

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

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Special this month: Reports from around the Church on what people and parishes are doing, pages 8-15. Plus lots of departments: In Profile, page 5; Mission Information, page 16; People Say, page 16; In the Dioceses, page 20; Can you Tell Me, page 22; and Books, page 23.

# THE Episcopalian



**AT ELLINGTON CONCERT** Mrs. Betty Ford sits with Bishop Paul Moore of New York who introduced Mrs. Ford when she spoke at the late April benefit for Cuttington College, Liberia. "Ellington is Forever" was conducted by the late Duke Ellington's son, Mercer.

## P.B.'s Fund grants \$250,000

The board of directors of the Presiding Bishop's Fund for World Relief, meeting April 19-20, received a progress report on earthquake rehabilitation work in Guatemala; heard a presentation from the Appalachian Peoples Service Organization (APSO); discussed a preliminary report on administrative costs for the Fund; and allocated over \$250,000 in grants.

Bishop Edmond L. Browning, executive for national and world mission, gave the board an eyewitness progress report on rebuilding in Guatemala in the wake of February's earthquake. Robert M. Ayres, Jr., of San Antonio, Texas, and the Rev. Raymond K. Riebs, rector of St. Jude's, Burbank, Calif., are coordinating relief work there for the Fund. The board reported that as of March 31 the

*Continued on page 3*

## CDO job plan not working well

"It just hasn't worked out as well as we had hoped; many men have been grievously disappointed," the Rev. Roddey Reid said of a joint Clergy Deployment Office (CDO) and Snelling and Snelling project to provide priests with secular employment opportunities.

Most of Snelling and Snelling's nationwide network of employment offices are franchised and the plan for clergy developed by the main office did not get full support in the local offices. Though priests have been placed, "some men just didn't get much help," Mr. Reid told a May meeting of the Ministry Council in New York.

"We'll soon evaluate the whole project. No money has changed hands, all we've lost is the opportunity," concluded Mr. Reid.

## Council will ask Convention to approve capital funds drive

Executive Council members spontaneously sang the Doxology after casting a unanimous vote to move ahead on a churchwide "renewal of mission and a search for funding" that could raise as much as \$100 million for local, national, and overseas projects which can't be funded by the General Church Program budget.

Council took almost a full day during its April 21-23 meeting in Greenwich, Conn., to deal with the recommendations prepared by the committee Bishop Christoph Keller, Jr., of Arkansas chaired. Canon W. Ebert Hobbs of Ohio presented the committee's draft proposal, the beginning of Council's response to a 1973 General Convention resolution that asked for "a strategy to release the human and financial resources of the Church."

Canon Hobbs explained the work of the committee and the Episcopal Church Center staff in identifying areas in which "trans-

formational funding" could improve existing situations and free funds for other programs or to meet new challenges.

He also touched on other committee proposals on criteria and accountability as well as a proposed strategy for fund raising, including requests for funds and additional staff.

Before Council broke into small groups to work on the suggestions more intensively, Presiding Bishop John M. Allin shared his theological perception of the challenge to the Church.

"It won't be on the agenda at General Convention, but it will be writ large: 'Who is my neighbor?' Love, justice, peace, and mercy are the glory of God in words. How do we make that love concrete? Money is the sacrament of the world, and it needs to be redeemed. But it's not just the money, but what's behind it."

In the small groups Council members discussed their hopes



**PRESENTING** the fund-raising proposal to Council is Canon W. Ebert Hobbs.

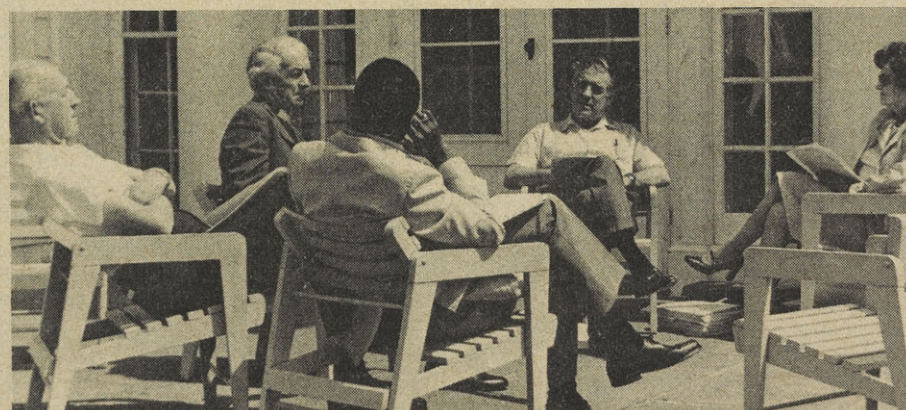
and fears for the proposed campaign.

What most feared was a lack of support from the Church at large and from the House of Bishops, despite emphasis throughout the report and in discussions on the campaign's cooperative nature which will permit dioceses to have a voice in allocating a substantial portion—perhaps as high as 50 percent—of the funds raised.

Many considered bishops' support crucial, and a Council resolution specifically asked Bishop Allin to revise his own commitments in order "to reserve a large portion of his time to lead" the campaign.

Council also agreed to commit \$100,000 from reserve funds to hire the fund-raising firm of Ward, Dreshman and Reinhardt, Inc., to assist in preparing for General Convention. This would include

*Continued on page 6*



**MEETING AL FRESCO**, the stewardship and development committee took advantage of the warm weather in Connecticut. Left to right, Dupuy Bateman, Jr., John Coburn, Bishop Quintin Primo, Oscar Carr, Jr., and Lueta Bailey.

## Declining membership trend reverses

According to a recent publication, total membership in American religious bodies has begun to rise. *The Yearbook of American and Canadian Churches*, published by Abingdon Press for the National Council of Churches, reports 1,042,311 persons were added to the rolls of religious bodies during 1975 for a total enrollment of 132,287,450, or 62.3 percent of the total U.S. population.

Both numbers and percentages were higher than in 1974, reversing a declining membership trend.

While church growth remains slow in the 1970's, some denominations increased; the Mormons listed a 21.54 percent leap in members, apparently in response to "aggressive missionary activity," according to *Yearbook* editor Constant Jacquet, Jr.

A leveling of loss of membership in traditionally liberal main-

line Protestant communions is apparent. Episcopal Church membership dropped only one-third of one percent, indicating a possible stabilization. The *Yearbook* lists 9,872 persons dropped from Episcopal parish rolls, bringing total membership to 2,907,293. Other major Churches showed sharper losses: United Methodist down 129,219, Lutheran Church in America down 30,808, and United Presbyterian down 85,377 members.

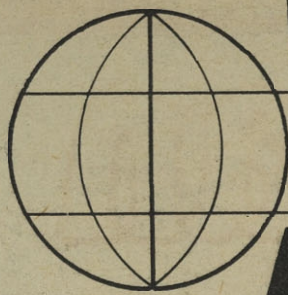
Only the Roman Catholic Church, which reports all baptized persons, the Southern Baptist Convention, and the Mormons recorded increases. The Mormons led the fastest growing church bodies, which also include conservative groups such as Assemblies of God, Jehovah's Witnesses, Church of God (Cleveland), Seventh Day Adventists, and Church of the

Nazarene.

Despite declining membership for the third consecutive year, the major Protestant denominations reported an increase in giving. The 10 largest denominations (the Episcopal Church is sixth) reported an overall 1.3 percent decline in members but 7.7 percent greater income. The majority, 62 percent, of Protestant contributions are under \$500, but 16 percent are over \$1,000. Roman Catholic and Orthodox income figures are not available.

The Protestant denominations spent over \$1.7 billion in non-sacramental activities; Roman Catholics spent \$209.8 million; and Jewish groups \$159 million. The highest percentage was spent on education—other than study of the faith. Public affairs, social welfare, and health spending followed in that order.





# WORLD NEWS BRIEFS

WASHINGTON, D.C.—The Inter-religious Task Force on U.S. Food Policy has a toll-free number, 1-800-424-7292, to call for information and recommendations on legislation concerning food stamps, food aid, development assistance, international economic issues, and U.S. farm policy. Persons concerned to influence public policy on behalf of the hungry may call between 9 A.M. and 5 P.M., Eastern Daylight Time, on weekdays.

JOHANNESBURG—Horst Kleinschmidt, assistant director of the Christian Institute of Southern Africa, has left the country secretly to avoid rearrest for his anti-apartheid activities.

ST. LOUIS—A coordinating committee has announced the formation of an Association of Evangelical Lutheran Churches which will provide a way for moderates in the Lutheran Church-Missouri Synod to come together as a church body. Moderates have opposed the way the denomination's leadership re-

moved four district presidents who supported the graduates of Seminex, the breakaway seminary in exile. The denomination's split has been expected as a protest of the actions of Missouri Synod president Dr. J. A. O. Preus.

BOSTON—Mayor Kevin White named the Rev. Robert Golledge of Christ Church (Old North Church) to a 13-member biracial committee to study the causes of racial violence in the city and suggest remedies. The mayor named the committee following a "peace" march in which Bishop-elect John B. Coburn participated.

ETHERE, WYO.—Episcopal priest David S. Duncombe, 55, was stabbed to death on the Wind River Indian reservation after helping a young woman and her child reach their home here. A 16-year-old suspect was held for the slaying, but police established no reason for the stabbing in early investigations. Father Duncombe is survived by his wife and five children.

## Women in priesthood won't halt Polish Catholic relations

Ordination of women to the priesthood won't interrupt intercommunion between the Episcopal and Polish National Catholic Churches. But women priests will not be permitted to function "in any sacramental acts" in the Polish communion. This agreement was reached at the second of a series of recent meetings. The Churches have been in intercommunion for 30 years.

In January Presiding Bishop John M. Allin met with Prime Bishop Thaddeus F. Zielinski and other members of the Churches' Intercommunion Commission in Scranton, Pa., to discuss the ordination issue and renew consultations held sporadically since the 1940's.

The second meeting agreed on a statement based on the Bonn Agreement on Intercommunion signed by Anglican, Old Catholic, and Episcopal Churches in 1931. That document states that each communion does not require acceptance of all doctrinal opinion or liturgical practices of the other

communions. The recent statement reaffirms that principle. Should the Episcopal Church decide to regularly ordain women priests, "the Polish National Catholics would continue to support the objectives of the Agreement of Intercommunion."

The commission will continue to meet to discuss topics of mutual interest. Episcopal members include Bishop David B. Reed of Kentucky; Bishop Lloyd E. Gressle of Bethlehem; the Rev. Charles H. Long, Jr., of the World Council of Churches' New York office; the Rev. Larry Gattis, New Castle, Pa.; Dr. Peter Day, the Episcopal Church's ecumenical officer, New York City; and the Rev. Thomas Russell, the Diocese of Erie's ecumenical officer.

Polish Church members, led by Prime Bishop Zielinski, are Bishop Anthony Rysz of Scranton; Bishop Joseph I. Nieminski, Toronto, Canada; the Rev. Thaddeus S. Pelpowski, Houtzdale, Pa.; and the Rev. Thomas J. Gnat, Washington, D.C.

## Help for alcoholics' families

While alcoholics surely need help, so do the estimated 36 to 56 million Americans who are victimized by alcoholics' drinking. A new organization to help these other victims was begun at a forum sponsored by the communications committee of the National Council of Women of the United States, Inc.

The Rev. Betty Works Fuller, Episcopal deacon and daughter of a "recovering" alcoholic, spoke at the forum. "Although my father's drinking was over before my brother and I were born," she said, "we have been participants in the after-effects." Some of these she called painful and embarrassing.

Presently the National Institute on Alcohol Abuse and Alcoholism estimates that over 28 million children are affected by parental alcoholism and stand a better than average chance of becoming alcoholics themselves. Senator Birch Bayh of Indiana, chairman of the subcommittee to investigate juvenile delinquency, estimates that on the average each alcoholic directly affects four other persons.

Mrs. Fuller also cited some positive aspects of her family's problems: "In helping an alcoholic early, as in my father's case, the emotional damage to the family is minimized." Her father is the Rev. David Works, founder of the Boston-based North Conway Institute, an interreligious research organization on drug and alcohol problems.

"His recovery came as the result of a significant religious experience, an encounter with a living God," Mrs. Fuller told the forum. "Having heard him tell about this all my life reinforced my belief in a God who is all-powerful and a source of strength and help in times of crisis."

Mrs. Fuller believes her own call to the ministry "is at least indirectly a result of my father's alcoholism."

The new organization, called The National Association for Other Victims of Alcoholism, will be independent and is still in the planning stage, according to Josie Balaban Couture, forum coordinator and a consultant on alcoholism.

### THE Episcopalian

*continuing Forth and The Spirit of Missions*  
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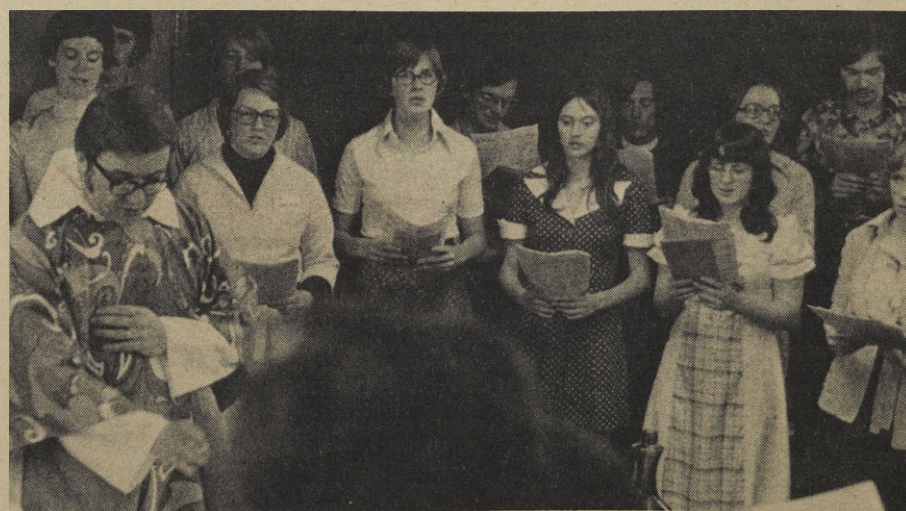
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PROMISE was the name of a musical setting for Rite II of the Draft Proposed Book of Common Prayer used at the Eucharist during an April Province V synod meeting. The Rev. John L. C. Mitman, chaplain at the Episcopal Ministry to Michigan State University, was celebrant. Province V synod agreed to lend the campus ministry \$1,000 to pay publishing costs for the music which will be made into a record available through Father Mitman at 520 N. Harrison Rd., East Lansing, Mich. 48823.



Ministry Council adopts plan to help Church employ women

The Ministry Council has endorsed a plan to provide help for the Church to employ and deploy lay and ordained women.

The council, a coalition of representatives of diocesan commissions on ministry and national ministry agencies, also formed a committee to plan a church-wide study and debate on ministry. Both actions followed reports from council committees at a May meeting in New York City.

Joan Bowman of Washington, D.C., women's employment project consultant, detailed her recent work with nine dioceses. Ms. Bowman had discussed deployment of women with bishops, commissions on ministry, and women themselves, as well as other groups, during her visits.

She identified a number of problem areas, such as economic competition, parish-related experience, and declining institutional opportunities. In addition, she said, employment processes and expectations often work against women.

The council affirmed a proposal

for a staff position with the Clergy Deployment Office to continue the work of helping the Church effectively use women's talents.

The Rev. George N. Hunt of Novato, Calif., presented the study committee report on ministry and mission. The report enlarged on a paper written by the late Bishop Stephen Bayne, which said in part that the Church's problem was not too many clergy, but too few imaginative ways to put them to work.

