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THE Episcopalian

Anglican Council sets Lambeth meeting for 1978

CHAGUARAMAS, TRINIDAD—Acting on advice of the Anglican Consultative Council (ACC), which met here late in March, Archbishop of Canterbury Donald Coggan will call a Lambeth Conference to meet in Canterbury, England, in 1978.

The ACC, whose main function is to promote cooperation between all the Churches of the Anglican Communion and between them and the rest of the world, acted in accordance with the 1968 Lambeth request that it advise on the calling of future Lambeths: their time, place, and agenda.

This was the most newsworthy and costly decision the ACC made during its 10-day meeting. A 500-member Lambeth—all diocesan bishops from the Anglican Communion, 40 assistant bishops pri-

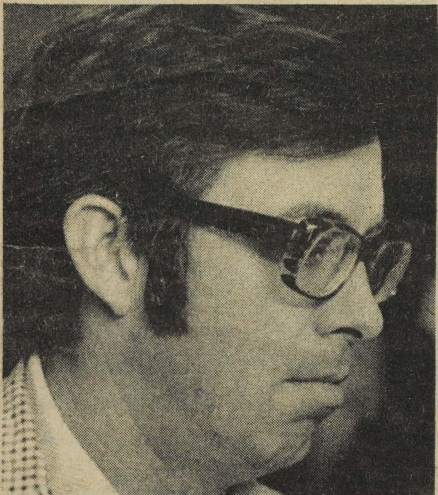
"Being at the ACC has been one of the memorable events of my own life," said David Bleakley of Northern Ireland. "I don't want anything done to the ACC at this stage—think how much we've achieved in our meetings."

The Rev. Maurice Betteridge of Australia added, "We are in the midst of a developing, significant, exciting process, and that shouldn't be lost sight of in some other kind of gathering."

Some members opposed the idea of another Lambeth. Bishop Leslie Brown of St. Edmundsbury and Ipswich deplored holding a conference which would appear to be a grand get-together and little else in the world's eyes. He recalled that at the 1968 Lambeth a party of American bishops flew to Copenhagen for a few hours simply to enjoy the night life.

"I don't think we should have a full Lambeth unless we can define the purpose clearly," he said. "The cost of preparation is great indeed." Pointing out that the Church of England is being hard-pressed financially, he added, "This decision

Continued on page 34



ACC DELEGATE Rustin Kimsey, who attended meeting with Dr. Marion Keleran and Presiding Bishop John Allin.

marily from Africa and Asia, and up to 60 consultants and observers—is expected to cost at least \$1 million and, with inflation, the figure could be much higher.

ACC members chose the 500-member Lambeth over an alternative proposal, a Canterbury Conference for 220 bishops, ACC's 70 members, and 15 consultants. Such a conference would cost half the money and combine the work of the ACC and Lambeth, but ACC members favored the full Lambeth Conference. Many were afraid a combined conference would permanently alter the ACC's nature.

Inside This Issue

OPINION, OCCULT, AND OLE: Is lay ministry a dirty word?, page 5. An exorcism that worked, page 6. Cheers to pledgers, page 5. Women, pages 8, 9.

COVER: The exuberance of Eastertide is symbolized in the faces of children at Swarthmore Presbyterian Church's Nursery School, Swarthmore, Pa.

BICEN SPECIAL: The 16-page insert, beginning on page 11, was prepared by the Diocese of Pennsylvania. Reprints are available from the Diocese of Pennsylvania, 1700 Market St., Philadelphia, Pa. 19103, for 10 cents per copy, minimum order of 25.



A HAPPY, PROUD FAMILY greeted the news when Louise Fletcher won an Academy Award for best actress and sent her deaf parents a sign language message over television. "I want to thank my mother and my father for teaching me to have a dream," Miss Fletcher signed. "You are seeing my dream come true." In Birmingham, Ala., her father, the Rev. Robert Capers Fletcher, now 76, an Episcopal priest who spent 22 years preaching to deaf congregations in eight Southern states, and his wife Estelle received the news with joy. Mrs. Fletcher crossed her arms over her heart to say what she felt when her daughter spoke to them on television. Miss Fletcher, one of four children, graduated from All Saints' School, Vicksburg, Miss. Her brother, John, also an Episcopal priest, is president of Intermet, an interfaith seminary in Washington, D.C. Mrs. Fletcher begged her daughter to bring home her Oscar, "so I can feel it and touch it."

—New York Times Pictures/Jim Ware

North Carolina enjoys trilingual visit



AT CHRIST CHURCH, Charlotte, N.C., Bishops Luc Garnier, Thomas Fraser, and James Te Ming Pong posed for a picture.

February 15 began an exciting week for Episcopalians in the Diocese of North Carolina and for the three bishops who participated in the Bishops' Crusade of Mission and Renewal. For six days Bishop Luc Anatole Jacques Garnier of Haiti and Bishop James Te Ming Pong of Taiwan joined Bishop Thomas A. Fraser for visits, meetings, confirmations, and preaching.

All three bishops confirmed and, during the Eucharist, administered the elements in their native tongues: French, Chinese, and English. Both visiting bishops preached in English.

Over 125 persons from 15 North Carolina congregations were presented during special services held at St. Philip's, Durham; Calvary, Tarboro; Holy Trinity, Greensboro; and Christ Church, Char-

lotte. Each confirmand received a special certificate signed by the three bishops.

According to Bishop Fraser, people in the diocese "were thrilled and excited. They felt it should be an annual event."

The presence of three bishops, representing different languages, races, and cultures, made the experience unique "and gave people a feeling they really belong to a universal Church," Bishop Fraser said.

Bishop Garnier wrote, "The Crusade was so joyful I had the feeling I was one of the faithful in the pews. Such manifestation raises up always my sense of belonging to a community really vital and Christian."

Bishop Pong wrote that the visit was "a new experience to me. It is

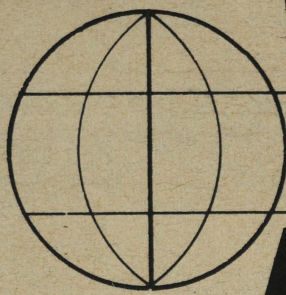
the first time I confirmed outside of my diocese in another country and together with two other bishops."

All participants would agree with Bishop Pong's assessment that it was good for American Episcopalians to "realize that the Church is universal, worldwide, and so gain a wider vision and become more missionary-minded."

The Diocese of North Carolina's Overseas Mission Committee and Jeannie Willis, of the Episcopal Church Center staff in New York City, coordinated the Crusade.



AT ST. PHILIP'S, Durham, Bishops Garnier and Pong enjoyed a reception with the Rev. Harrison Simons, coordinator of the Bishops' Crusade.



WORLD NEWS BRIEFS

ATLANTA—For the first time in its history, the National Council of Churches' Governing Board has adopted a policy statement on evangelism, affirming it as "the primary function of the Church."

LONDON—Both compulsory religious education and daily worship will continue in Britain's state schools; the House of Commons voted recently to uphold the 1944 Education Act which mandates both. Apparently little support has been generated for removing Christian education from the state schools.

COLUMBIA—God has arrived in South Carolina. The Rev. James R. God, that is. He was recently installed as pastor of the Congaree Baptist Church in nearby Gadsden.

NEW YORK—A series of public hearings on funeral industry practices opened here April 20. The Federal Trade Commission (FTC) scheduled the six hearings to help

develop a proposed trade regulation rule for the funeral industry. The FTC will hear testimony on practices—or abuses—in 30 areas of the industry. Other hearings are set for Chicago, Ill., May 10; Seattle, Wash., June 1; Los Angeles, Calif., June 9; Atlanta, Ga., June 28; and Washington, D.C., July 19.

TORONTO—Dr. Philip Potter, general secretary of the World Council of Churches (WCC), said here Rhodesia's white minority government would have to bear the blame if war broke out there. Rhodesian Anglican Bishop John Burroughs of Mashonaland said in London he opposes both the current regime and WCC grants to "freedom fighters." The prelate contended that the government's fall would increase "starvation and bloodshed" in Africa.

BOSTON—According to a Harvard Business School economist, "Over the last five years income has been redistributed so as to favor whites

versus blacks, the better off versus the poor, the newer regions of the country versus the old, and the suburbs versus both rural areas and central cities." Andrew F. Brimmer said that gains made during the strong economy of the 1960's had been wiped out and that recently the disadvantaged had fallen farther behind society's more fortunate members.

ATLANTA—This spring's Episcopal Series radio program features Presiding Bishop John M. Allin. "Saints and Sinners Along the American Way" is the theme for Bishop Allin's 15 sermons on the Episcopal portion of the Protestant Hour, which began April 25. The series is available without cost and is scheduled for some 600 stations in 43 states, the District of Columbia, and several foreign countries. Check local stations for details.

CAPETOWN—Canon Lawrence Bekisisa Zulu will succeed his uncle, Anglican Bishop Alphaeus Zulu, as head of the Diocese of Zululand. Bishop Alphaeus Zulu was the first black bishop elected in South Africa. In another church appointment, the Rev. Michael Nuttall will succeed Bishop Edward George Knapp-Fisher as Bishop of Pretoria.

DALLAS—Presidents of nine Episcopal colleges, including Liberia's Cuttington College and the Philip-pines' Trinity College, spoke at churches here and in Fort Worth

when the Diocese of Dallas observed National Christian College Day, scheduled annually the Sunday after Easter to focus on Episcopal educational institutions.

NEW YORK—Representatives of nine of the 10 accredited Episcopal seminaries met in mid-March to discuss how to gain support for the suggestion that each parish in the Church annually set aside an amount equal to 3 percent of its operating budget to support theological education. Financial support of seminaries has never been included in the Church's national budget.

HAMILTON—Dr. Robert Stopford, formerly Bishop of Peterborough in eastern England, Bishop of London, and Vicar General of Jerusalem and the Middle East, was enthroned as Bishop of Bermuda at Holy Trinity Cathedral here in February.

TRENTON—The Anglican Society will hold its annual meeting May 1 at Trinity Cathedral, according to its president, Suffragan Bishop J. Stuart Wetmore of New York. A public forum on proposed Prayer Book revisions is scheduled.

PHILADELPHIA—Presiding Bishop John M. Allin will pay the city a Bicentennial visit early in May when he is the featured speaker at a special diocesan dinner and a guest of the annual conference of the Anglican Fellowship of Prayer.

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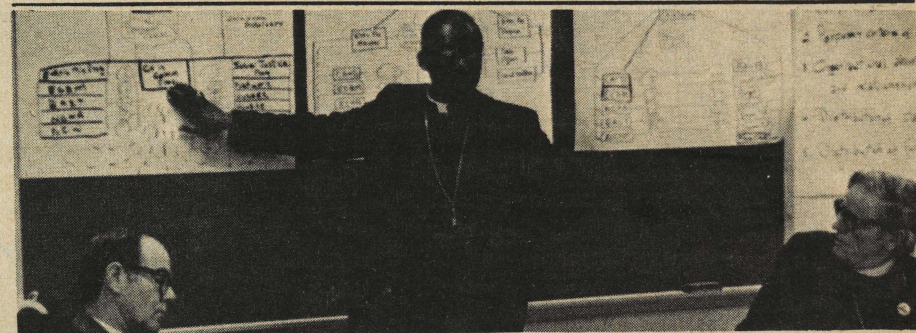
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AT MEETING: Bishop Martin, center; Everett Francis, left; and Bishop Moore.

Church/Society committee suggests new structures

Episcopal Church grants programs should be part of the Church's total ministry and not be seen as a separate program, a Special Advisory Committee on the Church in Society decided at an April meeting in New York City.

The committee produced a proposal for realignment of programs, using existing Episcopal Church Center staff as well as documents on theology and methods for social ministry in the 1970's.

The 26-member committee, formed to advise Executive Council on social policy, heard reports from each of four task forces established in February. The task forces reported on theology, support for social ministry, identification of issues, and the grants program.

During the grants task force report, Dr. Howard Meredith, Oklahoma City, said Indians did not wish to participate in any Executive Council programs, preferring to work at regional and local levels.

Grants programs were central to the proposal prepared for presentation to Council in April. The ad hoc panel chaired by Dr. Charles

Lawrence, Pomona, N.Y., and Bishop Paul Moore, Jr., of New York, will recommend keeping ethnic ministries (Hispanic, black, Asian) and other social programs (aging, public issues, blind) with autonomous grant capacity for Church-related programs but would add a community grants program with eligibility "based on human need without regard to ethnic qualification."

The committee dealt openly with fears that the Church may be moving away from its commitment to effective minority ministry. Bishop Richard B. Martin, executive for ministries, tried to allay those fears. "We must assume the Episcopal Church is not attempting to avoid or discard its responsibility in social mission," he said, "but rather wants at this time to take a critical look at what it is doing."

The theology task force told the group that piety and social action should be balanced. "Let's stop arguing either/or and do both," said the Rev. William Spurrier, Middletown, Conn., task force chairman.

—Janette Pierce

Teens enthusiastic about New York Nightwatch

A candlelight procession glows in the midnight darkness of New York's Cathedral Church of St. John the Divine almost every Friday night.

Approximately 30 teenagers from Episcopal congregations in the New York area process the one-tenth mile from the west to the east end of the Cathedral, complete with cross and incense, candles and litany. In a chapel behind the high altar, they and their adult leaders celebrate the Eucharist, the high point of an overnight program that also includes games and meals in the undercroft, a meditation by a Cathedral staff member, and a demonstration of the 8,000-pipe organ.

After the midnight service, the groups spend the night on cots in the undercroft. The next day they take a tour of the huge Gothic-style edifice.

The Nightwatch program takes its name from a verse in the 63rd Psalm, which in some versions reads: "I meditate on your glory in the nightwatch."

The Rev. Peter Larom, rector of St. George's Church, Queens, originated the idea last year. In his former position as assistant at Christ Church, Tarrytown, N.Y.,

he took a group of youngsters to a Cathedral Lenten program. He found they were excited by both program and building and decided more young people should experience the Cathedral. After receiving Dean James P. Morton's enthusiastic support, Father Larom began Nightwatch in October.

Since then Father Larom has spent three or four weekends a month leading the program. More than 25 youth groups from the Dioceses of New York, Long Island, and Central New York have taken part. Other groups—including some Roman Catholic ones—will be added to the schedule.

"Nightwatch is a way to make the Cathedral's beauty and mystique more alive to young people," Father Larom says. They feel a sense of pilgrimage when coming—sometimes long distances—to the Cathedral, and they enjoy the loosely structured program which allows them plenty of free time to explore on their own.

In the darkness the Cathedral's stone walls and pillars, illuminated by only a few candles and the city's glow through stained glass, give participants a sense of God's presence. The candlelight proces-



IN THE DARKENED cathedral, Canon Edward N. West, sub-dean of St. John's, discusses the meaning of religion with a group of youngsters.

sion is a form of corporate prayer, Father Larom says, and the quiet Eucharist is a fitting response to the spiritual surroundings.

One Friday night two groups took part in the program: one from Christ Church, Bronxville, N.Y., led by the Rev. Neal Brown, and one from St. John's Church, Larchmont, N.Y., led by the Rev. John Covington.

Afterward both priests reported the youngsters were awed by the building and enthusiastic about the experience. Both thought the program provided a good opportunity for young people to learn about the Cathedral's importance and for adult leaders to become

better acquainted with the members of their youth groups. "The thing that excited one girl most," Father Brown said, "was she could wear blue jeans—and that made her feel more like herself."

Both men also said that youngsters who normally are not churchgoers or regular youth group members have been the most eager participants.

Parishes interested in scheduling a Nightwatch for their young people may write to the Rev. Jonathan King, Cathedral Church of St. John the Divine, 1047 Amsterdam Ave., New York, N.Y. 10025.

—Jan A. Maas
Editor, *The Episcopal New Yorker*

Group questions Spong's view of theology

Seventy Episcopalians have questioned the "theological soundness" of the Rev. John S. Spong, elected to be Bishop Coadjutor of Newark, "in the light of a public statement he made in 1974 which appeared to deny the Church's teaching that Christ is divine."

In a letter to diocesan bishops and standing committees, the ad hoc group of Concerned Episcopalians asked that consents to Mr. Spong's election be withheld if "he [is found still to] stand upon the apparent meaning of what he has said and written."

Canon law requires that a majority of the Church's 113 diocesan bishops and standing committees must approve a candidate's election before he can be consecrated. The Diocese of Newark is now circulating the dioceses for standing committee consents to Mr. Spong's election.

The 70 petitioners—including the Rev. Carroll Simcox, editor of *The Liv-*

ing Church; the Rev. Robert Morse of the American Church Union; and the Rev. Howard Foland, editor of *The Anglican Digest*—asked the bishops and standing committees particularly to question Mr. Spong on a statement he made in October, 1974, in Richmond, Va., in which he said, "... it would be inaccurate both historically and theologically to portray the Christian position as asserting that Jesus is God."

The open letter also cited eight quotations from Mr. Spong's book, *This Hebrew Lord*, which the signers labeled unorthodox.

Though the group said its letter was a "spontaneous reaction" to Mr. Spong's election to be coadjutor, the dispute began in late 1974 when Mr. Spong, rector of St. Paul's, Richmond, Va., participated in a televised Jewish-Christian dialogue with Rabbi Jack Spiro. After that debate Dr. Simcox charged in *The Living Church* that Mr. Spong said "the belief that Jesus is God is not the Christian position."

During that dialogue Mr. Spong said, "I am a Christian. The thing that makes me a Christian is I believe that in Jesus of Nazareth God was fully revealed to the world. But having said that, let me say that so much of the verbiage we Christians use to portray our Christ to the world is not biblical at all. For example, the Bible never says that Jesus is God. God is 'wholly other' in both the Old Testament and the New Testament. Jesus, in the Gospel, is portrayed as praying to God, and He is obviously not praying to Himself. Jesus even uses the deeply intimate Aramaic word *Abba* as His name for God. We translate it 'Father.' It might better be translated 'dear Father' or 'my loving Father.' It has an intimate quality. Certainly in the mind of Jesus and in the minds of every New Testament writer, Jesus and God were not identical. It would be inaccurate both historically and theologically to portray the Christian position as asserting that

Jesus is God. Now, later in Western Christendom, that assertion is made quite simplistically, but it is not biblical."

Later in that dialogue, Mr. Spong continued: "[Jesus] is, for me, both a Jewish man and my Lord; or, in theological language, He is to me both a Hebrew Jesus and the Christian Christ. This is the understanding of Christianity that I want to offer the world."

"To me this Hebrew Lord is a magnificent union of everything Jewish together with the central affirmation of Christianity. He is the full revealer of the God Yahweh in history. He is my Lord, my savior: the Christ."

In an interview with Religious News Service, Mr. Spong responded to Concerned Episcopalians' charges, saying there is "no part" of the Apostles and Nicene Creeds "that I do not believe without reservation." He said his views

have not "consciously or unconsciously" moved beyond the bounds of the historic creeds.

Mr. Spong said he distinguished between the "framework" of the faith and the manner in which it is expressed. In that sense, he said, he made statements about the non-literality of the raising of Lazarus, the events surrounding Jesus' birth, and Jesus' ascension which the petitioning group cited.

The Diocese of Newark's standing committee was planning to issue a statement about the controversy as we went to press. Committee members told *The Episcopalian* Mr. Spong had been questioned on these points when he came to the diocese, both before and after his March 6 election, and that no great opposition is apparent in that diocese. None of the 70 signers is from the Diocese of Newark.

Bishop Allin clarifies stand

In February, in a speech to the diocesan convention of Mississippi, Presiding Bishop Allin predicted the General Convention would vote to ordain women priests.

After that statement was reported by Religious News Service (see *The Episcopalian*, March issue), Richard S. Hart, Jr., of Riverside, Conn., wrote Bishop Allin, expressing his disappointment "that you had made your own stand on women in the priesthood known. . . ." Mr. Hart said the Presiding Bishop's prediction will "be used to persuade the many young, green deputies to jump on the bandwagon."

In late March Bishop Allin replied to Mr. Hart's letter: "The main point I wish to make to you

is I did not change my position in Mississippi and announce that I intend to vote for the ordination of women. There have been times under pressures that I wish that such a vote would be right. To date, I am not so convinced."

Bishop Allin said he had been trying "to encourage the members of this Church to remain and struggle within the community of faith in spite of the most serious questions we will face that may threaten to divide us."

Bishop Allin regretted "the words have failed to convey the full meaning of my convictions."

Mr. Hart, in a letter to several Episcopal publications, said he found the Presiding Bishop's response "reassuring."



"ANYBODY WHO HATES is blocking traffic," the Rev. Martin Luther King, Sr., said during a memorial service in Notre Dame, Ind., for his son, slain civil rights leader, Dr. Martin Luther King, Jr. Mr. King, whose wife was also assassinated, said he does not hate anyone for the deaths, "and you shouldn't either."

—RNS photo



What you should know about Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

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

Q. What can you tell me about the Gift Annuities offered by some religious and charitable organizations?

A. A gift annuity calls for an individual to give cash or assets to such an organization in return for a guarantee that a risk-free annuity income will be paid to the donor for life. The individual donor assures himself and/or someone else of this lifetime income while at the same time his gift is put to work in advancing the program or purposes of an organization in which he has a deep interest.

Q. What are the advantages in buying such a contract?

A. The gift annuity has advantages comparable to the regular life annuity contract issued by insurance companies. Considerable comfort and peace of mind comes from the assurance that an income in a guaranteed amount will be received for life. There is no need to be concerned about management of funds or the ups and downs of the economic system. This very lack of worry, this lack of money-management problems, may actually prolong an annuitant's life.

Further, there are tax advantages to the gift annuity. A specific part of the gift, depending upon age, is considered a contribution for religious and charitable purposes. This part may be deducted for federal income-tax purposes, subject to the maximum limitation of 30% of adjusted gross income. Further, a portion of the annuity income received each year is excludable from taxable income. If the gift annuity is purchased by a transfer of assets other than cash, there can be a capital gains advantage. Sale of securities might subject the individual to a capital gains tax. By giving the securities in exchange for a gift annuity, the individual may eliminate a part of his tax.

Finally, it is possible to purchase a gift annuity agreement for another individual. In such a case, a twofold tax advantage is received, for the donor will have the tax advantages of the gift and the donee will have the annual income exclusion on his income-tax return.

Q. Can the Episcopal Church benefit from a gift annuity?

A. The Episcopal Church Foundation is the only organization in our Church, to our knowledge, which offers such a program. You may wish to write them at 815 Second Avenue, New York, NY 10017.

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Switchboard

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

FORUM ON THE PROPOSED BOOK

One of the deputies from the Diocese of North Carolina asked me for reasons for my opposition to the Draft Proposed Book, so I earnestly set forth some of them.

The proposed book is too large for convenient handling. It has 1,001 pages in contrast to the Prayer Book's 611 pages.

If it goes to final publication, taking into account past and future expenses of the Liturgical Commission with printing and distribution, etc., the estimated cost will run into millions of dollars.

The many pages of directions and options offered will result in the clergy's having to spend much time trying to figure out what services to use as well as spending more time and money mimeographing the services selected so the congregation will know what to do and say.

The proposed book has 65 pages for Morning and Evening Prayer (two rites for each) compared to 31 in the Prayer Book. Then there are 14 more pages for Worship for the Evening and Compline, plus five more of added instructions—making a total of 79 pages to take the place of the present simple forms of Morning and Evening Prayer.

The wording of the Apostles' Creed is changed. Prayers for the Clergy and People and for the President and all in Civil Authority are omitted. The Epistles and Gospels are omitted, but collects alone take up 102 pages.

To replace the Prayer Book's 22-page Holy Communion service is a 93-page Holy Eucharist. The Decalogue is in two places, but only in abbreviated form.

Most shocking is the liberty taken with the Nicene Creed. These are changes in theology: 1) "we believe" instead of "I believe"; 2) "seen and unseen" for "visible and invisible"; 3) the *filioque* clause ("and the Son") is omitted, thereby following the Eastern rite rather than the Anglican and Western; 4) the provision for the reservation of the sacrament is contrary to the final section of Article XXVIII of The Articles of Religion; and 5) four pages of "Additional Directions."

The Good Friday service is innovative: wooden crosses may be brought in; what are Reproaches (page 281) and who invented them?

Finally, what liberties have been taken with the solemn and historic wedding service! The new proposal just about says, "Do your thing."

I object to a homily (sermon or talk by minister, family, or friend) at a marriage or burial service because our Church has always had the same service for prince or pauper.

There are many more serious objections.

Francis O. Clarkson
Charlotte, N.C.

Despite its many admirable qualities, the "Blue Book" has one glaring failure. Although we were promised a book in which the traditional and the contemporary would be evenly balanced, we find the scales are unfairly tilted in favor of the contemporary even though studies show most Episcopal parishes are using one or another of the liturgies phrased in the traditional form, presumably because this is the language the majority of churchpeople favor for worship.

Simple justice demands that the liturgical needs of this vast number of worshippers be given at least equal attention in any revision of the Prayer Book adopted by General Convention. Any book that fails to do this would be inadequate for the worship life of the majority of the faithful.

Kenneth Aldrich
Westville, N.J.

OTHER LITURGY COMMENTS

I have come across many articles on the pros and cons about *The Book of Common Prayer* and the Trial Liturgy. The articles written on this subject have all been very exciting and enlightening.

I am not against *The Book of Common Prayer*. Neither am I opposed to change and revision. I am for that shape of the liturgy that has the grace to carry itself across and common enough to lend itself to be expressed into the racial, cultural, and temperamental differences amongst the peoples of God as *The Book of Common Prayer* has proven itself in history.

I am for that liturgy that can continue to be the unique symbol of our spiritual fellowship and can bear witness to the balance of doctrine and standard of worship that makes the Anglican Communion unique.

Narciso V. Ticobay
Zamboanga, Philippines

I am a lifelong Episcopalian (59 years), and I really don't like the new liturgy. After the last five years of trials (it seems like 20), I am just tired of the whole thing. I finally asked our priest to give us back the General Confession with all its guts, but it came too late.

The Church has lost its elegance and its "class." Was that really all I was interested in? Was that the real power of the Episcopal Church?

Nan Blacker
Lancaster, Texas

WORDS TO GENERAL CONVENTION: WOMEN

I know there are people who don't want to hear another word about the ordination of women. But from conversations with fellow Episcopalians, I believe there are others who would like to know more about the pros and cons if they could do so without feeling pressed by one side or the other. For their sakes and in the interest of more fruitful discussion, I would like to suggest the following books which include arguments on both sides of the question.

These four may be ordered from any bookstore: *The Ordination of Women: Pro and Con*, Hamilton and Montgomery, editors, published by Morehouse; *Women Priests, Yes or No*, Hewitt and Hiatt, Seabury Press; *To Be A Priest: Perspectives on Vocation and Ordination*, Terwilliger and Holmes, editors, Seabury Press; and *Women and Orders*, Ruether, Paulist Press.

A good collection of articles pro and

con is in the September, 1975, issue of *St. Luke's Journal of Theology* published jointly by Nashotah House and the University of the South's School of Theology. It can be bought for \$2 from the University Press of Sewanee, Sewanee, Tenn. 37375.

Our Call, written by a group of women seeking ordination, can be ordered from Fran Trott, 20 Geneva Court, Wayne, N.J. 07470, and the *Ruach Papers* on this issue are sent to anyone who joins the Episcopal Women's Caucus, Box 579, New York, N.Y. 10011.

Eleanor Lewis
Baltimore, Md.

May I be allowed to reply to your editorial, "Let's say 'No' to No-No" in the March issue? I was brought up in the Elim Foursquare Pentecostal Church on the African mission field. At Cambridge University under the influence of the dean of my college (Trinity Hall) and Owen Chadwick, I became an Anglican. I did so because I found in Anglicanism a true branch of the Holy Catholic and Apostolic Church of the ages as well as the most beautiful liturgy in Christendom and the most biblical doctrinal standards in the Thirty-nine Articles.

I was ordained into this Anglican Communion in 1952. For 24 years I have loved and served the *ecclesia Anglicana* in Canada, England, and the United States.

Now you are asking me to accept the decision to ordain women which is a foregone conclusion and remain in the Episcopal Church. The whole point of this tragic decision to ordain women to the Anglican priesthood and episcopate is it will bring about a qualitative change in the whole structure, ethos, and doctrine of the American branch of the Anglican Communion.

E. L. Hebden Taylor
Sioux Center, Iowa

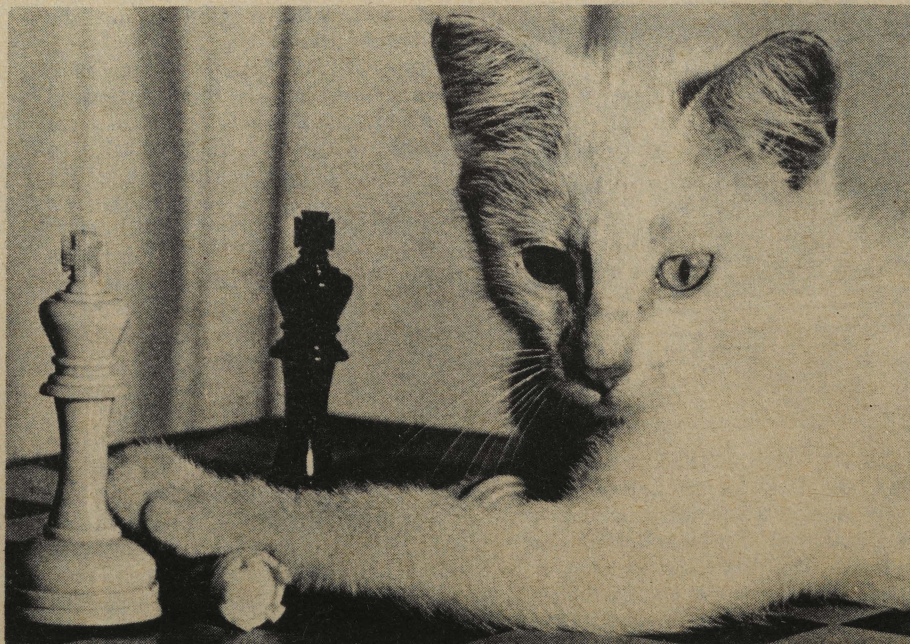
As one of those disgruntled Episcopalians who oppose the ordination of women, may I be so bold as to return our Presiding Bishop's words to him (and others who feel women priests are the vanguard of the future or are inevitable anyway so why fight them?):

Please "do not break" away from the teachings and traditions of the One Holy Catholic and Apostolic Church of which we are a part and to which we constantly affirm our faith in the Nicene and Apostles' Creeds "unless you are endowed with judgmental qualities of God Himself (which none of us are) and know you are absolutely right and the rest of the world absolutely wrong."

Rose Dempsey
Goldboro, N.C.

In answer to Michael H. Day's letter (February issue) wherein he stated that
Continued on page 27

EPISCOCATS



"Fellow parishioners, I would like to introduce our new Bishop."

National program pledges up

Over the past few years the number of dioceses which have agreed to pay their full share of the General Church Program budget has been increasing. In 1971-only 42 dioceses pledged their full apportionment, but in 1972 the number rose to 74.

After a slump back to 60 in 1973, the number rose again to 74 in 1974 and 75 in 1975. This year 81 dioceses have agreed to pay what they have been asked.

