (not total receipts): \$230 million
3% of this is \$6.9 million.

But only 30% of parishes now give to the Theological Education Offering.

And the distribution of \$6.9 million would include other institutions in addition to the 10 accredited seminaries.

If \$1 million were given in this voluntary way, the Church would be directly involved in 21% of the 10 seminaries' operating expenses.

Switchboard

Continued from page 4

out of step with modern reality seems to be restricted to that section which he takes to reflect, or condone, or commend the mingling of Church and State. This is the prayer that Christian rulers be disposed in the fulfillment of their duties "to the maintenance of thy true religion and virtue." Yet government officials in our land are not permitted to work and pray for the spread of God's kingdom on government time.

How better can the true religion be maintained than by the living example of the believing, true Christian? Not even the most zealous supporter of the separation doctrine can object to one's doing his duty illumined by the love of God.

I suggest that the world prayed for in the "Whole State of Christ's Church" is still alive and, if not well, will be much better if we continue to intercede for it with the dedication this prayer requires.

Someone once said, "Don't be too quick to believe the handwriting on the

wall: it might be a forgery."

Caroline Ferguson
Gulfport, Fla.

MacNAIR IS IN GOOD STANDING

Due to an error in The Church Pension Fund Office, the 1976 edition of *The Episcopal Church Annual* lists the Rev. Roy E. MacNair as having been deposed. This listing is incorrect. The Rev. Roy E. MacNair is indeed a priest in good standing in the Diocese of Rhode Island.

Craig W. Casey
New York, N.Y.

"NO" TO NO-NO

My sincere congratulations on your excellent editorial, "Let's Say 'No' to No-No" [March issue]. The Episcopal Church cannot afford to be arbitrary and alienate many of its members. Your editorial is the first suggestion I have seen that points to a possible solution of the two major problems now confronting our Church. More editorials in this vein during the next six months should be helpful.

You have a solution insofar as the Prayer Book is concerned—make permissible the use of either the 1928 Prayer Book or the new Prayer Book.

Female clergy present another problem, and I hope each parish will be permitted to abide by majority rule in its selection of its clergy.

J. P. Newell
Green Valley, Ariz.

LITTLE CHIP HERE, LITTLE CHIP THERE

Hats off to the Rev. William Lahey of Winter Haven, Fla. (My Turn Now, February issue). When are churchmen and women going to realize just how much the Church's precepts are being chipped away? There is a general slipshod attitude to all the disciplines of the Prayer Book today in parishes up and down the land.

In a recent instance a bishop making his yearly visitation for the purpose of Confirmation started the Communion service at the *Sursum Corda*. Presumably in an effort to shorten the service (for

two confirmands?). Regrettably the congregation appeared not to notice as nearly all took their Communion with no thought as to confession or absolution.

Give us something to live up to; it may be surprising how many people need just that.

Marie J. Stacy
Ottumwa, Iowa

PATON'S POINTED FINGER

South Africa's Alan Paton published *Cry the Beloved Country* in 1948 and moved the Christian conscience worldwide. His new book, *Knocking on the Door*, has this gem:

"The greatest danger to Christianity in Africa is pseudo-Christianity. And the marks of pseudo-Christianity are easy to recognize: it always prefers stability to change; it always prefers order to freedom; it always prefers law to justice; and it always prefers what it considers realism to love."

Could this apply outside Africa?

Edward R. Welles
Manset, Me.

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

HAVE A FEW EXTRAS?

The Prayer Guild of St. Augustine's Church in Camden, N.J., is looking for four or more copies of the *New Worship Handbook* published by Forward Movement. If you have some available, please write to: Emily L. Brown, Chairman, 904 Westfield Towers, Camden, N.J. 08105.

WE'RE COLLECTING STAMPS

The Episcopal Church Home in St. Paul, Minn., is collecting used postage stamps of all kinds but especially U.S. commemoratives and foreign stamps on paper, trimmed with at least a one-fourth inch border. The stamps are sold to a dealer, so they must be in perfect condition. The proceeds help support mission work of the Episcopal Diocese of Iran.