Mr. Hunt said, "We believe Bishop Bayne's perception . . . is exactly on the mark." He added there was now a need for drastic reassessment of the bases of mission and vocation: "We have tended too long to equate ordination with

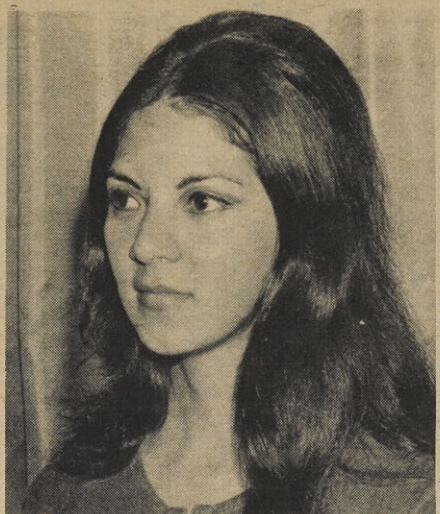
ministry," he said.

The council strongly endorsed the Krumm Report (see March issue) which recommended serious study of the nature of ministry at the 1977 House of Bishops' meeting. The council suggested the study be widened to include lay ministry as well as the ministries of deacons, priests, and bishops.

The council also asked diocesan commissions on ministry to enlist the whole Church in a similar study to develop "fresh ways of understanding and practicing ministry in our day."

Three lay persons will join Mr. Hunt, Board of Theological Education executive the Rev. Almus Thorp, Episcopal Divinity School dean Harvey Guthrie, and Bishop David Richards of the Office of Pastoral Development, to further plans for such study.

—Janette Pierce



ECUADOR NATIVE Marta Revelo de Reeson is the first woman in Latin America to request ordination to the Episcopal diaconate. Now a senior at Seminario Episcopal del Caribe in Carolina, Puerto Rico, Senora de Reeson's petition is being considered by the Diocese of Colombia. —Photo by Onell Soto

PB's Fund

Continued from page 1

Fund had received \$249,877.75, earmarked for Guatemala, in response to a special appeal from Presiding Bishop John M. Allin.

The Rev. R. Baldwin Lloyd, executive director of APSO, outlined work among urban and rural poor in the Appalachian mountain states, to which the Presiding Bishop's Fund allocated \$100,000 in February.

Bishop Furman C. Stough of Alabama, speaking for the board's special work group on administrative costs, gave a preliminary progress report on the board's attempt to determine a realistic figure of what it costs to operate the Presiding Bishop's Fund, including identification of overhead costs in agencies to which the Fund contributes. Bishop Stough said his group was also analyzing such items as staff time shared with other offices, such as communication and finance, at the Episcopal Church Center in New York. The board affirmed the principle that when these costs are accurately determined, they should be fully revealed to the Church.

The board made grants totaling \$251,034.53 in domestic and overseas jurisdictions for programs ranging from legal aid in El Salvador to a women's cottage industry project in Haiti, and from a food crisis network in St. Louis, Mo., to an educational film on reconstruction in the Sahel region of Africa.

Three educational agencies working on hunger—Bread for the World, Food Research and Action Center, and the Interreligious Task Force on U.S. Food Policy—received a total of \$22,500. And the board approved four emergency grants totaling \$4,669.53: for feeding elderly Indians in Scottsdale and for emergency food needs of Indians in Tucson, Ariz.; for shipment of medical supplies to the Diocese of the Southern Philippines; and for tornado relief work in Mississippi.

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# Switchboard

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

## SIGHT/SOUND

May I suggest that all clergy and organists make it a practice to sit through a service in the rear of their own churches at least quarterly? Diction, communication, visual effectiveness, musical effects are so different in the chancel. The congregation hears something chancel people do or do not hear.

Robert C. Atmore  
New York, N.Y.

## ONE WORLD

I am having many happy opportunities to speak to church groups about the World Council of Churches and its Assembly in Nairobi. Almost always someone says, "How can we learn more about the WCC?"

The WCC publishes a lively and attractive monthly magazine called *One World* which presents in very readable form news of the Churches around the world. It is the only international magazine of this kind and can help us all feel a part of the ecumenical movement as well as broaden and deepen our outlook on world affairs.

A note to the New York office of the WCC, Room 439, 475 Riverside Dr., New York, N.Y. 10027, would bring further information and a subscription blank.

Cynthia C. Wedel  
Alexandria, Va.

## THE "DRAFT" AND THE BCP

I can't understand why anyone could be dissatisfied with *The Draft Proposed Book of Common Prayer*. After all, there is something in it for all Episcopalians and most other denominations besides.

Perhaps we should retitle it *An Anthology of Christian Worship*. Four Daily Offices where one would do and a hodgepodge of linguistic styles show that we are a fragmented community. It's a shame that the best the Church can do is agree to disagree on liturgy, but surely we can recognize our current divisions can only be made worse by hysterical reactions.

Charles R. Connell  
Mount Vernon, Iowa

Speaking as a priest who was forced into a shotgun marriage with the 1928 Prayer Book and spent a 40-year honeymoon with that liturgy, I hope General Convention will dissolve the bonds binding that Prayer Book and the Church's people together.

Those who read or used my publications on the Prayer Book in the late '30's, when I was active in my diocese (Pennsylvania), are aware that I considered the 1549 Prayer Book without peer, certainly among post-Reformation liturgies. The liturgiologists and others working on the new rites have done a bang-up job. If God is as bored with the 1928 Prayer Book as I am, He will welcome the change as much as I do.

Lewis Sasse  
Tucson, Ariz.

Failing in my church history, I do not know how long this Prayer Book has been around, but I am sure it has been here for hundreds of years. The God I worship would not have allowed it to stay around even a day if it had been so wrong. I, therefore, am opposed to any changes.

N. H. Hamilton  
Summerville, S.C.

Continued on page 22

# Episcocats



Hedgecoth Photographers

"I can't believe he said, 'The Stewardship Committee's ultimate viability will only provide maximum effectiveness in optimal programing if statistical input for each parishioner is based on his/her attitudinal stance.'"

# EXCHANGE

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

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

## CAN YOUR PARISH HELP?

The congregation of St. Andrew's Church in Lewisburg, Pa., desires 10 to 15 adult choir robes and is willing to pay for good used ones. Please write to: The Rev. J. Robert Zimmerman, St. Andrew's Episcopal Church, 251 S. Derr Dr., P.O. Box 35, Lewisburg, Pa. 17837.

## WANTED...

patterns for needlepoint or crewelwork kneelers with designs featuring saints' emblems and wedding motifs, or information on ordering these designs. Please write to: Mrs. R. E. Harrison, Route 4, Box 223-B, Scottsville, Ky. 42164.

## NEED HYMNALS, BCP's, TRIAL LITURGIES?

The Rev. F. V. Kettle has asked *The Episcopalian* to remind Exchange readers about the Bishop White Prayer Book Society. The Society has for many years offered copies of the *Book of Common Prayer*, hymnals, and now trial liturgies to those who need them. Letters should go through one's bishop for approval and forwarding. The books are free. Bishop White Prayer Book Society, Box 81, Philadelphia, Pa. 19105.

## HELP P.I.C.

Bishop Nicholas F. Canlas of the Philippine Independent Church asks if congregations in the U.S.A. could help supply reading materials and eucharistic vestments for some of the needy parishes in his jurisdiction. If your parish can help, please send materials to: The Rt. Rev. Nicholas F. Canlas, Calamba, Occidental Misamis, Philippines 9112.

## FOR BOOK HOUNDS

Alfred Lucas has a *Book of Common Prayer* dated Feb. 8, 1849, and has become interested in the services it contains. He has been told the altar copies of that Prayer Book contained such services as The Beating of the Bounds. Do any of our readers know where Mr. Lucas might find a copy of that altar book? Please write to: Alfred Lucas, Kent, Iowa 50850.

## BRONZE BELL

The Church of the Epiphany, P.O. Box 939, Newton, N.C. 28658, would like to purchase a bronze church bell. If you know of one available, please send information regarding size, weight, condition, price, and manufacturer, if known.

## FOLDING ALTAR

The Church of the Mediator, P.O. Box 27, Lakeside, Mich. 49116, has a folding altar which is available free to any congregation willing to pay reasonable packaging and transportation costs. Please write to the Rev. H. Scott Tonk at the church.

## IF YOU KNOW ABOUT...

guideline literature or have had experience in setting aside a portion of church ground for the strewing and/or inter-

ment of those cremated, please write to Frederic W. Norton, 630 Janet Ave., Lancaster, Pa. 17601. His parish does not intend to erect any storage facility (columbarium).

## CARD COLLECTORS PLEASE NOTE

*The Episcopalian* has received addresses in India to which assorted used greeting cards can be sent. Cards featuring Santa Claus, "olden days," and comics are unusable because such subjects are alien to India's culture. At one school cards are used not only for decorations of all kinds, but also as recognition for good work. The addresses are:

Eric Baigent, Prabodha Book Centre, P.O. Box 395, Vijayawada 2, A.P., South India.

Daisy Muthyala, Secretary for Women's Work, P.O. Box 360, Vijayawada 2, A.P., South India.

## ROBES FOR KENYA

The Rev. John Gatungu of Kenya writes: "I am the priest/warden of a project in Nakuru Diocese which provides a home for lads who have no means of support. They stay in a hostel, and the church feeds them and sends them to school. We are also building an Episcopal congregation which helps the integration of these lads into the community."

The hostel and congregation are developing a choir. Father Gatungu would like robes to help give a unity and add richness to their worship. Any parish's surplus robes would, if necessary, be carefully repaired and certainly be used and treasured.

Please send robes directly to the Rev. John Gatungu, Nakuru Boys' Centre, P.O. Box 1253, Nakuru, Kenya.

## HOUSEPARENTS WANTED

For Group Foster Home, a couple who have been married a minimum of four

years, ages between 30 and 50, having no resident dependents, and who are willing to commit themselves for a minimum of one year to the care and upkeep of a home and 12 adolescent boys on a full-time basis. Also, relief houseparents for same on a part-time basis. Above qualifications describe preferences, not requirements; some can be waived. For applications, send stamped self-addressed envelope to GFH, P.O. Box 5002, Meridian, Miss. 39301. An Equal Opportunity Employer.

## CAN YOU HELP FILL A COLLECTION?

The Episcopal Church Missionary Community would like to have a complete set of *The Episcopal Church Annual* and its predecessors. If you have volumes to contribute, please do not send books but a postcard giving the dates to: The Rev. Walter W. Hannum, 275 N. Oakland Ave., Pasadena, Calif. 91101.

## SHARE YOUR TIME AND SKILLS

The Frontier Nursing Service in Appalachia Kentucky has an urgent need for physicians with general practice, pediatric, and family medicine skills. It will be delighted to have some short-term services, one to three months, in the immediate future. It will be able to furnish housing, depending on family size. Write to: Frontier Nursing Service, Mary Breckinridge Hospital, Hyden, Leslie County, Ky. 41749.

## RECYCLE YOUR BOOKS

Book-hungry people crave your discarded books, journals, texts, and fiction. Under \$1.50 will send 10 pounds of books or 4 pounds of journals abroad. For more information write to: International Book Project, 17 Mentelle Park, Lexington, Ky. 40502.





WITH FRIENDS AND NEIGHBORS, Ethel Libby, in hat, enjoys an outing.

## MOTHER IS A BUSY BODY

by Robert M. G. Libby

When the Episcopal Society for Ministry to the Aging held its meeting in New York City on April 26-29, one of the panelists was Ethel G. Libby. She is my mother, and she is a busy body. Mother is busy directing a unique ministry for older persons at Trinity Parish, Wilmington, Del. While she admits to being over 70, she objects to the term *old*: "We all know we're getting older, but we don't want to be reminded of it."

"One of my friends was mugged on her way home from the grocery store," she said. "The paper stated, 'Elderly woman of 60 had purse snatched!' She felt worse about being called 'elderly' than about losing her purse."

Thus, the group at Trinity is known as Friends and Neighbors rather than senior citizens or Golden Agers, and Mother's official title is director of ministry to older persons.

"Ministering to older persons is the most neglected area in the Church's work," she contends, "and also covers the greatest number of years in human existence." She offers the following statistics:

Child	0 to 12	12 years
Teenager	13-20	7 years
Young adult	20-35	15 years
Middle aged	35-55	20 years
Older person	55-95	40 years

The autumn years, she points out, are two generations long, and many people arrive at their own retirement still having the care of their own parents.

Friends and Neighbors' most visible expression occurs on the second Tuesday of every month with a luncheon at Trinity attended by some 90 older persons. While lunch isn't served until 12:30, many members (the group has a waiting list) start arriving at 10:30. They come on their own, by car, bus, or foot. Some come in car pools or arrive with some assistance in wheelchairs or walkers.

Mother scurries about, checking last-minute details. The rector, the Rev. Robert M. Smith, and associate, the Rev. Albert P. Neilson, are also on the scene. This is the only social event of the month for many who attend. Volunteers recruited from those in their 40's and 50's and younger retirees prepare the food; men serve the coffee.

Men are the minority in this age group, and a table is reserved for them. The luncheon is leisurely and chatty. A member who reaches 90 has a birthday cake. If a member dies, the rector says a prayer in thanksgiving for the life which has

passed. "It's nice to know I will be remembered, too," said one lady after the "Amen."

"We always take a break between the meal and the program," says Mother in a matter-of-fact way. "This is appreciated." The program varies from travel slides or talks by members to presentations on Social Security or Medicare by government representatives. "We usually break up by 2:30, but some stay on and visit for an hour or more." This ministry is only the tip of the iceberg of Trinity's ministry to older persons.

The Friends and Neighbors' mailing list has 150 names; everyone receives a birthday card, and all receive a bi-monthly letter because "older people get very little mail."

"Sometimes I write a seasonal meditation," Mother says. "In November everybody is low because Christmas is a sad time for older people . . . and a lot of others, too."

Minds go back to Christmases past. Many have children who have predeceased them. Friends have scattered, died, or are in nursing homes. What can I tell them? I try to say I understand."

A corps of volunteers visits nursing homes and shut-ins; a retired banker offers financial advice; lawyers help with legal services. The parish is in touch with community social services.

Politicians are good people to know, too. Mother put on her spiritual tennis shoes and visited the mayor's office to lobby for benches at bus stops, and she tackled the governor to obtain a traffic light at one approach to Interstate 95.

In many ways construction of I-95 through the heart of Wilmington brought Trinity's ministry to older persons into being. In 1966, the necessary property condemnation and demolition occurred at Trinity's doorstep. It was particularly threatening to the older people who had lived in the neighborhood for 30 to 40 years. A small group of "neighbors" began to meet at Trinity to share their concerns and fears with the rector and Mother, who was then director of Christian education.

"At first they were terribly suspicious of our intentions. They thought we were out to get new members. It took a long time to

simply convince them we care," she says. From this early response to the people at the church's doorstep, Friends and Neighbors was born.

Although Mother has retired as director of Christian education, she works three days a week, has two part-time assistants, and her phone offers counseling around-the-clock. "Listening is another form of caring. It's important to hear not only the words but the meaning under the words," she says. "This kind of listening is dying unto self and being raised to the life that is in others."