"Very encouraging" are the words Matthew Costigan, treasurer, uses to describe the Episcopal Church's income picture this year. He notes that in 1976 dioceses have pledged \$11,220,007 to the General Church Program budget, up from \$10,342,000 in 1973. This year marks the first time in many years income has jumped during the third year of a triennium, the three years between General Conventions. Normally, income is higher the first year of each triennium, the so-called Convention year.

Increased diocesan giving has allowed the Church to set a \$13,803,000 General Church Program budg-

et. Mr. Costigan expects about \$14,130,000 for 1977.

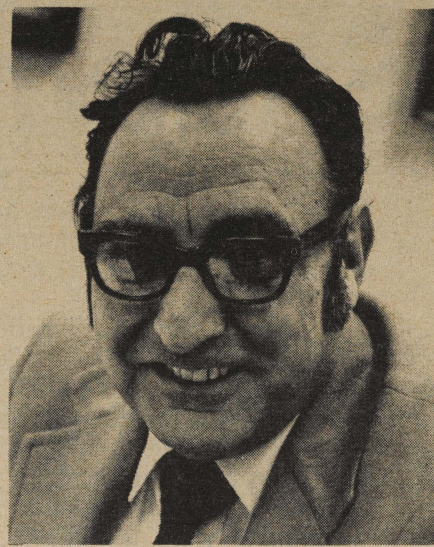
What caused the increase in the Episcopal Church's national program income? Some reasons which come readily to the tip of Mr. Costigan's tongue are:

- a new formula for determining each diocese's quota places the amount asked "within reality" for each jurisdiction;
- office of development/stewardship efforts during the past two years to make national and overseas program needs known in the dioceses before their conventions and councils decide whether to accept the quotas;
- the Presiding Bishop's support for the General Church Program, and for the Episcopal Church's national and international concerns, during his visits to provinces, dioceses, and congregations; and
- the policy of national staff members in seeking to work with—and learn from—their counterparts at local and regional levels.

Mr. Costigan cites the Dioceses of Long Island and Newark as two in which the revised formula has

met with success. The national asking from these dioceses was put within their reach, thus they were able to accept their full share even though they had to raise extra money to do so, he said.

Of the 81 dioceses which have accepted their full apportionment for 1976, 10 have agreed to pay more than their share: Delaware, Central Pennsylvania, Milwaukee, New Hampshire, Ohio, Rio Grande, San Diego, South Carolina, West Virginia, and Western Massachusetts. The extra \$39,393 from these overpayments, however, is overshadowed by a \$446,650 underpayment from 11 dioceses which could not pay their full asking this year: Albany, New York, Western New York, Maryland, Vir-



Matthew Costigan

ginia, Lexington, North Carolina, Western Michigan, Nebraska, California, and Los Angeles. The treasurer thinks most of these will

Continued on page 9

Clericalism weakens ministry Alaskan bishop's letter says

Can "lay ministry" be an offensive term?

Bishop David Cochran of Alaska says it might be if the Church uses "lay" to mean amateurish, unprofessional, or inexpert. Used as a derivation of *laos*, the people of God, the term is redundant: "Within the context of the Christian community all ministry is carried on by God's people. . . I would hope the clergy—even bishops—could be included among the people of God."

Bishop Cochran expressed this and other concerns about ministry in an open letter to the Episcopal Church's seminaries. The bishop notes "how commonly the term 'ministry' is used to refer to the ordained ministry and how deeply ingrained is the clericalism that gives rise to such a use." He scores the promotional material seminaries prepare, much of it using the term "ministry" in reference only to the ordained ministry. He cites several seminary publications which seem to imply that the common ministry all Christians have received in the Lord through their baptism needs to be "fulfilled" by ordination.

He continues: "I confess I used to talk about 'the ministry' as meaning the work of the clergy, but I had thought most of us had learned better. . . All are called and claimed by Christ for this ministry. Some few. . . need to be ordained to minister the Sacraments. . . But the ministry is Christ's, and all of His people share in it."

The seminaries "come along and appear to contradict us by using the terms 'the ministry' and 'minister' in a way that applies to the clergy only, conveying the clear message that only the ordained ministry is real ministry."



David Cochran

A clearer understanding of the totality of ministry might have eased tensions over women's ordination to the priesthood, a battle over admittance to the implied "one route to real ministry," Bishop Cochran says.

He also says *The Book of Common Prayer*, in spite of being intended for use by clergy and laity in common, is clergy-oriented. "Those who accept our heritage of clericalism feel comfortable with the priest-centered worship" and are "uncomfortable with the relative openness and sharing of worship functions aimed at in the Trial Use services."

Bishop Cochran ends by detailing his reasons for addressing the seminaries—not because they are the sole offenders but because the Church looks to them for leadership. Part of that leadership is to prepare persons for ordained ministry, and these people, he thinks, need to be sensitive to supporting all of God's people in their ministry. Equally important, he says, is the seminaries' contribution to a theologically and historically sound understanding of ministry.

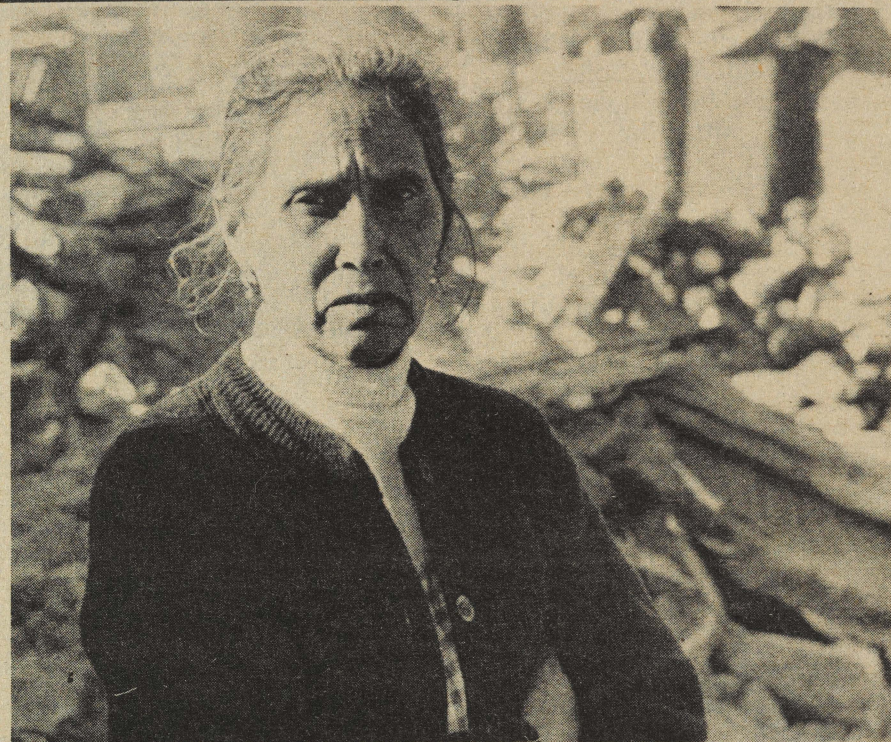


Photo: Onell Soto

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-5-76)

Snapshots

Two women from different parts of the country and different social status, but with a common interest in education, left legacies of Christian service and two educational institutions.

Elizabeth Evelyn Wright, born in Talbotton, Ga., in 1872, had a high school certificate from Tuskegee Institute, 14 chairs, and a bell when she opened a school in a room over an old store. She walked, often barefoot, begging nickels and dimes to operate her school.

In 1901 she called on Ralph Voorhees, a philanthropist of Clinton, N.Y. Impressed with Miss Wright's Christian personality, vision, and spirit of self-sacrifice, he gave her 400 acres of land near Denmark, S.C., on which to build and expand her school.

Through the years Mr. Voorhees and his wife contributed an estimated \$350,000 to the school which is now Voorhees College, one of three black colleges affiliated with the Episcopal Church.

Elizabeth Evelyn Wright died at the age of 34 of tuberculosis, but she had founded a college which in 1974-75 had an enrollment of 847 students.

—J. Kenneth Morris



Elizabeth Wright

Alice Spencer Geddes Lloyd was born in 1876 to a wealthy Boston family and was educated at Radcliffe College. A reporter for the *Boston Globe* and later editor of the *Cambridge Women's Chronicle*, the *Cambridge Press*, and the *Wakefield Citizen and Banner*, Mrs. Lloyd was struck with spinal meningitis at the height of her career and decided to give to other people what was left of her life.

In 1917 Mrs. Lloyd traveled in a mule-drawn jolt-wagon to the Cumberland Plateau, deep in the Kentucky mountains along Caney Creek where, with "courage, a ten-dollar bill, and a few planks hewn from an oak tree," she built a shack which became the area's elementary school. She named the area Pippa Passes because she had been inspired by a verse from Browning's poem of that name: "All service ranks the same with God—/ With God, whose puppets, best and worst/ Are we; there is no last nor first."

A high school came later, and in 1922 the Caney Creek Community Center was incorporated to provide basic education, vocational training, and hygiene classes. Mrs. Lloyd realized the area's need for trained professionals and established Caney Junior College, renamed Alice Lloyd College after her death in 1962.

—Mariana Heim Aulick



Alice Lloyd

Concert to help parish rebuild

An extraordinary portable concert organ will make its debut in a performance to benefit the Church of the Advocate in Philadelphia, Pa. The May 16 event will raise funds to help rebuild the parish house, extensively damaged by fire last year.

The two-ton organ, just completed to organist Carlo Curley's specifications, includes 350,000 electronic components and uses 5,000 watts of power to drive over 300 speakers measuring from two inches to 30 inches in diam-

eter. The artist will use the instrument on his summer tour in North America and Europe.

Mr. Curley picked the spacious Church of the Advocate, modeled on the Gothic cathedral of Amiens, France, for this debut concert because of the building's visual beauty and acoustical excellence, as well as his own enthusiasm for the parish's community efforts.

Tickets for the 4 P.M. concert are available from the church at 18th and Diamond Sts., Philadelphia, Pa. 19121.

'I was skeptical, but exorcism worked for me'

It's too bad that exorcism has received such a black eye in the popular press recently, thanks to the best-selling novel and the horror movie. Even before they appeared, I was one of those who thought the practice a little suspect and only for the far out and far gone. That is, until recently.

Last year I was operated on for breast cancer and experienced fear, anxiety, and a good portion of self-pity. I am 35 and have three young children, so I suppose that's just part of it.

I finally went to see our rector, the Rev. Alfred Durrance. After listening to me, he suggested an exorcism. I am tolerant, and I don't mind if others have this type of thing done to them if they think it will help—but the thought of being exorcised myself was appalling.

I agreed to it only because I trusted Father Durrance, and I know after seven years in his church that he is God-led. However, Caryl Chessman on the way to the chair could not have been less eager than I on the way to the chapel. I should have known it would not be awful—nothing of God is. But I was really not prepared for the beautiful experience it was.

In the chapel, Father Durrance explained exactly what he was going to do so I would be more at ease. He prayed first that whatever was bothering me would be revealed.

Then he gently commanded out the "devil" of fear. I wanted to laugh but managed to suppress it. I didn't want him to think I was laughing at him. But a suppressed giggle, as everyone knows, just won't stay put, and it finally escaped through my nose in loud, awful snorts.

Father Durrance stopped praying and asked if I were trying not to laugh. I said, "Yes." Then he explained that devils or spirits manifested themselves in different ways as they left the body. It was possible that giggling and laughing were going to be their route out of me and suggested I give in to it.

From then on it was a roar. He called out the devils of anxiety, frustration, self-pity, etc., and they came giggling out of me like little children on the back pew. He prayed for each of them as they left. Then he asked the Holy Spirit to fill up the empty places so they would not return.

When he had finished he asked how I felt. I said I felt good. But exhilarated would have been a better word. What a difference it was from the deep, unnamed heaviness I had been feeling.

I suppose skeptics could call my giggling nervousness. And I was nervous. But the fact is the anger, the fear, and the anxiety, so common with cancer patients, are now gone. I go to a university health center every day for radiation treatments, and I see patients with advanced cancer each time. But my fears are gone.

For my particular problem, exorcism was the answer. And I know it could help others as it has helped me. What so many of us have trouble recognizing is it is a valid ministry, recommended by Christ Himself, that too few people take advantage of and too few priests practice.

Katherine Blocker, housewife, Ocala, Fla.

Why can't the Church make services run on time?

I was baptized an Episcopalian; I hope to die an Episcopalian. But the Episcopal Church between those two occasions frustrates me.

I am not necessarily worried about ecclesiastical matters although some modern interpretations challenge my traditional upbringing. I'm not thrown into a swivet over the fuss about women priests, but I would leave any service where a female priest presided. I'm not totally depressed over the new breed of clergy who insist on town-hall-meeting or rock-around-the-clock forms of worship. Alas, I don't even fully condemn the lack of continuity of Sunday morning services though I once bragged I could worship in any Episcopal parish in the country and not refer to anything written.

I'm a simple man—bothered by one seemingly insignificant inconvenience: I am distressed that every Episcopal church in North America appears to schedule its Sunday morning services at different times.

I have missed services in several local parishes when I tried, for variety, to worship there at 11 A.M., and I ended going late to my own parish's services. On a visit to Atlanta, I arrived at a church at 10:55 to find the sermon in progress, so dashed to the cathedral for the 11 A.M. service, which commenced at 11:15.

The Episcopal Church ought to be something one can depend on in these days of continual physical and material change. Service times ought to be determined by the national Church in conference with diocesan bishops and should be the same—winter or summer—everywhere.

Of course, I can always stay home on Sunday mornings and listen to the radio service from St. Matthew's Baptist Church. It comes on every Sunday at 11 A.M. without fail, and I know I can depend on it.

—Lewis J. Holloway, Jr., office products salesman, Louisville, Ky.

MY TURN NOW

EDWARD SCHULTZ: SEPARATE CAREERS AS PRIEST, MAGICIAN

"Father, is it true that the hand is quicker than the eye?" asked a sister at St. Margaret's Convent, Boston, as the Rev. Edward Schultz was setting up a Christmas party magic show for neighborhood children. "Yes," replied the young priest with a smile, indicating he'd heard the question before, "that's why there are so many black eyes."

A priest who does magic? Some more skeptical observers would not find it surprising at all—they think magic is what priests do for a living.

But that's not the way Father Schultz, the 27-year-old new assistant rector of St. Stephen's, Ridgefield, Conn., looks at it. He tries to keep his off-hours identity as "The Amazing Voldini," an accomplished and entertaining magician who teaches magic to children, separate from his sacerdotal function.

"The Church has its own magic," he explains, "and I like to think it can attract people on its own merits. When I was in high school, I saw a cartoon of a Roman Catholic priest in vestments at the altar saying '*hoc est corpus meum*' and then in the next frame pulling a rabbit out of the chalice. This made me realize it would be good to separate the two roles of magician and priest, or they might get confused. Sometimes I've been tempted, but it just wouldn't be suitable—in fact, I think it would be sacrilegious."

Despite his attempts to keep his two careers of priest and magician separate, Father Schultz has found magic useful in his ministry. "It has helped me be more at ease in groups and has kept me from ever being uncomfortable preaching a sermon. It built up my self-confidence because I knew if I could do magic and amaze people, I had some worth as a person. This is what I try to teach the kids in my school of magic."

He also developed an interest in hypnosis and has used it in pastoral counseling. "A lot of people who come to see me want to talk their problems out, but they're too tense. I use hypnosis to make them relax and talk more freely, but I don't use it to try to change their behavior."

He did try to change behavior, though, when he taught self-hypnosis to a health club weight control group at which participants tried to convince themselves to eat less and exercise more.

Father Schultz's interest in magic also led him into extra-sensory perception. "ESP helps my mind adjust to the proper levels to really open myself up to meditation and prayer. One of my big disappointments is I didn't learn anything like this in the Church. The Church talks about prayer and meditation but doesn't really teach you how to meditate or pray." He is currently involved in developing a course in Christian meditation as well as a lecture series on the Church and the occult.

A Massachusetts native, Father Schultz was born in Braintree and brought up at Christ Church, Quin-

cy, where he was baptized, confirmed, married, and ordained deacon. When he was 12 a TV show aroused his interest in magic, and he proceeded to devour the few books on the subject available at the local library.

"The three rules in magic," he says, "are practice, practice, practice. Before you actually perform a trick in public, you should do it over enough times so you can do it blindfolded."

Father Schultz's magic skills helped him financially all through Gordon College in Wenham and seminary at Boston University

School of Theology, and in these lean times magic still helps supplement his income. "I'd say that about 25 percent of what I earn is derived from teaching self-hypnosis, lecturing on ESP, and doing magic shows. I would prefer not to have to do these things as a source of income although of course I would like to keep them up as an extension of my ministry."

If you ever see "The Amazing Voldini" in action, you will understand that, economic considerations aside, sleight of hand skills like his should not be hidden under a bushel.

—Priscilla C. Martin



Edward Schultz and two volunteers

What do you say to a "lost" child?

Meet Paulo. He's five years old and lives in the streets in a teeming city of Brazil. We lost him.

We spoke to him but briefly and then he darted back into the "favela" (slum) which is his only world. "I cannot return to where my parents live," Paulo said, "because my father always beats me." Then he was gone.

His bed is the dirt pavement, his roof the sky. He finds his food and clothing in garbage. He's always frightened and hungry . . . his eyes are always searching.

But for many people Paulo is just a statistic. Hungry children in the world are no longer considered important news, even though one-fourth of the world's children like him are almost always hungry and one-tenth on the brink of death because of lack of food. With world population increasing at a conservative estimate of 250,000 per day and food production lagging, it is probable that more than 10 million children will die of hunger within the next year. Will Paulo be one of them?

We don't know, and the chances are remote we can find him again. But we can try, just as we are trying to find assistance for nearly 20,000 children who already are registered by Christian Children's Fund and await a sponsor who will



help provide food, clothing, housing and medical care.

But we need your concern, your help. There are millions of others like Paulo who are barely clinging to life, children old before their time like Paulo—children for whom entry into our program could mean the difference.

We must care about these children. We

must learn to be generous again, with our emotions and concern as well as with 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 who are hurting like Paulo. 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 Paulo—who want only a chance to survive in a hungry world.

You can sponsor 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.



'Won't accept women priests,' group says

Six organizations and four Episcopal publications announced in late February they would "refuse to accept" General Convention's authorization of women's ordination to the priesthood or episcopate.

Thirteen signers of a "Declaration of Conscience" sent to all bishops said the Church faces "a moment of truly profound crisis and tragedy" which could "shatter the unity of our branch of the Church." But if "God in His inscrutable purposes should permit the Episcopal Church to depart from the Catholic community, we would feel called by Him to be steadfast."

The group, organized since 1973 as The Fellowship of Concerned Churchmen, did not give any specific action it will take if General Convention passes women's ordination but said it wants the bishops of the Church to know "our fixed resolve. . . . We are in arms, and we are confident."

The Episcopal Church "is being urged to make irrevocable errors which could remove it from the Holy Catholic Church and could destroy—whether at one move or gradually and insidiously—its validity and credibility as an authentic voice of God to man in our age," the signers said.

Perry Laukhuff, a signer and editor of *The Certain Trumpet* who is coordinating a response to the document, said it leaves open at least three options for the signers and others who agree with it if female priests are approved by General Convention in September: remaining Episcopalians but not recognizing female clergy, leaving to join another denomination, or forming their own denomination.

The declaration cited four points about which the group is concerned: "the validity of the Catholic Orders of the ordained ministry; the beauty, majesty, and dignity of our common worship inherited through the Anglican *Book of Common Prayer* . . . ; and the authoritative Christian nature of the moral and ethical values held and taught by the Church."

"In all of this we perceive the most immediate threat to the Church's life to lie in the proposal to ordain women. We must proclaim in all conscience, with deep pain, that the proposed changes in the nature of the ordained ministry are unacceptable to us."

The signers—among them the Rev.

Carroll E. Simcox, editor of *The Living Church*, and Dorothy A. Faber, editor of *The Christian Challenge*—said they would not recognize "the validity either of General Convention's action [on women priests] or of any results of such

action. We would not accept or recognize as priests or bishops any women purportedly ordained under such spurious authority."

According to the Concerned Churchmen's declaration, the signers "stand together in our resolve to fight with every Christian means at our disposal to prevent an alteration in the nature of the ordained Ministry."

In addition to Mr. Laukhuff, Dr. Simcox, and Mrs. Faber, signers are: the Hon. W. R. Baker and Canon Albert duBois, American Church Union; Frederick Cooper and W. Clark Hanna, Episcopal Renaissance of Pennsylvania; Ellen Crowell, *The Certain Trumpet*; the Rev. J. Raymond Fisher and the Rev. Stanwood E. Graves, Foundation for Christian Theology; the Rev. Robert C. Harvey, The Canterbury Guild; the Rev. Harry J. Sutcliffe, The Episcopal Guild for the Blind; and Walter R. Swendells, *The Anglican Digest*.

Canon duBois also signed for Episcopalians United.

The Fellowship of Concerned Churchmen's address is Box 82, Rowayton, Conn. 06853.

● In related action, the steering committee of the Coalition for the Apostolic Ministry (CAM), an Episcopal group opposed to women's ordination, urged both supporters and opponents to "withhold threats" and remain in the Episcopal Church regardless of General Convention's decision.

Whatever the vote, "it will cause pain. There certainly will be no 'winners'; Christian charity demands there be no 'losers,'" CAM said and decried "threats of creating some 'continuing Episcopal Church'" by women's ordination opponents and "threats of . . . changing present practice by some unilateral decision of individual bishops" in favor of women's ordination.

"This is not to counsel 'wishy-washy' acceptance. It is to counsel stay and work and pray within the Episcopal Church! Only thus can reconciliation be reached."

CAM said it would "continue to avoid threats—unless someone insists on inter-

preting our intention to stay in the Episcopal Church as a threat!"

● The Rev. Merrill Bittner, one of the original group of 11 women ordained in 1974 in "irregular" services in Philadelphia, announced in early April, "with both joy and agony, my decision no longer to affiliate myself with the Protestant Episcopal Church."

"I have not left the Church; my Church has left me," Ms. Bittner, counselor in the Monroe County Women's Jail Project, said. "As a woman I have always been of, but not truly in, the Church."

Included in the decision is a statement precluding involvement with "exile Churches," a network of which has sprung up through the Northeastern states to provide for the support of, and ministry by, women ordained in Philadelphia and Washington.

Bishop Robert R. Spears, Jr., of Rochester said, "This is an action that Merrill has every right to take. The Church doesn't require her to maintain membership in it as a part of her priesthood or ministry."

"In leaving she removes herself as protagonist in several unresolved issues facing the Church. She was the only one of the irregularly ordained priests whose bishop had recognized her priesthood as valid although it was also restricted. There is now no one left who can make as strongly the claim she was making toward the resolution of issues of diocesan authority and the validity of the Philadelphia ordinations."

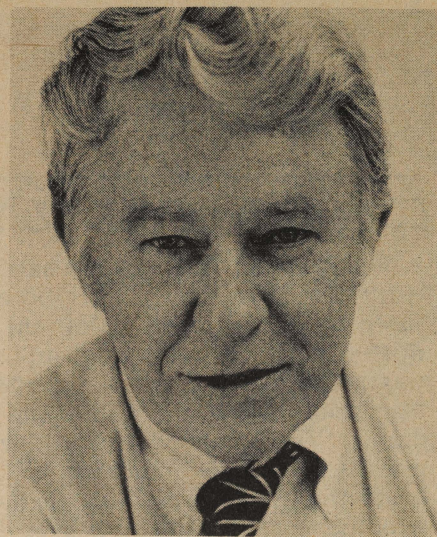
● In Syracuse, another ordained woman, the Rev. Betty Bone Schiess, is awaiting action by Bishop Ned Cole of Central New York on charges that could lead to an ecclesiastical trial. If he accepts the findings of a committee of inquiry, he could order a trial for both Mrs. Schiess and the male priest at whose church she officiated.

Mrs. Schiess has lodged a complaint, still under consideration, with the Equal Opportunity Employment Commission, charging her bishop and diocesan leaders with discriminatory practices.

"Perhaps Merrill is right," Mrs. Schiess said. "Maybe the Episcopal Church cannot be changed or cleansed from within. For myself, though, this is my Church. I'm part of it, and it is part of me."

● In Washington, D.C., in mid-March

Continued on page 9



John Cogley dies

John Cogley, 60, noted religion writer, died of a heart attack in Santa Barbara, Calif., March 29. For most of his life Mr. Cogley was a Roman Catholic layman; in 1973 he became an Episcopalian and was ordained a deacon January 26 of this year.

A native of Chicago, Mr. Cogley was educated in Roman Catholic parochial schools and at Loyola University. During the Depression he joined the Catholic Worker movement, editing a newspaper and running a "house of hospitality" for the indigent in Chicago. He later became an editor of a Roman Catholic youth magazine and in 1949 an editor of *Commonweal*, a lay-edited magazine of Roman Catholic opinion.

Mr. Cogley covered the last sessions of Vatican II as religious news editor for *The New York Times*. In 1967 he founded *Center Magazine* of the Center for the Study of Democratic Institutions, located in Santa Barbara. Two years ago he retired and wrote his autobiography. He has written two other books as well as a number of articles for religious and secular publications.

Mr. Cogley is survived by his wife Theodora, six children, and four grandchildren.

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Appeals court overturns Beebe conviction

In an April 3 decision the Province V appeals court reversed the verdict of an Ohio diocesan court and returned the case of the Rev. L. Peter Beebe to the lower court, contending the priest had been denied due process in the original proceedings.

In March, 1975, the diocese tried Mr. Beebe, then rector of Christ Church, Oberlin, for allowing the Rev. Alison M. Cheek and the Rev. Carter Heyward to celebrate the Eucharist in his parish despite a godly admonition from Bishop John H. Burt of Ohio, prohibiting the celebration.

Mr. Beebe based his appeal to the five man, two-woman court on 10 legal points and the court, headed by Bishop Stanley H. Atkins of Eau Claire, upheld him on six, denied one, and did not deal with three.

The decision, handed down on April 3, found that errors made by the diocesan court were not merely technical but of such substance that they deprived Mr. Beebe of procedural safeguards

which a civil court would have provided.

The court said unanimously that the diocesan court should have considered arguments about the validity of the women's ordinations before it ruled. The court said Canon 24, Title 3 ("No minister in charge of any congregation . . . shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained. . .") could not be misconstrued to mean "duly licensed and ordained."

Since the defense stipulated the women were not licensed, evidence on ordination was "not only admissible but critical" to the determination of the case.

The Province V court found the diocesan court also erred in not requiring the prosecution to prove its case beyond a reasonable doubt, as would be required in a criminal proceeding, and in not permitting examination of the court for prejudice since such courts act as both judge and jury on matters of law and fact.

The diocesan court had contended that determination of what constituted a godly admonition was its own responsibility, but the appeals court said the lower court erred in not allowing expert testimony on the facts in the case and in not correctly applying its own definition of godly admonition nor in accepting the defendant's.

"We were unable to discover any definition of a godly admonition," the decision said and went on to define it as a "solemn warning" in writing from a bishop, "neither capricious nor arbitrary," related to "doctrine, discipline, or worship."

These elements must be proven "beyond any shadow of a reasonable doubt" in any future trials where disobedience to such an admonition is

charged, the court said.

The court said it recognized the "imperative nature" of an "informed conscience," but that it did not excuse a presbyter who disobeyed such admonition.

The trial court erred, the appeals court said, in not permitting the defense that Mr. Beebe acted out of "informed conscience," an element which the court said should be taken into account in sentencing.

The provincial court found "without merit" Mr. Beebe's stance that others involved were not prosecuted.

Finally, the court said, only a bishop who issues a godly admonition may complain of its violation, and a presentment may not be brought without his consent.

—Janette Pierce

Diocesan pledges

Continued from page 5

be able to accept their full apportionment during the next triennium.

"Income is not only up, it is at a healthy level," says Mr. Costigan. "It simply proves that people will give when properly motivated. This is as true for parish and diocesan support as it is for the General Church Program."

In addition to supervising the Episcopal Church Center's finance department and serving as one of Presiding Bishop John M. Allin's top executives, Mr. Costigan works with a number of dioceses and organizations as a financial adviser. He sponsors workshops for church treasurers and administrators, such as two scheduled for May 11-14 at

St. John's Island, S.C., and June 22-25 in Scottsdale, Ariz.

Mr. Costigan also works closely with those U.S. dioceses which are not financially self-supporting (Coalition 14) and with the overseas dioceses (Coalition O). He serves as the national staff liaison person with San Joaquin and Wyoming. He says the excellent cooperation of Assistant Treasurer Louis H. Gill and Comptroller Eli Saleeby makes this outside work possible.

"I try to put people in various parts of the Church in touch with each other," says Mr. Costigan. "A great deal of expertise is available if people are willing to work together and share their competence."

—Richard J. Anderson

Women Priests

Continued from page 8

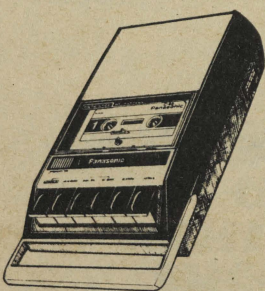
the vestry of St. Stephen and the Incarnation first cancelled its contract to employ the Rev. Alison Cheek as a part-time priest and then, a week later, rescinded the action.

The vestry cancelled the contract to shield St. Stephen's rector, the Rev. William A. Wendt, from possible disciplinary action by Bishop William F. Creighton, who had warned Father Wendt against

Mrs. Cheek's continued functioning as a priest in the parish.

Brian Bates, senior warden, said the vestry took the action because it feared continued defiance of the bishop might jeopardize diocesan assistance to the parish's outreach program. The congregation, however, angry over the decision, forced the vestry to retract the firing action.

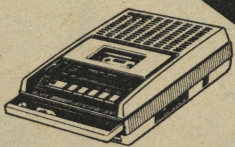
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We must keep these women in their place . . . which is certainly not Down Here! By ancient tradition they are barred from any real service in the Fiend's Forces, and as you know there were no females among the original imps. More to the point is this devilish division. Always remember that as long as we keep them squabbling over who will serve, it will be impossible for them to build a united front against us. Besides, fewer priests of any kind can only work to our advantage. Your loss of an entire diocese last week has not gone unnoticed and if it happens again, there will be You-Know-What to pay!

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(With apologies to C. S. Lewis and his Screwtape Letters)

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Structure Commission revises report: suggests reduction in deputies number

The creation of the position of Chancellor to the Presiding Bishop and reduction in the size of the House of Deputies are among recommendations in the final report of the Standing Commission on the Structure of the Church.

The report filed recently with the Secretary of General Convention was a modification of an earlier one, according to Structure Commission Chairman Paul M. Roca. In March the Commission distributed its preliminary report and solicited comments from bishops, priests, and lay leaders throughout the Church. The final report reflects many of these comments, Mr. Roca said.

The final form no longer recom-

mends Executive Council act as a "Convention between Conventions" but recognizes it as the Church's administrative arm, headed by the Presiding Bishop as the ultimate administrator of the entire Church.

The report retains the earlier recommendation that the Presiding Bishop be nominated by a joint committee of one bishop, priest, and layperson from each of the Church's nine provinces and continues to recommend increased regional representation on Executive Council.

It suggests a Joint Standing Committee on Constitution and Canons. This committee would replace the present separate com-

mittees in both houses, would serve between Conventions, and would be empowered to issue advisory opinions to the Presiding Bishop, to Executive Council, and to bishops generally.