The residents of the Episcopal Church Home are so enthusiastic in sorting and packaging stamps that a constant supply is needed. Please save and send stamps to: Katherine E. Whelchel, I.D.A. Stamp Chairman, Trinity Episcopal Church, Anoka, Minn. 55303.

GERMAN TRANSLATION DESIRED

Do you have a copy of the German translation of the 1928 *Book of Common Prayer*? Or do you have a copy of the German translation of the Church of England Prayer Book? The Rev. Walter W. Ware is looking for either but preferably the former. If you have either of these to spare or know where they are obtainable, please write to Mr. Ware at: Suffolk Manor, Apt. F522, 1415 Clearview St., Philadelphia, Pa. 19141.

CASSOCKS WANTED

Trinity Episcopal Church in Patton, Pa., needs some cassocks: two in size 16 or 18 (red or black) and four in sizes ranging from 10 to 14. If necessary, alterations can be made. If your parish has cassocks to spare, please send them to this small mission at 606 Palmer Ave., Patton, Pa. 16668.

WANT SOME WAX?

St. Martin's Parish has a supply of used candles and stubs to send to any parish that could make use of them. If your group would like to have these, please write to: Mrs. Joseph S. Yike, 2901 Forest Park Dr., Charlotte, N.C. 28209.

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IN THE DIOCESES

ALABAMA—The 145th diocesan convention heard Bishop Furman C. Stough, who reported on a trip to the Middle East, and Bishop Milton Wood, the Episcopal Church's executive for administration. The convention elected its first woman deputy to General Convention and approved a 1976 budget of \$759,870.

ARIZONA—Bishop Joseph M. Harte will preside at the opening of the Episcopal Charismatic Fellowship Conference in Phoenix, April 23-24. Speakers include the Rev. Messrs. Robert Hawn, Dennis Bennett (shown), and Henry Getz as well as Rita Bennett. Pre-registration is available through the diocesan office.



TENNESSEE—By a comfortable majority, the diocesan convention endorsed women's ordination despite Bishop John Vander Horst's opposition. Bishop Vander Horst expressed concern about Prayer Book revision. The convention defeated a proposal to retain the 1928 Prayer Book and one asking for a preference poll.

DELAWARE—Bishop William H. Clark presided over his first diocesan convention. A Bicentennial theme included worship at Immanuel Church (1705), New Castle. The convention discussed program and budget. It will reconvene May 8 to consider General Convention issues and changes in the constitution and canons.

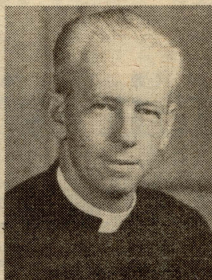
KENTUCKY—The diocesan convention failed to support a development fund drive when proponents couldn't muster the necessary 80 percent majority. The diocese

affirmed women's ordination to the priesthood and episcopacy.

NORTH CAROLINA—The diocesan convention reversed itself and voted against women's ordination, which it had supported last year. It also established a committee to study the misuse of handguns.

BETHLEHEM—The diocesan convention overwhelmingly called for a \$1.28 million Advance Fund Drive to begin in 1976. The money will fund community, youth, aged, evangelism, stewardship, education, and clergy development programs. The first \$100,000 will go to Talbot Hall for a group home.

WEST TEXAS—The 72nd annual council met in New Braunfels where 1,200 people watched the installation of Bishop Scott Field Bailey (shown) as coadjutor. He will succeed Bishop Harold Gosnell, who plans to retire in February, 1977. The council also established a commission on human sexuality, voted against women's ordination in a straw vote, approved a \$765,086 budget, and responded with \$1,200 to an appeal for aid to Guatemala.



MASSACHUSETTS—Some 40 black Episcopalians formed a local chapter of the Union of Black Episcopalians (UBE) during a meeting in Dorchester. Edrick Bain of St. Cyprian's, Roxbury, was elected president. UBE was founded in 1967.

NORTHERN INDIANA—The 77th annual convention memorialized General Convention to keep an all-male priesthood and required that nominees for deputy to General

Convention declare their positions on the issue before the election. The convention also commended the Standing Liturgical Commission for its work on Prayer Book revision and called for careful study of the proposed Prayer Book.