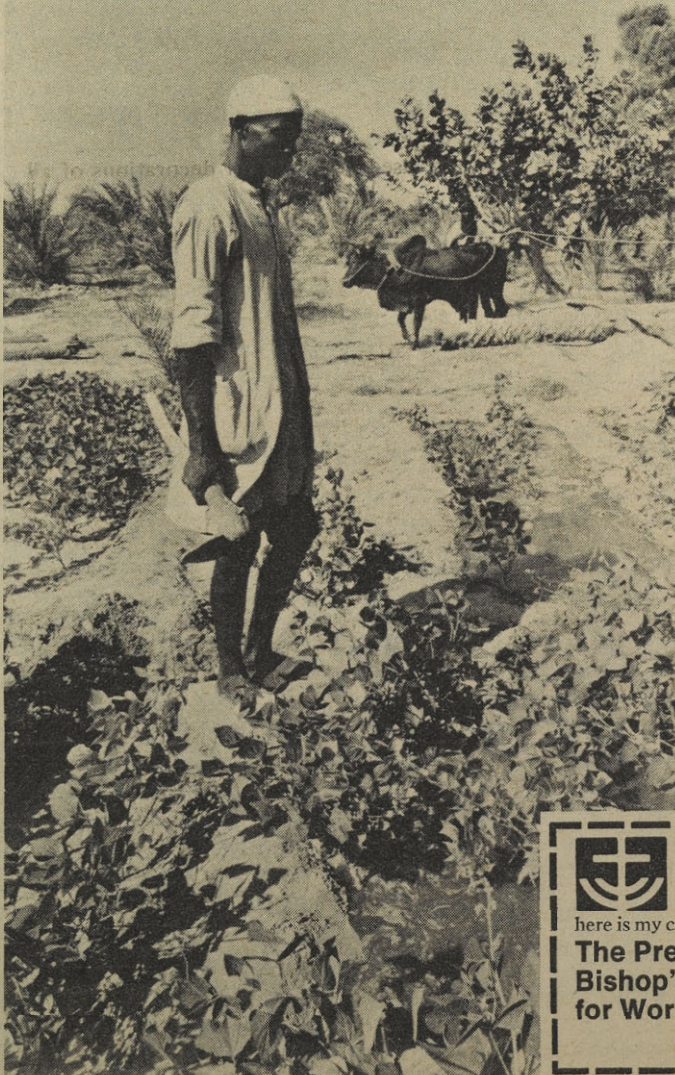
Behind all of Mother's busy-ness is theological conviction. "We care for them. We know them by name. We miss them when they are not there. It's all based on loving and trust."

"I'm surprised," she continues, "how many older people have been forgotten by their families. They put them in nursing homes and start dividing up their goods even before death. One lady pleaded as she went into the hospital, 'Please don't let anyone in my apartment.' For so many, far too many, the church becomes the only family they have."

"I have not talked to an older person who is afraid of death. They are afraid of losing their mental

*Continued on page 22*

## Gardening is not a hobby in Niger.



### It's literally a matter of life and death.

That's why this experimental growing laboratory is so vital to this country in the heart of the drought area of sub-Saharan Africa where hundreds of thousands have recently died. Here, with the aid of the Presiding Bishop's Fund and some other Christian agencies, they are learning to grow food in once-barren earth.

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E-6-76



# Council adopts budget for Convention okay

Ignoring three requests for restoration of funds for 1977, Executive Council unanimously passed a proposed \$14,030,000 General Church Program Budget for presentation to General Convention. Budgets of \$14.3 million for 1978 and \$14.7 million for 1979 were also included in the Council's triennial proposal, which General Convention must approve.

To balance the proposed 1977 budget—increased only \$127,000 over the present year's—Council cut over \$2.8 million from original requests totaling \$16,880,820.

The Diocese of Southern Virginia had asked Council to restore funding for the three black Episcopal colleges to the previous \$1 million, but the item was left at \$702,000.

Similarly, a request from the Board for Theological Education (BTE) to leave its original request of \$159,340 intact was rejected, and its 1977 proposed funding stands at \$57,500.

BTE's original request included \$42,000 for Absalom Jones Theological Institute, Atlanta, Ga. Suffragan Bishop John Walker of Washington had unsuccessfully asked Council to include this item in its

budget if BTE's request was cut.

As presented for the next triennial, programs are grouped under the headings of National and World Mission, Church in Society, and Education for Ministry, supported by administration, communication, finance, and development/stewardship services.

Slightly over half of the budget—or \$7,121,798—will go to National and World Mission for commitments to overseas and domestic dioceses and to ecumenical and Anglican endeavors.

The proposed \$2,008,108 allotment for Education for Ministry, down \$900,000 from the original request, includes evangelism, lay ministries and women's work, Christian education, chaplaincies, and youth and college work.

Several General Convention agencies—which General Convention formerly funded directly—are now included in Executive Council's proposed budget. The BTE, Clergy Deployment Office, and the Office of Pastoral Development now appear under the Education for Ministry category.

Church in Society, whose \$1,996,309 budget is \$900,000 less

*Continued on page 19*



**NEW PRESIDENT OF CODE**, Canon Hunter Morris, (in white), Arizona's executive officer, was installed as president of the Conference of Diocesan Officials (CODE) at its annual meeting in Arizona. Other officers installed by the Rev. Leroy Hall of Southern Ohio are, left to right, James Wisher of Louisiana, treasurer; the Ven. William Lewis of Pennsylvania, secretary of the steering committee; and the Rev. Francis G. Washburn of Southern Ohio, steering committee member. —Arizona Republic Photo

## Council acts on stamps

By a vote of 18-10 Executive Council proposed to enter litigation to enjoin implementation of proposed Department of Agriculture guidelines if the guidelines continue to deny food stamps to needy people. The cost of joining other religious and civic bodies, including a number of states, in seeking an injunction will not exceed \$100, Council was told.

Council member Joseph I. Worsham of Dallas, Texas, opposed the action: "It isn't our place to file suit against the U.S. government." And the Rev. Robert Royster, Lakewood, Colo., also said he was "against an injunction even to accomplish a good end."

Suffragan Bishop Hal R. Gross of Oregon, an attorney, said the Church is usually condemned for not using the legal process. He added that the proposed departmental guidelines appear to be inconsistent

with the laws under which the program operates. Others pointed out that the Church has just been to court, appealing a tax ruling on its headquarters in New York City.

Member Robert P. Davidson, Lexington, Ky., said, "We've been involved in similar actions; these are what put meat on our words."

Before the vote Council heard that the Presiding Bishop had unsuccessfully protested the proposed restrictive guidelines by letter.

Following the vote, Mr. Worsham and Philip A. Masquelette of Houston, Texas, asked to register their negative votes. But the two Council members joined in unanimous approval of resolutions which urge Episcopalians to study proposals to reform and strengthen the food stamp program and to make their opinions known to their legislators.

## ... and on other matters

At its April meeting in Greenwich, Conn., Executive Council heard Treasurer Matthew Costigan report on diocesan pledges (see May issue).

In other action, Council:

- voted to invest \$50,000 in the Ecumenical Minority Bail Bond Fund being established by the National Council of Churches to make bail bond money available to minority groups;
- declined to approve two resolutions submitted by an ad hoc committee studying seminary financing, but authorized \$26,500 to pre-

pare materials for the Theological Education Offering;

- voted to sell a Greenwich, Conn., residence it purchased in 1956;
- heard Werner Mark Linz report Seabury Press had 1975 income of \$4 million and adopted a resolution expressing appreciation to those responsible for Seabury's founding 25 years ago;
- congratulated Council member the Rev. John S. Spong on his election as bishop coadjutor of the diocese of Newark; and
- suspended its deliberation for a birthday dinner for Bishop Allin.

## Fund raising

*Continued from page 1*

\$5,000 for Ward, Dreshman's president, Harold Treash, to work several days a month from May to September as a special consultant; \$20,000 for additional coordinating staff; and \$16,000 for the Keller committee's expenses and other necessary travel, printing, and research.

If General Convention endorses the campaign, Mr. Treash will become a resident counsel at \$8,000 a month through December and ultimately through the whole campaign, slated to end in June, 1978.

Additional post-Convention expenses in 1976 include \$12,000 for coordinating staff, \$12,000 for campaign expenses, and \$4,000 for a steering committee, or cabinet, to oversee the campaign's monthly affairs.

Total expenses are estimated at

4 percent of the amount raised, or as high as \$4 million. Estimates for consultants' salaries throughout the campaign are about \$440,000.

Presiding Bishop John Allin will select the cabinet of 200 from bishops, priests, and "prominent and committed" laypersons who will be the policy makers and key fundraisers for the campaign and for the renewal of commitment throughout the Church.

The Committee of 200 will be mostly laypersons representing each of the domestic dioceses, overseas representatives, and a select group of clergy and bishops.

An outline of the proposed campaign will be presented at provincial meetings planned to discuss the program and budget for the next triennium. —Janette Pierce

## EDEO endorses ecumenical proposals

At its three-day meeting in Memphis, Tenn., Episcopal Diocesan Ecumenical Officers (EDEO) previewed and responded to a Joint Commission on Ecumenical Relations (JCER) draft report to General Convention. The more than 100 representatives from 73 dioceses endorsed the several proposals Bishop John Burt of Ohio, JCER chairman, presented; heard Presiding Bishop John M. Allin and the Rev. John Coburn, president of the House of Deputies; and ended the meeting by reelecting the Rev. John Bonner of Tennessee to be chairman and electing the Rev. John Langfeldt of Nevada to be vice-chairman.

Only one JCER proposal occasioned lengthy debate, that calling

for endorsement of a Consultation on Church Union (COCU) proposal for mutual recognition of members who are baptized with water in the name of the Trinity. Some EDEO members expressed concern for canonical problems in denominational transfers and in granting communicant status.

The group also endorsed:

- the request for a restatement of the essentials to which the Episcopal Church is committed for guidance in ecumenical activities;
- the approval of the "Lund Principle" that calls for Christians to act together at all levels of life in all matters "except those in which deep differences of conviction and church order compel us to act separately";

- the suggestion that General Convention establish a Standing Committee on Ecumenical Relations to replace JCER;
- the continuing use of the COCU Eucharist, "along with the several cautions mentioned";
- the encouragement of further dialogue with various Christian bodies;
- entering into communion with the Church of South India, the Church of Bangladesh, and the Mar Thoma Syrian Church of Malabar; and
- the encouragement of ecumenical activity at parish and diocesan levels and gaining support for ecumenism from bishops and dioceses.

—Diocesan Press Service



**A FINAL TRIBUTE** to its communication chairman was paid by the Diocese of Central Pennsylvania when it honored Donald W. Rich, Jr., 63, for his contributions to church journalism. Mr. Rich, shown here with Bishop Dean Stevenson, died of cancer two weeks later. An active churchman and a member of St. John's, Carlisle, Mr. Rich was president of a public relations firm.



# NEWS of the EPISCOPAL CHURCH BUILDING FUND



815 SECOND AVENUE, NEW YORK, N.Y. 10017

JUNE 1976

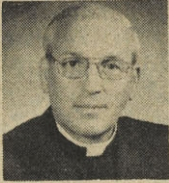
## Building Fund Elects Officers and Trustees

At the Annual Meeting of the Episcopal Church Building Fund the following individuals were named as Trustees for the ninety-sixth year of service:



**President**  
The Rt. Rev.  
Jonathan G. Sherman,  
S.T.D., D.C.L., Bishop,  
Diocese of Long Island,  
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**Assistant Secretary**  
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Harry R. Johnson, Jr.  
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Wickersham & Taft,  
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**Treasurer**  
Allen B. McGowan  
Finance Officer (Ret'd)  
General Theological  
Seminary  
New York



**Executive Vice  
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Sherrill Scales, Jr.  
Episcopal Church Center,  
New York

**Assistant Treasurer**  
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Greenfield, Massachusetts

Lindley M. Franklin, Jr. LL.D.  
Treasurer (Ret'd)  
The Executive Council  
Noroton, Connecticut

John C. Chapin  
Land Use Planner  
Londonderry, Vermont

## Need for Funds Continues to Grow

The Financial Statement of the Episcopal Church Building Fund for the year ending 1975 indicated mortgage and loan expenditures totaling \$373,200 with a balance of \$71,324. The mid year statement for this year indicates that the total amount projected to be expended by the end of the year will exceed the past year.

To meet the increasing number of mortgage and repair loans urgently needed by parishes, the Fund has borrowed additional money to incorporate in the Permanent Loan Fund. A Financial Development Program is being carried out to obtain contributions from individuals, congregations and dioceses in order to increase the

Permanent Loan Fund. All contributions go directly into this fund to make possible loans for the erection, expansion, or repair of buildings. Efforts are being made with various dioceses to encourage them to consider loaning money, with interest, to the Building Fund. This money would be loaned out at practically the same rate of interest to those congregations who are desperately in need but unable to borrow locally or are being forced to pay a very high rate of interest.

Details and Progress of the Financial Development Program are available by writing the Episcopal Church Building Fund, 815 Second Avenue, New York, New York 10017.

## 1665 Church Offered as Shrine

The congregation of historic St. Paul's Episcopal Church in Mt. Vernon, N. Y., is seeking a responsible private organization, municipal group, charitable agency or individual to whom they can donate the church building to be maintained as a permanent shrine. St. Paul's Church was founded in 1665 and was situated on the Green in Eastchester (Mt. Vernon) in front of where the present church stands.

In the crowd that milled around the Eastchester village green on October 29, 1733, was John Peter Zenger, reporter from the Weekly Gazette in New York. He had come to cover the election in which Westchester County voters elected Lewis Morris as their representative to the Colonial Assembly despite the attempt of Governor William Cosby to rig the election.

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## The Fund Builds for Ministry

There is really only one reason to erect church buildings. That is to provide places where Christians can worship, congregate for learning and fellowship, and so activated to go out into the world to carry on a ministry in Christ's name.

For more than ninety years the Episcopal Church Building Fund has been making funds available on loan to help them "build for ministry."

The Building Fund was established by the General Convention of 1880 as the American Church Building Fund Commission. It operated under this name until September 1, 1973, at which time the name was changed to the Episcopal Church Building Fund.

In 1880 the Building Fund was—and today still is—the only organization of the Church whose sole purpose is to lend money to congregations for the erection, expansion, or repair of buildings. In its more than ninety years the Fund has been the source of

construction and repair loans for more than thirty-six hundred churches which were engaged in "building for ministry." Over \$11,500,000 has been invested by the Building Fund in the ministry of these people. In a sense, the Fund has been a partner in the ministry of these congregations.

Long experience in working directly with congregations has given the Fund an unusually sympathetic understanding of the problems a church faces when money is needed to build or repair. This experience and a close working relationship with congregations has permitted the Building Fund to operate without a loss through foreclosure on a church property.

The Building Fund continues to offer the two-fold service of Planning and Financing to parish and mission congregations throughout the Church. Full details will be mailed by writing the Episcopal Church Building Fund, 815 Second Avenue, New York, New York 10017.

## Guidelines for Historic Preservation

If your parish is considering historic preservation, you will find it helpful to follow these steps on how to begin a neighborhood restoration from the "Manual of Practice for Historic Preservation in Inner City Areas" by Arthur P. Ziegler, Jr.

1. Establish a private, nonprofit organization for this and perhaps related purposes, and that you take steps to qualify for private contributions under both Section 503(c) of the Internal Revenue Code and Section 4653 of the Tax Reform Act of 1969.

2. Delineate the neighborhood for which you wish to develop restoration programs. If you have not yet conducted an architectural survey for your area, contact your state preservation liaison officer for information, and, perhaps, for matching funds to do so. Write your governor's office for his name. The Preservation Act authorizes federal grants to the states on a matching basis for surveys.

3. Publish your architectural survey in booklet form for wide distribution.

4. Make a commitment to one or more of your proposed restoration areas (which you delineated and described in your survey) by meeting with the residents, then by announcing your program to the public, and raising funds for it, and, as soon as possible, by acquiring property in it to be followed with actual restoration.

Zenger's resentment at the repression of his "honest and factual" story of the election lit the bonfires that burned away the barriers to freedom of the press 58 years before adoption of the Bill of Rights.