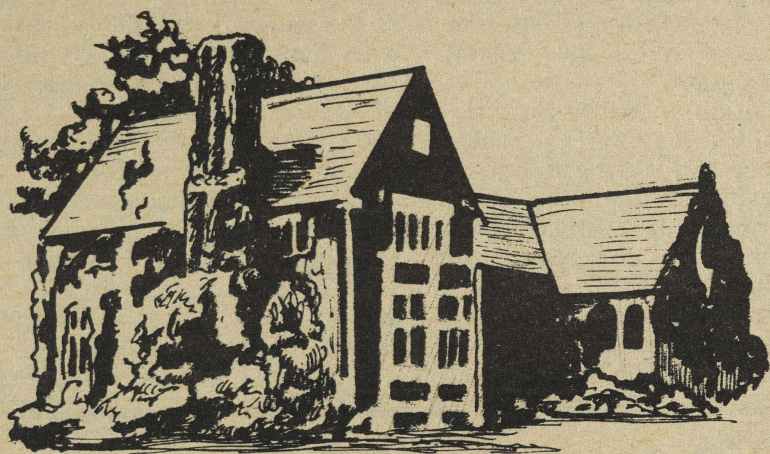
The report recommends a reduction in the voting strength of each diocesan deputation to General Convention from four to three deputies in each order. At the Church's 1973 Convention the Commission had recommended a system of proportional representation by which larger dioceses would send four deputies in each order and smaller dioceses would send two. The Commission now has "become persuaded that its recommendation at Louisville.

while well intentioned, was directly contrary to the polity of the American Church" which the Constitution describes as a fellowship of dioceses requiring equal representation from each diocese regardless of communicant strength.

Among other suggested constitutional changes, which take two consecutive Convention votes to become effective, is one which would permit deacons to be elected to the House of Deputies and another which would deny bishops the right to vote if they have resigned because of advanced age or bodily infirmity.

The Commission takes no position on biennial Conventions but includes in the report's appendix seven suggested canonical changes which, if approved, would permit any future Convention to elect a biennial system by adoption of a simple resolution.

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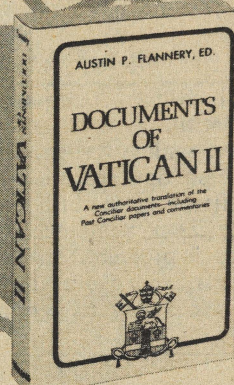
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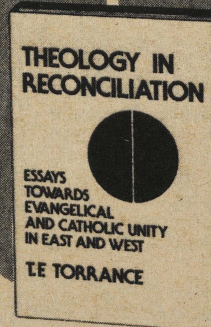
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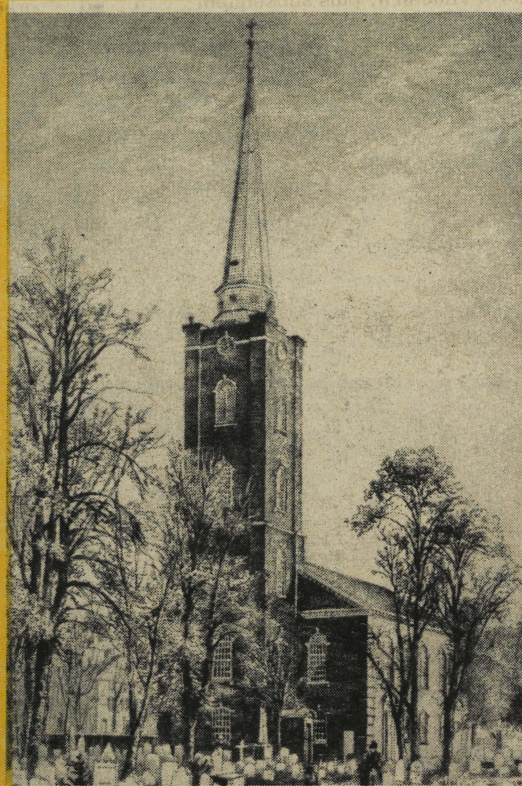
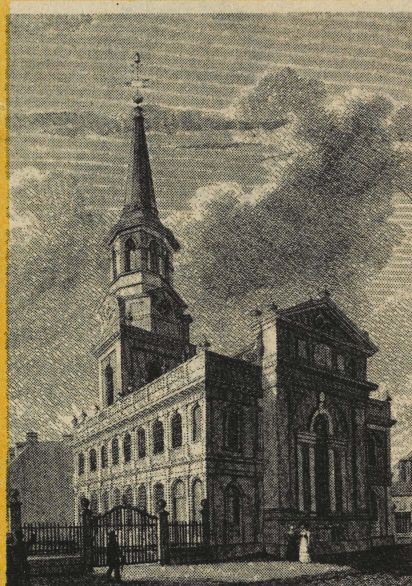
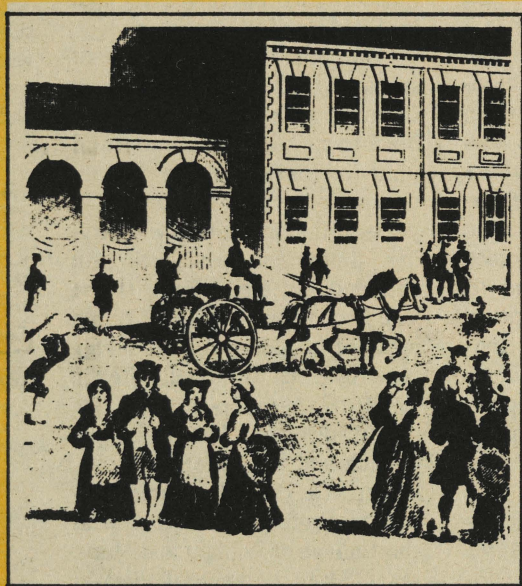
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Wm. White President



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Bicentennial Time has been made possible through the generous gifts of a small number of individual donors to whom the Diocese of Pennsylvania expresses its sincere appreciation.

Researched, written, and produced for the Bicentennial Commission of the Diocese of Pennsylvania by John W. Reinhardt Associates, with special appreciation to the following individuals: the Rev. F. Lee Richards, Chairman of the Bicentennial Commission of the Diocese; A. Margaret Landis, Associate Editor of The Episcopalian, for writing a number of the church histories; Henry McCorkle, Editor of The Episcopalian, and Edgar Williams, staff writer for the Philadelphia Inquirer, who provided editorial counsel; Frank Riepen of St. Peter's Church for assistance in research; and Josephine DeWitt Lipton for layout and design.

Many early illustrations—
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The Anglican Church arrives in Pennsylvania...weathers the Revolution and becomes the Episcopal Church in the United States of America.



The Diocese of Pennsylvania could be said to have marked its own Bicentennial in 1895. In 1695, the first Anglican church in Pennsylvania was founded and has continued an active ministry from that day until now. It is Christ Church on Second Street above Market.

Although there are records of settlements by the Swedes and Dutch in this area as early as 1634, colonization of what is now Pennsylvania did not take place in strength until 1682 under William Penn. Thirteen years later thirty-six men of the city of Philadelphia petitioned the Rt. Rev. Henry Compton, Bishop of London, for the establishment of an Anglican congregation.



The Rt. Rev. Henry Compton,
Bishop of London in 1695.

Contrary to the popular notion that Anglicans were all aristocrats and landed gentry, the group was made up of a healthy cross section, including physicians, lawyers, cordwainers, a baker, a blacksmith, a boat builder, a cooper, a dyer, a sea captain, a Judge of the Admiralty, and the Attorney General of the colony. The petition granted, his Lordship, the Bishop of London, sent the Rev. Thomas Clayton to be the first minister to the first Anglican congregation in the colony of Pennsylvania. Although the Rev. Mr. Clayton lived only about two years after coming to Philadelphia, they were busy years. He preached at a number of locations in the countryside around Philadelphia... places where other Anglican parishes would soon flourish... Whitemarsh, where St. Thomas Church ministers today... and Oxford, now a part of northeast Philadelphia where Trinity Church continues to be an active Episcopal congregation.

Philadelphia was rapidly becoming the largest and most important city in the colonies. By 1700 it was the second largest city in the British Empire and a center of commerce and culture. In the next 75 years, it became the political center as well. Following the Revolution, it was

destined to become the first center for what was by then the Episcopal Church.

In the year 1700 the Rev. Evan Evans, a Welshman, succeeded Mr. Clayton as Rector of Christ Church. He appears to have been the Johnny Appleseed of the Anglican Church in Pennsylvania. His name turns up again and again in the histories of colonial churches throughout the Philadelphia and surrounding counties, in places such as Whitemarsh, Chester, Oxford, the Great Valley near Paoli. He was an indefatigable traveler and a man of boundless energy.

By 1701 an organization known as the Society for the Propagation of the Gospel in Foreign Parts was beginning to flourish in England. This body was soon referred to as the "S.P.G." Another of the names for the S.P.G. commonly used in colonial days was "The Venerable Society."

Largely through the zeal of the S.P.G., missionaries made the arduous journey across the Atlantic to the colonies. While not quite "foreign parts," they came to land about which the Mother Country had relatively little first-hand knowledge. These S.P.G. missionaries started and supported many Anglican congregations in Pennsylvania... and throughout all of the colonies.

Seventeen Episcopal congregations established prior to 1792 are still active in the present Diocese of Pennsylvania. Others, which were then part of Pennsylvania, are now in the Dioceses of Delaware and Central Pennsylvania. The seed had been sown well. It was going to have to withstand some trying times very soon. It was going to have to display some of the elasticity which Anglicans and Episcopalians have long considered to be one of their virtues.

Within the city of Philadelphia, some Anglicans were moved

by the evangelical fervor of John Wesley and George Whitefield. A Rev. William McClenachan was among this band.

Serving as an assistant minister of Christ Church, he soon aroused the ire of the Rector by his "railing and revillings" and was asked to leave. Obliging he did. But he did not travel far. Attracting many followers, he and these followers established St. Paul's Church on Third Street below Walnut... almost within the shadow of Christ Church's steeple. Apparently Anglican elasticity worked, for both Christ Church and St. Paul's continued strong ministries into the twentieth century. St. Paul's closed in 1903. Today its building still stands and serves as the headquarters for Episcopal Community Services of the Diocese.

The most severe test of strength for the young Anglican Church in the mid-1700's was about to strike... as aroused and united colonies declared their independence from England. The years of the Revolution were trying times for Anglicans. All churches suffered during these years, but the Anglican Church most of all. Many of the clergy were loyalists. Almost all bore the label, "Made in Great Britain."

Writing on "The Episcopal Church and the American Revolution," Dr. David L. Holmes, Associate Professor of Religion at the College of William and Mary, says, "Over the issue of the War itself, Anglicans fell all across the broad spectrum of views from active and passive patriots to neutralists or conciliators in the center to passive and active loyalists.... During the War a number of clergy and laity changed sides, sometimes more than once; the public and private positions of others differed. Of the priests generally classified as 'loyalists,' some appear to have been loyalists more because of fidelity to

their ordination oaths than because of any great love for continued union with Britain; a few clearly favored an American victory and so in all other respects were 'patriots.'... More than half of the Signers of the Declaration of Independence were Anglican laymen of one stamp or another, yet loyalism in America had a definite Anglican tinge."

For various reasons and at various times, Anglican clergy took leave of Pennsylvania during the years of the American Revolution. The sole survivor in the active ministry of the Anglican Church in Pennsylvania when the fighting ceased was the young Rector of Christ Church and Chaplain to the Continental Congress, the Rev. William White.

Although White was a staunch supporter of the revolution, he was considered to be a moderate.



Seal of the Society for the Propagation of the Gospel in Foreign Parts, founded 1701.

He had managed to keep on friendly terms with loyalist rectors. He was, in fact, the one man capable of drawing both sides together, which he proceeded to do.

He was destined to be the chief architect of the Episcopal Church as we know it today. On May 24, 1784, representatives of sixteen churches in Pennsylvania came together for their first Diocesan Convention, called by him. An Act of Association, adopted the following year on May 23, 1785, brought together the charter parishes to form the Diocese of Pennsylvania.

Bishop White continued his efforts to bring together other dioceses of the Church in America. In September, 1787, the first General Convention of the Episcopal Church in the United States of America was held in Christ Church... and the Episcopal Church, as we know it today, began to take form.

In 1787, having survived the hazards of an Atlantic crossing, William White was consecrated a Bishop in the Church of God in the Chapel of Lambeth Palace, the London home of the Archbishop of Canterbury.



A Good Beginning for an Unfinished Agenda



A MESSAGE FROM
**the Rt. Rev.
Lyman C. Ogilby**

13th BISHOP OF
PENNSYLVANIA

In 1976, as the nation marks its Bicentennial, it is fitting for the Episcopal Diocese of Pennsylvania to look back over these two hundred years and review some of our own history, marking, of course, the unfinished items on our agenda.

In the diocese we have had outstanding leaders. Our first bishop, William White, was a man of rare qualities of Christian leadership; friend of Washington, Franklin, Benjamin Rush and others who helped to shape our new nation. Bishop White, an unswerving patriot himself, never lost touch with his fellow clergymen who, for good reasons of their own, remained loyalists. When the War for Independence ended, it was largely through his reconciling spirit and vision that the Protestant Episcopal Church in the United States of America began to take new form.

In this diocese seventeen congregations active before 1792 still carry on active ministries in tune with the time today. In this diocese the first black priest in America was ordained—the Reverend Absalom Jones. Educational and humanitarian institutions which came into being under the strong influence of the church or church leaders continue to serve Phila-

delphia and the surrounding area.

Ours is, indeed, a rich heritage; but Episcopalians in the Diocese of Pennsylvania have never been content with a museum-case religion. In the years that it has been my privilege to be the 13th Bishop—and 12th successor to William White—I sense that the clergy and communicants of this diocese know where their roots are and the direction they must travel as they go about the business of their Lord and Saviour, Jesus Christ, challenged by an unfinished agenda.

I am grateful for this balance by which we can respect the past and respond to the present. It is my hope and prayer that when some future generation pauses for a Tricentennial, they will be able to see in us, who are the Church of 1976, the reconciling vision that was so much a part of those who planted the seeds of the Gospel here and nurtured the young Church in Pennsylvania more than two hundred years ago.

What Was It Like to Be an Anglican in 1776?

What was it like to be an Anglican in Pennsylvania in 1776? In one word—difficult.

You would have been a member of a Church whose very roots were grounded in British soil. Your Rector would have been ordained to the ministry in England. As part of his ordination vows, he would have taken an oath of allegiance to the Crown. By 1776 this would have created a sticky wicket for him and for you as a member of his flock. The chances are, though, you would have been of British stock yourself, although names in parish registers show a good cross section of Irish, Welsh, Scottish, French, German and Swedish. Both you and your Rector may well have had a difficult time as tension built in the colony and relations with England moved

rapidly on a collision course.

To you as an everyday citizen of the Colony of Pennsylvania, life would have gone on with you only a little more than vaguely aware of the momentous change that was taking place in the world in which you lived. At any moment in history only a relatively few grasp the full significance of the times. The rest of us see this significance only in retrospect.

When Sunday came around, you would have gone to church as a family. You may have gone to Christ Church, centrally located on Second Street above High (Market), which had been in existence for eighty years (founded in 1695). If you lived to the south of High Street by very much, you may have worshipped in Christ Church's sister parish, St. Peter's, at Third and Pine Streets, to save

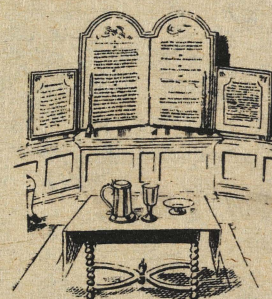
a trek through muddy streets. If your preference leaned more toward "Methodism" but you were still an Anglican, your place of worship may have been St. Paul's on Third Street near Walnut. If you were a country family, you may have worshipped in St. Thomas, Whitemarsh; St. Peter's in the Great Valley; Trinity Church, Oxford; St. David's,



Radnor; St. James, Bristol; All Saints, Torresdale, or one of the other scattered congregations which existed prior to 1776.

On a cold Sunday you would have been grateful for the box pews (enclosed on all four sides with a hinged door opening on the aisle). The floors of the pews were often raised slightly from the level of the aisle (as you will find them today in St. Peter's Church). The entire family would have occupied the pew and the smaller children could have amused themselves on the floor, free from the cold drafts.

The older children, who were learning to read, could have spent their time profitably reading the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. In many churches these three basics were inscribed on wooden tablets placed on either side of the Holy Table. It was at this Holy Table that the Holy Communion was celebrated—when it was celebrated. Indications are that this was not too often.



Preaching was another matter. There's a good chance your Rector would have regarded this as rather central to his ministry. Most likely he would have read his sermon and not felt too inhibited by the clock. Services and sermons were long... and unrelieved by hymn singing or church music as we know it today. Only the Psalms were sung.

When your children would have reached the age for Confirmation, there would have been no Bishop to visit your church. The Bishop, under whose jurisdiction your Rector served, lived too far away. London to be exact. There wasn't a Bishop to be found in all the colonies... for all of America was under the Bishop of London, which gave him quite a diocese.

As the years rolled on, event piled on event. The fighting grew in intensity from a skirmish on a remote village green up in Lexington, Massachusetts, and at a small bridge in nearby Concord, to a full-scale war involving all of the colonies. Here in Pennsylvania the fight for independence from England was reaching a point of no return.

The chances are that as a member of the Church of England, you would have been looked upon with some suspicion by your more radically inclined

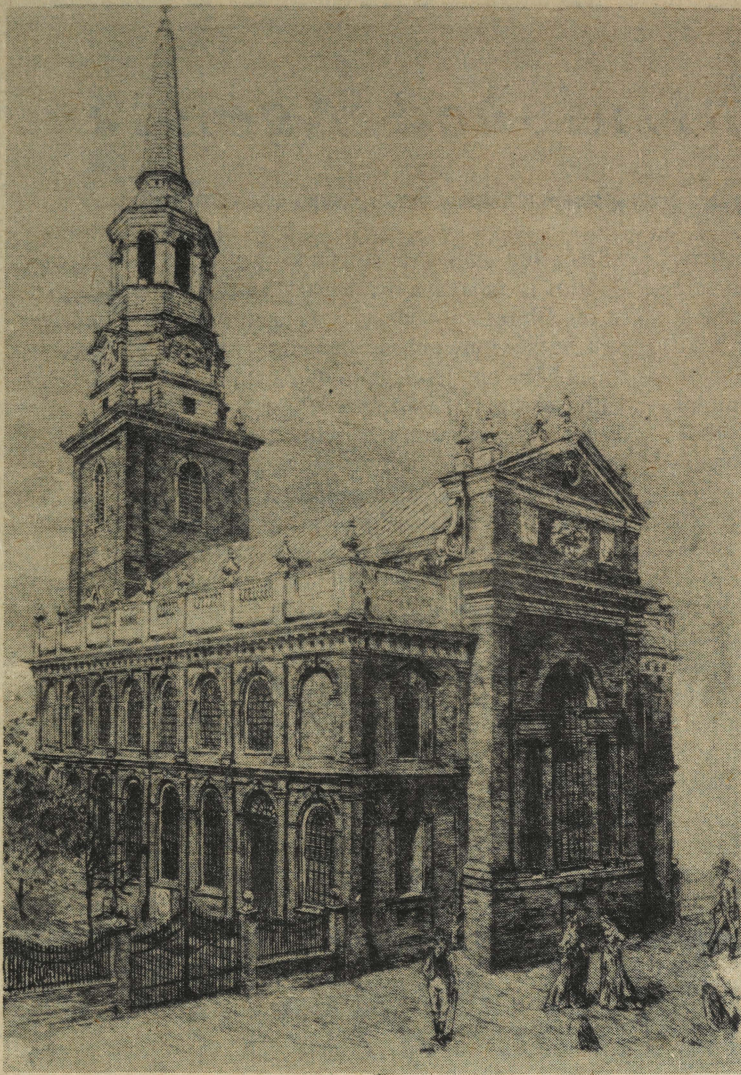
neighbors... and torn within yourself by a sense of divided loyalty.

Many of your fellow Anglicans would earn for themselves the name of "Tory"... some would flee the city... some would stay and help to wine and dine the British army when it occupied the city of Philadelphia in 1777. Some of your fellow Anglicans would go all-out for independence and become leaders of what we now call "The American Revolution."

Some, like the Rev. Jacob Duche, Rector of Christ Church, at the beginning of the gathering storm would have been ardent patriots. Duche's prayer delivered on the convening of the First Continental Congress in 1774 was a fervent cry in support of the cause of freedom. By October, 1777, feeling that the war for independence was a lost cause, he wrote an impassioned letter to General Washington urging him to abandon the war and come to terms with the Crown.

Gradually the strength and influence of the Anglican Church diminished during the war years. At the beginning of the Revolution there were at least six Anglican clergymen in Philadelphia. When the smoke died down and the fighting was over, there was only one left in the city... William White, a young man who had wrestled with his loyalties and come down on the side of independence.

The influence of many Anglicans who ministered here before the war was too strong to be smothered. Churches, institutions, ministries they had begun flourished in the years after the war, as a young nation, born in revolution, began to develop.



Christ Church still stands on its original site on Second Street above Market.

A deed for church land from Griffith Jones, a dissenting Quaker, to Joshua Carpenter, one of the founders of Christ Church, reads in part:

"The church and premises are to be perpetually appropriated and used for the public worship of God, and for the better instruction of the people inhabiting and to inhabit in Philadelphia in the one Christian religion as it is professed in the Church of England, and established by the laws of the realm, and to no other uses whatsoever."

In the 281 years since 1695 when this deed was written, Christ Church has been used without interruption "for the public worship of God... as professed in the Church of England" and following the War of Independence, the Episcopal Church in the United States.

The present structure, which is considered an outstanding example of colonial architecture in the Georgian spirit, was completed in 1744. Dr. John Kearsley, member of the vestry and later one of three men charged with building Independence Hall supervised construction and is credited with its design.

The tower and steeple were completed ten years later, financed in part by three lotteries, in which Benjamin Franklin was one of the managers. Early engravings of Philadelphia show the steeple of Christ Church as the dominant feature of the skyline... symbolic of the influence this church was to exert in the years ahead.

The bells in Christ Church tower were cast in the White-chapel Bell Foundry, London, where the Liberty Bell was cast.

Christ Church

MOTHER CHURCH OF THE DIOCESE SINCE 1695

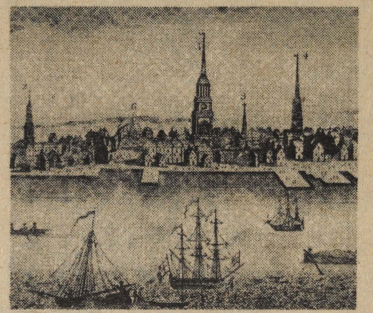
The "Mother Church's" influence was far from limited to providing new life to other congregations.

The Church Library, established in 1696 through the Rev. Thomas Bray, was the first circulating library in the colony. Bray was Commissary of Ecclesiastical Affairs in Maryland, and at his request consignments of 300 books each were sent to churches in five cities in America. Christ Church was one. Of the recipients, Christ Church alone retains a majority of the volumes received at that time and at subsequent dates. There are approximately a thousand volumes and rare folios in the library, largely theological works, now housed in specially air-conditioned stacks of the Library Company of Philadelphia.

In 1747 William Sturgeon, "a young gentleman from Yale College in Connecticut," was appointed assistant to the Rev.

woven with the events of the momentous years of 1774, 1775, 1776 and the immediate post-Revolutionary period. During the days of the Continental Congresses and later the Constitutional Convention, regular worshippers in Christ Church included those whose names would fill the history books for two centuries... George Washington, Benjamin Franklin, John and Samuel Adams, Robert Morris, John Jay, John Hancock, Richard Henry Lee, Thomas Jefferson, Benjamin Rush and others. It was Samuel Adams, master strategist of the Revolution, who was responsible for asking the Rev. Jacob Duche, Rector of Christ Church in 1774, to lead in opening prayers for the First Continental Congress.

When Cushing of Massachusetts proposed that Congress "open the business with prayer," members were already widely divided over who should be chosen to lead such prayer. Samuel Adams, devout Congregationalist, electrified the Congress by proposing that an Anglican clergyman from Philadelphia be invited. So it was that Jacob Duche was invited and accepted. The prayers he read, followed by his extemporaneous prayers and his reading of the Psalm appointed for the day, moved John Adams to say, "I confess I never heard a better prayer or one so well pronounced. He prayed without book about ten minutes, so per-



Christ Church dominated the skyline

which they had called all colonies to observe.

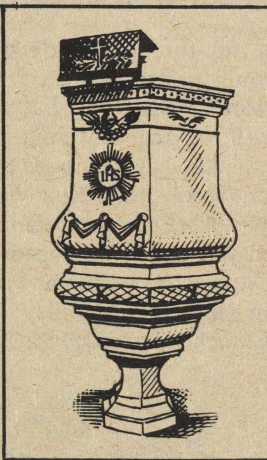
Christ Church continued to be an important center of church life. The Protestant Episcopal Church in the United States of America was established at Conventions held in this church in 1785 and 1789. The then Rector, the Rev. William White, presided.

The Convention of 1785 framed an "address" to the Church of England, requesting the Archbishop and Bishops "to confer the Episcopate character" on Bishops chosen in the United States. This address was delivered to the Archbishop of Canterbury by John Adams, then United States Minister to England.

At the conventions the Prayer Book was adopted and the Constitution framed. The first three sessions of the 1789 Convention were held at Christ Church, but the final ratification of the Church Constitution took place in the room in Independence Hall where the Declaration of Independence and the Constitution were signed.



Palladian window and "Wineglass" pulpit.



They were brought from London to Philadelphia free of charge by Captain Richard Budden in his brig, Myrtilla. For many years they were rung every time the captain arrived in the Port of Philadelphia. In November, 1777, these bells, along with the Liberty Bell and the bells from St. Peter's, were taken down and moved from Philadelphia, out of reach of the British who occupied the city.

As the first Anglican church in Pennsylvania, Christ Church has earned the designation, "Mother Church of the Diocese." Christ Church was instrumental in the development of several important congregations who came into being in the early 1700's, including St. David's, Radnor; St. Paul's, Chester; Trinity, Oxford; and St. Peter's in the Great Valley. In 1761 St. Peter's Church, Philadelphia, was established at Third and Pine Streets as a chapel of Christ Church. Soon, however, Christ Church & St. Peter's became known as the United Congregations, served by the same Rector, aided by one and at times by two assistant ministers.

Robert Jenney, then Rector of Christ Church, with the added responsibility of instructing "Negroes" in the Catechism of the Church of England. He was sent to England by Christ Church in December, 1746, to receive Holy Orders, and on his return to Philadelphia, devoted himself to the religious education of "Negroes."

In 1772 Kearsley Home, also known as Christ Church Hospital, was founded by the bequest of Dr. John Kearsley for the support of: "ten or more poor or distressed women of the Communion of the Church of England; preferring clergymen's widows before others, and supplying them with meat, drink and lodging, and the assistance of persons practicing physic and surgery." The first building was around the corner from Christ Church at 111 Arch Street. The institution is now housed on grounds on Monument Avenue in Fairmount Park.

In 1774 Christ Church became the place around which the spiritual life of the Continental Congress centered. No other church is more closely inter-

tinently, with such fervency, purity, and sublimity of style and sentiment that even the Quakers shed tears." Duche was afterward appointed Chaplain of the Continental Congress.

The members of Congress came to Christ Church on June 25, 1775, to hear the Rev. William Smith preach on "The Present Situation in American Affairs," a sermon which helped to shape popular sentiment in the direction of resistance to arbitrary and alien rule. On July 7, 1775, members of Congress heard Jacob Duche preach on "The Duty of Standing Fast in our Spiritual and Temporal Affairs." On July 20, 1775, Congress came as a body to Christ Church to observe the "Day of Humiliation, Fast and Prayer"



Councillor's Window commemorates 1785 Convention.

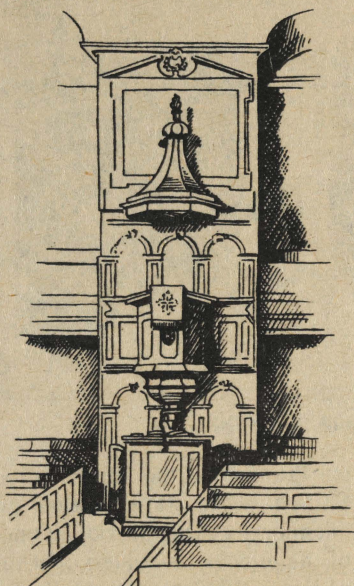
Christ Church was designated a National Shrine in 1950. Thousands of visitors come to look and stand in awe of all the history that is held within its walls. But Christ Church is no museum. It is a parish church, ministering to an active congregation with a full program of services on Sundays and weekdays, extremely sensitive to the opportunities for ministry in its unique center-city setting.

The Rev. Ernest A. Harding, Rector. Sunday Services: 9 a.m. Holy Communion; 10:30 a.m. Holy Communion on the First Sunday of the Month; Morning Prayer on the other Sundays.

Church open daily from 9 a.m. to 5 p.m., Sunday from 12 noon to 5 p.m. Evening Prayer daily at 5 p.m.

If Robert Bridges, sailmaker, of 259 South Front Street, had dozed in his pew number 12 in St. Peter's Church during the sermon one Sunday in 1776, and had slept soundly until today, he would awaken unaware that he had been asleep until he stepped outside into Pine Street.

St. Peter's Church at Third and Pine Streets remains almost exactly as it was in the mid 1700's. The interior design, with high-back box pews, the two-tiered reading desk and pulpit, is exactly as it was in the days when Robert and his neighbors on Society Hill worshipped there. The altar stands at the opposite end of the church from the pulpit, a design which reflects the importance which was attached to the sermon during the period in which St. Peter's was built.



"Two-decker" arrangement of lectern and pulpit is typical of colonial period.

In 1753 "some gentlemen from the south end of the city" presented a letter to the vestry of Christ Church saying that they would like to build a new church as a chapel of the mother church. Christ Church was suffering growing pains. It was difficult to obtain seatings. On top of that, the trip from the south end was difficult through rutted, unpaved, muddy streets. There was strong sentiment for building the new church in the residential section of Society Hill (a high piece of ground once belonging to the Society of Free Traders of London). It was here that the mercantile class had begun to settle.

Dr. Jenney, Rector of Christ Church, thought a new church was unnecessary, but there were more than 400 subscribers to the building fund.

In 1754 the gentlemen petitioned the proprietaries of the Province of Pennsylvania, Thomas and Richard Penn (sons of William Penn and members of the Church of England) asking them "to grant us a Lott on the West side of Third Street at Pine Street." On May 2, 1757, the Penns conveyed the lot to the petitioners as trustees. The next year the building committee of Christ Church, headed by Dr. John Kearsley, contracted with Robert Smith, a member of the Carpenter's Company, to build the church.