WESTERN KANSAS—A decade of service was honored on January 4 when the diocese officially celebrated the 10th anniversary of Bishop William Davidson's consecration. The celebration, planned by the dean and vestry of Christ Cathedral, included a Eucharist, reception, and banquet at which Bishop Chilton Powell of Oklahoma spoke.

WEST MISSOURI—The 86th convention, in a split vote, defeated a resolution upholding an all-male priesthood but passed one relating to "completion" of 15 women's irregular ordinations if General Convention endorses women priests. The convention elected a General Convention clergy deputation opposed to women's ordination, three to one; lay deputies are evenly split. Delegates deliberated long over increased salaries for mission clergy.

RIO GRANDE—The reconvened 23rd convention in El Paso passed

a 1976 budget of \$514,224 and defeated two proposed amendments on clergy salaries.

NORTHWEST TEXAS—The 17th annual convention, held in Lubbock, chose General Convention deputies who said in pre-election speeches they would probably vote against women's ordination and for a Prayer Book which combines new and revised liturgies. The convention approved a \$331,680 budget for 1976.

OLYMPIA—The 65th annual convention, serving as an introduction for Bishop Coadjutor-elect Robert H. Cochrane, affirmed women's ordination; asked for retention of the 1928 Prayer Book as an alternate form of worship; supported hunger-alleviating legislation; and urged greater diocesan zeal in ministry to minorities.

NEBRASKA—A December convention in Lincoln elected a conservative General Convention deputation; adopted a unified priority budget system; debated moving the diocesan headquarters; and called for a special August convention to elect a successor to its resigned diocesan, Bishop Robert Varley.

JED explores education

Continued from page 9

out of that tradition."

The JED program offers four tracks which can be used alone or integrated with each other. Track one emphasizes knowledge of the Word; track two focuses on interpreting the Word; track three deals with living the Word; and track four is devoted to doing the Word. Some materials from tracks one and four are already available. JED hopes to have all materials and resources for all tracks available by 1978.

As a result of this meeting, Episcopal educators have begun to develop a loose support group akin to the Christian education fellowships in other denominations, Mr.

Cesaretti said. "We have no intention of institutionalizing our fellowship," he added, "but we need some kind of association to share ideas, identify talent, and support each other."

Mr. Cesaretti said Episcopal educators need to develop criteria for choosing which of the many available approaches and materials best suit their particular needs. He hopes the growing sense of community among Episcopal professional educators will foster the kind of dialogue and reflection that will develop those criteria.

—John M. Good
Editor, *Interim*
Diocese of Missouri

TRAINING CONFERENCE FOR WORKING WITH THE AGING

The Episcopal Society for Ministry to the Aging has scheduled two training conferences for diocesan designees mainly and other interested persons working with and for the aging on the local level with the support and services of ESMA.

The east coast conference will be April 26-28, 1976 at Trinity Church Parish in New York City. The west coast conference will be May 9, 10, 11, 1976 at Grace Cathedral in San Francisco.

Reservations are limited with diocesan designees receiving priority. For more information, write ESMA, RD #1, Box 28, Milford, New Jersey 08848.

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Some were left out....

When the elected members of the Episcopal Church's national Executive Council met in December, 1975, 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 from expected decreased revenue from investments and legacies. The Council was forced to curtail some programs and completely eliminate others.

During this year 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.

Many have already responded to this special plea by making special contributions to meet the domestic

Church needs in the United States as indicated on the special Income Development page in the February *Episcopalian*. This month we are indicating what is needed to restore overseas program items.

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

Overseas Leadership Training \$10,000

John Gatungu is a second generation Christian, grandson of a diviner, "who was very rich and had 16 wives." After working his way through school, he joined the Church Army Training College in Nairobi for two years. He was then appointed by his Diocese of Nakuru to work with juvenile delinquents and, later, Youth Advisor for the Diocese. "Here," he says, "I was being challenged by educated young people and realized my need to further my theological studies."

John completed two years at St. Paul's United Theological College at Limuru in 1974. At present Father Gatungu is warden of Nakuru's Boys' Centre—and his wife a House Mother—and in charge of a congregation. He manages to include time in his weekly schedule for house to house evangelism, prayer meetings and Religious Education in local schools.