5. Keep the news media informed of progress so that the public remains aware of your work and has a strong image of your neighborhood.

6. Work with planning and other city agencies to protect the area and improve city services. Try to obtain passage of historic zoning for your area.

7. Try to maintain a good relationship with the people already living in the area, so that they become allies rather than opponents who feel that you are "taking over" their neighborhood.

8. Have tours and special events in the area for your members and the general public to help promote it.

9. Assist those who want to improve their property or to buy and restore property with obtaining mortgages, FHA Home Improvement Loans, special FHA loans for low income families, and architectural advice.

The need to consider preservation in terms of what restored neighborhoods and buildings can provide in "usefulness" is essential. The manual stresses the reality that landmarks can continue to serve the community through specific new, revived uses. The Episcopal Church Building Fund, through its loans for repairs or its funds for neighborhood study as described in SEED MONEY FOR MISSION, may be of assistance to you in your contemplated Historical Preservation.

The old stones of St. Paul's Church looked down on those historic events. Still standing in what is now Mount Vernon, the church was declared a national historic site in 1943. It has continued as an active parish.



# Parishes, Communities, Spirit Renewal

"There is no word for *community* in the Old Testament. Its equivalent was the covenant. God covenanted with man, and men covenanted with each other. The New Testament, because it is Christian, goes beyond the new covenant and deals specifically with the matter of community (Greek, *koinonia*). . . .

"God desires us to be in relationship with Him and with each other. It is the burden of His love for His Creation and the reason for sending His Son. . . . Christian community means giving oneself to others in an awareness of all that God has done to end our separations and to convene us in His Holy Spirit."

—Ken D. Thompson, "The Christian Community,"  
*The (Kentucky) Bishop's Letter*, May, 1975

Over the last several years Episcopalians have become more and more concerned with renewal—in their personal lives, in live-in communities, and in their parishes. The Episcopal Charismatic Fellowship and Faith Alive teams have spread a new charismatic message across the country. In this season of Pentecost we offer a brief—but in no way exhaustive—look at some of these efforts. —The Editors

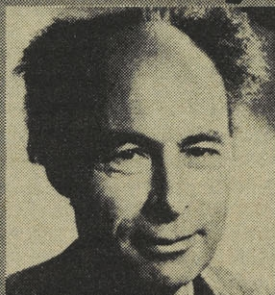
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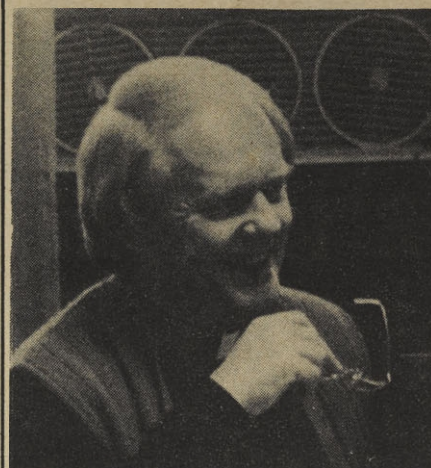
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## Redeemer: Grandparent of community movement

"My week at Redeemer was the most peaceful period in my life since early childhood," the Rev. Lester Singleton, St. Stephen's, Racine, Wis., reported after a 1974 visit to Church of the Redeemer, Houston, Texas.

He said the parish was founded on "prayer and corporateness. They are a group of people who are willing to be led by God. They have no 'program' or 'problem solving techniques' . . . but they have an extraordinary amount of faithfulness in God which He has found fit to richly bless."

Church of the Redeemer is the grandparent of the "community" movement in the Episcopal Church. In the mid-1960's, under the leadership of the Rev. Graham Puklingham (pictured above), the parish changed from a dying, traditional inner city Episcopal parish to a vibrant, growing neo-pentecostal congregation.

Redeemer has spawned over 40 households of Christians who live together and share income and possessions, thus freeing members for evangelical and healing ministries.

In addition, the Redeemer idea spread to Coventry, England, and to the Isle of Cumbrae, Scotland, where Father Puklingham leads a Community of Celebration. The Rev. Jeffrey P. Schiffmayer is now Redeemer's rector.

The Fishermen, Inc., organized in 1969 and now in Colorado, are travelling teams of laity and clergy who function as teachers, consultants, and speakers to share the testimony of corporate renewal. Fishers use song, dance, drama, and poetry to communicate their life together.

Net Productions, another Redeemer offshoot, develops and markets records, tapes, song books, Christmas cards, and calendars produced by Christian communities.

In late 1975 Redeemer began three new ministries. In the first, 25 teachers meet twice a week with small groups of people who need to develop skill in the English language. This is an extension of a literacy course Redeemer has had for several years.

On Friday nights Redeemer conducts a ministry to about 200 boys and girls from grades one to six who meet with junior and senior high-school students who serve as big brothers and sisters.

Redeemer also opened a church-neighborhood center a block from the church which has a bookstore, coffee house, resale shop, and arts and crafts workshop.

David Manuel, an Episcopal writer who visited Redeemer, wrote, "The time may someday come when Christians find themselves living in community as a matter of survival. The lessons now being learned at Redeemer will then be invaluable."

"In the meantime, while it's not mandatory for everyone to live in community to benefit from their example, it is possible to live in complete openness and honesty and trust and love with one another, to the glory of Jesus Christ. That's the real lesson of the Church of the Redeemer."

## Fishermen carry the message to Colorado

The Fishermen carried Redeemer's message from Houston to Colorado, and in 1975, 53 people settled on Episcopal-owned property, Thunderbird Ranch in Woodland Park.

The Rev. Bert Womack, Grover Newman, and John Farra, a lawyer, three of the original founders, lead a flourishing Community of Celebration. Bishop William Frey of Colorado has been supportive of the community's ministry, which includes running retreats and serving as home base for The Fishersfolk, a traveling music ministry.

Some members hold secular jobs to support the group, as in other such communities. A 6:00 p.m. Eucharist is the focal point of the community's day.

Grace Church, Colorado Springs, which since the early 1940's has owned Thunderbird Ranch, gave the community a 20-year lease on the property at \$1 per year.

This summer the Community and the Fishermen, Inc., are holding conferences on family and worship.



## Good News spreads

Other such communities spawned or sustained by the Redeemer idea exist in different parts of the country.

At St. Peter's-by-the-Sea, Narragansett, R.I., the Rev. Keith E. Scott and his wife are part of a 3-year-old community which now includes five expanded-family households.

Father Scott and his wife visited Redeemer about five years ago and found there "a Christian life which revealed the kind of power described in the Book of Acts." St. Peter's is a small traditional parish of 150 communicants, and the parish itself is not involved in the same way that Redeemer is; but, Father Scott says, communicants there notice the benefits of the community in the worship, the singing, and the financial support.

In Detroit, Mich., about 80 members of a community form the nucleus of Church of the Messiah and Epiphany, formerly two parishes until Epiphany was closed. Now the Rev. Ronald Spann, rector, and the Rev. Dean Cole, associate rector, share the ministry with elders in an "expanded rectorship."

The parish has six or eight communal households and ministers to several homes for retarded men, senior citizens, and handicapped people in the neighborhood. About 40 children attend a Messiah day care center. Many members attend a daily celebration of the Eucharist held in a side room of the church.

Other such communities exist in Cape Cod, Mass., where the Community of Jesus was incorporated in 1970, and in Destin, Fla., at St. Andrew's-by-the-Sea. Most of these communities remain in close association with each other and with Redeemer, sharing visits, experiences, and resources.

The Community of the Reconciliation of Springfield, Mass., began in 1973 as an extended household and became more monastic. In 1974 Bishop Alexander Stewart of Western Massachusetts became episcopal visitor and Sister Susan Mangam, superior. Three of the four members professed vows of poverty, chastity, and obedience.



## The parish as caring community: Reaching out, providing resources, renewing covenants, special ministries



### A caring community

"How can a parish become a 'caring community'?" is a question many parishioners ask. St. Stephen's Church in Spokane, Wash., thinks it might have part of the answer.

The parish has published a Human Resources Directory which lists the names of parishioners who have special professional or experiential expertise which they are willing to share with others. A person who wants to quit smoking can pick up the 18-page directory and find a list of 14 ex-smokers who will help him/her break the habit. Others who want help with family budgeting, want to attend a home or neighborhood Communion, need a ride to services, need help in family emergencies, or want to be an acolyte or lay reader can use the directory, too.

About 165 of St. Stephen's 375 communicants work on the project which began in Advent, 1974. No matter what the situation, "we have someone in our congregation who's either been faced with the same problem, or has helped others facing similar problems, who is on immediate call," says St. Stephen's rector, the Rev. John G. Hay.

"We're finding that our members are anxious to help meet the needs of fellow members or their families once they know the need exists. This sharing-caring ministry is really creating a concerned community—and to me this is what the redemptive fellowship is all about."

Father Hay would be glad to share his experience with others who write to him at St. Stephen's, S. 5720 Perry St., Spokane, Wash. 99203.

## RENEWAL

### The Louisiana covenant

St. Alban's Chapel, Baton Rouge, La., has discovered that covenant renewal can be a way of reestablishing the old sense of community of the Church instead of just trying to stem the tide of lost membership.

The covenant was an Old Testament form by which the people of God structured their community to be responsible to God and to each other. With this in mind, the Rev. Charles Wood, chaplain at Louisiana State University, devised covenant renewal forms for St. Alban's.

The chapel—which holds renewal services twice a year to coincide with the opening of spring and fall semesters—sometimes uses a reaffirmation of the baptismal vows and at other times a biblical dialogue which includes a call to covenant, straying from covenant, and recall to covenant.

"An agreement with a bank is far easier to maintain than is our covenant with God," Beverly Jarrett, a St. Alban's

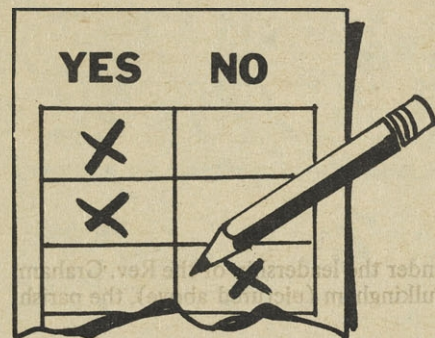
communicant, says. "The bank only calls on us once a month and simply repossesses what it has given us, thereby ending the covenant, if we fail to pay what we owe."

"Our bargain with God, however, is an ongoing, constant commitment; rather than repossess, God continues to 'forgive our iniquities and remember our sins no more.'"

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To "bolster the inner, spiritual lives of congregations," Bishop William Jones of Missouri created a "Task Force on Nurture" to help congregations which want to improve the quality of parish life. One of the task force's biggest concerns is adult education. The group is currently evaluating a recently completed School for Religion sponsored by four different parishes: seven-week courses offered at \$2.50 dealt with church history, theology, and study of one of the Gospels.

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### Polling in Crofton

Six churches in Crofton, Md., polled the community's 4,000 households addresses, telephone numbers, numbers of persons in the household, and religious affiliation. This data-gathering—by phone and visit—did not proselytize, and few people refused to cooperate.

"That has to do with the ecumenical nature of the census," said the Rev. Mike Spillane, Roman Catholic priest whose mission is involved. "It's not just the Roman Catholic Church looking for new members." Other participants were St. Stephen's Episcopal, St. Paul's Lutheran, First Baptist, Community United Methodist, and Prince of Peace Presbyterian.

The data will be collated by computer and distributed to the six churches; they will then use more specific questionnaires and make personal visits to people only of their own faiths.

Crofton is a fast-growing community between Washington, D.C., and Baltimore, and the largely military and government-employed population is extremely transient. Information of the sort the churches have gathered is hard to keep current.

A questionnaire used in January at Crofton churches showed that "roughly 10 percent" of the community's families attended the community's churches on those Sundays.

### Help at the hospital

A young mother sobbed audibly as she sat in the emergency room waiting area at Cincinnati, Ohio, Children's Hospital. Her husband was a drug addict and frequently left the house for days at a time. Now her baby had sustained serious injuries in a fall from its crib.

Miriam Katz sat beside the unhappy woman. During the conversation she suggested several outside agencies from which the couple could receive professional counseling to help during the drug-related crisis.

After a while the mother stopped crying and even managed a smile when

told her baby had not been as critically hurt as the doctors originally thought.

Helping parents is an important part of Mrs. Katz's job as the first patient representative (ombudsman) at Children's Hospital. She's been there for about two-and-a-half years because the Diocese of Southern Ohio—through its Second Century Fund—earmarked \$200,000 over a five-year period for the hospital.

Mrs. Katz, a social caseworker at the hospital before taking the ombudsman job, is a part-time employee at the hospital, which until a few years ago operated as an Episcopal institution. Bishop John Krumm of Southern Ohio is chairman of the board of directors.

"Healthy institutions—where people already have positive attitudes—are the ideal places for effective patient representation," Mrs. Katz says of Children's Hospital. "The people here are committed to the patients, so they are accessible when it comes to talking about problems." Mrs. Katz now concentrates most of her time on the emergency room area since many of the problems in the outpatient department have been worked out during her tenure.

—Interchange, Diocese of Southern Ohio

### A clinic reaches out

The Fourth Ward Clinic in Houston, Texas, was begun by Dr. Robert Eckert, a former Southern Baptist who became an Episcopalian and a major force in renewal at Church of the Redeemer, Houston. A renovated grocery store now houses the modern community health center to which three-quarters of the 80 employees volunteer their services.

With a yearly average of 28,296 patients, the Fourth Ward Clinic fills 21,024 prescriptions per year and does 58,848 laboratory tests. Average patient cost per visit is \$22.71, but patients pay what they can afford, with Medicaid and Medicare payments carrying other costs.

A number of the volunteer doctors and other personnel live in communal households of St. Matthew's Episcopal Church in Bellaire. Generally these households have as a nucleus a church family which invites others to live with them, hold property jointly, and share both possessions and duties within the household.

The staff come from diverse religious backgrounds, but most consider themselves charismatic. Those doctors who have given up lucrative jobs and now work for nothing agree with one staff member who said, "I'm not sacrificing anything at all because my life is richer."



### Now build the Church

When the Church of the Holy Comforter, Richmond, Va., retired its mortgages on church property, the Rev. J. Fletcher Lowe, rector, said, "Now that we have built the church's buildings, it is time to build the Church."

Mr. Lowe had been helping his parish to confront the stark reality of hunger and malnutrition, whether it be found next door or in the African Sahel. He had led members in discussions on hun-

ger and on CROP walks. When the mortgages were paid in 1973, Holy Comforter's vestry decided to spend the money previously budgeted for the mortgages on outside projects.

The 1975 project was hunger. After canvassing the parish for suggestions on who should receive the \$4,000 available, the outreach committee designated \$1,750 to the Fan Free Lunch for Transients, a program which provides food, clothing, and counseling to people in need in downtown Richmond; \$750 to The Instructive Visiting Nurse Association for emergency food; \$750 to the Mennonite Central Committee for use in Bangladesh; and \$750 to CROP, Church World Service's hunger relief arm.

—Albert M. Orgain, IV



### Generating unity

Community has become a strong concept in ecumenical endeavors. The Consultation on Church Union seeks "communities around the country in which local congregations from the nine Churches participating in the Consultation will generate their own structures for worship and mission as they live and work together toward fuller unity."

Four such groups now exist: the Windward Coalition of Churches in Kailua, Hawaii, and those in Richmond and Reston, Va., and in Poughkeepsie, N.Y.

In Poughkeepsie, services are held jointly at least four times a year at one of the five participating churches. A Poughkeepsie religious coalition, which includes Jewish participation and the five churches, developed Interfaith Towers—housing for the aging.