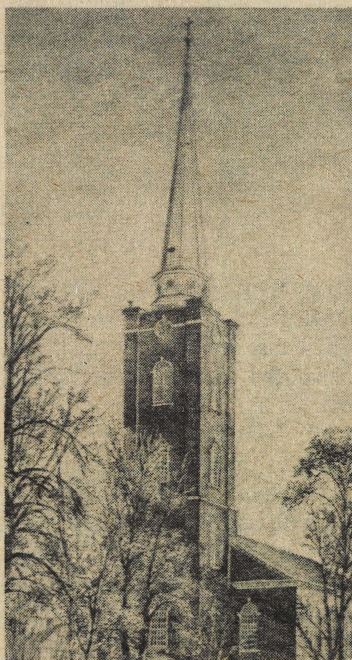
St. Peter's CLASSIC 18th CENTURY ANGLICAN CHURCH—UNCHANGED SINCE 1761

By August, 1761, the building was ready for use, although not quite completed inside. The first service was held on September 4. The Pennsylvania Gazette of September 10 reported, "Friday last, being the day appointed for the Opening of St. Peter's Church in this City, the officiating Clergy, and several of their Brethren, together with the Church-Wardens and Vestry-Men, met at Christ Church, from whence they walked in regular Procession to the Governor's House, and, being there joined by his Honour, and some members of his Council, they went on to St. Peter's, where an animated and well-adapted Sermon was preached by the Reverend Dr. Smith, Provost of the College of this City, to a polite and crowded Audience, from these Words: 'I have surely built Thee a house to dwell in, a settled Place for Thee to abide in for ever.—The Lord our God be with us, as he was with our Fathers, let Him not leave us or forsake us—That all the People of the Earth may know, that the Lord is God, and there is none else.'

"Every Thing was conducted with the utmost Decency, Order and Solemnity; and after Sermon, the Words of the Text, which had been previously composed into an Anthem, were elegantly sung by a Number of Ladies and Gentlemen, to the vast Satisfaction of every Body present."

St. Peter's and Christ Church became "the united congregations" with the same Rector and vestry, an agreement which lasted until 1832 when they separated to become two independent churches.

The first Rector, Dr. Jenney died within a few months of the opening of St. Peter's. He was followed by an English priest, the Rev. Richard Peters. Dr. Peters was succeeded by the Rev. Jacob Duche who served until his ill-fated departure for England in 1778.



Tower and steeple which stand today were later additions to the 1761 church.

The vestry of the United Parishes was the first body to act formally upon the Declaration of Independence. At a meeting on July 4, 1776, they resolved that, "Whereas the Honorable Continental Congress have resolved to declare the American Colonies to be free & independent States. In Consequence of which it will be proper to omit those Petitions in the Liturgy wherein the King of Great Britain is prayed for, as inconsistent with the said Declaration. Therefore Resolved, that it appears to this Vestry to be necessary for the peace and well being of the Churches to omit the said Petitions, and the Rector & Assistant Ministers of the United Churches are requested in the Name of the Vestry and their Constituents to omit such petitions as are above mentioned."

The first recorded baptism in St. Peter's Church took place on January 1, 1763, when William and Catherine Ashton had their daughter, Mary, baptized in St. Peter's Church by the Reverend Richard Peters.

Through the entire American Revolutionary Era, many famous Americans had their families baptized at St. Peter's Church, among them the children of: Dr. Benjamin Rush, signer of the Declaration of Independence; Francis Hopkinson, signer of the Declaration of Independence; the Rev. William White, Rector of St. Peter's and first Bishop of the Episcopal Church; Stephen Decatur, Naval War hero; Benjamin Chew, Chief Justice of the Supreme Court; John Nixon, Proclaimer of the Declaration of Independence and Sheriff of Philadelphia.

The Rev. William White began a ministry of fifty-seven years in 1779. One of the first marriages he performed took place on April 8, 1779. Four hundred twenty-five guests departed St. Peter's Church and headed to the reception at a fine mansion on Fourth Street, opposite Willing's Alley.

The bride was young and beautiful. The groom was handsome with a distinct soldierly bearing. The marriage was the culmination of a wartime romance. The groom was Major General Benedict Arnold, then a trusted subordinate of General Washington. The bride was Margaret, better known as Peggy Shippen, the daughter of the famous Philadelphia family.

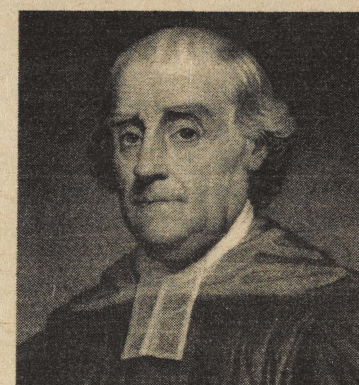
During Dr. White's tenure, St. Peter's became active in education. In 1816 the Sunday School was started and in 1834 the Parish Day School. If not the first parochial school in the Episcopal Church, it was still one of the earliest. This school in later years became prominent as a Boys' Choir School, and in recent years has returned to co-educational status and still functions today, although separately from the parish.

It was during Dr. White's lifetime (by now, Bishop White) that the General Convention of 1821 met in St. Peter's and launched the Domestic and

Foreign Missionary Society of the Protestant Episcopal Church—beginning the Church's worldwide missionary outreach.

If St. Peter's venerable building could talk and was inclined to name-dropping, it would have some worthy names to drop. George and Martha Washington, who occupied a home on Third Street near Willings Alley during the winter of 1781-82, worshipped in pew number 41 held by their friend Samuel Powell, Mayor of Philadelphia. Chews, Rushes, Shippens, Peales and others would fill up the roster of worthies.

More than likely, though, St. Peter's would not dwell long on the famous personages. It would be more inclined to talk about how it has tried to remain true to the challenge outlined for it by Dr. Smith in his sermon on September 4, 1776, when he asked that from this place "all the People of the Earth may know that the Lord is God, and there is none else."



The Rev. William Smith, D.D., Provost of the College of Philadelphia, pew holder and preacher at the first service in St. Peter's.

It would probably express the joy it feels in the knowledge that on the corner of Third and Pine there has been an unbroken ministry to men and women like Robert Bridges, sailmaker, of 259 South Front Street. . . men and women from the area around the church and some from surrounding suburbs who have called St. Peter's their spiritual home. . . whose joys and sorrows have been brought to the altar here. . . whose sons and daughters have been married here and whose ancestors lie buried in the quiet churchyard. It has been this ministry to living persons that has given meaning to St. Peter's for more than two centuries. . . and still does today.



The Rev. F. Lee Richards, Rector. Sunday Services: 8 a.m. Holy Communion; 10:30 a.m. Holy Communion on the First and Third Sundays of the Month; Morning Prayer on the Second and Fourth Sundays.

Church open daily from 9 a.m. to 5 p.m., Sunday from 12 noon to 5 p.m. Evening Prayer daily at 5 p.m.—except Saturday.



William White

...PATRIOT, PRIEST, BISHOP

It was dark in the mansion along the shore of the Delaware several miles above the center of Philadelphia when a middle-aged printer, named Franklin, and two younger co-conspirators quietly made their way across the lawn.

Franklin and his young friends, Francis Hopkinson and Billy White, had made the journey from Philadelphia to help Betsy Shewell escape the lock and key imposed by her brothers who objected to her engagement to Benjamin West, a young but promising painter.

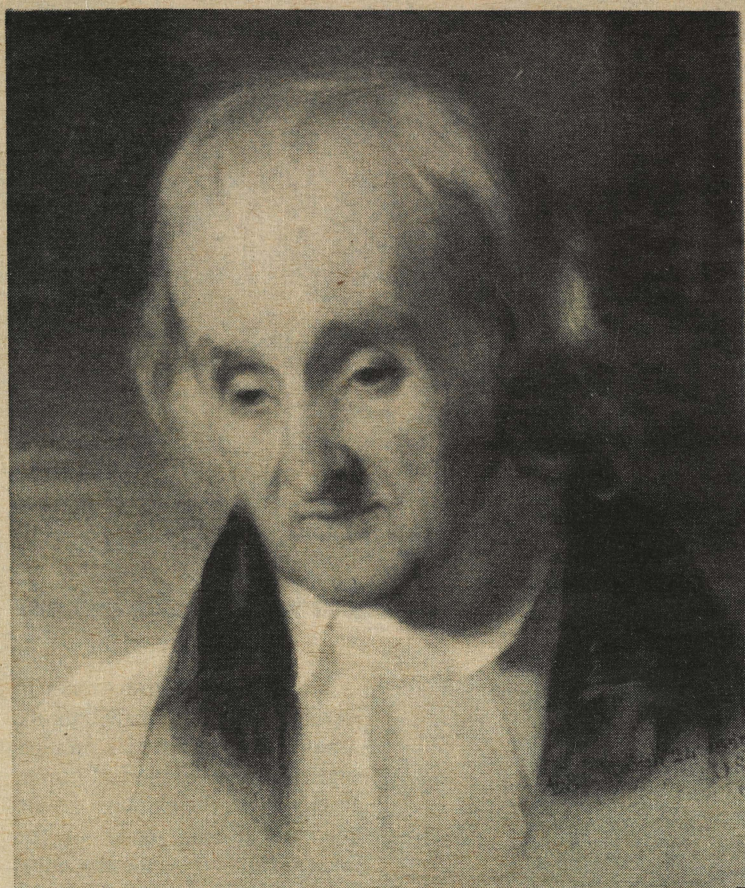
West was living in England and had sent for Betsy to come in care of his father. The Shewell brothers were unimpressed with the prospects of a young man who did little more with his time than paint pictures, so they had sent her to a family estate to prevent her sailing.

With the help of two future signers of the Declaration of Independence and the man who would someday be the first Presiding Bishop of the Episcopal Church, Betsy managed her escape, was spirited to Chester, and boarded a ship to England where she was safely married to Benjamin West.

The year was 1765 and Billy White had just graduated from the College of Philadelphia, now the University of Pennsylvania. Already it was clear that here was a young man who, when he believed the cause to be just, could cut through to the heart of things and take action.

Born on April 4, 1748, in a house on Market Street between Second and Third Streets, Billy White grew up within one block of Christ Church, around which most of his adult life would be centered. According to contemporaries, he never doubted that he would be a clergyman of the Church of England.

He studied literature and theology after graduating from college, and five years after getting



Betsy Shewell on a ship to England, he made the same journey to be ordained. He was only twenty-two and a half and had to wait a year and a half before he reached the legal age for ordination. White spent that time visiting relatives, sightseeing, and enjoying the English countryside.

Returning to Philadelphia in 1772, he became assistant minister, serving the United Parishes of Christ Church and St. Peter's. It was a year when events were moving quickly toward the "time that would try men's souls" ... and how that time must have tried this young cleric's soul!

The Rev. William White was a lover of freedom, who considered himself first and foremost an American ... but at the same time a clergyman whose ordination vows had included a pledge of loyalty to the sovereign of England. After a brief but traumatic inner struggle, he chose the patriot cause and never wavered from that course.

He was the only Anglican clergyman in Pennsylvania to go immediately to the American side when independence had been declared. Leaving the State House where he had gone to sign a pledge of allegiance to the new State of Pennsylvania, he was greeted by a Loyalist acquaintance who, by gesture, indicated that White might well have set a course that would end with the hangman's noose.

To the Loyalist, White remarked, "I perceive by your gesture that you think I am exposing my neck to great danger by the step I have taken. But I have not taken it without full deliberation. I know my danger, and that it is greater on account of my being a

clergyman of the Church of England. But I trust in Providence. The cause is a just one, and I am persuaded that it will be protected."

In September of 1777, the British forces were advancing on Philadelphia. Mr. White withdrew his wife and family to the home of relatives in Maryland. While en route to visit them, he received word that he, along with Mr. Duffield, Pastor of Pine Street Presbyterian Church, had been made a Chaplain of the Continental Congress. He turned his horse in the direction of York, Pennsylvania, the city to which Congress had moved. Throughout the balance of the war years he held this post.

In 1777, the Rev. Jacob Duche, Rector of Christ Church & St. Peter's, under whom William White served as an assistant, sailed for England. The parishes were left in the care of the Rev. Mr. Coombe, White's fellow assistant minister. Two years later William White, who by now had won widespread confidence in his integrity and judgment, was elected Rector of the United Parishes.

In accepting the election, he made it clear that if Dr. Duche was able to return to the Rectorship, he would willingly resign. He wrote in his letter of acceptance, "I beg leave further, to accompany my acceptance of the rectorship, with the declaration, that if ever at the desire of the vestry, and members in general, of these churches, and with the permission of civil authority, the former rector should return to this country, I shall esteem it my duty, and it will be my pleasure to resign it."

This friendly and generous

conduct toward Dr. Duche was not without danger that public resentment against his predecessor might be turned against Mr. White. He understood the risk but took it, nonetheless.

Following the war, Mr. White emerged as the one Anglican clergyman capable of healing wounds wrought by the years of conflict. His vision and leadership were more than adequate to the task.

In 1786, he again crossed the Atlantic, this time to be consecrated as first Bishop of Pennsyl-

Sixty years after the day he had put himself in jeopardy of a hangman's noose, a much beloved Bishop White died peacefully on July 17, 1836, in his home on Walnut Street near Third ... two city blocks from where he had been born 88 years before.

One historian put it this way: "His death does not seem to have been due to any particular disease, but simply winding up of life on account of old age. He had lived through two epochs in the history of his Church and died



Book-lined study in the William White house.

vania. As the infant Protestant Episcopal Church in the United States began to form into one body, William White continued in the place of leadership which made him the first Presiding Bishop of the Church in the United States.



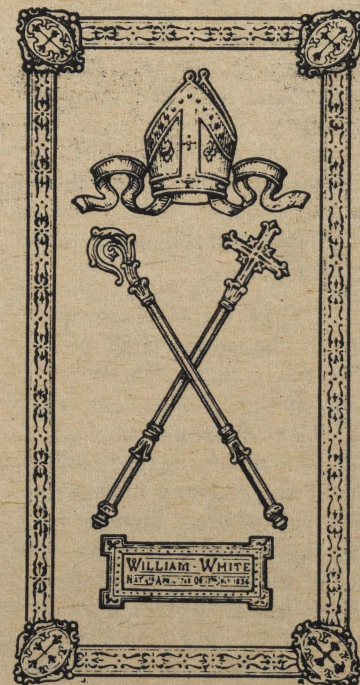
Home of Bishop White at 309 Walnut Street.

Along with his many responsibilities in Church administration, this man of many parts remained a great humanitarian. He played a major role in founding Episcopal Academy, the Pennsylvania Institute for the Deaf, the Society for the Alleviation of Misery in Public Prisons, the Philadelphia Bible Society, and many other institutions and organizations that serve the city today.

Two centuries ahead of his time in other ways, he has been described by one writer as a "one-man ecumenical movement." He was spokesman for clergymen of all faiths in the city. He is described as "leading the city's ministerial delegation in Fourth of July parades with the Rabbi of Mikveh Israel on one arm and the Rector of Old St. Joseph's (Roman Catholic) on the other."

on the eve of the third as the Church began its expansion in missionary endeavors. He was one of the principal moulders of both of the epochs in which he lived. As an ecclesiastical statesman of the highest order, he had directed the organization of his Church through difficulties which seem insurmountable. As Presiding Bishop, devoted diocesan and parish pastor, he had done more perhaps than any one person to keep the Episcopal Church alive during the period of its greatest weakness, and had been in the first rank of those who led it forward when its strength began to revive."

William White, priest, patriot, Bishop, lies buried in Christ Church. May he rest in peace.



Mitre, Pastoral Staff and Presiding Bishop's Cross-staff mark Bishop White's tomb in Christ Church.





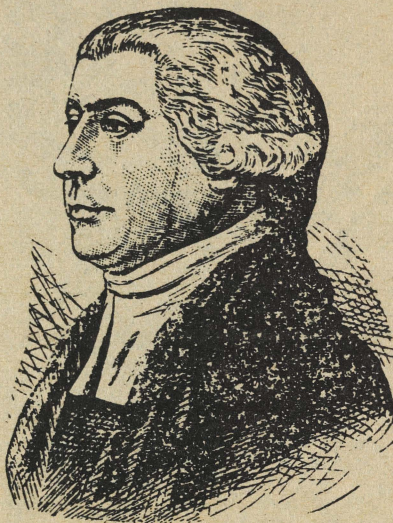
Duche leads prayer in First Continental Congress.

Jacob Duche A STUDY IN DIVIDED LOYALTY

A night spent in a British army jail was enough to make a man stop and think. While it may sound harsh or unfair to his Reverence, Jacob Duche, to put it this way, the fact remains that this is precisely what he did. The Rector of Christ Church & St. Peter's, who had delivered the stirring opening prayer at the First Continental Congress and had been appointed Chaplain to the Continental Congress in July, 1776, was arrested by the British on October 7, 1777.

Overnight he had an opportunity to ponder his patriotism. From inside a cell looking out, the patriot cause looked bleak. General Howe was in Philadelphia, with the second largest city in the British Empire secured for His Majesty George III.

Duche had sworn allegiance to this same George III when he was ordained and had never officially forsworn that oath. Despite his staunch support of the patriot cause as early as 1774, he had stopped short of taking the new oath of allegiance to the United States following the Declaration of Independence. All along, however, he had remained an outspoken patriot. Within a few hours after the adoption of the Declaration of Independence, he had removed all reference to prayers for the King from the Prayer Books in Christ Church and St. Peter's.



Historical Society of Pennsylvania

He was alarmed by the increasing gloom and despondency of the fall of 1777. This was brought to a head in his own life by the night in jail. Duche sought an interview with General Howe on the morning of October 8. What was actually said by the two men can only be the subject of conjecture. But Duche walked out of prison.

Almost immediately he wrote to General Washington, then with his army in Montgomery County, northwest of Germantown. He urged the commander-in-chief to desert a "degenerate cause." He also asked Washington to "represent to Congress the indispensable necessity of rescinding the hasty and ill-advised Declaration of Independence and to recommend, and you have an undoubted right to recommend, an immediate cessation of hostilities."

All shared Washington's dismay. Francis Hopkinson, a signer of the Declaration of Independence, whose sister was married to Dr. Duche, said he found "it impossible to reconcile the matter and style of this letter with your general conduct or with the virtues of your heart."

Much has been written about Dr. Duche's possible motivation. From the vantage point of 200 years later, how can we judge—or dare we judge—the actions of this Anglican priest who, until this ill-fated act, had exerted such an influence for good in Philadelphia? A gentle man, Duche, while serving as Chaplain to the Continental Congress, had "appropriated his salary to the relief of families whose members had been slain in battle."

Described by contemporaries as "scholarly, eloquent, with a rare gift of voice," Duche had raised that voice with great fervor from the pulpits of Christ Church and St. Peter's. With genuine sincerity he had prayed and preached with rare eloquence in the cause of liberty.

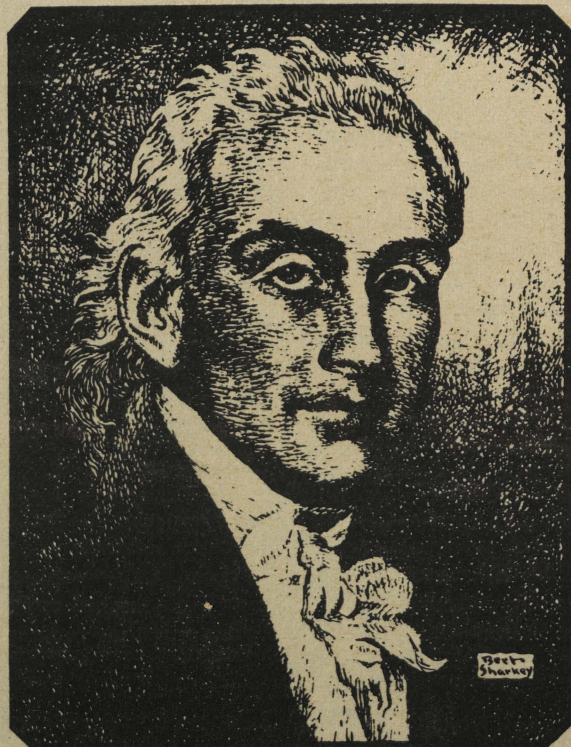
A native of Philadelphia, Dr. Duche was educated in the College of Philadelphia. He was an undoubted leader in the religious community. His name appears frequently in the newspapers of the day and the journals of other clergymen who respected him greatly.

When the British were driven from Philadelphia in 1778, Dr. Duche fled to England. A troubled man, who apparently never really quite knew where his loyalties belonged, Duche asked permission to return to America at the end of the War . . . insisting that his "heart was in America."

In 1790 he did return to Philadelphia, the city of his birth . . . the city where he had spent so many useful years of ministry. By then his property on South Third Street had been confiscated by the Pennsylvania Assembly. Shortly after his return, he suffered a stroke. He died in 1798, a man whose actions would puzzle historians for two centuries. He lies buried in St. Peter's Churchyard, close by one of the two pulpits from which his oratory was heard in those momentous years of the 1770's.



Francis Hopkinson Lawyer, Poet, Patriot, Writer, Signer of the Declaration Melody-maker extraordinary



This young man of many parts was one of the most versatile among the many unusually talented men who helped to form the United States and the Episcopal Church. Hopkinson, at 38, was one of the youngest signers. Although most of his life centered in Philadelphia, he represented New Jersey at the Continental Congress.

Born in Philadelphia, the son of a prominent lawyer, Hopkinson was the first graduate of the College of Philadelphia (now the University of Pennsylvania). It was about this time that he joined Benjamin Franklin and "Billy" White in the escapade which helped Betsy Shewell escape the "captivity" of her brothers to marry Benjamin West.

At 31 he married Ann Borden and moved to Bordentown, New

Jersey, which was named for his wife's family. There he practiced law successfully and achieved political prominence without allowing his artistic, literary or musical talents to suffer.

It is the musical side of his nature which soon began to make such a significant contribution to the life of the Anglican Church. A student of the harpsichord, he served as organist of Christ Church and St. Peter's, the churches where his sister's husband, Jacob Duche, was Rector. As one of the first serious musicians in the Anglican Church, he set many of the Psalms to music and helped to put melody into worship. He is generally considered to be the first native-born American composer.

An ardent patriot, he composed a cantata in celebration of the French Alliance with the

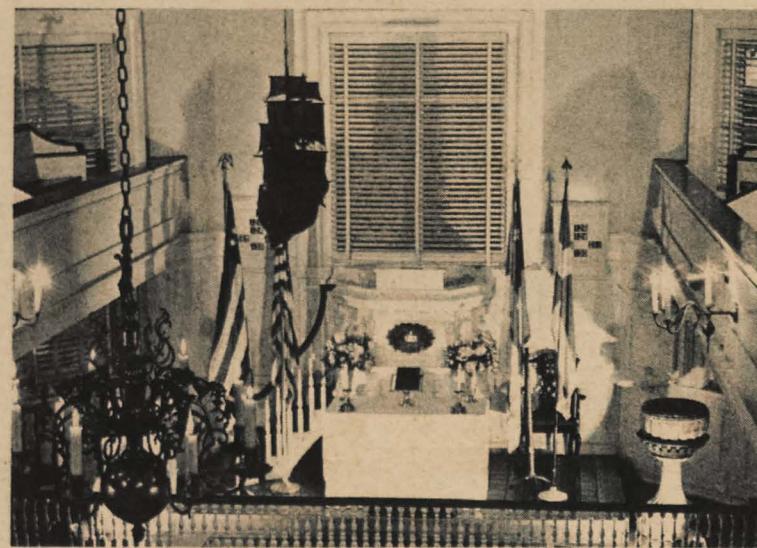
United States. During the war he served as Chairman of the Continental Navy Board. In the years that followed, he kept in close touch with his friends Washington and Jefferson, and in 1789 was named Judge of the United States Court, Eastern District.

That same year the Convention of the Episcopal Church met in Philadelphia at the call of Hopkinson's life-long friend "Billy" White, by now the Bishop of Pennsylvania. Hopkinson served as Secretary for that Convention.

In 1791, when he was only 52, death suddenly claimed Francis Hopkinson, lawyer, patriot, active churchman layman and melody-maker, whose talents had so enriched the life of the Church in Colonial Pennsylvania.

Gloria Dei

BEGAN LIFE AS A SWEDISH LUTHERAN CHURCH



missionaries came to serve the congregation, Pastor Nils Collin. It was only three years later that the leaders of the congregation petitioned the Swedish government for the right to elect their own pastors in the future. The answer could not be called prompt. It was two years coming, but when it arrived, permission was granted with the stipulation that Nils Collin should remain pastor until he desired to return to Sweden. He never did. He continued as pastor until his death in 1831. During his pastorate he formed a close friendship with Benjamin Franklin. One painting of Franklin on "his death chair" shows Pastor Collin sitting beside him. Perhaps as a result of their close friendship Gloria Dei has today the remains of what seems to have been one of the earliest lightning rod systems in Philadelphia.

Bible given to the church by William Penn (a translation of the Bible in which Adam and Eve were said to have put on "breeches" when they discovered their nakedness), a 1798 Swedish wedding crown, and the letter sent from Sweden giving Gloria Dei independence.

Outside in the old graveyard is a memorial to a one-time member, John Hanson. He is described as "first President of the United States," having been elected in Congress under the Amended Articles of Confederation (1781-82).

Although designated a "National Historic Site," Gloria Dei is not simply a place for tourists to visit. It is an active Episcopal congregation with a full schedule of services on Sundays and weekdays and a pastoral ministry to the community it serves.

Gloria Dei—"Sa lyse edert ljus informanniskorna, att de ma se



Pastor Collin also was interested in medicine, which is evident from some of his entries in the burial records. One notation beside the record of the death of a three-year-old girl reads, "Died from drinking cold water." She probably did. Most houses in the area at that time had the well in the backyard, often too close to the privy.

The Swedish congregation and the English people were growing closer. At Collin's death, Jehu Curtis Clay, an Episcopal priest who had been serving as assistant, was elected pastor. Fourteen years later, in 1845, Gloria Dei asked to become affiliated with the Episcopal Diocese of Pennsylvania. It has continued as an Episcopal church ever since.

Among the many reminders of Gloria Dei's past are a Breeches

from Isaiah 9:2, "The people that walked in darkness have seen a great light" on one page, and on the other, "Glory to God in the highest."

Throughout the 18th century, Gloria Dei remained a mission of the national Lutheran Church of Sweden. During the Revolution the pastors of this church did not face the tension of divided loyalty as did their English counterparts. The pastors of Gloria Dei were appointed by the Lutheran Church in Sweden, with loyalty only to the King of Sweden who was in no way embroiled in the quarrel between the Colonies and George III of England.

In the middle of the 1700's, the services began to be conducted in both Swedish and English as the area around the church became more and more populated with English-speaking residents.

In 1777 a widow of Philadelphia, named Betsy Ross, was remarried in this church to Joseph Ashbourn, presumably with a ceremony in English.

In 1784 the last of the Swedish

location we know it today.

The first church near this site was a converted block house belonging to a Swedish settler, Sven Svensson. It was just south of the present building in an area known as Wiccaco. Construction of the present brick building was begun in 1698 and completed by 1700. The basic structure of Gloria Dei today is much the same as it was on June 2, 1700, the day on which it was dedicated.

Pastor Andrew Rudman, a Swedish missionary, was in charge of the congregation. The pastor from the congregation in Christina (Wilmington) was the preacher. Orchestral music was performed by the Rosicrucian Brothers of the Wissahickon.

Several items from the log church at Tinicum were transferred to the new church and many are still in use today, including the bell, the Baptismal Font, and golden sprays on the front of the lectern. Also from the old church is a carving of the Cherubim with an open Bible with the quotation in Swedish

Fader var, som ar i himmeln! Helgadt varde ditt namn" are the words you might have heard drifting through the open window of Gloria Dei Church in the early 1700's as the congregation recited the Lord's Prayer in Swedish. This oldest church building in Pennsylvania did not start life as an Episcopal Church. It was built by Swedes who had traveled north along the Delaware River from their landing site at what is now Wilmington, Delaware.

As the Swedish settlers began their move northward, their governor, Johan Printz, chose Tinicum Island (near the present Essington, Pa.) as his capitol in 1643. There they founded the first church congregation in Pennsylvania. A small church of logs was built and used until 1645 when it was destroyed by fire. A larger log church and bell tower were built at Tinicum in 1646.

By 1677 the settlers began to move north, and again they felt the need to build a central place of worship. Enter Old Swedes—Gloria Dei—in approximately the 18 The Episcopalian



Swedish-Anglican relations continued strong throughout the colonial period



St. James—Kingsessing

In March, 1638, two small Swedish ships, *Kalmar Nyckel* and *Fogel Grip*, sailed up the South River, as the Delaware was then called, and landed at what is now Wilmington. There, after purchasing land from the Indians, they constructed a log fort named Fort Christina for the Swedish Queen. The colony of New Sweden lasted only 17 years; for a time ties were broken between the mother country and the Swedish settlers.

Toward the end of the 17th century a Swedish visitor to the Delaware Valley was surprised to find descendants of his countrymen worshipping according to the Swedish rite although they were without a pastor. He wrote the King of Sweden, who sent both clergy and books.

Some 60 years later, Kingsessing had become an inland farming district settled in great part by Swedish descendants. Since the Swedish churches in Wiccaco and Wilmington were too far from them, Gloria Dei's pastor, the Rev. Carl Wrangel, began

preaching in the home of James Coultas on Sunday afternoons. When the crowds became too great, he had to preach outdoors.

In 1762 the congregation erected a church on land which had been the property of Andrew Justis of Mill Creek hundred. The indenture says the land was to be for a Lutheran church "to be officiated and served in the English tongue by the Swedish Episcopal Lutheran Minister of Wiccaco near the city of Philadelphia."

Mr. Coultas, who was a wealthy surveyor and engineer, supervised the building. Often more than 100 people at a time came to work on the structure, and many contributed financially. Mr. Coultas gave £40 toward the building, and the royal Governor of Pennsylvania gave £20.

The rectangular church—the nave of the present building—could accommodate 600 people. It had a gallery around the inside, a double row of rectangular windows, and a Swedish earthenware stove. The door on

the side faced the King's Highway (present Woodland Avenue).

During the American Revolution the area seesawed under the control of both sides. Many Revolutionary soldiers, including Lt. Peter Jones and Gen. Josiah Har-mar, were buried in the cemetery.

After the Revolution the Church in Sweden informed the Swedish churches in America it could no longer send them clergy and financial aid and they were free to call pastors from either the Lutheran or Episcopal Church. The United Parish of Gloria Dei, St. James', and Christ Church (Upper Merion) called the Rev. Nicholas Collin, a Swede who had been in America since before the Revolution.

Pastor Collin's Episcopal assistant, the Rev. Jehu Curtis Clay, became rector in 1831 and began the process of dividing the parish into three independent congregations. St. James' was admitted into convention with the Diocese of Pennsylvania in 1844, the first of the three congregations officially to become an Episcopal parish.

The Rev. Robert C. S. Deacon, Rector. Sunday Services: 8:15 a.m. Holy Communion; 10:00 a.m. Family Service, Holy Communion on the First Sunday of the Month.

To reach St. James' from center city, go south on Walnut Street to 42nd Street and turn left; go to Woodland Avenue and turn right; go approximately two miles. The church is on the left-hand side between 68th and 69th Streets.

Christ Church—Upper Merion

Early Swedish settlers along the banks of the Schuylkill held services in their homes and in the schoolhouse before they built a log church on Gunnar Rambo's land about 1735. The Swedish minister of Gloria Dei served the congregation as he was able. By 1759 the Rev. Carl Wrangel was holding monthly services. In 1760 the congregation built a "regular" church, which is the nave of the present building.