John Gatungu has applied to this Church's Overseas Leadership Training program for scholarship aid, again feeling called to augment his theological training. He meets the qualifications—that he cannot get the education he now needs in his own country and that he have priority rating from and approval of the Church in Kenya.

But we cannot accept this most eligible candidate, nor all the others who have applied, for lack of funds. In 1975, 127 overseas clergy and lay persons requested scholarship assistance—and we were able to make only eleven new grants. We did renew seven grants so that people already midstream in further education could continue, plus one grant to a returning missionary for a year's study before relocating, and one grant to a medical worker, in cooperation with the Associated Mission Medical Office. That—those—used up the budget item for this important facet of overseas support for deeply committed people, who will return to their own countries to work as important Christian leaders.

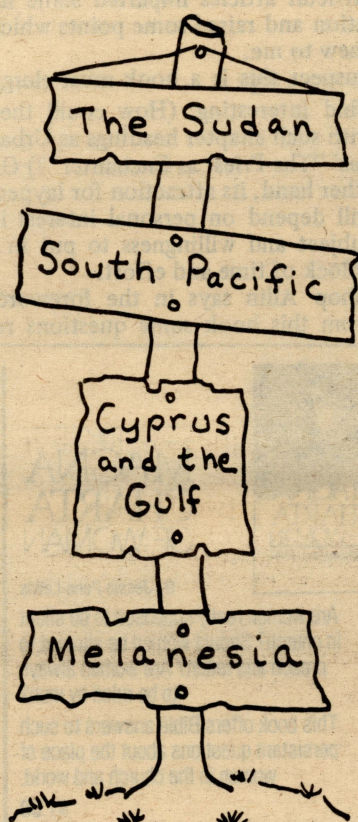
In 1976, however, there's a way to remedy this. Dioceses, congregations, organizations and individuals can contribute to this, and other unmet needs, through the Income Development Program. So you have the opportunity to help John Gatungu, and all the others he represents. The coupon below gives the details of how, and where. How much and when are up to you!

Partners in mission

Partners in Mission is the name of a new network of mission relationships throughout the Anglican Communion. If we are going to take full advantage of the gathering momentum of this new concept, the steady funding of mission projects is absolutely necessary. What is happening in and to World Mission is probably the most exciting strand of the current life and work of the Church. People, parishes and even whole provinces need to be helped to experience this

new partnership process. By contributing to the support of these Partners in Mission projects, you will be helping the Episcopal Church take its place with the other provinces of the Anglican Communion in this new effort. Here are some of the projects that need funding. I will be happy to send you additional information if you will contact me at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Jeannie Willis
Mission Interpretation Officer



The Melanesian Brotherhood, chief evangelism resource for the whole South Pacific region, sends out Brothers to live the Christian life among non-Christians. Seventy-five Brothers now work in the Solomons, New Hebrides, Papua New Guinea and Fiji. They are also starting work in Carpentaria. Travel costs in such a vast area amount to US\$ 5,080 a year.

The Church in the Sudan, now about 150,000 strong, survived 17 years of war and civil disorder with tens of thousands forced to scatter and live in the bush for years on end. Intent on reconciliation and rehabilitation, the Church's most urgent need is a crash program for upgrading its ministry. Their first priority is given to training a suitable theological teaching staff on whom future training will depend. The plan is to send six people out of the Sudan for this purpose. In addition to funding this, the Partners have committed

themselves to supply replacement personnel to the Sudan in 1976 and 1977.

The new Diocese in Cyprus and the Gulf, one of four dioceses in the Episcopal Church in Jerusalem and the Middle East, is starting from scratch. Covering the territories of Cyprus and, some 1,000 miles away, Iraq, Kuwait, Saudi Arabia, Bahrain, Qatar, the seven United Arab Emirates, and Oman, the congregations are for the most part expatriates. In Oman, for instance, there are 2,000 Anglicans from the western world plus another 2,000 from the Indian subcontinent. A Pakistani priest is needed for the growing church in Oman, as well as his salary and expenses, US\$ 6,000 a year.