COCU publishes "In Common" and "In Community," which are available from its offices at 228 Alexander St., Princeton, N.J. 08540, for anyone interested in local ecumenical ventures.

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Cursillo, an experience in Christian community, began in the Roman Catholic Church on the island of Majorca in 1949 and has since spread worldwide and across denominational lines. Sixteen Episcopal dioceses offer Cursillos; some have given over 200 of them. In Colorado, for example, an eight-member secretariat works closely with the bishop and diocesan executive structure to coordinate the activities of all Anglican Cursillos within the diocese. For further information, write to the National Cursillo Center, P.O. Box 21226, Dallas, Texas 75211.

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### New York Celebrates

A year-long renewal effort preceded the celebration in the Diocese of New York when Episcopalians from 203 churches in the diocese's 10-county area gathered on May 1 for a festival and solemn Eucharist at the Cathedral of St. John the Divine.

Bishop Paul Moore of New York called the ingathering "a celebration of parish life, an opportunity for renewal of our baptismal vows, and a time for rededication."

In addition to renewal of baptismal vows during the Eucharist, the celebration included an outdoor procession with stops along the way for prayers for those in poverty and poor housing, for the urban and financial crisis, for the sick and aged, and for education and youth.





## People who need people

"People who need people are the luckiest people in the world" is the optimistic refrain of a popular song. But this doesn't hold true when the people are little boys whose relationships with other people are so bad they can't learn, can't behave, can't stay in public schools. Some can't even stay at home. Fifty of these boys are trying to learn how to need people at the Episcopal Center for Children in Washington, D.C., supported by the diocese and the United Way.

Housed in three colonial-type buildings of a former orphanage, the Center has a large grassy lot, game fields, a swimming pool, and dormitories for the 25 boarding students. The large central building has classrooms, family-style dining room, chapel, and offices.

The children are from 5 to 12 years old, racially mixed, grouped not by age or grade level but by the length of time they can stay in classes each day. The Center's aim is to equip the children to reenter public schools. Therefore the child progresses through longer and long-

er school sessions, with increasingly strict behavior rules, until he is "graduated" back to public grade schools.

The beginning classes contain just one or two boys who are incapable of sitting still for more than half an hour twice a day. The rest of the time the boys are with counselors or in physical activity. Even the advanced and most easily controlled classes have only four or five students.

One of the boys' favorite classes is art. The children stoutly deny that Barb Falk, the art instructor, is a teacher; and since she isn't a teacher, this must not be school, they reason.

I spoke with Barb, one of a professional staff which includes eight teachers, seven social workers, one chief psychiatrist, 10 trained dormitory attendants, and two cooks. Barb said the boys have a variety of problems—retardation in a few, aggressiveness and hyperactivity, emotional disturbances, immaturity, curable and incurable learning disabilities.

"They rarely draw people at all," Barb said, "and when they do, the people are often distorted. All one boy draws are heroes, great heroes with lots of action. But he just can't draw a real person."

The drawings occasionally reflect an immediate concern. One youngster's mother had just remarried, and he had been adopted by his stepfather. His new name was printed in large block letters on every picture drawn for several weeks.

A painting, done several years ago and still hanging on the dining room wall, is titled "The Miracle Heart Coming Down From Heaven." The artist was a "graduating" boy who wanted to represent the "miracle" that had happened to him at the Center.

On a museum field trip, one boy was particularly struck with a participatory-art light show. He crawled into an enclosed "cocoon" and was surrounded with beautiful changing light patterns. His first idea was to buy the museum. Misled by being told the museum was free, he asked a teacher to pick it up for him. When he learned that free also meant the museum was public, he decided to build his own light show. He draped a small table with blankets, made a door out of cardboard, and lined the floor with pillows. In place of lights, he decorated the sides with old Christmas cards. And, remembering the meaning of free, he posted a sign on the door: PEOPLE ALLOWED.

That's what the Center is all about. The children are learning to allow people. They might turn out to be "the luckiest people in the world" after all.

—Carla De Boer  
Writer and member of Christ Church, Whitefish Bay, Wis.



A covenant begun in 1974 between Grace and Holy Trinity Episcopal Cathedral and the Roman Catholic Cathedral of the Immaculate Conception in Kansas City, Mo., was renewed this year in an ecumenical service. The two cathedral parishes share common ministry and cordial relations.

## Kansas homes help boys find themselves

Twenty-eight years ago the Rev. Robert H. Mize, Jr., seeing the need for youth reprocessing centers for delinquent boys, began St. Francis Boys' Homes on the wind-whipped Kansas plains. Now the homes have expanded from the Midwest to the Eastern seaboard without subsidy from Church or state.

The staff, which includes clergymen, laymen, psychiatrists, and sociologists, has established an awesome record: over 80 percent successful rehabilitation. It has recycled social misfits into doctors, lawyers, journalists, clergymen, social workers, and a NASA scientist.

Father Mize opened the first St. Francis home in September, 1945, on 80 acres of land; in the first 18 months some 30 boys from jails or reformatories passed through his rented poorhouse at Ellsworth.

The home survived despite a sheriff's threat: "I'm going to run you and your hoods out of town if it's the last thing I do." Three years later Father Mize opened another home in Bavaria, Kan. Camelot, the third house, opened in upper New York near Lake Placid in 1965. In 1972 the first St. Francis Home for Girls opened on the grounds of St. Agnes' School, Albany, N.Y.

In 1961 Father Mize became Bishop of Damaraland in the Anglican Province of South Africa but was expelled in 1968. He now serves a parish in the Missouri Ozarks. The present director, Canon William E. Craig, came to St. Francis in 1956.

Continued on next page

## "An extraordinary account of a man seeking inner peace"\*

Henri Nouwen, one of America's best-known spiritual writers and teachers, lived in a Trappist Monastery for six months. Here is the fascinating diary on those days—days marked by sorrow as well as joy, by emotional upheaval as well as peace. It demonstrates anew that the monastery is not an escape from the world's problems but a place to praise God in the midst of them. "This is a fine portrait of the cloistered life... A beautifully written account of one man's soul searching."

—Publishers Weekly.\*  
\$6.95 at all booksellers

# The Genesee Diary: Report from a Trappist Monastery

Henri J. M. Nouwen

**DOUBLEDAY**  
publishers of THE JERUSALEM BIBLE



My dear Toadrot:

So you think you can relax your efforts against Women's Ordination do you? The naivete of you Junior Tempters never ceases to amaze me! Their convention isn't until September and you assure me the vote is ours. Really! The Enemy will be tireless in his efforts to secure more of these women as priests. His success thus far is evidenced by the number of women prepared to answer His Call in spite of their church's refusal to ordain them to the priesthood.

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!

Your affectionate Uncle,

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

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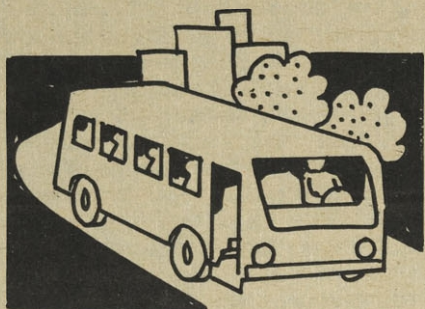


Continued from page 10

Three-quarters of the funds for the three homes come from gifts and scholarships; 20 percent is paid by juvenile courts; and 5 percent comes from an endowment fund. The homes are not hospitals, rather rescue stations for young people from 12 to 18 who are able to keep up in public school and who express a desire to change their *modus operandi*.

The St. Francis concept is a "four letter word—a good one," said 17-year-old Steve of New York. "It's love. That's what you notice first here. The staff isn't out to get you; they're here to help you. It's a trust relationship."

—Mira M. Vest



### Bussing for seniors

Fallbrook, in the hills of San Diego County, has one of the highest per capita incomes in California. But while its 31 multi-millionaires make the average unrealistically high, one-quarter of the village's senior citizens live on less than \$2,500 a year.

St. John's Episcopal Church, Fallbrook—a small church of 115 parishioners—has an active outreach program headed by Carroll Young, a retired insurance executive. About a year ago when St. John's vestry was interested in using some outreach funds to help senior citizens, Mr. Young sought my advice as director of the Senior Citizens Center.

Because our mobile meals program was adequately funded—partially by St. John's—my choice was a further subsidy for the new bus service we had fought so long to get. Ridership was so low I feared we'd lose the bus. It was already heavily subsidized by gasoline tax money that reverted from the state to the county, but low-income senior citizens had to weigh the cost of a 50¢ round-trip ticket against such necessities as rent, food, and utilities.

For most of Fallbrook's 16,000 citizens the cost of a bus ticket is no hardship, but we have over 1,000 seniors living at or below the federal poverty level. Most no longer have cars: they can't afford them or are too elderly to drive.

Our new bus—and there's only one—has a limited route, but it covers an area where 70 percent of our low-income seniors live and stops at all the banks, shopping centers, and medical centers. The only other transportation in Fallbrook is a taxi service that costs 90¢ for the first quarter mile.

Mr. Young said St. John's might be interested in subsidizing tickets for seniors with incomes below \$250 a month for a single person or twice that for a man and wife and agreed to present my recommendation to the vestry.

We discussed how such a program could be handled. "I don't want to get ticket money mixed up with our center funds," I said, "but I can sell tickets here and let the transit system bill you each month. Then I'll send a check for the amount of money we've collected, and you can write a check for St. John's contribution."

Mr. Young wanted an estimate of the monthly cost to St. John's, and I guessed an average of \$65 to \$75. "Just one more thing. Once you start such a program, it will be impossible to stop without causing a great deal of resentment," I told him.

Mr. Young said he'd speak with me again in a week.

The vestry approved the subsidization of bus tickets. Through my monthly newsletter to senior citizens, and articles in area newspapers, the program was widely publicized. I was disappointed at the initial response, forgetting that older people often are slow in accepting something new. Seniors are proud people, and anything that smacks of welfare is immediately suspect. Gradually ticket sales rose until they reached a total of 495 one month.

At the end of the first year, St. John's had spent \$379.50. During that period, seniors had used more than 2,500 tickets. When a "corridor" bus to the neighboring city of Vista was started, one of these 10¢ tickets permitted seniors to travel all over the northern part of the county.

When the bus system reduced fares to 10¢ for all seniors, the association with St. John's was discontinued, but it had provided over 2,500 inexpensive trips as

well as proving to the county that subsidized buses will be used if ticket costs are within the income capabilities of average seniors. Certainly the sharp rise in daily riders from an average of 20 originally to 80-plus today proves the point conclusively.

—Wilbur H. Morrison

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St. Jude's Ranch for Children, run by Anglican Sisters of Charity, is a non-sectarian home for abused children. Located a few miles from Las Vegas, the home is supported entirely by donations. For more information, write St. Jude's, Box 985, Boulder City, Nev. 89005.

# HELP

### WYO Place

In a rambling, ranch-type building on the prairie north of Laramie, WYO Place helps emotionally disturbed adolescents. Funded by the Diocese of Wyoming, trusts, foundations, gifts, and the United Fund of Laramie, WYO Place can accommodate 35 teenagers.

Teenagers at WYO Place must keep their own rooms clean and help with laundry and food preparation. The garden, cattle, chickens, and even the rabbits at WYO Place serve a double function—they not only teach responsibility, but also provide part of the yearly groceries.

Formerly the Cathedral Home, which it is still sometimes called, WYO Place began in 1908 as a military school, then became an orphanage. It changed location from the grounds of St. Matthew's Cathedral downtown to its country location in 1973.

—June Shrib

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## On the Alaska pipeline

Almost every evening, in one of the 20 construction camps along the 800-mile Alaska pipeline corridor, a group of men and women can be found gathered for worship, usually around a table in a staff conference room. The day a pipeline chaplain visits a camp is considered "Sunday" by the pipeline workers who participate in the services.

An ecumenical venture involving all major Christian denominations in Alaska, the Chaplain Services Program cooperates with the Alyeska Pipeline Service Company under the direction of Ray Dexter, coordinator of religious activities for Alyeska, to provide workers with the Sacraments, counseling, and a ministry of presence.

Several full-time chaplains work on a rotating schedule in the most isolated camps along the pipeline route north of the Yukon River. South of the river clergy divide their time between their home churches and the camps. Two Roman Catholic nuns also do a day's service each week at Old Man Camp, a few miles south of the Arctic Circle. The chaplains usually share dinner with the workers and then hold services. Sometimes workers are so busy services are conducted during lunch breaks.

Some of the chaplains' work is unusual—like that of the Baptist chaplain who baptized three new converts on the North Slope. The only water available for total immersion was the Sagavanirktok River. Fortunately, according to Chaplain Dexter, a group of pipeline welders made a large tank from sheet metal so the baptism could be performed in the relative warmth of a warehouse.

In one camp a pipeliner, who had never attended a Christian church and who had been a soldier of fortune in Africa where he learned to worship the devil, walked into one of the services. After hearing the "Good News," he borrowed a New Testament, talked and prayed with the chaplain, and the two went to the camp incinerator where they burned his devil beads and amulets and thanked God for forgiveness of sin.

Chaplain Dexter, a former mathematics instructor and school superintendent, has become involved in church work wherever he has lived. He finally took a two-year course at the Salvation Army School for Officers' Training in San Francisco. Recently he applied for ordination in the Episcopal Church.

Chaplain Dexter says his months of worshipping and counseling with the pipeline construction workers—often 5,000 miles from their families—are among the most rewarding he's ever spent.



## In Navajo country

BLUFF, UTAH—This little town and New York City have one thing in common: slow traffic. In Manhattan millions of motorists go places in a hurry; in Bluff a few dozen drivers have no place to go and don't hurry.

"You can't lick the calm, relaxing, slow-moving, what-the-heck attitude," said a local cafe owner. "Bluff is the land of the Navajo, and you slow down."

This Mormon outpost north of famed Monument Valley has two modern hotels, four service stations, three restaurants, and a few other businesses. Old pioneer rock homes, some restored and others boarded up and abandoned, stand against the red sandstone cliffs north of the town. Bluff's southern border is the large and muddy San Juan River, which Spanish explorers named to honor St. John the Baptist.

St. John had a call to "prepare the way of the Lord." The Rev. H. Baxter Liebler, now 86, felt the same call in this unusual and dusty area more than 30 years ago when he began St. Christopher's Mission.

Father Liebler said he searched for 19 years to find Indians who knew the



least about Christ. In the southern Utah portion of the Navajo Reservation he found a people who were without education and medical care and most of whom had not been taught about Christ.

"The Navajos needed help, and we helped them," Father Liebler once said. "But we didn't beat them over the head with our religion. They have a hard enough time as it is."

In 1943 Father Liebler set up tents and began to erect buildings for the services, temporal and spiritual, he intended to provide.

The area was desolate then. According to folklore, Bluff was settled because pioneers stopped there and had no strength to go on. These were the hole-in-the-rock settlers, a group of more than 200 Mormons "called" to farm the San Juan area in 1880. Thinking they were taking a shortcut, a group spent six months carving a road out of what has been called the most difficult terrain in America. Bluff experienced little noticeable change for more than 60 years—until Father Liebler founded the 5,000-square-mile mission.

Run by the Rev. W. Herbert Scott, Jr., since 1973, the mission is centered around an imposing new chapel. Triangular in shape, the modern building tapers to a central glassed-in opening in the roof, like a "smoke-hole" in the center of a Navajo hogan. The church dwarfs a nearby garden where only a stone altar and a shrine of Our Lady of the Navajo remain from a chapel that burned in 1964.

The second largest structure is a 3,500-square-foot non-denominational community center completed little more than a year ago. The building houses, among other activities, a Head Start program for 3- and 4-year-olds. The educational program the mission provided in a one-room building that still stands had been the first school of its kind for area Navajos.