Christ Church obtained a charter from Thomas and Richard Penn, sons of William Penn, in 1765. At that time the three Swedish churches at Upper Merion, Kingsessing, and Philadelphia were united.

During the colonial period, when ministers were few, Swed-

ish and Church of England clergy, being members of Episcopal Churches which were in full communion, served each other's congregations. The Swedish settlers and their descendants in the English colony soon ceased using their mother tongue for worship and frequently used *The Book of Common Prayer*.

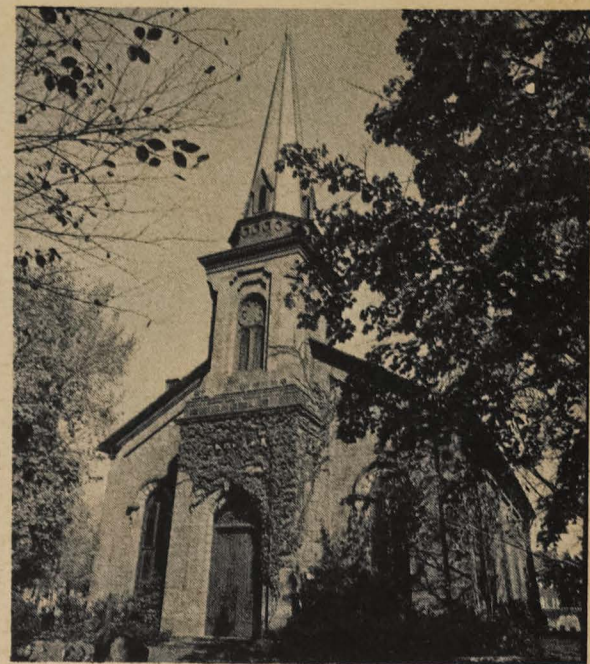
After the Rev. Nicholas Collin's death in 1831, the clergy who served the three Swedish churches were all Episcopalians. Some of Christ Church's members protested against this, but the courts refused to grant an injunction.

Although the parish had Episcopal rectors, contributed to the Diocese of Pennsylvania, had a seat in diocesan convention, and

received regular episcopal visitations, it did not enter into convention until 1957, perhaps as a result of the previous controversy. Until it did, Christ Church was legally a Swedish Lutheran parish under the jurisdiction of the Archbishop of Uppsala.

The Rev. A. William Degerberg, Rector. Sunday Services: 8:00 a.m. Holy Communion; 11:00 a.m. Family Service; Holy Communion on the First Sunday of the Month, Morning Prayer on the other Sundays.

To reach Christ Church from center city, take the Schuylkill Expressway west; exit at Valley Forge onto Route 202 North; follow signs to Bridgeport, not going over the bridge but bearing right at the fork in the road; at the second traffic light, turn right (the Fidelity Bank is on the corner) on Fourth Street; at the end of the street, which narrows to a dead end, is the church parking lot on the left.



St. James—Bristol

John Rowland and Anthony Burton, laymen carrying on the work the Rev. Thoroughgood Moore began prior to 1707, gathered the Anglicans of Bristol for worship on a regular basis. Since they had no minister, the men appealed to the Rev. John Talbot, just across the river at St. Mary's, Burlington, N.J. Mr. Talbot agreed to hold occasional services and rowed across the Delaware to do so.



Mr. Talbot had been sent by the English Society for the Propagation of the Gospel in Foreign Parts to report on religious conditions in the American Colonies; he stayed as a missionary. Early documents indicate he was consecrated abroad by Jacobite, non-juring bishops, which—if true—would make him the first bishop of the Church in America.

In 1712 the Church of England congregation at Bristol built a church on land Mr. Rowland and Mr. Burton donated. The one-story building of brick and stone was dedicated July 25, St. James' Day, hence the name. Mr. Talbot gave the black walnut pulpit.

After Mr. Talbot's return to England in 1720, a series of English missionaries served the church on an irregular basis. Several were rectors of St. Mary's; another had charge of parishes at Oxford and Radnor.

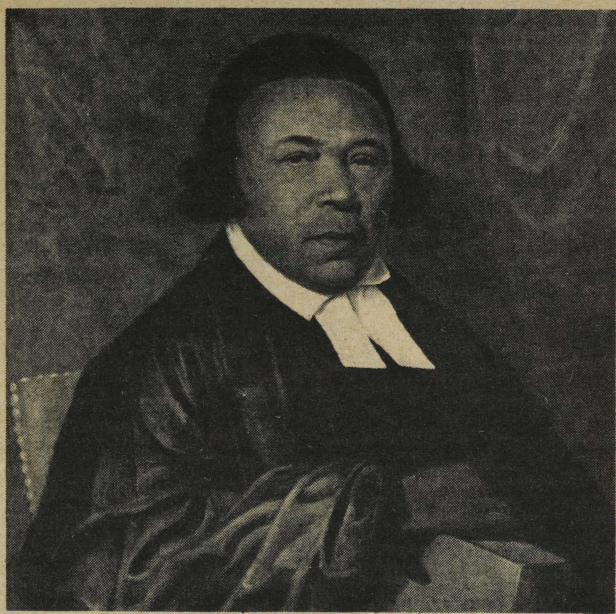
As the divisions between the colonists grew, Church of England missions in the colonies suffered from neglect. Many loyalist parishioners left the area, and the clergy who upheld their ordination vows were unable to officiate in public. Even before the Revolution St. James' Church was abandoned and vandalized. During the war Continental troops stabled their horses in the building.

After the war the original building was restored and enlarged, and services were resumed. In 1857 the congregation built a new church.

Several Revolutionary War dead are buried in St. James' graveyard. Capt. John Green, commanding officer of the *Columbia*, the first American ship to carry the U.S. flag around the globe (1787-1790), and Thomas A. Cooper, a prominent English actor and first idol of the American theater, are also buried there.

The Rev. Stanley P. Gladfelter, Rector. Sunday Services: 8:00 a.m. Holy Communion; 10:30 a.m. Holy Communion on the First and Third Sundays of the Month, Morning Prayer the Second and Fourth Sundays.

To reach St. James' from center city, take Route I-95 north to Route 413; turn right, proceed about a mile; cross Route 13 into Bristol. Pass the entrance to the Burlington-Bristol Bridge and the Rohm and Haas plant. Go to the head of Mill Street; turn right and go to the Delaware River; turn left and go three blocks to Walnut Street; turn left and go two blocks. The church is in a large churchyard. Allow 45 minutes from Philadelphia in light traffic.



mayor of Philadelphia, Jones and Allen organized the black community to serve as nurses and undertakers. When a white writer accused blacks of charging exorbitant fees and of stealing, Jones and Allen published a detailed refutation which was endorsed by Mayor Clarkson who thanked blacks for "their diligence, attention, and decency" during the plague.

The church was completed in 1794 and dedicated on July 17 by two Episcopal rectors as "The African Church." Although Absalom Jones favored affiliation with the Methodists, the majority of his parishioners voted to unite with the Protestant Episcopal Church since they had earlier been "so violently persecuted" by white Methodists. Richard Allen withdrew with a few followers to begin a black Methodist congregation but Absalom Jones agreed to abide by the majority decision.

The African Church applied for membership in the Protestant Episcopal Church in the Diocese of Pennsylvania insisting on the following three conditions: 1. they should be received as a body already organized; 2. they



Sunday morning at St. Thomas' African Episcopal Church

Absalom Jones

AND ST. THOMAS AFRICAN EPISCOPAL CHURCH

By the Rev. J. Carleton Hayden

Associate Professor of History, Howard University

Absalom Jones was born on November 6, 1746 in Sussex, Delaware, where he grew up as a house slave. Always zealous to learn, he taught himself to read—out of the New Testament among other books. When he was sixteen, he was sold to a store owner in Philadelphia, the city where he was to spend the rest of his life. After store hours, he attended a night school for blacks operated by Quakers. At the age of 20 he married a woman, also a slave, and was able to purchase her freedom with his savings.

Jones bought his own freedom in 1784 but continued to work in the store for wages. Throughout this period he was acquiring real estate in Philadelphia.

Jones belonged to St. George's Methodist Episcopal Church where he served as lay minister for the black membership. He was joined in 1786 by another black lay preacher, Richard Allen, who became his lifelong friend. Their active evangelistic efforts greatly increased black membership at St. George's; alarmed, St. George's vestry decided to segregate blacks into an upstairs gallery without notifying black members. After a scuffle during a Sunday service in which ushers attempted to remove Jones and others, the blacks indignantly walked out in a body.

On April 12, 1787, blacks organized the Free African Society. This was the first publicly organized Afro-American society and Absalom Jones and Richard Allen were elected overseers. Members of the Society paid monthly dues and the money was distributed to those in need. Members were not allowed to gamble, drink, or disregard marriage vows; those who did were admonished, suspended or expelled. The society established communication with similar black groups in Boston, Newport, and elsewhere.

The African Society began to build a church in 1792. A severe yellow fever epidemic interrupted. At the urgent appeal of Dr. Benjamin Rush and Matthew Clarkson,

should have control over their local affairs; and 3. Absalom Jones should be licensed as their layreader and, if qualified, ordained as their minister. The African Church was determined to exercise control over its affairs and never be humiliated again. On October 17, 1794, it was admitted to the Diocese of Pennsylvania as St. Thomas African Episcopal Church.

The diocesan convention agreed to release Jones from Latin and Greek as ordination requirements but stipulated that no blacks could participate in convention or "interfere with the general government of the Episcopal Church." Bishop William White ordained Jones as deacon on August 16, 1794.

Absalom Jones was an earnest preacher but it was his constant home visiting, mild manner and even temper that made him beloved by his own flock and the community generally. St. Thomas Church grew from less than 250 members to over 500 during his first year. He was ordained to the priesthood in 1804, anticipating by fifty years the ordination of an American black by the Roman Catholic Church.

Absalom Jones saw his role and that of his church as providing a wide range of efforts to meet the pressing needs of black people. The founders of St. Thomas stated that they had organized "for the purpose of advancing our friends in the true knowledge of God, of true religion, and of providing the ways and means of restoring our long lost race to the dignity of men."

In his vigorous denunciation of slavery, Jones was an early exponent of what is now termed "black theology." Jones cried, "God himself was the first pleader of the cause of slaves" as he warned "our great oppressors (to

clean their hands of slaves" He referred to God as the "Father of the human race" who acted in history on "behalf of the oppressed and distressed." Slave insurrections, he saw as instruments of God's justice. Jones petitioned Congress in 1800 to abolish the slave trade and to provide for gradual emancipation.

He and Allen kept up a close cooperation. When the African Masonic Lodge opened in Philadelphia in 1798, Jones was elected as worshipful master and Allen as treasurer. In 1812 they jointly recruited 3,000 men to form a "Black Legion."

He exhorted his fellow blacks to live morally, to work hard, save money and to acquire skills and education. He founded the Society for the Suppression of Vice and Immorality whose members visited poor black families to advise, prayers, Bible-reading and assistance with food and fuel. He even began a shortlived insurance company.

When some prominent whites founded the American Colonization Society in 1816 for the purpose of sending blacks back to Africa, Jones and Allen organized a convention to mobilize black opinion against such colonization. Approximately 3,000 blacks assembled at Allen's church in 1817. After hearing Jones and other speakers, they declared their determination never to desert slaves who were their "brethren by the ties of consanguinity, suffering and wrong." They insisted that their blood and sweat had enriched the American continent and that they were as entitled as whites to full citizenship.

Absalom Jones died on February 13, 1818.

Over the years a small band of black Episcopalians has kept his memory alive but of late his renown has greatly increased. The Absalom Jones Theological Institute was established in 1972 at Atlanta, Georgia. In 1973 General Convention designated February 13 as a day to honor Absalom Jones. His grave was located and restored in 1974 by the Prince Hall Masons. A recently discovered oil portrait of Absalom Jones painted by Raphaele Peale in 1810 was displayed at The National Portrait Gallery in Washington, D.C.

This article appeared recently in the Bicentennial Newsletter of the Episcopal Church.

The roster of Colonial and Revolutionary leaders buried in Christ Church and St. Peter's Church



Earliest grave marker in Christ Church

Christ Church

Hon. John Penn, last Colonial Governor of Pennsylvania

The Rt. Rev. William White, rector of Christ Church and St. Peter's, first Bishop of Pennsylvania

The Rev. Richard Peters, rector of Christ Church and St. Peter's, member of Provincial Council

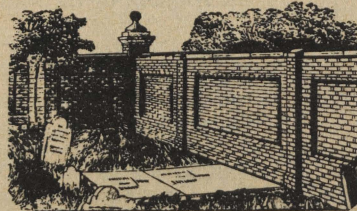
The Rev. Robert Jenney, rector of Christ Church 1743-1762

Christ Church Yard

James Wilson, signer of the Declaration of Independence and the Constitution, Associate Justice of the U.S. Supreme Court

Robert Morris, signer of the Declaration of Independence and the Constitution, financier of the American Revolution

Pierce Butler, signer of the Constitution from South Carolina



Christ Church Burial Ground

Benjamin Franklin, signer of the Declaration of Independence and the Constitution

John Dunlap, printer of first broadside of the Declaration of Independence

Dr. John Kearsley, prominent physician, vestryman and superintendent of construction of Christ Church, member of Assembly of Pennsylvania

Samuel Powell, Mayor of Philadelphia 1775-1777, 1789-90, Speaker of Senate of Pennsylvania

Joseph Hewes, signer of the Declaration of Independence

George Ross, signer of the Declaration of Independence

Francis Hopkinson, signer of the Declaration of Independence

Commodore William Bainbridge, Naval hero of War of 1812, captain of the Constitution

Dr. Benjamin Rush, prominent physician, signer of the Declaration of Independence

St. Peter's Churchyard

The Rev. Jacob Duche, rector of St. Peter's and Christ Church during early days of the Revolution

Charles Willson Peale, portrait artist of the American Revolution

John Nixon, proclaimer of the Declaration of Independence

Benjamin Chew, first Chief Justice of the United States

Alexander James Dallas, Secretary of the Treasury

George N. Dallas, Vice-President of the United States

7 Indian Chiefs, representatives of mid-western tribes to the national government of the United States, who died during the yellow fever epidemic of 1794

Nicholas Biddle, president of the United States Bank

Stephen Decatur, Naval hero

William Shippin, hero of the Battle of Princeton

Lewis Hallam, John R. Scott, first American actors

Vital Ministries Begun in Colonial Times Continue Today



Trinity Church—Oxford

When the Rev. Evan Evans arrived in Philadelphia in 1700, he learned that at Oxford, nine miles from the city, a group of Anglicans worshipped in a former Quaker meeting house. The congregation was probably founded prior to 1698 by the Rev. Thomas Clayton, the first Church of England minister known to have been in the Colony of Pennsylvania.

About Trinity, Mr. Evans wrote in 1707 to the Society for the Propagation of the Gospel in Foreign Parts: "... where for the first four years after my arrival in Philadelphia I frequently preached and administered both the Sacraments; [it] had, when I last preached in it, about 140 people—most of the people brought over to the Church of England from Quakers, Anabaptists, and other persuasions."

The gravestone of Elizabeth Roberts, who died in 1708, tells the story of one convert:

Here, by these lines is testified,
No quaker was she when she dy'd,
So far was she from Quakerism,
That she desired to have baptism.
For her, our babes and children dear,
To this, these lines true witness bear,
And furthermore, she did obtain,
That faith that all shall rise again
Out of the graves at the last day,
And in this faith she passed away.

In 1711 the congregation built a new church and "subscribed £20 a year to their minister in money and country produce." The brick building stood east and west and had a south door and porch. Although it had neither floor, pews, nor heat, it was considered quite acceptable.

The small country church was not without treasures. In 1713 Queen Anne sent a silver chalice and a small individual paten, both engraved "Annae Reginae,"



and two years later the Rev. John Humphreys, who was currently serving the church, and some friends gave an American-made silver paten. The young parish also had a small library of valuable theological books, thanks to the SPG. Later, in 1746, the Society sent Trinity a fine Bible bound with the Prayer Book.

The Rev. Andrew Rudman, a Swede, ministered to Trinity from 1705 to 1708. The Rev. John Clubb officiated in 1714 and 1715 as well as at St. David's, Radnor, "about 20 miles distant, and he paid dear for it, for the great fatigue of riding between the two churches in such dismal ways and weather as we generally have for four months in the winter soon put a period to his life."



In 1719 the SPG sent the Rev. Robert Weyman to take charge of Trinity and St. David's. He was followed in 1733 by the Rev. Alexander Howie. In 1741

Mr. Howie wrote the SPG that his salary was paid haphazardly and in odd amounts. "When the sum of money is paid after this way, it is but small service to a family. The people of our province are this and that, here and there, and of no steady principles, sometimes anything or nothing, just as the humor takes them or the Spirit of Giddiness moves them."

The Rev. Aeneas Ross became rector in 1742. His family was involved in the Continental cause. His daughter-in-law Betsy designed the new country's flag, and his brother George signed the Declaration of Independence.

The Rev. Hugh Neill succeeded Mr. Ross in 1758. The following year the church was partially floored, pewed with 22 pews, and furnished with a pulpit and "morning cloth." Mr. Neill wrote the SPG that "one inveterate prejudice reigns among [the congregation]; this is their antipathy to Infant Baptism."

After Mr. Neill's departure in 1766, the Rev. William Smith of the College of Philadelphia became interim minister. Dr. Smith eventually helped to form the Protestant Episcopal Church—he named it—and was, with the Rev. William White, largely responsible for the first American Prayer Book.

Records for the war period are missing. Since Mr. White of Christ Church was, at the end of the war, the only Anglican parish priest in Pennsylvania, Trinity must have spent several years without benefit of clergy.

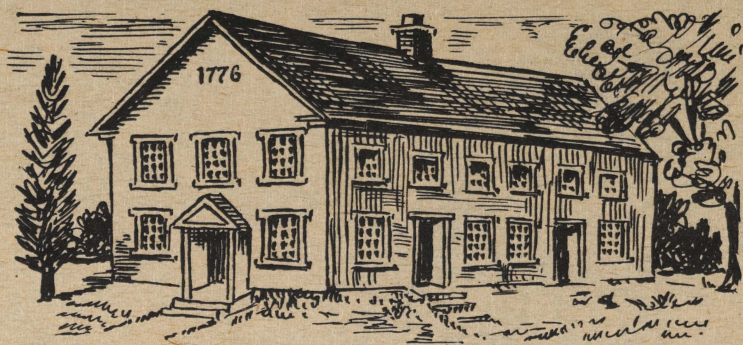


After the Revolution the Rev. William Smith of Scotland, no relation to Dr. Smith, came to the parish; he stayed but a short time.

Between 1786 and 1798 the church was extended 21 feet at the east end. In the 1800's several additions were made and a tower added.

The Rev. Noble M. Smith, Rector. Sunday Services: 8:00 a.m. Holy Communion; 9:15 a.m. and 11:00 a.m. Holy Communion on the First Sunday of the Month, Morning Prayer on the other Sundays.

To reach Trinity, take the Schuylkill Expressway toward Valley Forge, exiting at Roosevelt Boulevard (Route 1) and taking the extension north; turn left on Rising Sun Avenue and go to Longshore Avenue (approximately 2½ to 3 miles); turn right. The church is located on the left, surrounded by a stone wall and cemetery. Allow 30 to 45 minutes.



All Saints—Torresdale

Sundry new members that formerly belonged to the Swedish and other congregations are added to our church; and we are about erecting [in Dublin Township] a handsome new chapel at about 7 mile from Oxford Church to be used alternately as a Chapel of Ease by our missionary at Oxford, and the Swedish missionary at Philadelphia." So wrote the wardens of Trinity Church, Oxford, to the SPG in July, 1771.

Dublin Township was a rural area settled by the Swedes, then the English. From the beginning both groups cooperated in their efforts to spread the Gospel. In 1771, when Dr. William Smith decided his parishioners from Dublin Township were ready for their own church, he obtained a grant of land along the King's Highway (Frankford Avenue) from Christian Minnick, a Swede. Building the chapel and ministering to its members were joint efforts. Dr. Smith and the Swedish missionary each conducted services one Sunday afternoon a month.

All Saints' was dedicated Nov. 3, 1773. The Rev. Jacob Duche of Christ Church, Philadelphia, gave the sermon. He commended the people "who at your own private cost have erected this plain, decent, and commodious building."

The congregation grew rapidly. Many of its members were converts from other denominations. "It would be a most acceptable gift to numbers of them," wrote Dr. Smith to the SPG in May, 1774, "who are not originally bred to the Church, but now cheerfully join in our service, if I had some prayer books to give them. A Bible and a Prayer Book for the Church, marked as the Society's gift, would be a lasting memorandum of the nursing care of that venerable body." The Society took the broad hint and sent the requested Bible and Prayer Book as well as 25 Prayer Books for parishioners. Dr. Smith ordered 100 more Prayer Books at his own expense.

William Smith was born and educated in Aberdeen. In 1751 he emigrated to New York where he worked as a tutor and wrote a pamphlet on education. Benjamin Franklin, who was attempting to found an academy

in Philadelphia, saw the pamphlet and invited Dr. Smith to visit him. By 1755 the academy had become a college and Dr. Smith had become a priest and the college's provost.

An outspoken man, Dr. Smith was jailed in 1758 for his defense of Judge Moore, a justice of the peace and a member of St. David's, Radnor. The Pennsylvania Assembly had charged the judge with extortion. His defense of his rights and reputation incensed the Assembly, which then arrested and jailed him for libel. Provost Smith was also charged with libel as an accessory to publication of the judge's address to the Governor. Not intimidated, Dr. Smith continued teaching from his jail cell.

On June 3, 1758, Dr. Smith married Rebecca Moore, the judge's daughter. The Rev. William Currie officiated at the ceremony at Moore Hall in Radnor.

Prior to the Revolution Dr. Smith stood for a moderate course rather than an open break with England. On July 20, 1775, he preached at All Saints', advocating reconciliation. He prayed that God would give the King, "as the Father of all his people," the wisdom to treat with them, "to reconcile and establish their mutual rights upon the most permanent foundation."

Dr. Smith continued as provost of the college and rector of All Saints', Trinity (Oxford), and St. Thomas' (Whitemarsh) until the British army advanced on Philadelphia in the summer of 1777. Then All Saints' was closed.

The British left the city the following year, and Dr. Smith reopened his churches. In 1779 he lost his post as provost and the income it provided. With no more SPG aid, his congregations could not support him. In 1780 he resigned.

All Saints' erected a new church building in 1855, removing the original structure.

The Rev. A. Edward Chinn, Rector. Sunday Services: 8:00 a.m. Holy Communion; 10:00 a.m. Family Service and Church School.

To reach All Saints', leave Philadelphia on Route I-95 North (Delaware Expressway), exiting at Academy Road; turn right onto Frankford Avenue and go north 6 blocks to the church.

St. Thomas—Whitemarsh



The Farmar family, with its retainers, arrived in Philadelphia in September, 1685. Early the following year they took possession of a 5,000-acre land grant obtained from William Penn.

The grant included a hill which had been an Indian burial ground. This may be the reason Edward Farmar set it aside as a place of worship and sometime between 1690 and 1700 built a log church on it. This church was purposely burned in 1710 to make way for a stone building which stood for 107 years in the northeast corner of the old graveyard. The stone structure was a "pattern" church, so called because it was built from architectural drawings sent to this country with the earliest SPG missionaries.

The Rev. Evan Evans, rector of Christ Church, Philadelphia, served St. Thomas' as frequently as he was able. In 1718 the SPG appointed the Rev. Robert Weyman to be missionary to Oxford and Radnor. Shortly after beginning his work he informed the Society of the congregation in Whitemarsh and in reply was directed to confine his labors to

the Oxford and Whitemarsh churches. Mr. Weyman apparently didn't follow that order because records show his continued ministry to Radnor, the Great Valley, Perkiomen, and even Christ Church, Philadelphia, without neglect of his parochial duties at Oxford and Whitemarsh.

From 1730 the two congregations were served by a succession of missionaries: the Rev. Messrs. Alexander Howie, William Currie, Aeneas Ross, and Hugh Neill. Dr. William Smith, Provost of the College of Philadelphia, served intermittently. Services were all but suspended during the Revolution and not resumed until 1785.

St. Thomas' was the scene of action during the Revolution. About the retreat after the Battle of Germantown, Gen. Anthony Wayne wrote that the troops who took the direct road from Germantown formed at Whitemarsh church under Gen. Stephens and tarried to collect stragglers. When the British appeared with a party of light horse, from 1,500 to 2,000 infantry, and two field pieces, the troops were ordered off.

"I covered the rear with some infantry and Col. Bearins' dragoons," Gen. Wayne continued, "but finding the enemy determined to push us hard I obtained from Gen. Stephens some field pieces and took advantage of a hill which overlooked the road upon which the enemy was marching. They met with such a reception, that they were reduced to retire over the bridge which they had just passed and gave up further pursuit."

The British, however, obtained possession of Church Hill and placed their cannon in the church, from which they fired up the road at the Americans retreating to Valley Forge. The building became quarters for both soldiers and horses. The raised flat gravestones were used as cooking stoves. Many of the headstones were broken; fragments with letters and dates are still found occasionally. Cannon balls have also been found on that section of the hill.

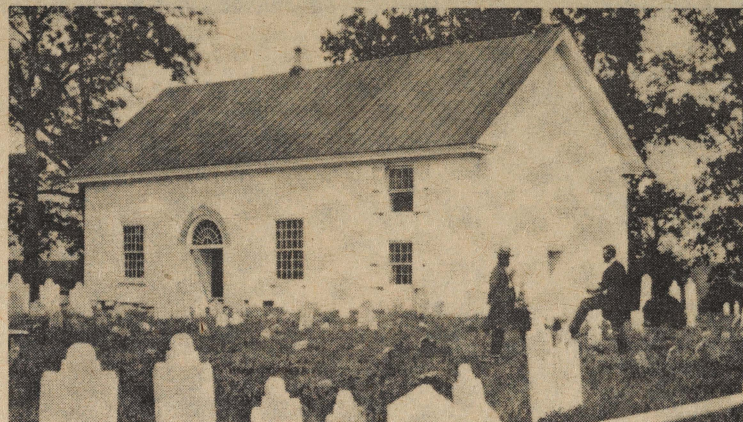
The church was left in a ruinous condition until 1785 when an effort was made to revive it. A year later St. Thomas', Trinity (Oxford), and All Saints' (Toriesdale) were incorporated under one charter. One rector served the three parishes with intermittent help from clergy in the surrounding area.

The congregation has built two other churches, both on the same site just to the east of the first stone church, which was torn down.

The Rev. Richard T. Hawkins, Rector. Sunday Services: 8:00 a.m. Holy Communion; 9:15 a.m. Family Service, Holy Communion on the Third Sunday of the Month; 11:15 a.m. Holy Communion on the First Sunday of the Month, Morning Prayer on the other Sundays.

To reach St. Thomas' from center city, take the East River Drive to Wismahickon Drive, which becomes Lincoln Drive; go to end and turn right on Allens Lane; go to Germantown Avenue and turn left; follow Germantown Avenue until Bethlehem Pike forks to the right; follow Bethlehem Pike to Church Road, about 10 minutes.

St. Peter's—in the Great Valley



The first Anglican church in the upper part of the Welsh Barony was a log structure erected in the early 1700's near Tredyffrin (which means Great Valley). The church was yoked with St. David's (Radnor) at the lower end into one parish.

About 1728 the congregation laid the foundation for a stone church but did not complete it. In 1744 Methusaleh Davis deeded the land for both church and cemetery at a "rent of one ear of Indian corn, to be paid annually whenever legally demanded."



The building was finished that year, but for several years it had no floor and parishioners brought their own seating equipment to services. When pews were installed, they were available to anyone who had paid £5 or more toward the building of the church.

With the election of its own vestry in 1745, the church separated from St. David's. The Rev. William Currie promptly informed the SPG and asked for a Bible and Prayer Book for the new stone church called "St. Peter's in the Great Valley." The folio Bible/Prayer Book the Society sent is among St. Peter's treasures.

In 1750 the parish installed an altar beneath the large, round-headed east window. The high pulpit, with reading desk for the clerk beneath it, was placed against the north wall opposite the south door. Within a decade a gallery was added for extra seating, and in 1762 two stoves were placed in the church.

A prevailing colonial custom was burial within the church, sometimes beneath the family pew. In 1750 Judge Moore of Moore Hall, a prominent member of the first vestry, objected to the £5 burial fee for such interment at St. Peter's. He said he wouldn't darken the church's doors again if the charge weren't repealed. The vestry refused to knuckle under, and Judge Moore departed to St. David's.

Since Parson Currie could of-

ficiate at each of his churches only one Sunday out of every three, he welcomed visits from other clergy. Dr. Henry M. Muhlenberg, a Lutheran minister, conducted services at St. Peter's for the benefit of German indentured servants in the area. The price he paid was preaching two sermons at each service, the first in English, the second in German. Mr. Currie's flock enjoyed the sermons—good 18th century entertainment—and the lusty German singing.

During the Revolution St. Peter's was used as a military chapel for the King's troops. Both sides used it as a hospital and buried their dead in the churchyard.

After Mr. Currie's retirement in 1785, Slaton Clay ministered in the Welsh Barony.

Mr. Clay had been admitted to the bar of Delaware about 1780, but ill health forced him to take a sea voyage. Before he could reach his destination in the West Indies, he had been captured by a British privateer, then by an American privateer, escaped shipwreck off Cape Hatteras, and been cast upon Bermuda where he remained for several years, teaching school and contemplating entering the ministry.

Home again, Mr. Clay read of the rectorless churches formerly in Parson Currie's care. He served them as lay reader and was eventually ordained by William White to be their priest.

Mr. Clay developed such a large preaching circuit that he often hastened to church on horseback, wore neither surplice nor black gown and bands but conducted services in his coat-tails, and "omitted most of the ritual in order to have a longer time for his always extemporaneous sermon."

The Rev. Frederick A. Breuninger, Rector. Sunday Services: 8 a.m. Holy Communion; 10 a.m. Holy Communion on the First and Third Sundays of the Month, Morning Prayer on the Second and Fourth Sundays.

To reach St. Peter's, take the Schuylkill Expressway west to Valley Forge, exiting at Route 202 South; travel on Route 202 to Route 252, taking the Paoli exit; at the first traffic light on Route 252 turn right on to Swedesford Road; go approximately 2½ miles to Church Road and turn right; follow Church Road approximately one mile to the Episcopal Church sign on the left; turn left at the sign. This road will lead directly into the churchyard.



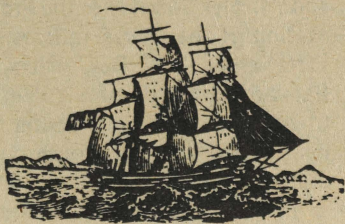
St. David's—Radnor

At the edge of the wilderness, 20 miles from Philadelphia, Welsh settlers built a log church in the neighborhood of present-day Berwyn. The Rev. Evan Evans, rector of Christ Church, Philadelphia, helped to establish the mission and preached there in Welsh once a fortnight from 1700 to 1704. Other services were led by lay readers and itinerant clergy.