These are but samples of the multitude of Partnership projects developing in Consultations. The response of this Church to them in 1976 will depend entirely on your response to this Income Development project.

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

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.

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JSAC conference hears reports on Indian hunger, treaties, training

"Our old people are desperately hungry. I am talking about people who have to ration themselves to one small meal a day just to keep alive. Our Indian babies are dying because their mothers don't get proper pre-natal care and food."

Joan Bordman, western staff representative for the National Committee on Indian Work (NCIW), was reporting to 137 American Indians and Eskimos at

pendent as any other nation."

Indians must look for the "means of enforcing treaties outside the courts," Mr. Coulter said. "What this will mean to the Churches I am not sure."

Conference participants also discussed leadership training. Cook Christian Training School—the conference meeting place—is a demonstration of ecumenical cooperation in education. Dr. Cecil Corbett,

The high cost of conventional education through high school, college, and seminary—about \$75,000—makes it prohibitive for Indians, and many question how effective a man can be when he's been sent away to seminary for three years and returns isolated from his own culture and from the people he wants to serve.

Cook School now emphasizes extension courses, augmented by



CONFERENCE PARTICIPANTS: l. to r., Gary Kush, Louella Derrick, Cecil Corbett, Florence Jones, Bill Elrod, and Tim Coulter.

a meeting of the Indian Task Force of the Joint Strategy and Action Committee (JSAC).

The conferees at Cook Christian Training School, Tempe, Ariz., also heard Eugene Crawford, director of Indian work for three Lutheran groups, call on the nine denominations involved in JSAC (including the Episcopal Church) to take special offerings to alleviate hunger among native Americans. "With one Sunday's offering from these churches we could... buy food, hire one extra staff member, call on the hundreds of volunteers who are ready to help us, and we could get groceries out to all our people," he said.

Lloyd Elm of the Institute for Development of Indian Law in Washington, D.C., and vice-president of the National Indian Education Association, told conferees the U.S. government has made more than 400 treaties with American Indians.

Tim Coulter, director of the Institute's treaty defense program, defined a treaty as "an agreement, a compact between sovereign nations." He explained, "The very act of entering into a treaty becomes a recognition of the sovereign status of the other party. Once sovereignty is established, the whole body of international law bears upon it."

Mr. Elm said that before Indian people can move at political levels, they must understand their status. Sovereignty is not something which is "granted; it is inherent. We believe you cannot separate spiritual and political agreements, and it is more serious to break a spiritual agreement than to break one which is political."

Mr. Coulter said confusion over the Indians' status has arisen because "for years the United States has asserted that Indian affairs are purely domestic. But even President Andrew Jackson wrote, 'Indians are as free, sovereign, and inde-

Cook School's executive director, and the Rev. Gary Kush, dean of instruction, outlined the school's program. Dr. Corbett said he hopes denominations can work together and form an ecumenical Indian theological center.

A recent Cook School survey showed that of 28,000 students enrolled in 202 theological seminaries in this country in 1973-74, only four were Indians. Non-Indian clergy enter the ministry on an average in their mid-20's; Indians enter at an average age of 34.

... and NCIW members met, too

Episcopal Indians attending JSAC sessions remained in Tempe an extra day and a half to hold a National Committee for Indian Work (NCIW) meeting. They discussed an Oklahoma leadership training program, the progress of the Navajo Episcopal Council's work on theological education, Dr. Chris Cavender's appointment as Province VI staff officer, and a proposal for General Convention to create a Joint Commission on Indian Work.

NCIW regional officers reported at the Tempe meeting.

- Lillian Vallely of Fort Hall, Idaho, NCIW chairwoman and director of the Northwest Region, reported on work with treaty rights. Leo Alexander of Cocks, Wash., was a leader in the recent successful struggle of first Americans to regain fishing rights on the Columbia River.

- NCIW, in conjunction with the Diocese of California, is sponsoring urban work among Indians in San Francisco with the Rev. Robin Merrill in charge.

- Bishop Harold Jones of South Dakota has just resigned as chairman of the Northern Plains Region because of ill health. His successor is James Crawford of Sisseton, S.D.