Cooperating with the University of Utah College of Nursing, the mission

runs a children's clinic which also offers prenatal and postnatal care. Over 500 babies have been delivered by its medical staff.

The mission sponsors an arts and crafts shop which gives local silversmiths, rug weavers, basket makers, and others the chance to display and sell their goods. St. Christopher's recently served as a distribution center for food and clothing for Navajos whose food stamp program was cut off.

What really excites Father Scott is the development of the Navajo people themselves. "One young man is now attending Cook Christian Training School in Tempe, Ariz., and has indicated he wants to be a priest," Father Scott said.

"We feel the mission is moving into a new phase of life," he continued, speaking of a new program of mission self-government over which a Navajo council presides. The nine-member council, headed by David Yanigo, meets once a month to form policy and prepare budgets. Father Scott is an adviser.

A chief rule of the mission is to bring Christ into the lives of the Indians without robbing them of their culture. "We are not seeking to destroy the Navajo culture but to preserve it," Father Scott noted. "Even in the wedding ceremony, we have a traditional Indian and a church ceremony."

In addition to his work at the mission, Father Scott has developed a congregation in Blanding, a town to the north, for which he conducts services twice a month. Richard L. Frank, a construction worker, is lay vicar.

Because of a generous donation from Trinity Church, Muscatine, Iowa, another full-time priest may be hired for the Montezuma Creek-Aneth area east of Bluff. "The first converts to the Church in this area were made in and around Montezuma Creek," Father Scott said. "There are 114 families in our church who live over there."

"Our people are scattered over such a vast area that it is really impossible for one priest to minister to the 1,250 baptized church members. With the establishment of St. Mary's in Monument Valley and St. Nicholas in Blanding and the reactivation of the chapel in Montezuma Creek, we just might be able to do a better and more effective job of ministering to our people."

Father Scott believes that even with more help and organized congregations, he and other priests will still need to conduct services in people's homes and camps. "The isolation of many of our people is difficult for most city dwellers to understand."

Is St. Christopher's Mission a success?

"I don't think the measuring of success is our job," Father Liebler, the mission's founder, commented. "The Lord sent us to preach the Gospel. And you can't count that success by numbers of people."

—Dale Van Atta,  
Reporter, *The Deseret News*



The Lynchburg Covenant Fellowship, 4415 Boonsboro Rd., Lynchburg, Va. 24503, is an agency developed cooperatively by almost 25 congregations. Among other activities it runs a summer camp and provides community services under a program called Kum-Ba-Yah. The Rev. Herbert R. Moore, Jr., of the Christian Church, is executive director.



## Drug abusers get help

Spectrum Programs, founded by the Rev. Fred Harrison, believes in the theology of Good Friday: the miracle of death and resurrection. That belief has helped this Diocese of Southeast Florida program treat drug abusers since 1968.

With three treatment facilities—two in Miami and one in Fort Lauderdale—a reentry facility, and an administrative office at St. Paul's, Miami, Spectrum receives about 75 percent of its funding from local, state, and federal government grants and contracts. The remaining quarter of its \$1 million budget comes from private donations, foundations, the United Way, and the diocese.

Serving nearly 150 residents and another 150 people in outpatient care, Spectrum, now under the direction of the Rev. John William Thomas, boasts a recovery rate of over 60 percent of its graduates.

Spectrum Programs does not treat drug abuse but the underlying causes which created drug dependence. An individual is considered cured not simply when he stops using drugs, but when he is able to change his destructive behavior and assume responsibility for his actions.

After initial treatment a Spectrum client lives in a reentry facility under supervision until he can take on responsibilities. He then becomes a member of an aftercare group where he continues to receive individual and group counseling for as long as necessary.

—William L. Stevens

## Co-op cooperation

Women at Grace Episcopal Church, Tucson, Ariz., solved the babysitter problem so mothers could participate in parish functions.

When one young mother said she would like to join a morning sewing group to make gift items for the annual bazaar but couldn't because she didn't know what to do with her two preschoolers, the women called a meeting to discuss possible solutions.

The day of the meeting the parish hired a babysitter for the nursery. The mothers decided they could either jointly hire a sitter each time the group met and split the cost among the mothers present, or they could take turns in running the nursery themselves.

The first plan seemed unfair since it involved both money and the risk that some days one mother might pay the total bill if other mothers did not come with their children. The second plan was adopted.

The mothers arranged a rotating schedule. The Mother-of-the-Week brought crackers and juice for the children's snacks and took the crib sheets home to wash.

The co-op group, calling itself "Moms and Tots," placed a paragraph in the parish bulletin to explain the self-help system, and within a few weeks the sewing group had more than doubled.

The effort was rewarded by both a successful bazaar and a feeling of cooperation among the women. With the bazaar over, the co-op group is out of business, but as soon as need arises, it can easily be reactivated. —Joan Pickart



## Continuing education follows motivation

By James L. Lowery, Jr.

Not so many years ago the national Board for Theological Education (BTE) had at its disposal some hundreds of thousands of dollars for continuing education grants. Its staff evolved a grant-making procedure which carefully included all levels of structure, requiring diocesan commissions on ministry to evolve criteria for grants within their jurisdictions and mandating that individual clergy take initiative to pull together organized plans for professional development.

It sounded great. But it didn't work. The number of clergy who used the program for continuing education was abysmally below the average number across the ecumenical spectrum. Much of the money remained unused, untouched. Why? I contend the program was too much planned from above by those out of touch with whom the grantees might be, the way in which they live and move and have their being, and the factors which motivate bishops, priests, and deacons to continuing education. This month I wish to throw a little light on who are motivated to continuing education, how they are motivated, and how they operate.

### A Little Review

*What is continuing education?* It is, according to the Methodists' Mr. Continuing Education, Mark Rouch, "An individual's personally designed learning program from the moment basic education is over until retirement. It is an unfolding process, linking together personal study and reflection, and participating in group events. It is lifelong, involving both planned continuing education and unplanned learning. Its components are individual study, local groups, short-term programs (three days and under), long-term programs, and a planning process. It goes hand in hand with career development, or intentional movement toward established but flexible career goals, taking into account the stages through which the pastor moves and the personal and social dynamics which affect him."

That's quite a mouthful! But it covers the ground. Now, *who offers it?* A wide array of groups, many of which we forget to look to as a resource. These include churches, seminaries, special institutes, universities, state extension systems, communities, and business and industry. This fact came home to me personally when my wife found citizenship training at a local community center for adult education in preparation for her naturalization exams. And it was firmly cemented in mind when I discovered how the churches around Lancaster, Pa., made use of Armstrong Cork's training department. Now one of my pleasant hobbies is poking around university extension catalogues to find appropriate offerings in the most unexpected departments!

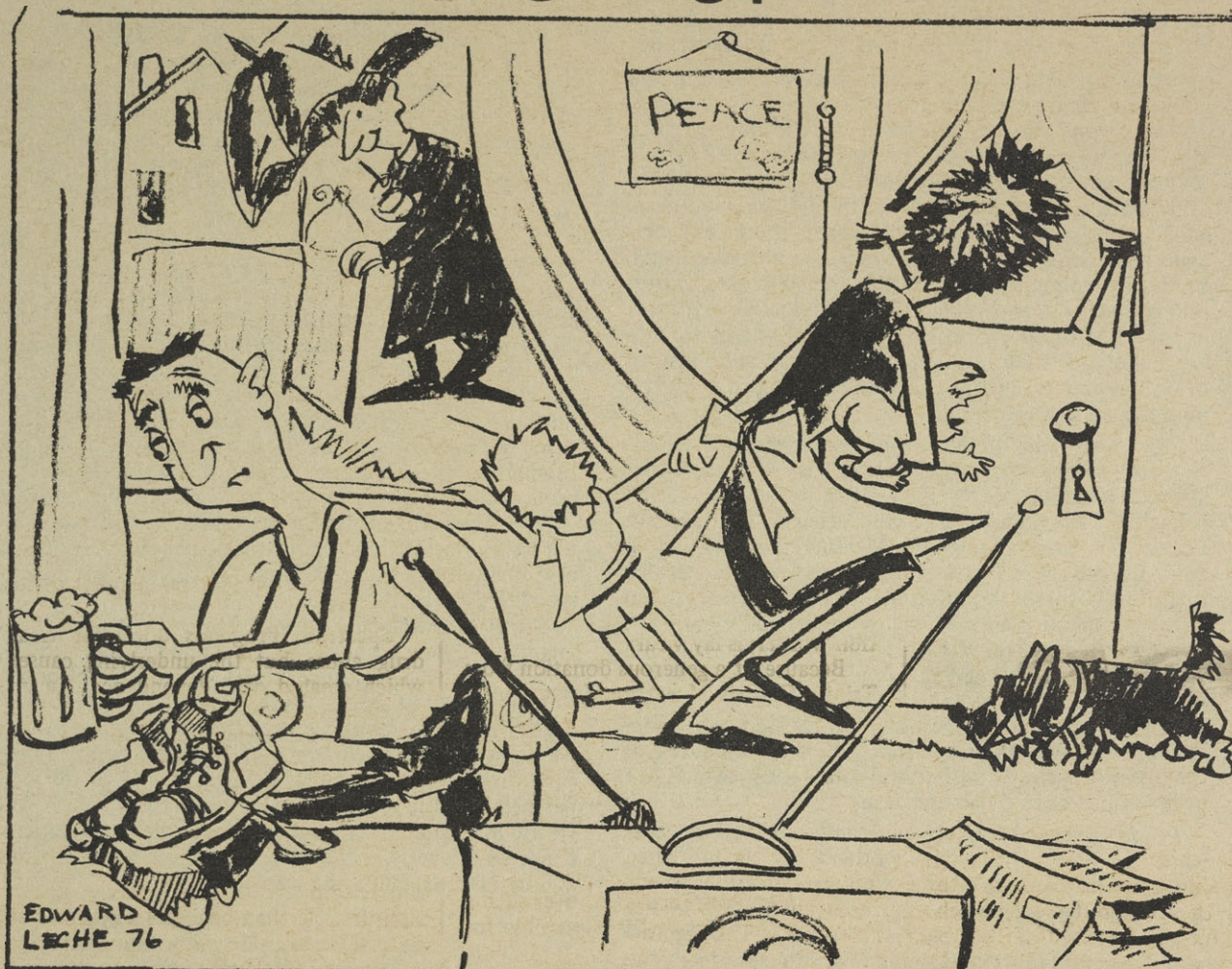
*What is it for?* Continuing education is for all clergy who wish to keep abreast of the ways the Holy Spirit is at work all over the place and to continue growing in Christ. The person not continuing becomes less and less adequate as a Christian leader and less and less a help to his people. How right, therefore, that the profile every clergyperson is asked to maintain for the Clergy Deployment Office (CDO) has a section for the listing of time, money, and subjects in continuing education. The parish profiles to be added to CDO in the next triennium should also have a place asking vestry if they commit time, money, and planning to their rector's continuing education. We do well to remember that at least one in five of our clergy are now what are called variously tent-makers, worker priests, or bi-vocational. That is to say, they combine earning the majority of their support in a non-church connected position with filling a church post for little compensation. The Episcopal Church's parishes could not operate without them. Yet this 20 percent of our ordained personnel is barred from national continuing education funds which are inexplicably restricted to those earning over half their compensation from church positions. Continuing education is for all our active clergy; it should be so supported.

*Where is it done?* According to the Academy of Parish Clergy, 409 Greenfield St., Oak Park, Ill. 60302,

Continued on page /PS 2

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

## About housegoing parsons



By Alan E. Robson

I am one of that generation of clergymen reared on the saying, "A housegoing parson makes a churchgoing people." So was the rector of the first parish in which I served as curate although he wasn't all that good at doing it himself. But then, after all, what are curates for?

So picture me if you can, in a wind-swept and often wet town on the west coast of Scotland, making my way along the streets every weekday afternoon. And making my way, what's more, on foot or on bicycle. Curates didn't get to have cars (nor, to be fair, did many rectors either), and my stipend was the equivalent of about \$20 a week, plus living accommodation and utilities. I was the envy of most of my peers from seminary, some of whom were not only earning less money, but out of that money had to pay for their own accommodation. The year? No, it was not 1928 nor yet 1938 but 1958.

Here I was then, with my princely stipend, trudging around the streets in search of Episcopalians. My goal was six calls per afternoon, and in order to achieve that, one had to knock on probably three times as many doors. For people were likely to be out, maybe working, or, if they were in, maybe peering through the lace curtains and deciding not to answer the door.

But the Scots are a hospitable people, and those who let me in were usually genuinely pleased to see me, and cups of tea (hot) and plates of biscuits (cookies to you) would be produced as if by magic. I never had to raise the subject of churchgoing because they always managed to do so before the first teacup had touched my lips. "Well, now, you won't have been seeing us in church just lately, will you?" No, I would admit, I couldn't say that I had. Then off we would go over what soon became for me very familiar territory—six good reasons for not having been to church. They varied a bit from house to

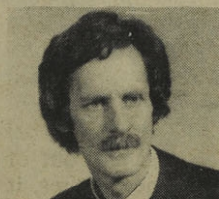
house—one of my favorites being "because my husband's a Presbyterian, and he needs to get into the fresh air on Sundays."

I would then make my little response (familiar territory for them, too), and then, Religion having been disposed of, we would get into a spot of social visiting. This I have always been bad at, for small talk has never been my strong point. Luckily, however, the British provide one with an everlasting conversation-piece—the household pet. One inquiry regarding the welfare of the reigning dog, cat, or canary opens up the floodgates. "That cat knows every word I say—see, she knows we're talking about her." A baleful glare from Kitty confirms this. "Ever since Joey lost his tail feathers, he's never been the same bird. No, no, Father, that's all right, you can put your finger in the cage, he doesn't bite. Well, fancy that!! You bad little Joey. I've never known him to do that before. Let me get some iodine." And the dog stories. The Dog That Knew Everything. The Dog That Would Speak If It Could. The Dog That Howled All Night—thus proving that it knew the exact hour and minute of Aunt Annie's death in Glasgow 50 miles away. The Dog That Knows A Friend—this is not to be confused with The Dog That Has to Sniff You All Over Before He Lets You Past the Front Door. The Dog That Can Shake Hands—except with visiting clergy, apparently. The Dog That Wouldn't Hurt a Flea—in which case, what's all that frantic scratching about?

Anyhow, the following Sunday would find me near the church door before services, anxiously checking the arrivals. Where were they? After all, Lord, I was a housegoing parson, wasn't I, maybe 30 times last week. O.K., so where are all those churchgoing people? In bed, I'm afraid, their consciences crystal clear because after all they had done their bit for Religion, had they not, by entertaining the curate?

Of course, some did respond, and sometimes even because of my visits, but the thing about being a curate is you have to learn to live with failure (real or apparent) or at least to learn that despite your ordination, you are not God.

But is it true that a housegoing parson makes a churchgoing people? Well, not exactly. But if you never visit anyone, you (or your successor) may very well live to see an empty church.



*The Rev. Alan E. Robson is associate rector of Church of the Ascension, Lafayette, La. He is also editor of Churchwork, the Diocese of Louisiana newspaper.*



## Practical matters

# Continuing education follows motivation

Continued from /PS 1

continuing education should be balanced—half of the effort in the parish and local community setting, as a proper matter for study and learning, and half away from home. APC is available for advice on the at-home half (which many find the most difficult and the most rewarding) through its network of field representatives. The away-from-home offerings are often arranged in one-shot, one-day-a-week, or an-overnight-a-month package as well as in more lengthy continuous encounters nationally.