In 1707 Mr. Evans wrote the Society for the Propagation of the Gospel in Foreign Parts that a minister who spoke "the Brittish language . . . might be capable by the blessing of God to bring in a Plentifull Harvest Welch Quakers that were originally bred in the Church of England but were unhappily perverted." After repeated requests, in 1714 the SPG assigned the Rev. John Clubb to the Welsh Barony.

The log church burned about 1710. Five years later the people at the lower end of the far-flung parish built a stone church at Radnor. The people at the upper end built a log church near present-day Paoli. The two congregations shared both clergy and vestry until 1745 when the upper church became St. Peter's-in-the-Great Valley.

wrote the SPG that the Radnor area needed a Welsh-speaking minister. He also said the distances between the parishes were too great for one man. Nonetheless he continued his far-flung ministry for a decade before resigning.



The Rev. Griffith Hughes was the SPG replacement for Radnor, the Great Valley, and Perkiomen. Mr. Hughes had wanderlust coupled with evangelistic zeal. He reported a preaching circuit of 1,105 miles for 1732 but had little time left for his parishes. He complained to the SPG about the travel and weather. He also volunteered to return to England to obtain Welsh Bibles and Prayer Books and to translate them if necessary.

Before the SPG could reply, Mr. Hughes had sailed to Barbadoes, supplied a church there, decided the climate was beneficial, and returned to Pennsylvania. He

remained unfinished for some time, repairs were made promptly. The flooring was completed in 1765 and the pews installed as parishioners bought the ground inside the church and built their own, sometimes occasioning arguments over property lines. By 1771 the parish had installed a large gallery and done other remodeling.

Some of the church's treasures were lost in 1742 when the building was broken into and, according to *The American Weekly Mercury*, the following items were stolen from a chest bound with iron hoops: "one large folio Bible almost new with Cuts and the Arms of the Honourable Society in it and writing in several Places, one quarto Bible almost new; one black Gown made of fine Spanish Cloth—one Chalice; two Plates; and one Bason being stamp'd Radnor Church."

Parson Currie was a stickler for clerical proprieties and preached to his flocks arrayed in a full-bottomed powdered wig, bands, and a black academic gown. The stolen gown of fine Spanish Cloth was undoubtedly his.

In June, 1763, Mr. Currie invited those interested to meet at

the church to discuss establishing a home guard for protection against a possible Indian attack led by Chief Pontiac. The Quaker government of Pennsylvania had made no provision for defense.

The Revolution made loyalist Mr. Currie heartsore. Three of his sons served in the Continental army; one was invalidated home and died. A devoted pastor, he hated the divisions in his flocks. He resigned his parishes when he could no longer officiate publicly but continued to baptize, marry, and bury privately and was assiduous in visiting the sick.

Mr. Currie's resignation paralyzed the parish. Public services had to be conducted by clergy of other faiths. On one occasion, according to tradition, the clergyman was Gen. Anthony Wayne's Baptist chaplain, the Rev. David Jones. When he climbed into St.



David's lofty pulpit, he was disconcerted to discover young men in the high-backed pews. Patriotism took over. He threw his sermon away, shook a finger at the astonished youths, and demanded to know why they were not in the American army.

After the war Mr. Currie again ministered to the churches in the Welsh Barony, retiring in 1785. The SPG gave him an annuity because he would "never take Wages of Subjects of a Government to which I cannot give my Test of Allegiance."

The Rev. Richard W. Hess, Rector. Sunday Services: 8:00 a.m. Holy Communion; 9:15 a.m. (in the chapel), 9:20 a.m., and 11:15 a.m. Holy Communion on the First Sunday of the Month, Morning Prayer on the other Sundays.

To reach St. David's from center city, take the Schuylkill Expressway west to City Avenue (Route 1); follow Route 1 South to Route 30; turn right and proceed west to Devon. At the Devon Horse Show grounds turn south on Dorset Road (which turns into Valley Forge Road in about 1.8 miles); continue on Valley Forge Road to the third stop sign; continue about 100 feet. The stone wall on the right is the beginning of the church property. The chapel is on the left, the church on the right. Allow 50 minutes.

St. James—Perkiomen

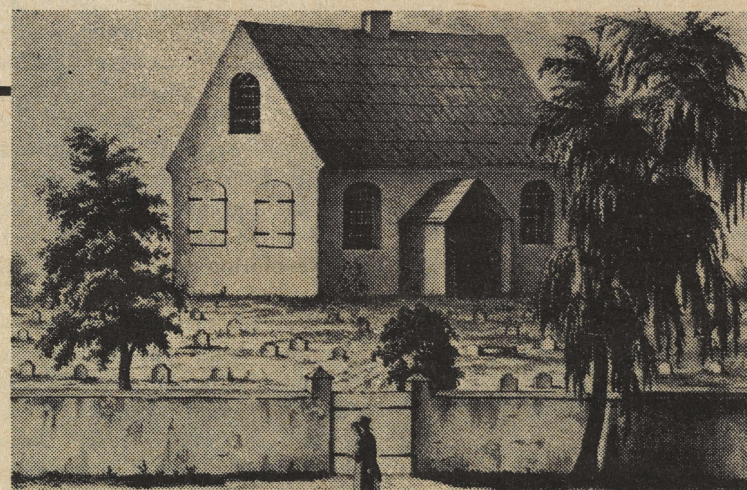
Among the English and Welsh settlers of Perquihoma was a man named Edward Lane. He acquired land along the Perkiomen and Skippack Creeks prior to 1700 and gave part of it for a church and graveyard. The settlers erected a log building, and the Rev. Evan Evans of Philadelphia held occasional services in it. The church burned and was replaced in 1721 by a stone building which boasted 10 pews.

Edward's son William bequeathed 42 acres adjoining the church for the use of its clergy, and a rectory—in use today—was built about 1732.

While the Bishop of London had jurisdiction over all colonial parishes, the Society for the Propagation of the Gospel in Foreign Parts supplied them with books and most of their clergy. The SPG sent St. James' a vestry minute book, which bears the Society's shield and Queen Anne's coat of arms, and a combination Bible/Prayer Book. Both books still exist.

Among the SPG clergy who officiated at St. James' were the Rev. Messrs. John Clubb, Robert Weyman, Alexander Howie, and Griffith Hughes. Mr. Hughes was assigned to the churches at Perkiomen, Radnor, and the Great Valley, but he took French leave, and the Perkiomen vestry asked the SPG to send a more stable man who would earn his salary, or their "Religion will be brought into Contempt." The Society's reply was to send the Rev. William Currie.

Born and educated in Glasgow, Mr. Currie emigrated to the colonies as the tutor to an heir



of the Carters of Virginia. When the boy's schooling was completed, Mr. Currie went to Delaware, and, being a member in good standing of the Kirk of Scotland, was licensed to preach by the Presbytery of New Castle. While there he met the Rev. George Ross, an Anglican clergyman.

He also met—and fell in love with—the Anglican Church and Mr. Ross' eldest daughter, the Widow Margaret Hackett. Which love came first is a moot question, but a granddaughter is reputed to have said the widow insisted on his becoming a priest of the Church as a condition of her marrying him.

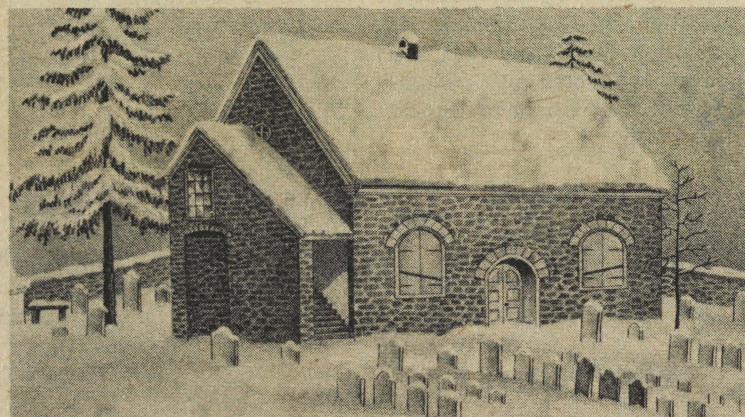
Mr. Currie went to London in 1736 for ordination by his diocesan, 3,000 miles away, carrying glowing testimonials of his good character, learning, and fitness for the Christian ministry from both the Presbytery of New Castle and the clergy of the Church of England in Pennsylvania. In 1737, duly priested, he returned to take charge of the three churches to which he was assigned; a year later he married.

In 1771, Mr. Currie buried his adored wife. A year later, how-

ever, he wrote the SPG: "Being extremely destitute and incapable of managing my numerous Family consisting of Children, Grandchildren, and Old Negroes, without a Wife, I was induced to marry again." His second wife was Lucy Godfrey Jones, a 49-year-old widow.

When the Revolution came, Mr. Currie had to decide whether he could go against his ordination vows and stop praying for the King and his family. He couldn't. In May, 1776, St. James' elected a vestry of 24 men in addition to the wardens, and three days later Mr. Currie resigned. He wrote:

To Ye Wardens of St. James' Church near Perquihoma, Gentlemen: Age and infirmity having rendered me unable to officiate in publick at this time you are not to expect me at Church any more till circumstances are altered and when it shall please God to restore me to a better state and I can again with safety return to ye exercise of my function. . . . From your loving Pastor William Currie.



The foundation for the stone church was laid with appropriate ceremony, attended by nearly all the Protestant Episcopal clergy in the Province, both Swedish and English. One Swedish pastor wrote: "First a service with preaching was held in a private house then they went in procession to the place where the church was to be built. Then a prayer was made, after which each of the clergymen laid a stone according to the direction of the master-mason."

Mr. Clubb, who also had charge of the church at Oxford, more than 20 miles away, died Christmas Day, 1715. Mr. Evans stepped into the breach, but the Society suggested that the Radnor congregation consider raising money to pay for a rector. The congregation hastened to reply that its members were "generally poor settlers. . . . If we should attempt to bring our Congregation under a Certain Salary it would be a means to scatter our Congregation among Other Societies and bring it to Nothing."

In 1719 the Rev. Robert Weyman took charge of the scattered parishes. Four years later he

then wrote a formal letter of resignation from his missions and went back to Barbadoes. The SPG and the Radnor vestry were not pleased.

The Rev. William Currie became rector of the churches at Radnor, the Great Valley, and Perkiomen in 1737. He found about 2,000 residents in the area but only 66 communicants. The rest were infidels, "Heathen Blacks," and "Dissenters of all Sorts."

Parson Currie labored hard, and his flocks increased. In 1755 he asked the SPG for a curate. The SPG retorted: "It is not the Practice of the Society to keep Curates for their Missionaries."

Mr. Currie reported constantly to the Society that his congregations had difficulty in providing him with suitable housing and in paying his salary. In 1760 he said his "hearers . . . at Radnor and ye Valley . . . are become so very careless and lukewarm that I cannot get them to meet on Easter Monday to chuse a Vestry."

At St. David's the congregation had a much different attitude toward church property. While the interior of the church

On Sept. 20, 1777, George Washington reputedly used St. James' rectory to hold a council of war. While he and his Continental forces camped at Valley Forge, Major General William Alexander, Lord Stirling, was quartered in Mr. Currie's home in Tredyffrin Township.

After the Battle of Germantown the church was used as a hospital. Over 150 Revolutionary soldiers are buried in the cemetery, including Washington's friend, Capt. Vachel D. Howard.



In 1787 Bishop William White ordained Slaton Clay—lay reader to St. James', St. David's, and St. Peter's—and installed him as minister. Mr. Clay served the three parishes for 34 years.

St. James' had a school associated with it as early as 1731. In 1788 the parish erected a schoolhouse which today serves as the community library.

The present church, built in 1843, is located across the Germantown Pike from its predecessors. Stone from the previous building was used; the 1721 cornerstone is visible over the front door.

The Rev. Leonard Freeman, Rector. Sunday Services: 8:00 a.m. Holy Communion; 9:00 a.m. and 11:00 a.m. Holy Communion on the First and Third Sundays of the Month, Morning Prayer the Second and Fourth Sundays.

To reach St. James' from center city, take the Schuylkill Expressway west toward Valley Forge; exit at Route 202 South and follow signs to Betzwood Bridge, which exits to the right within ¼ mile. Cross Betzwood Bridge, continue to Germantown Pike (Route 422), and turn left onto the Pike. The church is 3.5 miles on the left.

St. John's—Concord

A number of Quakers of Concord were baptized in 1697. They were followers of George Keith, a Quaker emigrant who had come to believe baptism was as necessary to salvation as the inner light. Many Quakers did not understand Mr. Keith's message, and he was read out of meeting.

Mr. Keith then went to England and applied for ordination in the Church of England, returning in 1702 as an SPG missionary. Although he did not stay long in the Philadelphia area, he visited Concord and conducted services in the homes of the John Hannums and Thomas Powells, among his early converts.

The Rev. Evan Evans of Philadelphia had begun holding services in Concord homes in 1700. Mr. Keith's visit gave the settlers the impetus they needed to consider seriously building a church, and John Hannum gave for the purpose an acre of his land along the King's Highway northwest of Chester. The deed assigns to Mr. Hannum's heirs "one penny sterling on the first day of March forever." The log structure and its congregation became a mission of St. Paul's, Chester.

In 1707 Mr. Evans went to England to report on conditions in his churches in Pennsylvania. He returned with a gift from Queen Anne to St. John's—a pewter Communion set which is still in use.

Pastoral services were irregular. Mr. Evans was followed at St. John's by the Rev. Messrs. Henry Nichols, George Ross, John Humphreys, John Backhouse, and Thomas Thompson. The Swedish clergy of Holy Trinity Church, Wilmington, ministered as they were needed.

Although the mission was

growing steadily, the area was still mostly wilderness. At times men of the congregation mounted a guard outside the church to



keep the Indians from disturbing the worshippers.

In 1739 a parishioner willed £20 to the church, in trust. The interest was to be used for three sermons yearly by Church of England clergy on the Sundays before Christmas, Easter, and Whitsun.

The Rev. George Craig became rector of St. Paul's, Chester, in 1758. St. John's was a part of his mission. During the Revolution he continued his pastoral duties, including burying the dead of both sides after the Battle of Brandywine.

In 1769 St. John's participated in a lottery through which it received money to repair the church. Lottery money in 1773 paid for a brick extension to the building. In 1790 the eastern end was rebuilt in stone. The present church on the hill was built in 1844.

The Rev. Edward W. Battin, Rector. Sunday Services: 8:00 a.m. Holy Communion; 10:30 a.m. Holy Communion on the First and Third Sundays of the Month, Morning Prayer on the other Sundays.

To reach St. John's from Philadelphia, leave the city on I-95 South. At Chester take Route 322 west to Concordville; turn right on Route 1 North; go about ¼ mile to the first road on the right (Old Concord Road); go one mile down the road; the church is on the right at the top of a hill. Allow 45 minutes to an hour from center city.

St. John's—Compass

According to its vestry books, Church of Englanders in the Pequea area (now Compass) petitioned the Bishop of London to send a missionary to conduct services in the small frame church they built in 1729 and named St. John's. The Society for the Propagation of the Gospel in Foreign Parts asked the Rev. Richard Backhouse, rector of St. Paul's, Chester, to add the mission to his charge. Mr. Backhouse conducted services monthly.

In 1739 the Rev. John Blackhall came to serve the Pequea area. Three years later he left and Mr. Backhouse resumed his ministry to St. John's. In 1749 he reported to the SPG that the mission had 40 communicants. On Nov. 29, 1749, Mr. Backhouse died.

The Rev. George Craig followed and served several years. In 1753 the congregation erected a stone church.

The Rev. Thomas Barton ministered to St. John's and several

other small churches from 1759 to 1776. A great missionary, Mr. Barton was a colonist who had gone to England for ordination. He began serving churches in Pennsylvania in 1755, but his loyalty to the King of England caused him to relinquish his charges during the Revolution. For a time Lutheran ministers officiated.

St. John's has had three church buildings, erected in 1729, 1755, and 1838.

The Rev. H. Roberts Lorenz, Rector. Sunday Services: 9:00 a.m. Holy Communion.

To reach St. John's from center city, take the Schuylkill Expressway west toward Valley Forge, exiting on Route 202 South; on Route 202 take the Paoli Bypass to Route 30. Take Route 30 west, which becomes an expressway at Downingtown; at the stoplight at Route 10, turn right. Go approximately 4 miles to the stoplight at Route 340; Route 10 turns off, keep on Route 340 about ¼ mile; the church is on the left.

Many churches have summer schedules, mid-week services, and Bicentennial events which include country fairs, musicales, recreation of Revolutionary day services. Some churches offer tours conducted by costumed guides. For complete information, call:

All Saints', Torresdale NE 7-8787
Christ Church, Philadelphia WA 2-1695
Christ Church, Upper Merion BR 2-6036
Gloria Dei, Philadelphia FU9-1513
St. David's, Radnor MU 8-7947

St. James', Bristol 788-2228
St. James', Kingessing SA 7-5265
St. James', Perkiomen 489-7564
St. John's, Compass (717) 442-4302
St. John's, Concord GL 9-2994
St. Martin's, Boothwyn HU 5-1866
St. Paul's, Chester TR 2-5711
St. Peter's, Paoli NI 4-2261
St. Peter's, Philadelphia WA 5-5968
St. Thomas', Philadelphia GR 3-3065
St. Thomas', Whitmarsh AD 3-3970
Trinity Church, Oxford PI 5-6114

St. Martin's—Boothwyn

In 1699 Walter Martin, an English-born colonist, deeded "a free gift to the inhabitants of the town and township of Chichester [later Marcus Hook] ... for a churchyard and free burying place—Quakers and reputed Quakers only excepted. The inhabitants ... which are to have free liberty to build a church, chapel, or meeting-house are intended to be such as own the two ordinances of the sacraments of Baptism and the Lord's Supper."

Ten years before, a Chichester man had deeded two acres "the only use for the people of God, called Quakers." Mr. Martin's deed was intended to provide a hallowed burial place for those previously excluded, but no evidence exists that he knew which Christian group would claim it. In 1760 the congregation

honored Mr. Martin by naming the church after him.

Church of Englanders purchased a frame blacksmith shop for £5 and moved it to the burying ground. They built rude benches, equipped the building "as well as possible for divine worship," and opened the Chapel of Chichester in October, 1702. The small congregation thus claimed ownership of the land Walter Martin provided.

During its early years a succession of circuit-riding SPG missionaries served the chapel, some coming from St. Paul's in nearby Chester. Occasionally Swedish Lutheran clergy officiated; one of them declined to preach more than once because he found "very little earnestness and zeal amongst them."

By 1730 the Rev. Richard



Backhouse had become rector of St. Paul's with oversight of the mission of Chichester. During his tenure the congregation built a brick church and used the original frame building as a school, the first in the community.

Because their minister could not conduct services for them every Sunday, the Church of England congregation worshipped twice a month with the Moravians—Mr. Backhouse hoped "more through curiosity than anything else because they show me the same respect as they ever did and carefully attend the church

as formerly when it is my turn to be there."

Mr. Backhouse died in 1749, leaving his congregations to the ministrations of occasional Anglican and Swedish clergy. Not until 1758 did the Rev. George Craig come from London, the last SPG missionary to Chester.

The SPG had rules about how congregations were to maintain their missionaries and church property. In 1762 the Society threatened to withdraw aid unless St. Paul's and its missions maintained "a glebe, a dwelling house, and their church and burying grounds in decent order and repair." St. Paul's resorted to a lottery, in which St. Martin's participated. The income was not sufficient, and St. Martin's obtained a mortgage to help pay for repairs. Mr. Craig also helped by relinquishing his right to one year's pew rent.

Mr. Craig died in 1783. At his request, he was buried beneath the church's Communion table.

His remains now rest under the basement of the church built in 1845, a marble slab marking his grave.

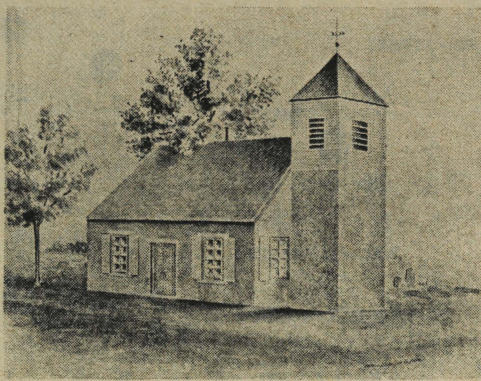
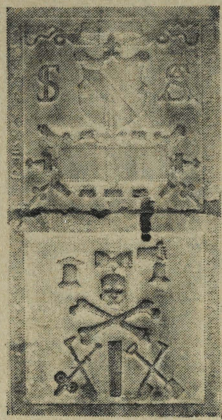
In 1967 St. Martin's parish moved to a new church building in Boothwyn. The 1845 building is now home to a small Baptist congregation and Marcus Hook's Bicentennial Committee. The basement is used as a museum.

The Rev. Ronald E. Joseph, Rector. Sunday Services: 8:00 a.m. and 10:00 a.m. Holy Communion.

To reach St. Martin's, Marcus Hook, from center city, take the Schuylkill Expressway south to Route 291; past the airport pick up Route I-95 South, exiting at Chichester Avenue; turn left and go approximately 2 miles, through Marcus Hook to the river; turn left, go one block; turn left again, go one block; the church is on the right.

To reach St. Martin's, Boothwyn, proceed from Philadelphia as though to Marcus Hook; leave Route I-95 at Market Street; turn right and go to the traffic light; turn left onto Meetinghouse Road; go approximately one mile; the church is on the right.

St. Paul's—Chester



The curious memorial tablet, made in England, and the first Anglican Church of Chester, built in 1703

The Anglican church at Chester had an uncommon start—it was erected over a grave.

In 1692 James Sandelands, a prominent landowner, died and his family sent to England for a memorial tablet for his grave. James Sandelands' story borders the tablet. The family's coat of arms is on the upper half while symbols of death fill the lower half. The family then proposed to build a wall around the grave. Son-in-law Jasper Yeates reputedly suggested that the walls be made higher for a church.

The red brick building completed in 1703 had double doors on both the north and south sides, flanked by windows. Its rafters were of white oak. The chancel and aisles were paved with brick. East of the north-south cross aisle stood a Communion table within a railed enclosure; the pulpit was to the right, the reading desk to the left. The 8-by-8 pew which directly faced the chancel belonged to the Sandelands family; the memorial tablet was laid in the floor.

In 1745 the parish added a bell tower eight feet from the west end of the church to house a bell it ordered from England. The wood and stone tower was 40 feet high.

First Swedish Lutherans, then Church of Englanders settled Chester, described by 1700 as a fine town along good shipping roads. Any Anglican services were lay-led in private homes until the advent of clergy at Christ Church, Philadelphia. At the turn of the century the Rev. Evan Evans worshipped with the people of Chester once every three weeks and helped to organize the congregation. The church opened on the eve of St. Paul's Day, 1703, was the first in Chester. The Rev. John Talbot of Burlington, N.J., preached; he also named the church.

In 1704 the London-based Society for the Propagation of the Gospel in Foreign Parts sent the Rev. Henry Nichols to the missions of Chester, Chichester, and Concord at an annual salary of £ 50. He and a large folio Bible were the Society's first gifts

to St. Paul's: Over a period of 70 years it spent on the Chester mission alone more than \$20,000 in clergy salaries and church supplies, and, comments one author, St. Paul's did not receive as much as other churches in the area. Queen Anne, patron of the Society, was concerned for the religious health of her people and encouraged the SPG's work.

From Communion alms during 1704 and 1705 and a £7 gift from Sir Jeffrey Jeffrys, St. Paul's purchased a surplice and silver chalice and salver from England. The chalice was inscribed to Sir Jeffrey in gratitude for his gift. About two years later Queen Anne sent the congregation a chalice and salver.

The Rev. George Ross replaced Mr. Nichols, who went to Maryland in 1708. But Mr. Ross had left Delaware without SPG permission and was inhibited from clerical functions. He became a schoolmaster in Philadelphia and two years later went to England to confront the Society's governors. Upon his reinstatement, he returned to serve St. Paul's.

From 1714 to 1724 the Rev. John Humphreys was rector. When he resigned, various Anglican and Swedish clergy served as they were able. The Rev. Samuel Hesselius of the Swedish church in Wilmington was so well liked that the churches at Chester and Chichester wrote the SPG, lauding his care: "And may there never be wanting plenty such faithful stewards over Christ's household."

In 1728 the Rev. Richard Backhouse began a ministry which included caring for the people of three churches; preaching two Sundays a month at St. Paul's, one at Chichester, and one at Concord—and elsewhere on weekdays; and being schoolmaster at Chester whenever the position was vacant. Mr. Back-

house died in 1749.

Over the next 10 years various clergy ministered to St. Paul's, including the Rev. Thomas Thompson who came from South Carolina but was not adapted to the work and "in character was not above reproach." In 1758 the Rev. George Craig began a 25-year ministry.

In 1762 St. Paul's held a lottery to purchase a glebe and build a parsonage. This fund-raising method, in vogue for both civil and religious purposes, was finally prohibited by legislation not on principle but because its constant applications had become burdensome.

During the Revolution St. Paul's was closed. Mr. Craig could not officiate publicly, but he apparently ministered privately for he is listed as missionary to the churches of Chester, Chichester, and Concord without interruption.

A descendant of the Scottish "Comyns," Mr. Craig's great-grandfather was Laird of Lochterlandich and Provost of Elgin; he was buried in Elgin Cathedral. The great-grandson was equally revered although buried in 1783 in St. Martin's, Chichester, a little church in the New World.

St. Paul's has been rebuilt twice. The Sandelands tablet is on the west side of the nave of the present church, near the main entrance.

The Rev. Warren E. Shaw, Rector. Sunday Services: 8:00 a.m. Holy Communion; 10:00 a.m. Holy Communion on the First Sunday of the Month, Morning Prayer on the other Sundays.

To reach St. Paul's from center city, take the Schuylkill Expressway east to Route 291; turn right and follow the highway past the airport to Route I-95 South, exiting at Chestnut Street in Chester; go left to Morton Avenue; proceed to Ninth Street and turn right; St. Paul's is on the corner of Ninth and Madison Streets.

A Prayer For The Bicentennial

O Almighty and everlasting God, your power calls the nations of the world into being, your Providence sustains them, your righteousness judges them: Give us your grace, we pray, that we may celebrate the Bicentennial of this nation in a manner that will please you. Fill our hearts with Thankfulness for the gifts and achievements which have blessed us during the years past, and for your many and great mercies toward us. Bring us to repentance for the sins and wrongs which we have done or from which we profit, and give us strength to amend our ways. Above all, enable us so to dedicate ourselves to your just and loving purposes that we may labor for the freedom and well-being of all people, following the example of our Lord and Savior Jesus Christ; to whom with you and the Holy Spirit, be all might, majesty, dominion and power, now and for ever. Amen.



For Further Reading

For other publications, suggested reading, and additional information about the Anglican Church in Colonial America, consult:

*The Historical Society of the Episcopal Church
Box 2247
Austin, Texas 78767*

*The Forward Movement
412 Sycamore Street
Cincinnati, Ohio 45202*

*The Bicentennial Committee of the Episcopal Church
815 Second Avenue
New York, N.Y. 10017*

Additional copies of BICENTENNIAL TIME

for use in parishes, church schools, study groups, or on tract tables may be ordered for 10 cents per copy from The Diocese of Pennsylvania, Suite 1600, 1700 Market St., Philadelphia, Pa. 19103. Minimum order 25 copies. Please include payment with order; make checks payable to The Diocese of Pennsylvania.

Unfinished Business

by The Rt. Rev. J. Brooke Mosley Assistant Bishop of Pennsylvania

Woodrow Wilson, the twenty-eighth president of the United States, reminded us that "some citizens of this country have never got beyond the Declaration of Independence, signed in Philadelphia, July 4, 1776. Their bosoms swell against George III, but they have no consciousness of the war for freedom that is going on today. The Declaration of Independence is . . . not a theory of government, but a program of action. Unless we can translate it into questions of our own day, we are not worthy of it."

The dream of human freedom is as old as history, stated in those ancient words on the Liberty Bell from the Book of Leviticus, "Proclaim liberty throughout all the land to all the inhabitants thereof!" And it is as new as tomorrow, echoed in the ringing words of Martin Luther King, Jr., "From every mountain side, let freedom ring. And when this happens—when we let freedom ring, when we let it ring from every state and every city—we will be able to speed up that day when all of God's

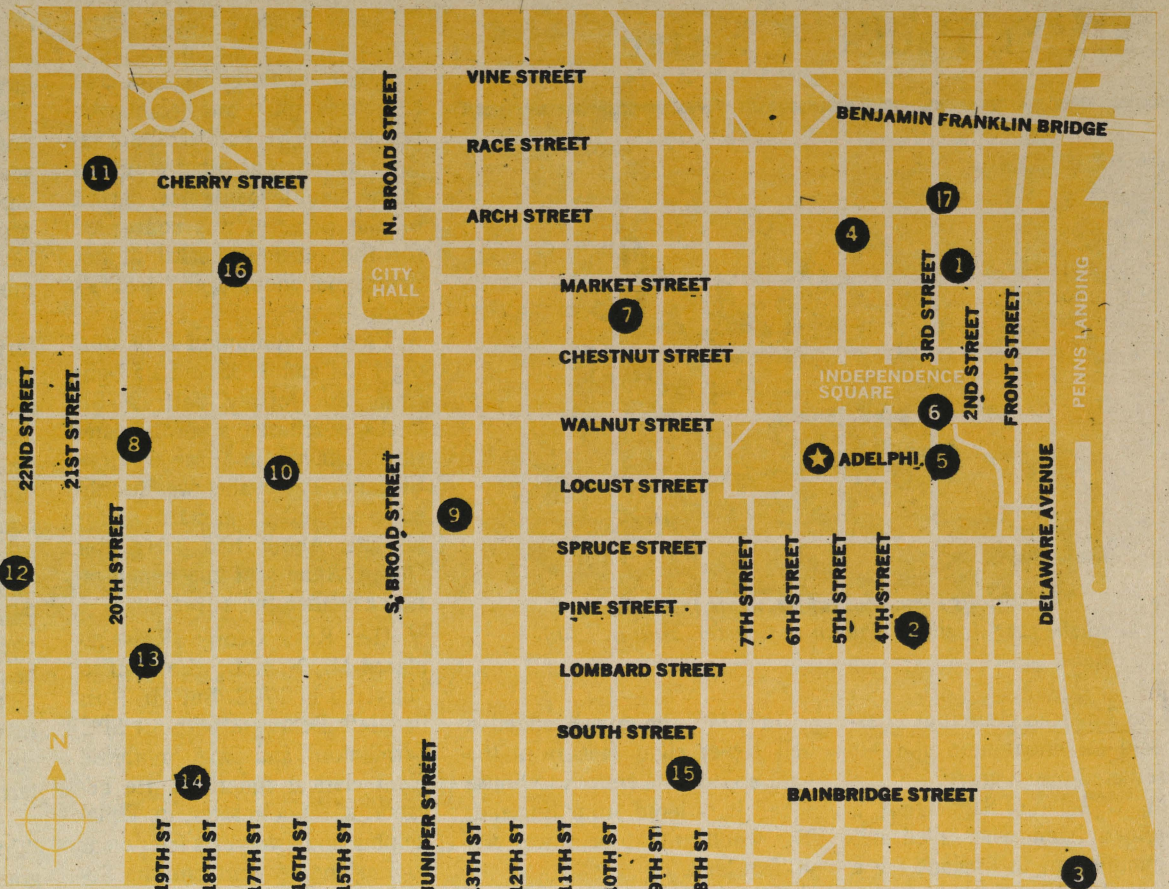
children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! Free at last! Thank God Almighty, we are free at last!'"