- The Diocese of South Dakota, where over half the communicants

workshops. Other options are Bishop William Gordon's indigenous ministry concept and a learning center program in South Dakota in which 100 students are enrolled. Ten Indian men are also studying theology by extension through the University of the South (see January, 1976 issue).

One conference participant said, "Our white Christian brothers must see that it is more important for our Indian clergy to relate to our people than it is for them to be able to read Greek." —Salome Breck

are Indian, recently received a grant for an alcoholic detoxification center on the Standing Rock Reservation.

- Alaska's chairman, the Rev. Luke Titus, was unable to attend, but Ed Littlefield, vice-chairman, reported on the diocese's indigenous ministry program. Mr. Littlefield retired early from a government job to become a full-time lay minister in the Sitka area.

- Thomas Jackson of Window Rock, Ariz., chairman of the Southwest Region and executive director of the Navajo Episcopal Council, reported that some 350 Navajos are enrolled in study groups in 12 locations.

- Great Lakes Region's chairwoman, Florence Jones of Oneida, Wis., reported on urban work in Minneapolis where Episcopalians cooperate in an ecumenical social service program the Council of Churches sponsors.

- Louella Derrick of Nedrow, N.Y., is chairwoman of the Eastern Region, which works with elderly Indians in rest homes.

- Mollie Blankenship of Cherokee, N.C., chairwoman of the Southeast Region, reported difficulties in finding urban Indians who are scattered in many cities.

NCIW will meet again this summer. —Salome Breck

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Bloom Where You Are

Foreword by Keith Miller



This is the story of Carolyn Huffman—wife, mother, speaker, writer, homemaker, poet, dynamic Christian—but it is also God's story. It was initiated by the death of one small boy, but, as Keith Miller says in the foreword, "The theme running through these pages is not death but life and change."

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Can you tell me?



Q. Can you tell me why Good Friday is called "good"?

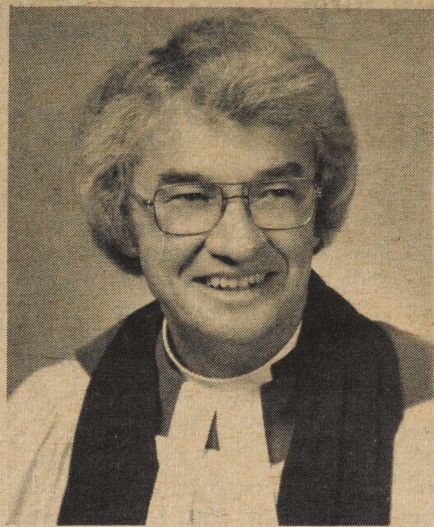
A. Good Friday is the day on which we remember the suffering and death of our Lord Jesus Christ. The cross on which He hung dominates the landscape of that day. We bring this event into our present and know His death and passion were

for us. In it, He gave us back our humanity and helped us at the same time to be at one with God. The event is of cosmic significance in that the power of death and sin had done their worst. The prince of glory was killed. The most lovely of men was delivered into the hands of sinful men.

Christians, however, are children of the Resurrection as well as of the Cross. We therefore look at the Cross through the great event of the Resurrection. The joy of Easter Day always follows the horror of Good Friday. We sing on that day that "the powers of death have done their worst, but Christ their legions hath dispersed: let shouts of holy joy outburst. Alleluia." Good Friday is always "good" if looked at through the joy of the Resurrection, just as sufferings we endure are good if through them we have grown and achieved a victory.

The popular name for this day dates back to medieval England when people recognized that the risen Christ is at the heart of the Christian Faith.

Address inquiries to the Rev. James Trimble, Episcopal Academy, Merion Station, Pa. 19066.



THE VERY REV. W. ROBERT INSKO is the new dean of the Episcopal Theological Seminary in Kentucky, succeeding the late Dean Willard Page. Dr. Insko, a Kentucky native, has been an adjunct professor at the seminary for nine years.