*What are the obstacles?* They have been listed as too little time, too little money, not enough offerings, and insufficient motivation. Let us glance briefly at each of these in turn. Considerable study has been done in the area in the last few years through the cerebral help of the National Council of Churches' Ministry Studies Board, the Society for the Advancement of Continuing Education in Ministry, the National Council of Churches' Compensation Studies, and Interpreters House in North Carolina and through Lilly Endowment's financial help.

The same people who complain most loudly about too little time are the ones who engage in more continuing education than most others; so much for that plaint as a real obstacle. BTE's experience with its grant largesse suggests that money is not a prime factor. The conclusion of the last SACEM meeting in 1975, as well as the enumeration of various types and places and models, suggests sufficient opportunities and offerings are available. This leaves motivation as the perplexing key to continuing education utilization. A landmark conference on "Motivation in Continuing Education" was held in March at Lake Junaluska, N.C., with many helpful learnings for us. Much of the data following comes from Sister Marlene Halpin, OP, who attended, but I bear responsibility for what I have done with it.

### Clusters of Motivations

We have looked briefly at what continuing education is, its nature and parts, and who it exists for. Now let us turn to motivations for continuing education; they come in four clusters, according to the experts: (1) task-oriented, (2) learning-oriented, (3) activity-oriented, and (4) externally-oriented.

*The first kind of motivation is task-oriented*—doing well the job of being a pastor. Two approaches seem apparent here. Many pastors perceive something they do nicely and then use continuing education resources in order to better themselves at it, achieve excellence, be able to do it with sufficient skill to pass on their expertise to others. People with this approach, on the whole, do more continuing education and do it in a more organized and planned fashion. Also, in these days when a large segment of the clergy may have to have a non-church connected base on top of which to perform church ministry, this kind of continuing education may give them the accreditation and certainly make them known and experienced in some specialty or skill which may be secularly marketable. Another approach is to remedy the gaps in one's expertise. This way is extremely important

for the person a few years out of seminary who has discovered with some clarity the things he/she did not learn, or was not trained in before ordination, which were nonetheless necessary. It is equally vital for the person in mid-career who finds the world has changed a good deal from that into which he was ordained two decades before. In my case, I was inflicted upon a luckless congregation without any training or experience in actual teaching, a situation for which my seminary should be flayed. My continuing education planning of the first years out of seminary was, therefore, aimed at teaching, group work, and program planning areas.

*The second kind of motivation is learning-oriented.* Most clergy are happy as perpetual students. They like to keep on studying. They have a constant curiosity. They have a commitment to truth and knowing more and more about it. In this light many try totally new areas which broaden them and strengthen them in general. In my case community planning and development courses offered one winter by the Office of Local Government of the State of New York in our central school secondary building led me into upper New York State history in one direction and most helpful learning of the planning process in another.

*The third kind of motivation for continuing education is activity-oriented.* Certain kinds of activities strengthen the clergy. An element of rest and recreation is healthful for parish clergy who often do not take sufficient and regular time off. Meeting the brethren to bend the elbow and talk shop together overcomes the isolation that is all too often the lot of many rectors and vicars (in urban places as well as rural, oddly enough). The advent of a real VIP to be heard, questioned, and communed with can also do wonders. And just a change of scenery can be helpful, so long as it strengthens for return and is not an escape which avoids facing the problem and becomes an end in itself. We are talking here of the age-old cycle of withdrawal and return, which has been with us since Elijah and Jesus.

*In the fourth place are externally-oriented factors.* Some are more positive than others, but all influence and motivate to partake of continuing education. Worry about a goose egg under continuing education in the proper section of our personnel profiles that rector-search committees will wonder over. Pressure from the bishop or archdeacon to keep up and improve oneself. Availability of continuing education allowances from vestry, diocese, or national Church. The fact that most of the other fellows in the deanery spend a parson's fortnight a year at it. The invitation to join a local colleague group. The helpful influence of a regular visit from the diocesan continuing education person in some jurisdictions. The attraction of going back to hallowed halls and rubbing shoulders with other old grads not communed with for far too long. Also the magnetism of an inexpensive stay in some famous area, such as New York, Cambridge, Berkeley, the charming Hispanic atmosphere of Austin, or the bracing mountain air of Bossey.

### Miscellaneous Observations

Three observations about the dynamics of motivation should be added. First is the growing trend, thank God, toward a more client-centered approach. This means continuing educators are beginning to realize parish pastors are one of the best resources in continuing education and that they should have more of a role in determining the subject matter of the planned experiences and in providing resources for them.

Second is the importance of seeing in the task-motivation of parish pastors a more *reactive* than *pro-active* approach to things. This means much can be said for in-parish visits from diocesan or regional continuing education coordinators who begin with the rector where he/she is, help to surface concerns, and then are able to recommend fairly swiftly continuing education resources to strengthen the pastor in those areas.

Third is the discovery in external motivation of the *real pull exerted by institutional/group loyalty* whereby members or graduates of a beloved organization or program or school return willingly again and again. I myself feel such a tug toward the international clientele of the International Marketing Institute and show up at the alumni-new student receptions of the IMI each third week in June, if possible, in Cambridge, Mass. They teach me something of secular ecumenicity each year and remind me of the importance of defining sharply areas of service and support, as well as distinguishing between what is planned and what is serendipitous. (Incidentally, the governmental and industrialist people there recognize increasingly the good brains, skill, and intuitions of the clergy as valuable!)

Clergy are indeed a special bunch. We have many talents. We want to grow, to know, and to sharpen. We benefit from the exciting explosion of continuing education resources in recent years. We find ourselves to be one of the chief resources with the skills and experience we have acquired. We want to be given opportunities for knowledge and growth, through service of our own perspective, not through orders down from above. And we are motivated to continuing education by the tasks at hand, by a love of learning, by certain kinds of activities, and by external circumstances.



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

## What do they like and not like about us?

A three-year project costing \$500,000 has elicited responses from congregations about the most desirable and undesirable qualities they see in the ordained persons who serve them.

The project, called "Readiness for Ministry," was sponsored by the Association of Theological Schools in the United States and Canada. The organization says this is one of the first times a profession has tried to define the criteria to which its training ought to be addressed.

According to the project's results, the number-one quality that American and Canadian churchpeople look for in their clergy is willingness to serve without regard for acclaim. Next they want personal integrity and the ability to honor commitments by carrying out promises despite all pressures to compromise.

A Christian example that people in the community can respect is the third factor indicated in the project results, followed by particular pastoral skills and the clergy's leadership role in the community.

Dr. David S. Schuller, the project's administrative director and associate director of the Association of Theo-

logical Schools, says one of the reasons for the survey was the Churches' concern that many people coming into the ordained ministry had a different view of it from those in the congregations they later were to serve. Another reason was seminaries' awareness that some of their training is not directly related to what their graduates do in the field.

More than 1,200 persons in 47 denominations involved in the 200 theological schools related to the sponsoring association were asked to recall specific moments when an ordained person ministering to them was either highly effective or clearly ineffective.

"By analyzing these written accounts, we were able to identify where people tend to see ministry taking place and what served as the basis for their judgments regarding effectiveness," Dr. Schuller said.

The survey also found the qualities least desired in clergy. The harshest criticism centers on what people describe as a "self-serving" ministry, an ordained person who avoids intimacy and repels people with a critical, demeaning, and insensitive attitude.

Next most serious criticism centers on clergy involved in illicit sexual relationships and other self-indulgent actions that irritate, shock, or offend. The third most serious set of problems clustered around expressions of emotional immaturity and actions that demonstrate immaturity, insecurity, and insensitivity when buffeted by the demands and pressures of the ordained ministry.

## Summer workshop scheduled to consider parish development

A five-day workshop for parish clergy scheduled for July 26-30 at Nashotah House, Nashotah, Wis., will focus on the process of parish development, applying to the parish church some of the disciplines universities and social agencies have evolved.

The theology of money and management, a long-range parish development plan, and funding planned development are some of the topics to be considered. The workshop will begin at 5:00 p.m. on July 26 and end with lunch on July 30. Faculty members will include the Rev. Richard Anderson, associate for stewardship/development of the Executive Council; the Rev. Robert M. Cooper, professor of ethics and moral theology at Nashotah House; the Rev. Richard N. Greatwood, assistant professor of pastoral theology, Nashotah House; Edward E. Hale of Gosner, Gerber, Tinker, Stuhr, Development Consultants, Chicago; and the Rev. N. Kenneth Yates, director of development at Nashotah House.

Fee for the workshop is \$96.50, \$10 of which should be sent with enrollment application to the Registrar, Nashotah House, Nashotah, Wis. 53058.



## '...three lessons I had learned from him...'

On Thursday, April 1, I preached at the noon Eucharist in the Chapel of Christ the Lord at the Episcopal Church Center. The Eucharist was special that day because it concluded a week of staff meetings. We were celebrating the opportunities we have for mission and ministry both at the Church Center and throughout the Episcopal Church. By recalling the ministry of Canon C. Rankin Barnes of San Diego, I focused on some things I think national staff members might bear in mind. Canon Barnes, who served as secretary of the National (Executive) Council and of General Convention from 1947 until 1961, had died the week before.

Though born in Manitowoc, Wis., in 1891, Canon Barnes had every right to be known as a native of San Diego. He moved there as a boy in 1903 when his father became rector of St. Paul's Parish. Canon Barnes went to General Seminary from St. Paul's, was ordained there in 1916, and was elected rector of the parish in 1936 following his father's retirement. Upon his return to San Diego in 1961 he became a busy retired priest, serving as a hardworking rector emeritus in his home parish and as a lecturer at Bloy House Theological School. He was buried from St. Paul's.

I recalled Rankin Barnes in my sermon because I thought three lessons I had learned from him might prove useful to others.

The first lesson was in Canon Barnes' understanding of the institutional Church. He loved it, and he knew it better than most—its canons, traditions, and polity. He did not worship the Church, though, because he always saw it as an instrument to be used by God rather than as an end in and of itself. When he looked at the Church, he saw through it to the mission it was to accomplish.

A second lesson was from Canon Barnes' sense



Canon Barnes (l) was frequently a speaker before the Episcopal Church's National (Executive) Council in the days when Presiding Bishop Arthur Lichtenberger (r) headed the meetings at Seabury House in Greenwich, Conn.

of history. He was able to look backward and forward at the same time. He did not have a sentimental love of the past, but he drew heavily from history lessons in attacking the problems of the present. He believed the past held many keys that might prove useful in unlocking the problems of today and tomorrow, and he knew how to use those keys. He had a good grasp of why things are as they are because he knew what had gone on before.

Thirdly, I came to appreciate Canon Barnes' understanding and appreciation of the Episcopal Church's breadth and diversity. He could talk with various points of view and was a listener to all. He did not seem anxious to form others into a like-

ness of himself. Though I had heard of him for years, I first met Canon Barnes when he visited CDSF while I was a student there. I was asked to be his host at the seminary, and I appreciated the interest he expressed in me and in what I thought about this and that.

C. Rankin Barnes was 85 years old when he died. He had been a priest for 60 years. I don't know whether he qualifies as a great priest or great leader. I do know, however, that his long service to us—all of us—should not go unnoticed.

—Dick Anderson

## A letter received...and forwarded to you.

Diocese of T

Everyone makes mistakes  
I have made many during my time as a priest and bishop. Some of these errors were made because of inexperience or ignorance and some because of bad judgment or self-interest.

Professional Supplement recently received a letter from one of our bishops. He has given us permission to quote this part of it but has asked that we not print his name with the letter.

Everyone makes mistakes! I have made many during my time as a priest and bishop. Some of these errors were made because of inexperience or ignorance and some because of bad judgment or self-interest.

However, as I look back over 40 years' experience since ordination, no failure can measure up to my early experience with the alcoholic.

I remember so well a young man who had just returned from the Second World War with extensive service in the Philippines. He had "grown up" in the parish, sang in the choir, served as an acolyte. He was admired in the community as a "fine young man," a good athlete, a fine

scholar. He fell in love with a girl in the parish, and they were married before he left to serve in the Army for the duration.

It is difficult to describe the consternation of everyone when he returned from the wars. His wartime experiences had shattered him. He had horrible nightmares, reliving his experiences.

In the midst of the travail, he found solace in the bottle. He was seldom seen in town and then drunk or desperately attempting to "dry out" by his own willpower. His appearance became slovenly and unkempt.

His family and his young wife became desperate and appealed to me, their rector, to "do something."

I remember my attempts to urge him "to be a man," to overcome "the weakness" of his character; to remember his wife and family. We certainly prayed together, and he would resolve to amend his ways and then would relapse, completely. I will not complete the story or its ultimate outcome except to say that it has been on my heart and conscience ever since.

It was not until later in my life and experience that I learned that alcoholism is a disease. It cannot be overcome by moralisms or appeals to willpower, but only by providing a program in which the sick person is faced, realistically, with his ultimate destruction. Then when he

admits his helplessness enough to say, "I am an alcoholic," he is ready for counseling, support from his peer group (Alcoholics Anonymous or RACA), and understanding and support from his family and associates.

So much of this I learned through RACA (Recovered Alcoholic Clergy Association) by attending conferences sponsored by them and the House of Bishops' Committee on the Care and Development of the Clergy staffed by the Rt. Rev. David Richards. The hardest thing for me, as a bishop, was to be firm and, at the same time, not be a disciplinary tyrant.

Some positive results have resulted from these new insights. A Commission on Alcoholism has been set up in the diocese. The clergy who have, from time to time, been made aware of the problem also have learned that the bishop understands and is willing to be of assistance. Clergy in trouble with alcohol and known to be such by brother clergy are encouraged to seek help.

Because it was understood that the same percentage of clergy has the disease as the general populace, this served to remove some of the stigma and sense of guilt.

Several clergy have been treated over periods of weeks or months at hospitals (especially set up to deal with the disease)—this, of course, with the knowledge and support of family and in some instances by vestry and people.

I know of at least two priests who have recovered because of this program and are now working with more Christian understanding of their fellow man. These clergy suffered from their disease in ways that we can only imagine, but now they serve as living examples in the diocese that one can recover and "live again."

I pray that all clergy and especially my brother bishops may be made aware of RACA. RACA has a "hot-line" service throughout the country of recovered alcoholic clergy who are willing and anxious to assist clergy minister to the suffering in their area.

The Rev. James T. Golder is director of RACA. He will be happy to assist you in finding expert help. His address is P.O. Box 27392, San Francisco, Calif. 94127, telephone (415) 728-3239.



# Now

## A Journal For The Wives of Clergymen!

Until *Talk 'n' Thought*, no publication has been available which speaks to the diverse yet common needs and interests of clergy wives. *Talk 'n' Thought* provides an avenue for the open and creative exchange of ideas and opinions.