The same vision was glorified by Jesus in His home town of Nazareth: "The Spirit of the Lord is upon me," He declared, "because he has appointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The dream is still far from reality. Thousands of years of Jewish-Christian history—and the scant two hundred years of United States history and Episcopal Church history—have not freed us from the chains of injustice, prejudice, and oppression. There is a mountain of unfinished business before us. But the dream persists, and it is our hope and prayer, God helping, that we can be faithful to it.

Of Special Interest in Downtown Philadelphia

- 1 Christ Church—1695—2nd St. north of Market St.
- 2 St. Peter—1761—3rd and Pine Sts.
- 3 Gloria Dei—1643—Swanson St. & Delaware Ave.
- 4 Christ Church Burial Ground—5th & Arch Sts.
- 5 St. Paul—1761—3rd St. south of Walnut St.
- 6 Bishop White House—309 Walnut St.
- 7 St. Stephen—1823—10th St. south of Market St.
- 8 Holy Trinity—1857—Rittenhouse Sq.
- 9 St. Luke and Epiphany—1834—13th St. south of Locust St.
- 10 St. Mark—1848—Locust St. west of 16th St.
- 11 St. Clement—1855—20th & Appletree Sts.
- 12 Trinity Memorial—1858—22nd & Spruce Sts.
- 13 St. Philip Memorial—1914—19th & Lombard Sts.
- 14 St. Mary—1888—18th & Bainbridge Sts.
- 15 Crucifixion—1847—8th & Bainbridge Sts.
- 16 Offices of the Diocese of Pennsylvania—1700 Market St., Suite 1600, office hours 9:00 a.m. to 4:45 p.m., Monday to Friday
- 17 Merchant Seamen's Center—3rd & Arch Sts.
- ★ St. Thomas original site—1792—5th St. & Adelphi Ct.

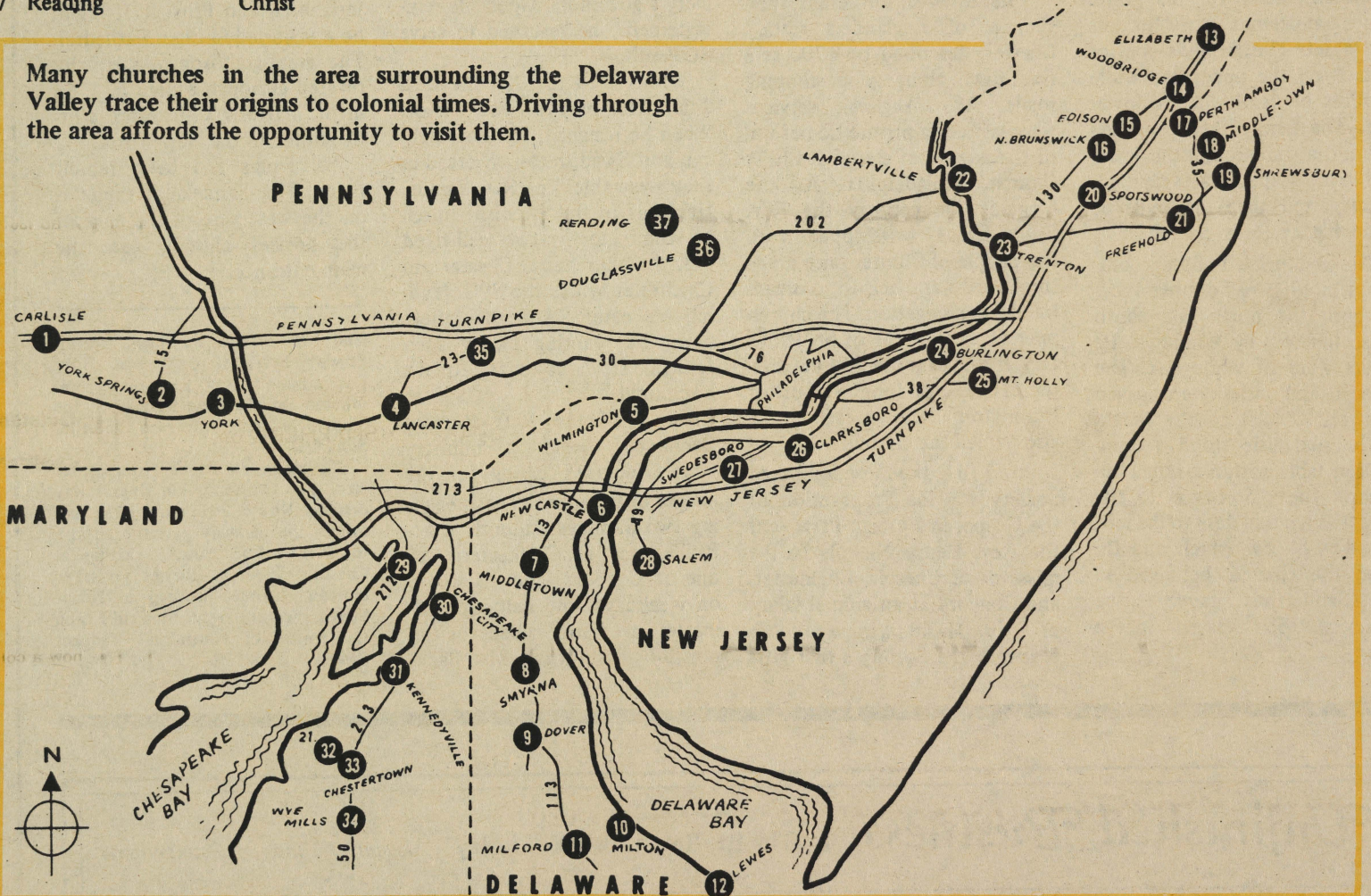


- | MARYLAND | | PENNSYLVANIA | |
|---------------------|-------------------------|------------------|-------------|
| 29 North East | St. Mary Anne (Rt. 272) | 1 Carlisle | St. John |
| 30 Chesapeake City | | 2 York Springs | Christ |
| | St. Augustine | 3 York | St. John |
| 31 Kennedyville | Shrewsbury | 4 Lancaster | St. John |
| 32 Chestertown P.O. | St. Paul (Rt. 21) | 35 Churchtown | Bangor |
| 33 Chestertown | Emmanuel | 36 Douglassville | St. Gabriel |
| 34 Wye Mills | Old Wye | 37 Reading | Christ |

- | DELAWARE | |
|--------------|-----------------------|
| 5 Wilmington | St. James |
| 6 New Castle | Immanuel |
| 7 Middletown | St. Anne |
| 8 Smyrna | St. Peter |
| 9 Dover | Christ |
| 10 Milton | St. John Baptist |
| 11 Milford | Christ |
| 12 Lewes | St. Peter, St. George |

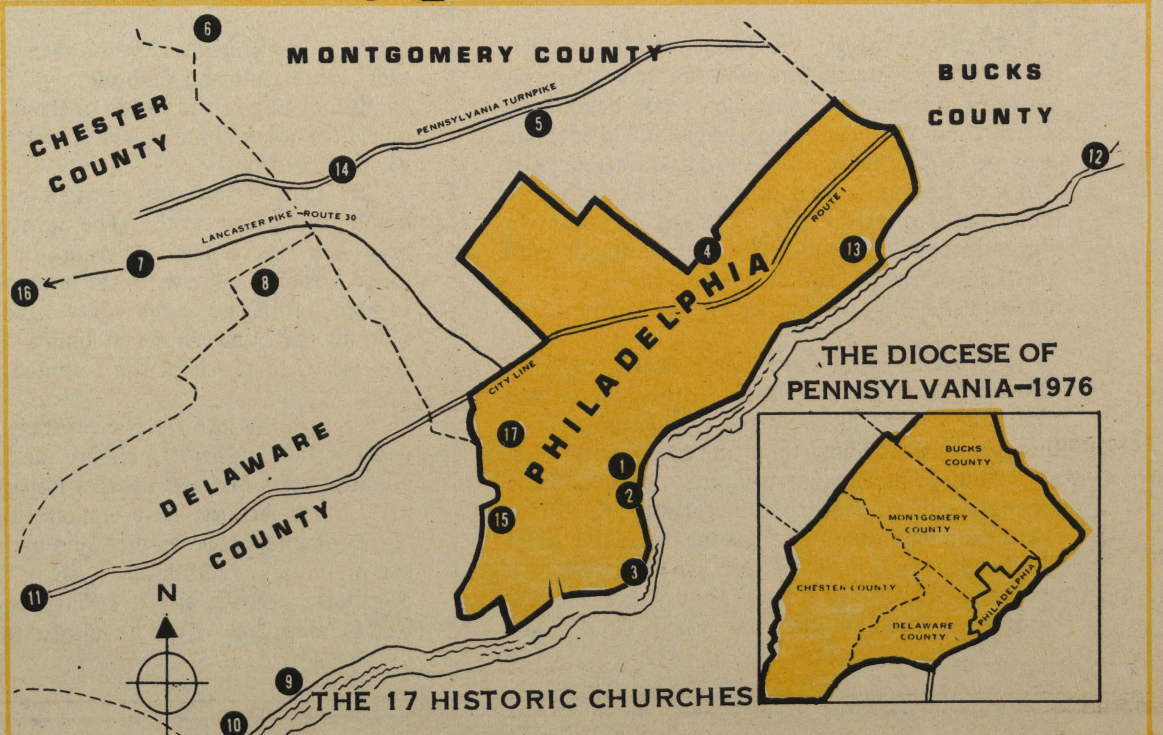
- | NEW JERSEY | |
|------------------|-------------|
| 13 Elizabeth | St. John |
| 14 Woodbridge | Trinity |
| 15 Edison | St. James |
| 16 New Brunswick | Christ |
| 17 Perth Amboy | St. Peter |
| 18 Middletown | Christ |
| 19 Shrewsbury | Christ |
| 20 Spotswood | St. Peter |
| 21 Freehold | St. Peter |
| 22 Lambertville | St. Andrew |
| 23 Trenton | St. Michael |
| 24 Burlington | St. Mary |
| 25 Mt. Holly | St. Andrew |
| 26 Clarksboro | St. Peter |
| 27 Swedesboro | St. Peter |
| 28 Salem | St. John |

Many churches in the area surrounding the Delaware Valley trace their origins to colonial times. Driving through the area affords the opportunity to visit them.



The Diocese of Pennsylvania, which in colonial times extended throughout the entire state, today includes Philadelphia and the surrounding counties of Chester, Delaware, Montgomery, and Bucks. Among its present 174 parishes and missions, 17 were active congregations in the late 1700's

- | | |
|--|--|
| 1 Christ Church, Philadelphia | 10 St. Martin's, Boothwyn (Marcus Hook) |
| 2 St. Peter's, Philadelphia | 11 St. John's, Concord |
| 3 Gloria Dei, Philadelphia (Swedish) | 12 St. James', Bristol |
| 4 Trinity Church, Oxford | 13 All Saints', Torresdale |
| 5 St. Thomas', Whitmarsh | 14 Christ Church, Upper Merion (Swedish) |
| 6 St. James', Perkiomen | 15 St. James', Kingessing (Swedish) |
| 7 St. Peter's in the Great Valley, Paoli | 16 St. John's, Compass (Pequea) |
| 8 St. David's Radnor | 17 St. Thomas', Philadelphia |
| 9 St. Paul's, Chester | |



the Church needs women priests "who are more aware of the needs of the bridegroom," referring to the Church as the bride and Our Lord as the bridegroom. Mr. Day obviously does not understand the usage of the female pronoun in referring to ships, seas, etc. A ship is always referred to as "she" and a ship is the usual symbol for a church; hence, "Mother Church," or the Mother Ship for us Christians, a haven in the storms of our life in this restless sea of humanity.

Claire DeLong
Marietta, Ohio

EVANGELISM

Apart from some good spots, I found the report [March issue] on the Grand Prairie Conference on Evangelism rather depressing.

Surely evangelism calls for more than conversion to the Episcopal Church, no matter how beautiful and lovable we

genuinely feel it to be. There are others who see us differently.

Nor is evangelism primarily a conversion from something else, namely the evangelistic style of the fundamentalist Churches. One would be rash to assert that the Holy Spirit has nothing to do with their presence and growth.

C. S. Lewis, in his *Letters to Malcolm*, tells of an experience while at prayer: "I suddenly discovered—or felt as if I did—that I had really forgiven someone I had been trying to forgive for over 30 years. Trying and praying that I might." A miracle. Suddenly the Holy Spirit did what Lewis could not.

This is, surely, what the Episcopal Church needs—miracles, the Holy Spirit achieving what we cannot.

R. N. Usher-Wilson
Bronxville, N.Y.

By now I thought I was pretty well shock-proof as far as contemporary Episcopal

theology is concerned, but I concede Dean Edwards did it to me again.

I never knew until now that personal devotion to Jesus Christ somehow did violence to our conception of the Trinity. If so, we had better start revising the New Testament along with our *Book of Common Prayer*.

As for Dr. Lincoln—right on! Any chance Dean Edwards could enroll in one of his courses?

F. D. Kneibert
Sedalia, Mo.

KEEN EYE

A minor error is in the otherwise accurate and helpful article (March issue) on the Draft Proposed Prayer Book which I mention only because there has been so much hostile criticism on the revision process.

The article refers to the Feast of the Presentation (February 2), describing it in parentheses as "formerly the Purification of the Blessed Virgin Mary." This is incorrect. The 1928 Prayer Book refers to the Feast as "the Presentation of Christ

in the Temple, commonly called 'The Purification of the Blessed Virgin Mary'." The point is: your article suggests the SLC has made yet another change whereas it has simply retained the scriptural, biblical title and dispensed with the latter liturgical designation.

Thank you so much for the excellent introductory article last month on the whole revision process by Prof. William H. Petersen. It puts the whole question in proper perspective and will be useful for study purposes.

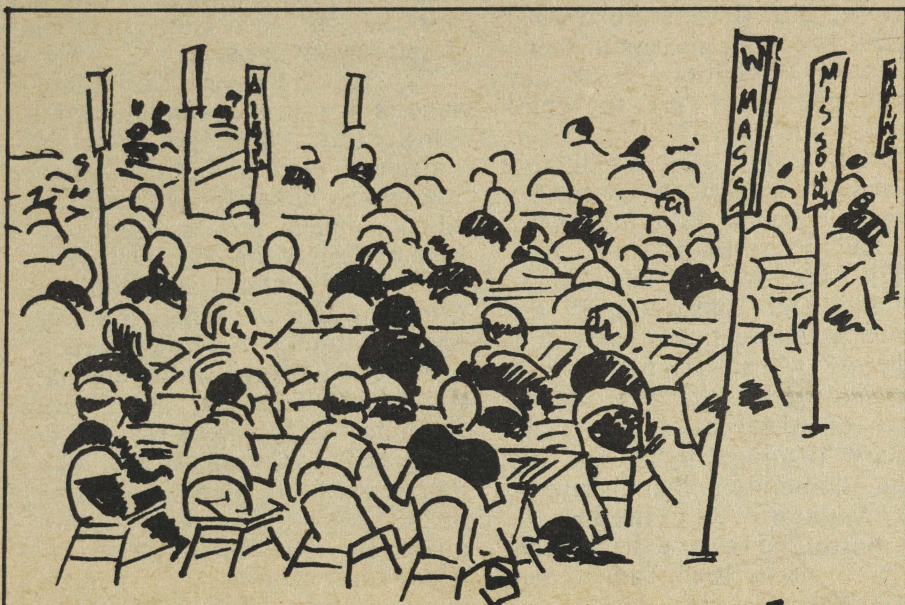
John R. Ramsey
Marblehead, Mass.

ED. NOTE: Thank you. You are right. The parenthetical copy should have been omitted.

MEETINGS SET

● The Episcopal Society for Ministry to the Aging—April 26-28, New York City.

● The annual convention of the Episcopal Conference of the Deaf—June 20-25, Lynchburg, Va.



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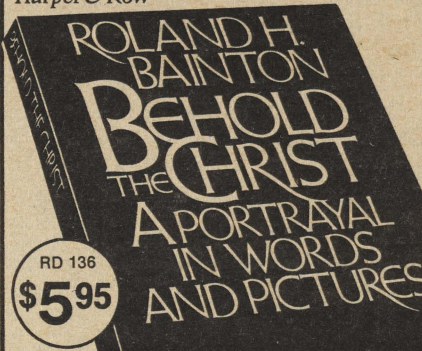
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Cuckoo's Nest: Upside down ethics?

Jack Nicholson, one begins to suspect, plays Jack Nicholson in his films—*Easy Rider*, *Five Easy Pieces*, *The Last Detail*, *Chinatown*. As a lot they presented fascinating, rich, feisty characters—complex, brutal, semi-idealistic macho men unable to stand alone and survive against the system but equally unwilling to bend or give in.

Mr. Nicholson's latest offering, *One Flew Over the Cuckoo's Nest* (United Artists—Rated "R"), follows the mold.

The story is of a small-time "hard case" named R. P. McMurphy who is transferred from jail to a mental institution for observation. McMurphy proceeds to lead a doomed but glorious rebellion against hospital authorities, mobilizing the inmates' resistances into a tool for their liberation as well as his own benefit. In the end, as with most Nicholson pieces, reality crashes in and tragedy occurs with a his-spirit-marches-on flavor.

Winner of five Academy Awards, *Cookoo's Nest* is a realistic, moving film. Artistically and technically it deserves the awards, but morally and philosophically it leaves much to be desired.

The basic paradigm for a Jack Nicholson character (whether the alcoholic lawyer in *Easy Rider*, the detective in *Chinatown*, or McMurphy in *Cookoo's Nest*) is

man as the recalcitrant animal. Inately perverse, he is resistant to any form of imposed restraint. The question in *Cuckoo's Nest* of whether the character *should* be caged or restrained is never raised, at least not by any of the sympathetic characters. The film shows only that he *is* caged, and he won't put up with it.

Recalcitrance, of course, implies a restrainer/oppressor to be resisted. The arch-villain for Nicholson films is most often "the system"—those in charge or in the majority, the rednecks in *Easy Rider*, the corrupt politicians in *Chinatown*, the doctors and Head Nurse Ratchet (Louise Fletcher) in *Cookoo's Nest* who know McMurphy is not crazy but who won't release him. These are the enemy—those who have "made it" in the society the film portrays, those whom others would call, facetiously or seriously, "Sir."

It is as if the world is an evil and corrupt place and to be successful in it one must be ipso facto evil and corrupt. This may be the key to the Nicholson appeal. His films are depressing since the little guy usually ends by being crushed by those in power, but they contain a revolutionary assumption patently made for our cynical, semi-paranoid age—that those who are successful are auto-



A BLAST OF WATER signals Jack Nicholson's disruption in *Cuckoo's Nest*.

matically baddies. Thus we are justified in hating them, hurting them, resisting them.

The puritan ethic is turned neatly upside down. Whereas the puritans held success in this world to be a sign of one's election to grace, the Nicholson view holds it to be a sure sign of damnation. It is the ultimate nihilism with respect to authority and success for not only are those in authority successful, and thus automatically corrupt, but viewers are warned against becoming successful themselves. By definition, to be successful one would "gain the world and lose one's soul."

The Nicholson ethic is seductive because it appeals to both the worst and best in us as human beings and as Christians.

The idea that the poor, down-trodden, and "unsuccessful" are somehow automatically virtuous is a heresy which has recurred in Christian circles over the centuries. Much of what passes for revolutionary theology today has the basic assumption that whatever the unsuccessful do to the guys on top is justified because the successful must have been bad to get where they are.

The question which must be faced squarely is whether being rich or poor, successful or unsuccessful in worldly terms, makes any difference for salvation. Our Lord, with His "it's harder for a rich man to enter the kingdom of heaven than for a camel to pass through the eye of a needle" parable, made clear that being successful makes things tougher. But He never implied the poor were somehow automatically virtuous nor that the successful could be despised with impunity.

To canonize poverty, or lack of success, is just as absurd as canonizing wealth. Both are errors in judgment because both play on the human desire for self-justification, coupled with a license to hate or despise the "others."

Films like *One Flew Over the Cookoo's Nest* are indeed popular and profound, but they touch some basic depths which are unfortunately base and destructive for humans. To accept the underlying philosophy of a film like this would be to bind ourselves to a moral oppression at least as dubious as the ones we are ostensibly trying to overthrow.

—Leonard Freeman

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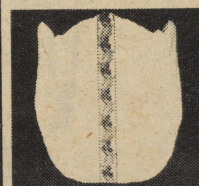
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An involuntary baptism

by Lt. Norman Cram, CHC, USNR

My initial experience as a ship's chaplain in early 1965 was almost an involuntary baptism. It happened when I was highlined from the aircraft carrier Ranger to a destroyer in the Tonkin Gulf. Attempting to mask my apprehension towards crossing the water on a rope in a chair dangling above the sea, I clamped a worn cigar between my back teeth and attempted to simulate the "old salt" role. Its lack of conviction was evidenced when the carrier crew tested my facade and slacked the line thereby plunging me within a few feet of the water. Half the cigar reached the other side, gracelessly inside me.

Early on, ships crews sent the message that phony gestures were easily detected and appropriately dealt with. The more compelling message, which has been sent again and again in my eleven plus years as a Navy Chaplain, is that personal authenticity is the most deeply valued characteristic of chaplaincy. In the close quarters of life at sea, a chaplain has high exposure. Because of the contradictory role which Christian chaplains have as followers of the Prince of Peace in a military society trained in war, our lives are under constant scrutiny.

I once refused a tongue-in-cheek request to preach in cassock, surplice and stole from on top of a ship's gun mount . . . so that the requestor could hear "The Sermon on the Mount."

An uncomfortably challenging aspect of serving as a Navy Chaplain is continually evaluating one's role. I think I entered the service with a tendency to be an ecclesiastical flag waver. In the spring of 1965, I wrote a six-part article for a ship's newspaper justifying United States participation in Vietnam.

Perhaps one of the most devious aspects of war is that the adrenalin of battle can be mistaken for divine imperative. With guns roaring and ship's crew euphoric in harmony, I initially mistook the exhilaration of a community working in unity as being the Holy Spirit.

Then came the night that the Captain was ordered to fire his five-inch gun battery on some nearby sampans

From Agana to Zama they came to listen

"A to Z" stood for Agaña to Zama as military chaplains and lay readers from those and many other "places with strange-sounding names" checked in at the Sanno Hotel in Tokyo on Jan. 13, 1976, for the annual theology seminar sponsored by the Episcopal Church's Bishop for the Armed Forces, the Rt. Rev. Clarence E. Hobgood. Christian spirituality was the caption for nine hours of lectures during the ensuing two-and-a-half days. The Rev. William A. Johnson, Canon Theologian of the Cathedral of St. John the Divine, New York City, and Brandeis University professor of religion, was the speaker.

Alternating sublimity and wit, Canon Johnson discussed the spiritual experiences of 18 Christian saints who exemplified six types of holiness. The Canon's calendar was very comprehensive, ranging from Augustine to Wesley and from Catherine of Siena to John Woolman.

Each day began with a concelebrated Eucharist at "0730" by the military clock and ended with Evening Prayer at "2130." By a happy Bicentennial coincidence, the sessions were held in the hotel's "Early American" room.

Besides the spiritual and intellectual stimulation of Canon Johnson's lectures and Bishop Hobgood's "update" on the Church at home, the sessions made a great contribution to the participants' sense of fellowship in the Episcopal and worldwide Anglican Communion, a vital necessity for those serving remote and isolated posts for months at a stretch.

that were evacuating Viet Cong soldiers trying to escape a U.S. Marine sweep. The destruction of the sampans and all aboard was easily observed at such close range and a gunner's mate named Charlie froze at his post and had to be replaced. A minister's son was ordered to the task. In perspective, it seems academic and irrelevant whether persons ordered to perpetuate such devastation should be ministered to. When the thin fabric of human decency is torn with guilt, its tatters and rips reach for threads of forgiveness to patch and reconcile within. This is ministry.

Later, I accompanied a Marine Major whose task it was to inform mothers, fathers, wives and children that their man had died in Vietnam. Though lacking commitment to the war, I conducted funerals and held sobbing kin behind the finality of the bugler's taps. The tear-streaked, "Why?" was a civilized cover for griefs' anger. I felt called to absorb that horror.

The wisdom of the soul blessedly distorts the past for better recollection of happier events. There was the Sunday evening on Yankee Station when I began church services on the open flight deck of a destroyer. About thirty-five persons were seated on folding chairs. It began to rain lightly. My child instincts took charge and I looked from the pulpit to the captain in the front row for guidance as to whether to move under cover or not. He shrugged his shoulders. I made the decision to move. Moments later, when the folding chairs and congregation were reassembled in the hanger, it dramatically stopped raining. In sotto voce the Captain sighed, "Oh, Ye of little faith!"

Unpredictable weather was the least obstacle to Sunday worship. More formidable were the round the clock demands placed on ships in the combat zone. One destroyer skipper, who was quite structured in his religious habits, had to work through his guilty feelings over his ship's schedule which precluded even a thirty-minute period to hold Sunday services. Captain Jones, as I'll call him, compensated by renaming Sunday: "Jonesday." The day that services were finally conducted was called "Sunday."

A stated responsibility of the chaplain is to advise the Commanding Officer on matters of ethics and spirituality. I see this as a foot in the door for a prophetic ministry towards justice. In a Navy Construction Battalion, (Seabees), I pushed for equal disciplinary treatment towards senior and junior personnel. Also, I presented data supporting the position that production was adversely affected by the legal drug, alcohol, as well as the illegal drugs. As a result, alcohol rehabilitation was offered in the battalion, and sometimes ordered.

I see myself, wherever I am, as the duty "humanizer." This especially includes the ministry of reconciliation. No priest has experienced a "conventional" role in reconciliation. As an example: I went on board a ship in which there was a devastating conflict between the ship's disbursing officer and two vital members of ship's company. The modality of reconciliation was a daily four-handed cribbage game that I contrived. It dissipated apprehension and facilitated functionality. Later, friendships occurred.

During a recent tour of duty in a Naval Hospital, I observed that the most vital spirituality was lived out in persons afflicted with two dreaded diseases: cancer and alcoholism. Observing that alcoholics seemed best qualified to minister to other alcoholics, I theorized that cancer patients might be best qualified to minister to other cancer patients. Accordingly, I initiated a cancer fellowship. Using material from Orville Kelly's "Make Today Count" organization, I brought twelve cancer patients and spouses into the community.

In the face of death, I am deeply compelled to expressions of life. Accordingly, when a person can laugh

A bright Christmas



Christmas was brighter for some in Chicago last year because Chaplain (Lt.) C. Lee Gilbertson of the Naval Air Station in Glenview, Ill., presented some canned goods, a turkey and a check to the Rev. Jerry E. Hill and Mrs. LaVerne Bailey of the Chicago Cathedral Shelter's Christmas Basket Project. The food was contributed by the Air Station's Sunday School and the check represents donations by the Protestant Chapel Congregation as an expression of their concern for needs of their neighbors. Chaplain Gilbertson is a priest of the Diocese of Central Florida. (U.S. Navy photo by R. Ward)

about one's circumstance, faith in God and Life and Self is vitally operative. Our cancer fellowship epitomized this:

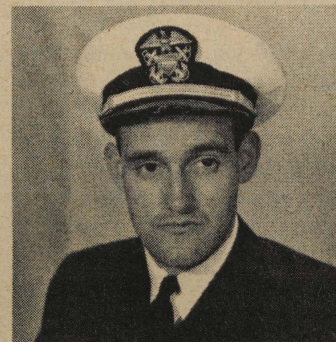
Chem-therapy took away my hair; but now that the therapy is stopped, my hair is growing back brunette instead of gray!

The trick to having a colostomy is to get it to whistle a hymn when you are in church.

If I have yet another operation to remove a tumor, I am going to insist that instead of stitches I get a zipper.

Their love and courage ministered to me.

"No man is an island," wrote John Donne. This is especially true for persons away from home. They need a community. Chaplaincy takes the warmth and love of home to men and women, and shares in their dangers and pain, loneliness and fears, meeting people where they are and affirming their inherent dignity as God's people. In an expansion of the sacraments, we become the imperfectly human Body and Blood that reaches to the inward and spiritual with freshness and relevance.

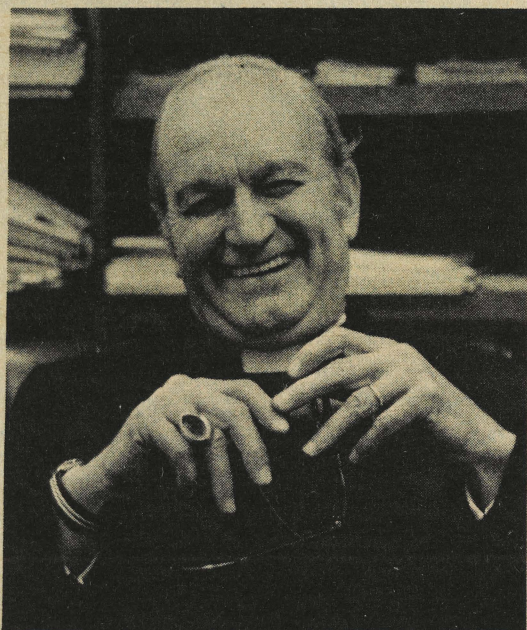


Chaplain Norman Cram

COLUMN LEFT

An increasing number of young people today, male and female, are discovering that military service offers unlimited opportunities for creative years in personal growth and fulfillment. Aside from the educational opportunities which the all volunteer force offers nowadays to an unprecedented degree, many of our nation's youth, 18 to 21, are finding an answer to the identity crisis in military service. They are finding meaning for their lives by spending a few years in dedicated and unselfish service, often in extremely remote and isolated areas, in our country's uniform. For their brothers, for their country, and even for mankind, they are discovering the exciting principle of "finding one's self by serving others." In a deeper sense, they are discovering that people can, and often do act in opposition to or in disregard of their own narrow interests.

In this lesson we have grounds for hope. Perhaps the world can have a future. People's behavior can be unselfish and loving even in the worst of situations. As many a serviceman has often demonstrated, total self-giving is possible. Affluence and



abundance, many have learned, do not guarantee a feeling of personal fulfillment. Truly, "Man does not live by bread alone."

Over the years mankind has drawn personal satisfaction from a wide variety of life's aspects. Among the best of these have been: A religion with its sense of the transcendental. A family that offers love and someone to love. A career that adds to the public welfare. Good works that help those in need. A search for ways to serve one's fellowman by serving his community and country so that it can be a bit better than he found it.

These are modest things, and realizing as much is the beginning of wisdom.

The Church and its people have a great stake in the lives of those who are on active duty in the Armed Forces. Not only do sons and daughters face this obligation and opportunity, but also many who will some day help to lead the Church. Like those who enter college and university, a young person entering military service has an opportunity to grow toward greater maturity and understanding, or to reject all that he or she has learned because they cannot relate to their new environment. The Church's awareness of its role in determining the outcome of this opportunity is but a beginning. Becoming vitally concerned with the young man and woman in uniform is far more than preoccupation with things military.

It is an urgent invitation to ministry.