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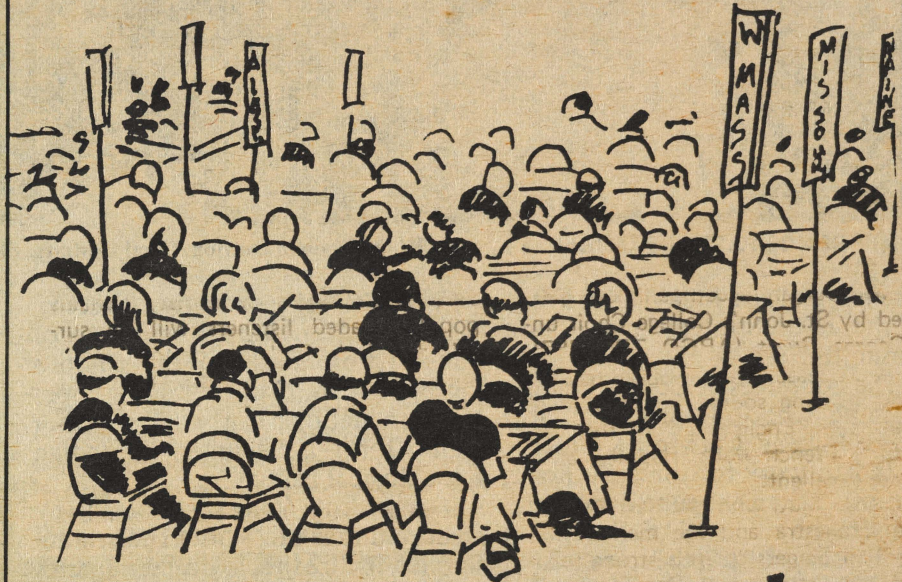
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Traditionally, the Lenten season brings forth performances of the great choral requiems and Easter cantatas and oratorios. Maurice Durufle's *Requiem* stands as a masterpiece of 20th century choral writing. Modeled after the beautiful Faure *Requiem*, Durufle's 1947 opus gently weaves modern harmonies with timeless plainsong. The composer-conducted performance recorded for Erato survives conveniently in this country on a mail-order disc (MUSICAL HERITAGE MHS 1509). Priced at \$2.95 each plus a \$.95 shipping charge per order, regardless of the number of records, MHS discs offer some of the best bargains of quality performances around. Details and catalog from: The Musical Heritage Society, 1991 Broadway, New York, N.Y. 10023.

Alternatively, one may have the Durufle with organ accompaniment performed by St. John's College Choir under George Guest (ARGO ZRG 787). The Argo release offers a superb reading and outstanding sound, but one must consider the "Englishness" of this version of a French work. Happily, both discs are excellent.

Riccardo Muti with the New Philharmonia Orchestra and the men of the Ambrosian Singers offers a strong reading of the little-known *Requiem in D minor* by Cherubini (ANGEL S-37096). The more familiar C minor *Requiem* scored for mixed voices was considered by the Archbishop of Paris in 1834 to be unsuitable for funeral services because of the presence of women in the choir! Planning ahead for his own funeral, Cherubini scored this piece for three-part male chorus and orchestra. The Angel recording is excellent, and those with SQ quad playback equipment will

enjoy an added ambience from this compatible SQ/stereo disc.

The Britten *War Requiem*, first recorded under the composer's baton in 1963, is a disturbing work somewhat mellowed with time. Now a new performance by the William Hall Chorale, Columbus Boychoir, Vienna Festival Symphony Orchestra, and soloists Douglas Lawrence, Michael Sells, and Jeannine Altmeyer offers strong competition (KLAVIER KS 544, 2 discs). The text combines the traditional Latin Mass for the Dead with poetry by Wilfred Owen, a British soldier killed in World War I. Recorded in Europe while the Chorale was on tour, Mr. Hall managed to shape the work with sensitivity—no mean feat considering his varied forces and limited rehearsal time. The trio of soloists may not quite equal the famous performances by Vishnevskaya, Pears, and Fischer-Dieskau, but they are more than just adequate and serve to indicate that no one group "owns" the work. Klavier's sound and pressings are commendable.