—Clarence E. Hobgood
Bishop for the Armed Forces

Underway for education

by Journalist 3rd Class L. Arthur Robb, USN

Few professional positions in the Navy demand more of a person's integrity, compassion, mental discipline and moral fibre than that of a U.S. Navy chaplain. He is the ultimate humanist in a highly authoritarian segment of American society.

And the complexity of his role is reflected in his training where God and country combine with social science to enable him to function first as a religious figure and secondly as a Navy officer.

Despite his avowed dedication to his own religion, he is expected to deal with every conceivable denomination.

Unlike his civilian counterpart, the military chaplain represents both his church and the military and he is responsible for the religious life of everyone in his command. Although the military chaplain is not required to fulfill religious functions which would violate the tenets of his own church, his or her unique role is centered in concern and caring for the religious and human needs of all hands.

The role of the chaplain is shaped by the representation of denominations within the population of the United States. According to Captain Carl Auel, CHC, USN, deputy for chaplain education training development at the Naval Education and Training Program Development Center in Pensacola, Fl., "The religious life of the Navy is a microcosm of the religious life in America. The Navy, and the services in general, reflect the pluralism of our society and this is borne out statistically."

For example, roughly 30 per cent of all Americans are Roman Catholics. This percentage figure is reflected in religious preference data of Navy personnel as well. In turn, the Chaplain Corps would tend to reflect a comparable denominational percentage.

If church and state are to be separate, as the U.S. Constitution mandates, then how are chaplains allowed to perform their duties at government expense?

"The principle of accommodation, a long held principle, permits the use of federal resources to support the ministry of churches in the military. It makes the Chaplain Corps organizationally viable," Auel said.

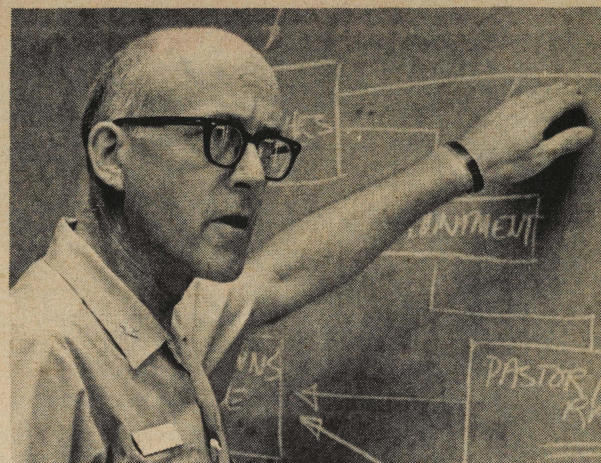
Turmoil during the 60s also left an imprint on ministers entering the service.

Auel described it this way:

"The coming of age of the counterculture and its religious consequence, the young adult ministry, brought changes in the church and we have had to adapt our training programs accordingly."

Besides the social changes of the ministry, the Chaplain Corps faces the same quandary of many professions — how to train people — as generalists or as specialists?

For Auel and Captain Charles Keyser, CHC, Chief of Naval Education and Training staff chaplain at CNET headquarters in Pensacola, and the man who manages



Captain Carl Auel, CHC, USN, says "The religious life of the Navy is a microcosm of the religious life in America." (U.S. Navy photo by PH1 Tom McManus)

Navy chaplain education, this presents a problem although not an insurmountable one.

Pioneered in the Chaplain Corps and now applied in other Navy programs, is a movement which seeks to treat training development in a systematic way.

The creation of a Marriage Counseling and Pastoral Care pilot program helps illustrate this training evolution. In the past, a small number of chaplains attended civilian institutions each year. Considering the specific needs of chaplains and the growing need of command support programs related to marriage and family issues, a wholly new training effort has been undertaken. The objective is to increase the training opportunities for chaplains and to relate the training directly to the needs of Navy personnel.

The pilot courses which now operate in four areas are a continuing effort which attempts to meet command needs and which is conceptually tied to the professional development system in terms of training objectives.

Men at sea face long, difficult hours of work, but upon return, they may end up with a broken marriage or just plain loneliness. Escapism through drugs or alcohol abuse is not common but does occur. To meet this need, chaplains work as part of the marriage counseling and pastoral care curriculum at a crisis intervention clearing house, the Dependents Assistance Board, on the pier in San Diego. Not far from the pier is the Credo House, a military halfway house, which grew out of a Navy rehabilitation program.

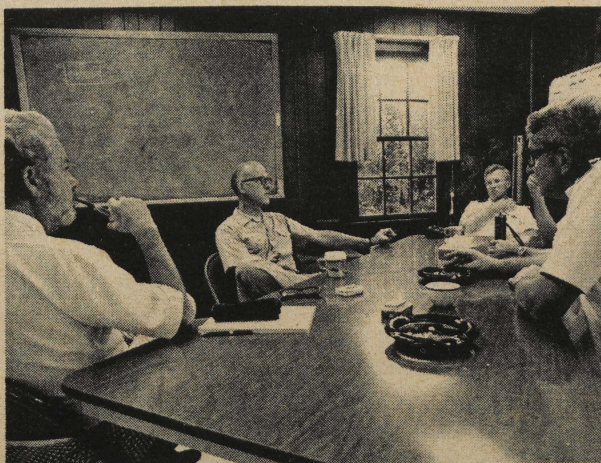
Not only is he trained in an on-the-job situation with real problems peculiar to the Navy, but the Navy chaplain refines his skills in pastoral counseling. Thus, all of the role expectations of the chaplain are met.

The Marriage Counseling and Pastoral Care Training Program is only one of a compendium of training programs being developed as part of the chaplain development system. The system will provide the opportunity for the chaplain to enhance his or her professional growth throughout a career in a variety of ways.

Starting at the Chaplain School in Newport, R.I., the new chaplain will receive the initial professional orientation in a basic course.

Among the ongoing efforts, for example, is a Doctor of Ministries degree program in which a chaplain can work toward a second professional degree. This is being designed as an off-duty program following the model of the Navy Campus for Achievement, a personalized educational management system which coordinates and documents both civilian and military training and education for those who wish to pursue diplomas, degrees, or certificates.

The effects of the systems approach on program development in the Chaplain Corps are indefinite, but "the professional development system is new and it will be years before the total effects of its application to the chaplain will be felt. But we will have laid the foundation for a properly managed, systematized method of chaplain education development," Keyser said.



Chaplain education and training discussions in Pensacola, Fla., involve (l to r) Dr. Cleveland Bradner, Chaplain Auel, Commander Thomas L. Dinges (Naval Reservist and chairman of the Department of Sociology, St. Ambrose College, Davenport, Ia.), and Chaplain Keyser. (U.S. Navy photo by PH1 Tom McManus)

Missouri committee: What is the Church?

What is the Episcopal Church uniquely equipped to do and be? The Diocese of Missouri's Long Range Planning Committee tackled that question when it tried to develop plans, priorities, and proposals for mission in the years to come. The committee labored for two-and-a-half years and produced some characteristics of what it means to be Episcopalian. And maybe in the process proved committees are not *all* bad!

The Missourians believe the identity and vision to which the Church is called is a combination of theological openness, a non-judgmental approach to people, and a sacramental world-view.

Theological openness, the committee said, is recognizing that "the Church does not have God completely figured out, that its grasp on the mystery of creation and redemption by Christ is as slippery as everyone else's."

To be non-judgmental, it said, "is to recognize that all persons in and out of the Church are sinners . . . For the Church, a person is never hopelessly lost while he is living in this mortal frame."

To be sacramental is to recognize that God in Christ is present in the world. "Consequently, the

Episcopal Church is unwilling to divide the world into things spiritual and things worldly."

Then the committee said, "Given this identity as a theologically-open, non-judgmental, and sacramental witness to Christ, the Episcopal Church has developed a unique sense of mission."

"Because it refuses to make the decision between what ideas are right and what ideas are wrong, the Church does not assume that it already possesses all truth about the mystery of God. . . . Moreover, it does not assume that only it knows what is right and must carry that knowledge to others. Rather, the Church recognizes that it participates in the world . . . on the same flimsy ideological base that everyone else does and consequently cannot arrogantly assume superiority over those to whom it ministers."

The committee said that because it does not divide people into good and bad, the Episcopal Church does not confine its ministry only to those who come to church "as if they were the only people worthy of its attention."

The Church's sacramental character, the committee said, prevents it from emphasizing only the pie-

tistic, "spiritual" development of Episcopalians. "Spirituality is not understood as being divorced from the 'real world.' At the same time, the Church's emphasis on its sacramental character prevents its engagement with the world from being nothing more than secular social work. Spiritual growth and worldly involvement go hand in hand."

In its summation the committee said: "Shaped as it is by this distinctive combination of characteristics, the Church's mission will always be evangelical, inviting peo-

ple to respond to the Gospel. It will always be socially concerned, presenting the love of Christ to those who need it most. It will always involve pastoring, building up the faith of the faithful. It will always be judging, confronting the principalities of the world when they deny human beings their full personhood. It will always be absorbing, accepting persons for what they are as persons and forgiving them their sins. And it will always involve priesting, lifting the hearts of the people of God in praise to their Creator and Redeemer."

Reflections on Rogation Days

"**ROGATION:** From the Latin *rogare*: to ask or to pray. In this case, to pray especially for the coming season's crops. The fifth Sunday after Easter [May 23 this year] is, as the Prayer Book, page 175, says, 'commonly called Rogation Sunday.' The Monday, Tuesday, and Wednesday [May 24-26] following are Rogation Days."

Howard Harper gives that definition in *The Episcopalian's Dictionary* and goes on to say: "Little is done about Rogation Sunday and almost nothing about the three Rogation Days now, but in rural England a few centuries ago when everyone's dependence on the land was obvious, they made a big thing of this four-day period."

"On Monday, Tuesday, and Wednesday the main feature of the observance was a procession around the perimeter of the parish. This was known as 'beating the bounds.' With all the stops for prayers, sermons, blessings, picnics, and side trips to nearby pubs, it could easily take three days to get all the way around some parishes. It was a serious and reverent matter, no question about that, but when you have a whole congregation on a three-day outing, there will inevitably be some shenanigans. Some of the faithful managed to have a good deal of fun along the way."

One parish we know of—St. Peter's, Walhalla, N.D.—celebrated the ancient Rogation last year, but St. Peter's limited its observance to one day, a windy Wednesday. Led by Vicar Dale Hallock, St. Peter's parishioners began at a farm where they asked God's blessing on the land and planted a cross. They processed through the countryside and back into Walhalla where parishioners' gardens were also blessed and received crosses. The procession ended at another farm near the Canadian border where the group drank coffee.

Howard Harper's definition goes on: "We get our food from the supermarket shelves today, and it is hard to make ourselves aware of any hook-up with farms, flocks, and orchards. So on Rogation Sunday some clergymen take the occasion to preach about the labors of the husbandman and the fruits of the earth, but the three following days go pretty much unnoticed."



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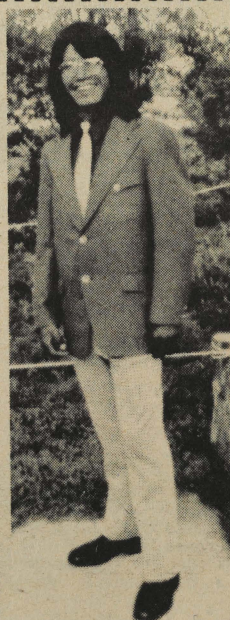
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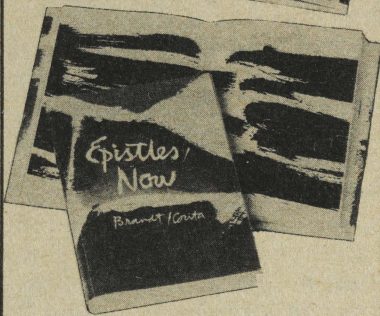
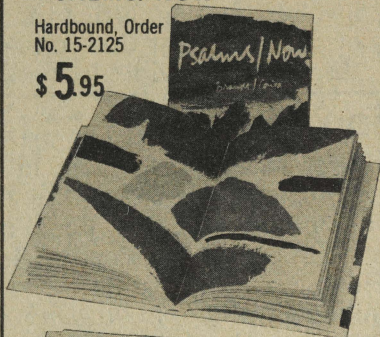
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was the constant refrain as the Arkansas community in the Mississippi Delta greeted Presiding Bishop John M. Allin and his wife, Ann, who were visiting their hometown and Arkansas' diocesan convention. The Presiding Bishop and a catfish dinner were the big events; while opinions on catfish may vary, all were positive about the Presiding Bishop. He returned the affection in a sermon at St. John's Church where he was baptized, confirmed, married, and ordained deacon and priest. One of the warmest greetings came from his mother, Mrs. Richard Allin. During an evening reception she spotted him in the crowd, patted him on the cheek to gain his attention, and was rewarded with a bear hug. Then mother and son stood happily together, greeting well-wishers.

—Janette Pierce



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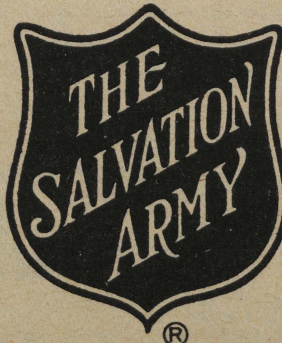
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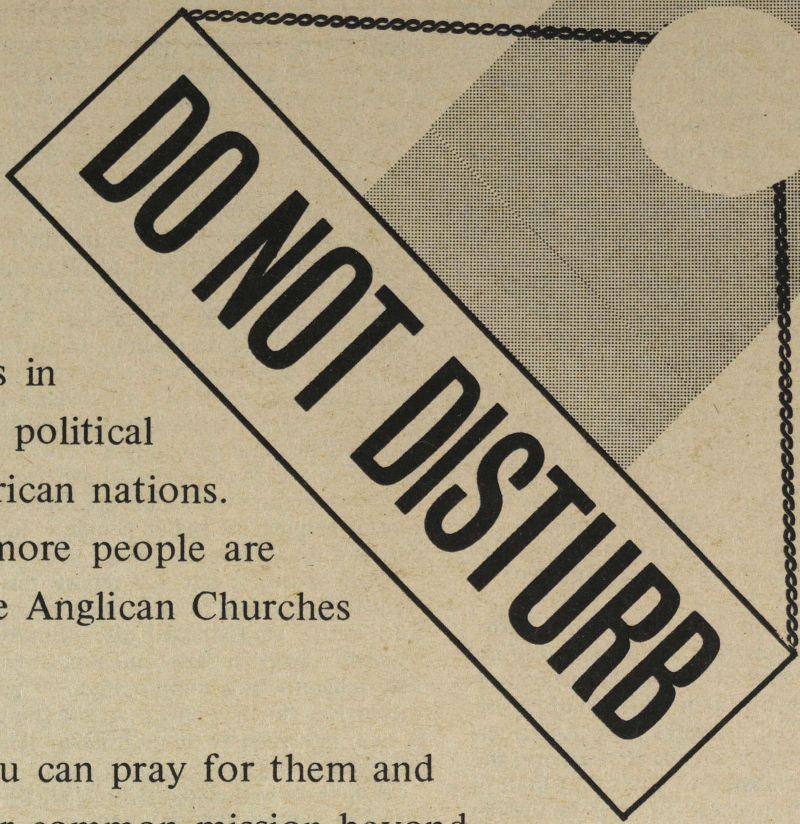
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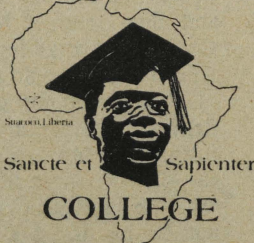


It is tempting to hang the convenient sign on your door and isolate yourself from the disturbing elements of life. Like what is happening these days in Africa. You have read in your newspapers about the political turmoil that is a constant threat to the emerging African nations. What you haven't read in your newspaper is that more people are being baptized and presented for confirmation in the Anglican Churches of Africa than in any other place in the world.

These growing African Churches need your help. You can pray for them and aid them by increasing your general awareness of our common mission beyond the United States. You can provide them with some specific help by supporting the work of Cuttington College, a four-year liberal arts college in Liberia that has been related to the Episcopal Church for more than a half century. Cuttington, in fact, is the only private liberal arts college in sub Sahara Africa.

CUTTINGTON COLLEGE can use your help. Buildings and equipment need maintenance and replacement so Cuttington can continue to help fight hunger and other African problems. Scholarships are a must so the benefits of this excellent school can be shared by young men and women of all sorts and conditions. An endowment must be started to enable Cuttington to provide religious, political, economic and social leaders for Africa's future. It is necessary to raise faculty salaries to retain top quality men and women teachers. These needs have been recognized by the Episcopal Church's Executive Council, sponsors of a nationwide drive to raise \$3.1 million for Cuttington. They have also been recognized by the Chase Manhattan Foundation, the Booth-Ferris Foundation, the Inglewood Foundation, the United Thank Offering and by many individuals, dioceses and congregations. The government and people of Liberia have pledged \$500,000 toward meeting these needs. We hope we have disturbed you just enough so that you will want to lend your support, too. The coupon on this page is one way for you to be a modern-day missionary!

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is going to cause alarm among Church of England people. It will raise the question of stewardship."

Lindsay Staniforth, an ACC member for England and Nigeria, reminded delegates of the 1973 ACC resolution in which Churches pledged themselves to a reduced life style. "When we decide to spend a quarter to half a million pounds on a Lambeth Conference, a good account will have to be rendered to those poor and oppressed people for whom we express such concern."

Despite this, Canadian, Australian, and African members pressed strongly for another Lambeth. John Bikanaga of Uganda pointed out that many bishops who work in isolated areas need contact with other Anglican bishops. "If they attend a Lambeth Conference, they can come back with new insights and inspiration."

Archbishop Festo Olang of Kenya told delegates that for African bishops to feel a part of the Anglican family is important. Sir Louis Mbanefo of Nigeria added, "The delegates from Africa feel a Lambeth Conference is necessary, and they are prepared to pay to the limit of their own pockets for the fellowship they get out of it."

During the three days its plenary sessions were opened to the press, the ACC approved reports on unity and ecumenical affairs, mission and evangelism, ministry and Church and society. Of these, the paper on unity indicated the most pronounced change of direction for the Church.

Noting that a "significant number" of union schemes have collapsed since the last ACC, the report gave as the reason the trend away from national unity toward global unity.

This did not exclude moves toward unity at the local and national level. The report pointed to the Conference of Caribbean Churches—with a Roman Catholic archbishop as chairman—as an example.

Relationships with the Roman Catholic Church have strengthened, and "the appearance of the Roman Catholic Church as a serious participant in ecumenical discussion has, for many Anglicans, made the prospect of unions without Roman Catholic involvement less attractive." But, the report continued, "We must be realistic about the areas in which significant change is possible."

Dr. John Macquarrie of England, a theological consultant to the ACC, warned members that this multi-level approach to unity introduced a new complexity into interchurch relationships: "It is like moving from chess on an ordinary board to chess in three dimensions." The success of the approach does not depend on the Anglican Communion alone: "If it is to succeed, Rome must take a leading part in it."

The report urged recognition of ministries as a factor essential to union. This recognition should take place within a formal act of worship provided agreement on the nature of ministry is sufficient to enable adoption of a common ordinal, a commitment to continuance of the episcopal office, and a willingness to work toward the goal of visible unity.

The unity report also recommended establishing an Inter-Anglican Theological and Doctrinal Commission to gather theological insights from all parts of the world. ACC member Churches will be asked to report before the next meeting on such a commission's possible benefits to them.

The mission and evangelism report said Partnership in Mission consultations have been an important cooperative and educational experiment whose benefits already appear at the local level. Benefits include a new equality and openness between Churches and a deepening of the awareness that autonomous Churches belong to a worldwide body.

Affluent Churches, however, have

been slow to recognize the need for partnership consultations of their own and have had difficulty in expressing the gifts other Churches can bring: "For example, too often partnership has been seen as a sharing of financial resources rather than of spiritual insights."

The mission report also noted the increasing importance of indigenous theology—the restating of Christian truths in terms other cultures understand: "The Lamb of God has no meaning to an Eskimo who has never seen a sheep." Instead, words inherent to a particular culture may state a basic Christian truth: "An Indian theologian might think the idea of an avatar, or descent, drawn from his own tradition was a more appropriate way of helping the Indian people to understand the meaning of Jesus Christ."

Until recently, said the report, mission theology has been influenced by Karl Barth, who stressed discontinuity between Christian faith and non-Christian religions and philosophies. "That theological epoch is now past, and there is new openness to non-Christian religions and cultures."

If indigenous theology is to be enriching, the various theories must not be combined but must be shared and new insights drawn from them, the mission report added. "One of the chief beneficiaries of such a dialogue will be Western theology, which has been for so long drawing on the resources of a single culture."

The major debate of the three-day sessions was over a section of the ministry report. Argument centered on whether the diaconate should remain in holy orders or whether it should be allowed to lapse. The Council finally agreed it should be retained as a period of preparation for the priesthood but should not be regarded as inevitably leading to that end.

The ACC gave little attention to women priests, merely noting that one diocese had ordained women, eight provinces have approved in principle, seven have taken some preliminary action, and four have decided against. The report said, "It is evident that there is within Anglicanism an increasing acceptance of the principle that women may be ordained to the priesthood."

The Rev. Rustin Kimsey of the U.S. was dissatisfied with this report: "We should be able to reflect the struggle in our Churches over this issue."

The Church and society report focused on two main issues: human rights and violence and non-violence. The report said violence is part of a social scale in which all are involved. The scale begins with conscious avoidance of involvement in social or political issues and continues to the point at which social and political structures are considered so unjust they must be overthrown, first by non-violent means and then, if necessary, by violent ones.

The report did not deal with specific issues, and it left many questions open to local interpretation. For example, it said in some areas, where an outwardly peaceful regime is sustained by violating human rights, "it can be argued that no non-violent stance is possible for the Christian and that to fail to react violently is tantamount to acquiescing in the use of violence by the oppressors."

A few pages later, however, it added that while some Christians may feel driven to violent overthrow of an oppressive regime, "we must at all costs maintain and proclaim our conviction that it is only in utterly exceptional cases that this can be regarded as compatible with the Christian faith."

While some ACC members praised the report as being scholarly and balanced, others thought it too academic and detached. "It's too smooth," said Mr. Beteridge. "It doesn't agonize over the problem of violence enough. This report was written in a study rather than out where things happen."

In a last-minute resolution proposed by Sir Louis Mbanefo and seconded by Bishop John Paul Burrough of Mashonaland, Rhodesia, the ACC expressed concern at the failure of recent efforts to find a solution to the Rhodesia question. The Council called on member Churches to pray for God's guidance in "finding without delay the rights, responsibilities, and aspirations of the majority of people of that country."

As this meeting concluded, the nature of future ACC meetings seemed likely to change. Several delegates said too much time was spent in preparing reports.

"The significance of this conference has been to get this group of people together," said Mr. Kimsey. "But I feel some disappointment in this process of turning out position papers. I think that's a legitimate goal, but I think we need to concentrate on fewer items."

Bishop Brown of St. Edmundsbury and Ipswich was not happy about the quality of reports or the time spent in drafting them. "ACC membership is non-specialist: it represents the ordinary membership of the Church," he said. "Its way of handling big subjects tends to be amateurish. I doubt if it should be issuing reports. One solution might be for the ACC to get into specifics—although that raises difficulties because final authority belongs only to the local Church."

In Profile: Marion Kellaran

In the chair she was easy-going and informal, often calling people by their first names. She also had a tendency to become lost in the rules of order and forget to call upon speakers. But with a light touch and a joyous sense of humor Marion Kellaran of the Episcopal Church successfully guided the Anglican Consultative Council through its third meeting.

Her informality established the contrast between the American and British ways of doing things. ACC officers sat at a table on a high dais, and because she did not want to add to the distance between them and the delegates, Dr. Kellaran asked those sitting with her not to stand when they spoke. But the appeal obviously went against the grain for Bishop John Howe, secretary general of the ACC, who resolutely came to his feet every time.

The presence of the ACC's first chairwoman prompted some procedural problems. At first a few delegates tried to call her "Madam chairperson," but that was too uncomfortable, and by the end of the session many simply said "Madam chair"—which sounded a lot less strange than "Madam chairman."

Her humor lightened what were often dull sessions devoted to rewording section reports. "You'll find it in this passionate pink document," she told delegates who were hunting for a reference on Church and society.

After extensive cuts in the section on mission, she inquired, "We are breathless to know: did the patient survive the operation?" Responding to a financial query from Australian accountant Irene Jeffreys, Dr. Kellaran said, "I kind of go into a coma when they go into this sort of thing—especially if there are accountants before me."

But Dr. Kellaran also brought penetrating insight to the ACC. The real importance of the meeting—her third—was, Dr. Kellaran pointed out, that it reminded delegates they belong to a worldwide body. "We tend to be congregational, and . . . clergy and laity have been disillusioned about the Church."

"This is a whole new perspective on the depths of being an Anglican. . . . It's hard to convey, but what we three American delegates have to do is to remind the Church at home we are not dealing with inferior Churches but with brothers and sisters in Christ who are mature and wise."

Dr. Kellaran said the most significant ACC action was the broadening of ecumenical concerns. "Most of us have a 20-year-old idea of the ecumenical move-

Mr. Kimsey was pessimistic about the U.S. delegates—Dr. Marion Kellaran, Presiding Bishop John M. Allin, and himself—ability to communicate to the Episcopal Church the essentials of the ACC decisions. "There are things in the reports that are worthwhile and would be helpful if they were studied by the Churches. I point particularly to the Church and society section which cries out for people at home to deal with these issues at their own level, in their own particular ways."

"The kind of gathering we've had here points to the necessity of all Christians' sharing and interacting in such a way that our goals for Christ are really affected. But to share that is not just a matter of handing a report to our Churches. They have to use it as some sort of basis—and other material, too. They have to be involved in some kind of struggle in making decisions, just as we here have been involved."

From behind-the-scenes conversation, the next ACC will probably focus less on preparation of reports and more on exchange of personal experiences and insights. While this may deepen the experience of ACC participants, it will inevitably mean the Council will be saying less to the worldwide Church than it does now.

—Carolyn Purden
Canadian Churchman



"Madam Chair"

ment, and this is a different kind of ecumenism with new relationships."

She said the ACC standing committee must look over the original ACC statement of purpose and propose new processes. "We have people here from Lebanon, South Africa, Northern Ireland—about half the ACC membership is from countries where what we think of as fundamental human rights are not being preserved. We should be thinking of the Church's role in that kind of world."

The decision to hold another Lambeth caused Dr. Kellaran particular concern. "In my Church this year, if they know there is a Lambeth 1978, there will be issue after issue on which they will say, 'Let us get the advice of Lambeth.' That's ridiculous in this day and age."

"For years we were on a merry-go-round where the provinces met and then waited till Lambeth, and Lambeth said the same thing every time: the provinces must make up their own minds. People will be wanting to get us back onto that same merry-go-round. But I don't think we'll go."

Dr. Kellaran was also disturbed about the lack of lay and clerical representation at Lambeth. "Sooner or later this Church is going to have to come to grips with the fact that 100 percent of its bishops are represented everywhere and only a small number of clergy and an infinitesimal number of laypeople. . . . It's not that I don't trust bishops, but I believe the laity and clergy should have a voice in decision-making at all levels."

Dr. Kellaran said she enjoyed her role as chairperson although she found the British parliamentary rules of order confusing. Her term of office could extend through two more ACC meetings, but she said the next ACC (probably in 1978) will be her last for many people in the Church have a contribution to make to the ACC, and the time has come to let them take over.

—Carolyn Purden

IN THE DIOCESES



SOUTHWESTERN VIRGINIA—Mrs. Archer Hansen of Stuart Hall, an Episcopal-affiliated boarding school for girls in Staunton, hands Nathaniel Goddard, headmaster, a \$5,600 check to purchase a station wagon for a community concerns class the Rev. Hugh White teaches. Girls in the class may choose to work at the Staunton Retarded Children's Center, the Woodrow Wilson Rehabilitation Center, or the Virginia School for the Deaf.



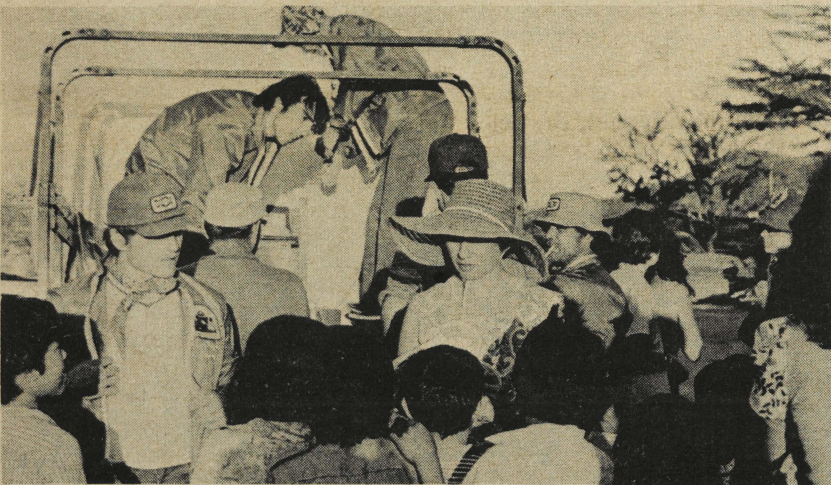
SOUTHEAST FLORIDA—Bishop James L. Duncan, left, and the Rev. Garfield Brown, rector of St. Andrew's, Lake Worth, admire the truck-ambulance the parish purchased for use in Guatemala.



FLORIDA—Campaigning at Cathedral Terrace, Jacksonville, one of three high-rise facilities for older people St. John's Cathedral sponsors, Democratic hopeful Jimmy Carter talks with Hanna Scannell.



LEXINGTON—Students from Margaret Hall School in Versailles and two local girls pose at Blue Grass Field on the first leg of their journey to Valencia, Spain, where they will live with Spanish families. Their teacher, Mrs. D. P. Merriman, is with the students. Margaret Hall encourages study abroad. The study trip to Spain will improve the students' command of Spanish and acquaint them with the customs and outlook of a society different from their own.



GUATEMALA—The Frymeyer family of Galva, Ill.—David; Margaret, a nurse; Dr. Frymeyer, a dentist; and Pat, a bilingual nurse—arrived here soon after earthquakes leveled the small town of Rosario and killed one out of every 15 persons. The Frymeyers came with Doug Park, at left on truck, for a three-day medical/dental mission, part of the second such mission to Guatemala sponsored by Grace Church, Galesburg, Ill. Photo by Sherri Rudd



ARKANSAS—Bishop Christoph Keller, Jr., second from right, ponders his opening address as he waits for the 104th diocesan convention to come to order. At right is the Rev. Dwayne Saba, rector of St. John's, Helena. The day after the convention Bishop and Mrs. Keller left for England on a sabbatical study trip. Photo by Janette Pierce



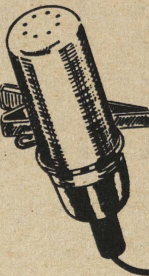
WEST VIRGINIA—The Sandcrest Conference Center hosted the Province III annual meeting of the Church Periodical Club (CPC). National President Mrs. Paul W. Lingle is pictured with the Rev. R. Baldwin Lloyd, APSO director, and Mrs. William Park, Province III CPC president.

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