An English staple from another age is now 99 years old: Stainer's *The Crucifixion*. Still performed, often poorly, *The Crucifixion* (along with Dubois' *Seven Last Words of Christ*) remains popular. Jaded listeners will be surprised with the fresh interpretation without apology by the Guildford Cathedral Choir conducted by Barry Rose with Gavin Williams at the organ. The work is given uncut except for the fourth of the five congregational hymns. I loved it, and so will you! Look for it in import houses (CLASSICS FOR PLEASURE CFP 40067).

The Holy Week and Easter liturgies are represented on several releases. "The Easter Liturgy of the Anglican Church," presented by the London Ambrosian Singers under John McCarthy (MUSICAL HERITAGE SOCIETY MHS 1526/27, 2 discs), offers an anthology of 16th century music by Byrd, Gibbons, Tallis, Weelkes, and others. The extensive sleeve notes which are continued on an insert are worth as much as the recordings; the author unfortunately remains unidentified.

fied. The mixed choir is good but often somewhat too intense for my taste.

During Giles Bryant's tenure, the choirs of the Church of St. Mary Magdalene in Toronto recorded several programs largely featuring the works of Healey Willan (1880-1968), who spent most of his career in the church's organ loft. "Music For Holy Week" (SMM 7403) offers plainsong in English, 16th century motets, and works of Willan. The volunteer choirs present the music effectively, but my pressing was somewhat noisy. Current prices and ordering details from: Church of St. Mary Magdalene, 136 Ulster St., Toronto M6G 1E8, Ontario, Canada, or The Anglican Book Centre, 600 Jarvis St., Toronto M4Y 2J6, Ontario, Canada. The latter accepts BankAmericard charges.

"The Way of the Cross" is a splendid double album (MC 8418) featuring Marilyn Mason's exciting performance of Dupre's *Le Chemin de la Croix* coupled with Claudel's meditations in an English translation by Sister Mary David, SSND. Miss Mason handles the large Moller organ at the Shrine of the Immaculate Conception with aplomb, and the recording engineers have conquered the cavernous acoustics successfully. James Hansen's narration of the text is somewhat mannered but may be considered a minor annoyance. Order from: The Shrine Store, The National Shrine of the Immaculate Conception, 4th St. and Michigan Ave., N.E., Washington, D.C. 20017. (No price quoted.)

Close to home, St. Thomas' Choir in New York offers a fine disc, "Favor-

ite Anthems of All Ages," that includes Gerre Hancock's *Missa Resurrectionis*. Unfortunately, there are no notes on the music presented. Order at \$6 per record plus \$.80 postage per disc from: Music Office, St. Thomas' Church, 1 W. 53rd St., New York, N.Y. 10019

Paul Manz is an outstanding Lutheran musician, noted for his hymn improvisations. Many are included on four excellent Concordia discs. Volume III features Easter hymns. Manz often composes in a Bach- or Reger-like manner but, in a touch of whimsy, incorporates the famous Purcell *Trumpet Tune* into *The Day of Resurrection*. Vol. III (CONCORDIA 79-9887) and all others are available at \$5.39 from: Schmitt Music Center, 88 S. 10th St., Minneapolis, Minn. 55403.

Low Sunday is represented by a Tournemire organ suite included on a superb French program played by Paul Callaway at the Washington Cathedral (CS 7234). Order it at \$6.50 from: The Cathedral Gift Shop, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016. This entire program will be re-recorded when the enlargement of the Cathedral organ is complete.

Peace be with you!

William W. Marsh, Jr., is music editor of *The Stereophile* magazine and chorister in the choir of men and boys at St. Mark's Church, Philadelphia. He is also a member of the American Guild of Organists and the Mendelssohn Club of Philadelphia.



STANDING ROOM ONLY crowds came to Emmanuel Church, Rapid City, S.D., in early January to honor retiring Suffragan Bishop Harold Jones. Called "Bishop Harold" to distinguish him from Diocesan Bishop Walter Jones, he is the first native American bishop. Retiring because of a stroke suffered some time ago, he will still confirm and perform other functions as he can. Bishop Harold, at left above with his wife, Blossom, said his experience in working with Navajos taught him not to "force your ways and thoughts on them. Work with our people and pray for Almighty God's guidance." The Joneses will continue to live in Rapid City.

—Photo by Jerry Pederson

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