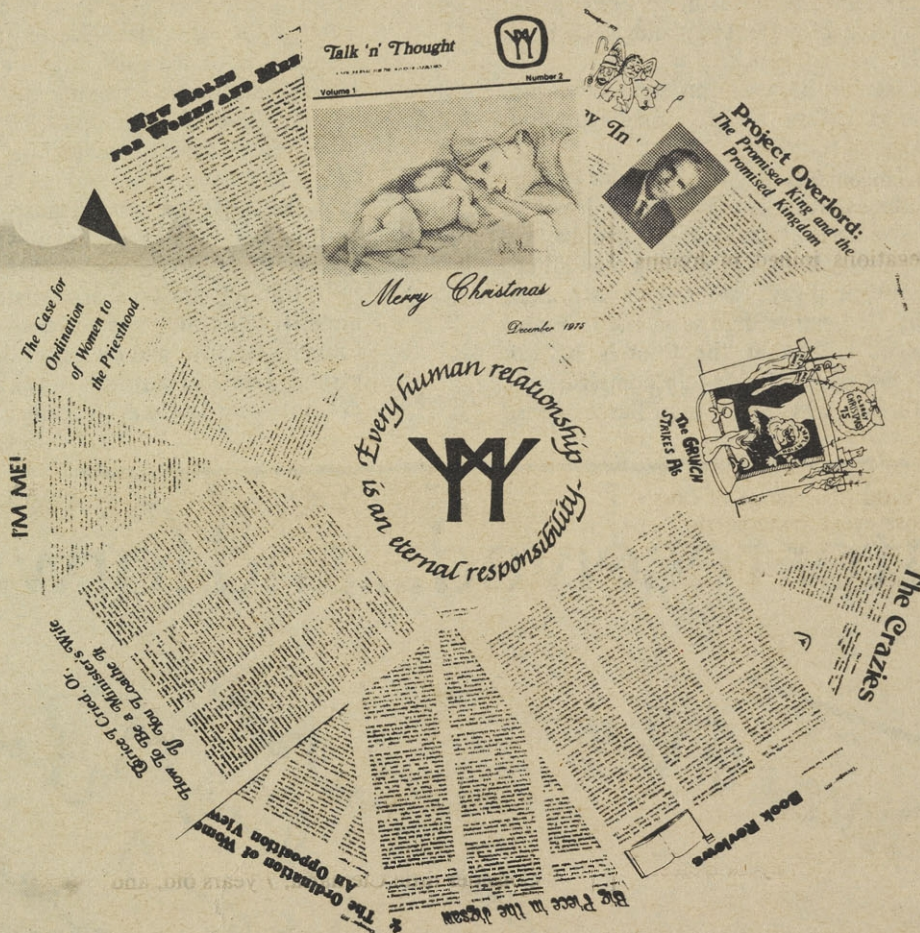
- Published quarterly, *Talk 'n' Thought* is a forum for all responsible viewpoints of concern to women in the church today.
- Full of topical thought-provoking articles, *Talk 'n' Thought* is still an informal exchange where your participation is vital.
- Articles in the first two issues have included interviews, profiles, "The Ordination of Women", Christmas challenges, "Exploring Individuality" and identity, and marriage.
- *Talk 'n' Thought* offers an opportunity to smile and laugh together, too, with appropriate cartoons and short pieces of humor.
- Book reviews, recipes, poetry and guest viewpoints round out the publication.

Editor, Clara Bing Binford, is both a professional writer and a clergy wife. It has been her aim from the beginning to produce a quality magazine that speaks to the real issues of family and church life.

"... *Talk 'n' Thought* is not my magazine. It is yours. It is your forum for sharing ideas and concerns. It is your vehicle for offering others the benefit of your experience."

—Clara Binford

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## Festival of the Spirit

In the Diocese of Central Florida "A Festival of the Spirit," a dramatic celebration of the Holy Eucharist, opened each of a series of workshops on liturgical arts held in all six deaneries. Gathered into each place was an offering of talents, music, art, and ceremonial which the diocesan liturgical commission offered for the worship of God.

Although it was not, in fact, the season of Pentecost, that feast was chosen for the celebration. The fire of Pentecost was brought into the churches in the scarlet and gold of banners and vestments made by diocesan artists. One priest, a member of the commission, stopped on his way to each workshop to gather fresh flowers and foliage which he placed in arrangements in the sanctuary and nave where they, too, seemed to shout praise.

The congregations joined in hymns and anthems created by poets and musicians from centuries of Christian worship. The art of worship was also demonstrated by the voices and movements of the clergy, by the content and delivery of the sermon, and by the discipline of the acolyte corps from the Cathedral in Orlando. Incorporated into the service were features within the range of possibility for almost every congregation in the diocese.

Following the celebration banners, altar linens, needlework cushions, and vestments made in parish churches were displayed. Small groups received instruction in church music, banner making, design and construction of vestments, altar guild and acolyte work, and in the use of flowers in church decoration.

The workshops spoke of God through colors, sounds, odors. They spoke with a sense of history and a sense of ongoing creation.

—Lydia Dorsett

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The Bishop Hare Home for Indian boys is operated by the Episcopal Church in South Dakota and funded by Coalition 14 grants and individual contributions. The 25 Indian boys who live there saddle-break horses for neighboring ranchers, build their own furniture, attend public schools, and participate daily in community worship. The Rev. David DeVore directs the home at Mission, S.D. 57555.



## Building, Hawaii style

Christ Memorial Church in Kilauea, in cooperation with St. Sylvester's Roman Catholic Church and the Kilauea Community Association, recently began

a program to provide youth and young adults of the Kilauea community with structured recreation and education opportunities.

The Kilauea Sugar Plantation closed in 1971, and most of the sugar lands surrounding this little plantation community were sold to non-residents who purchased them as an investment. The community had mixed reactions to this and was not able to reach any consensus on its future.

With the problem still unsolved, Christ Memorial Church recently received a \$2,500 grant from Hawaii E.A.S.T. (Episcopal Asia-America Strategies Task Force) to develop a self-help project that will preserve the community's identity.

—Hawaiian Church Chronicle

# SPIRIT

## Girls Friendly Society

Next year the Girls Friendly Society (GFS) U.S.A. will be 100 years old; the worldwide GFS will be 102 years old. A parish level organization for young women ages 7 to 21, GFS began in 1875 in England as a missionary outreach to domestics, shop girls, and factory workers of the Industrial Revolution. GFS obtained its first foothold in the U.S. in 1877 at St. Anne's Parish, Lowell, Mass., ministering to factory workers and immigrants through hostels, boarding homes, and "Holiday" houses for working girls.

Over the years GFS has shifted its emphasis: today it is a world organization for young women who seek to serve God and extend His kingdom through a four-fold program of worship, study, work, and play. Its U.S. membership is largely, though not exclusively, made up of "Juniors"—girls in the 7- to 10-year-old bracket—and "Intermediates" (11 to 13). In some countries, such as Japan, "Seniors"

(14 to 21) predominate.

At the 1975 World GFS Council in London, marking the Society's 100th Anniversary, 30 representatives from 15 nations and 13 American dioceses took part. A. Floris Bain of Brookline, Mass., was elected world chairwoman to serve until 1978.

Girls Friendly Society cooperates with many organizations and institutions concerned with social welfare, such as The Travelers Aid Society which was begun by the Pennsylvania GFS at the behest of the Boston Y.W.C.A.

While less active in overt social welfare efforts today, service to God and community is still a large part of the underlying GFS theme. Its motto has remained over the years "Bear Ye One Another's Burdens," and according to Mrs. Bain, "wherever you go, or whatever you do, that spirit of bearing one another's burdens is the essence of GFS."

Continued on next page

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two youngsters, but what about the other children?

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Continued from page 13

GFS/USA is parish-based with a loosely knit organization of diocesan "key people" and a national coordinating committee of unpaid volunteers.

GFS activities include worship, work, study, and special service projects. Several chapters have "adopted" senior citizens as "grandmothers," etc., taking them to meetings and giving them gifts. Projects for nursing homes are common.

At least one of the Holiday Houses still operates a full summer program in Cape May, N.J., while several dioceses operate GFS summer camps. Throughout, the emphasis is on fun, fellowship, and service to God and community.

For GFS information write to Adele Ray, National Secretary, Girls Friendly Society, 98 Wartman Rd., Graterford, Pa. 19426.

—Leonard Freeman



## Ministering in a mire of troubles

It is well known that New York City is a mire of troubles. You can hear about the city's woes from the pulpit of the Episcopal cathedral, you can read about them in the *Times* or the *News*, and you can see tip-of-the-iceberg signs of them while walking the streets of Manhattan.

What is not so well known is that hundreds of thousands of New Yorkers are doing something about the troubled situation.

Take the Counseling and Human Development Center as a good example. It was started in 1975 by 23 Manhattan congregations (12 of them Episcopal) to provide pastoral counseling and psychotherapy to people of the community. Individual, group, marriage, and family counseling is offered, as well as crisis intervention, psychiatric evaluation, and referral services. Four of the center's six regional counseling offices are located in Episcopal churches.

The operation is directed by the Rev. Stephen M. Price, who also serves as president of the center's ecumenical board of directors. The center was formed last year by the merger of three church-sponsored pastoral counseling centers in different parts of Manhattan, each of which had been in operation from two to seven years.

"We came together because we were doing the same things and competing for funds," says Father Price. "More resources are available to the community as a result of our working together. At a time when New York's human services systems are crumbling, the churches can really demonstrate good collaborative structures in the volunteer sector."

The center's annual budget is close to \$170,000; about 60 percent comes from the sliding scale fees paid by those who use the center. "Our fee structure makes it possible for people to obtain professional help for about one fourth to one third the cost they would pay for private mental health care here in New York," says Father Price.

Episcopal congregations supporting the center include Calvary, Epiphany, Good Shepherd, Incarnation, Resurrection, St. Bartholomew's, St. James', St. Mary the Virgin, St. Mary's (Manhattanville), St. Thomas, Transfiguration, and Trinity. Counseling offices are located in

Trinity, Calvary, St. Bartholomew's, and St. James, and also in the Manhattan Baptist and West Park Presbyterian Churches.

Parish clergy, physicians, hospitals, and professional mental health workers are among those making referrals to the center. One parish priest who has used the service is the Rev. Andrew J. W. Mullins, an assistant at St. Bartholomew's.

"I work with hundreds of young adults here in this parish," he says, "and I have found it easy and convenient to use the center as needed." He notes that many of the young adults have referred their friends to the service as well.

The Rev. Franklin E. Vilas, Jr., who helps staff the Trinity Church counseling office, says he is beginning to work with personnel and medical officers of some of the Wall Street area corporations, and that laypeople are being trained to offer the center's services as they mingle with the crowds that circulate around Trinity Church at noon. Father Vilas points out the center has "a spiritual as well as a psychological base" and that human development is as important as the counseling aspect of the program.

Father Price says, "Our whole identity is wrapped up in being more than just an outpatient clinic. Being a pastoral counseling center means we believe the Gospel has something to say about human growth."

The center's staff and directors are enthusiastic about the operation's expansion in the years ahead. Current plans call for a clergy and mental health professionals' seminar on divorce, a series of workshops on couple communication, and some sessions on the subject of death and dying. This is in line with the center's aim to sponsor more educational programs and seminars for professionals as well as for the community at large.

The center's staff of 25 counselors is able to help about 3000 persons a year; this means about 125 to 150 counseling hours a week with individuals, groups, and families.

Are people responding?  
"Our phone is ringing off the hook," says Father Price. —Richard Anderson

## Presence for the city

Two parishes—Church of the Epiphany and St. John's, Lafayette Square—located in the Washington, D.C., congested downtown government, business, and shopping complex sponsor ministries to the weekday working community.

"Focal Point" is St. John's noonday and luncheon program which has provided entertainment and lunch to an average of 50 people a day since April. Four days a week St. John's, known as the Church of the Presidents because every U.S. President since James Madison has worshipped there, holds Holy Communion during the noon hour.

The Rev. Dr. David A. Williams, assistant rector, went to Trinity Church, Columbus, Ohio, to see a similar ministry and then he and the Rev. John C. Harper, rector, decided to provide a "humanizing Christian atmosphere" for the potential congregation of 35,000 within walking distance of the church. Mrs. Pamela C. Lottman coordinates Focal Point.

Church of the Epiphany, located in a shopping district, is known throughout metropolitan Washington for its programs in Lent. At that time nationally-known Episcopalians preach at daily noonday services which are followed by Holy Communion.

The Downtown Luncheon Club sponsored by Epiphany meets weekly during Lent and monthly the rest of the year so that businesspeople of all denominations may share common concerns as Christians. Epiphany also serves the community by offering its gymnasium for school programs and running a "Community Club" which offers special tutoring,

recreation, and other activities to city children.

The Rev. Dr. Edgar D. Romig, rector of Epiphany, says, "As long as Epiphany cares about the city and wider church community, it will continue to be a vital church. If a church becomes introverted, then it dies."

Dr. Romig and Dr. Williams both say their parishes are affected by the "urban crunch" and families moving to the suburbs; each church must minister to the community where it is, providing a visible presence to people from all walks of life and church status.

—David E. Sumner



## A sense of community for commuters

An elderly woman had a stroke in her bathtub and wasn't found for three days. A night waitress in a bar was desperate for other work but could find none. A homosexual Navy man was becoming psychotic for he had no one with whom to discuss his problems. A local minister with family problems had no one to talk to, either. Meanwhile, secretaries and business people commuted to their high-rise office buildings with no sense of community identity.

Downtown Norfolk, Va., is a melting pot of people, many of whom were without love and care until formation of the Norfolk Urban Ministry gave a new dimension to the word "outreach."

The Rev. Richard O. Bridgford, an Episcopal priest, tries to bring love and care to the many segments of society in downtown Norfolk where bars, massage parlors, and modern office buildings surround the old neighborhood of Ghent. Ghent is a combination of restored homes occupied by affluent members of the community and less stately houses occupied by the elderly, members of the counter culture, gays, prostitutes, and a scattering of troubled blacks.

"The working community is mostly commuters with no sense of community identity; they just think it's a sterile place to work," Mr. Bridgford explains. "And the night people aren't there during the day, so the day people don't even recognize them."

When 33-year-old Mr. Bridgford, himself a Ghent resident, was assistant to the rector of a Norfolk church, he asked himself: "If the Church could do something in Norfolk never done before, what would we like to see done?"

Mr. Bridgford, a bachelor, says, "Many of the people I knew had needs outside a parish church. Most never darkened the door of a church building. I think the parish's role is to deal with people where they are instead of getting people where the church is. Christ didn't sit in a church."

With the backing of local churches and support from downtown agencies, such as the police, Mr. Bridgford's ministry began in January, 1975, under the direction of a local Board. He rents office space from the Social Ministries Resource Center in Norfolk, but he is usually found in his Ghent home, counseling down-and-out individuals whom he invites to live with him until they can get on their feet. He makes himself available, via two phone lines, until as late as two or four in the morning. He can also be found in

a bar, counseling a prostitute, or perhaps working with the police and other social service agencies to get a penniless family back to its home in West Virginia. Mr. Bridgford classifies his program into two areas—counseling and problem solving.

He has organized Project Blue Light. Every resident is being encouraged to install a blue light flasher in an easily visible window; the flasher is connected to a remote control switch in the bedroom or other handy place. Low-cost installation has been arranged with an electrical company. Police, cab drivers, milkmen, and others are on the alert for a flashing light. In this way, perhaps, the elderly woman who died alone might have been saved.

Mr. Bridgford is assisted on the streets by a full-time lay minister, Tony Jamison, whose primary responsibility is to work with the downtown night community. Under Mr. Bridgford's and the Board's guidance, he concentrates on the bars, massage parlors, and other institutions of the night city.

"We try to help people who live those life styles to live them a little more creatively or responsibly," Mr. Bridgford explains. "I don't think many of these people would have a hang-up if they lived their lives responsible to themselves, to the people around them, and to God who created them."

In addition, Mr. Bridgford publishes "Urban Line," a communication vehicle for downtown employees, distributed free to 45 locations weekly. It is a calendar of events in the downtown area, including YMCA and YWCA programs, cultural events and activities in the schools and library. It also includes events Mr. Bridgford himself has scheduled, such as a lunch-time seminar for secretaries and noonday Bible studies.

The "Urban Line" calendar had been talked about for years but was always thought to be too expensive. Mr. Bridgford solved that by asking individual businesses to contribute \$20 for one complete weekly issue. Other sources for his \$22,000 budget are a local foundation, the Diocese of Southern Virginia's department of mission, the United Thank Offering, Executive Council's program group on lay ministries, and local churches, businesses, and individuals.

For a much-needed discretionary fund, Mr. Bridgford uses the money he earns by substitute preaching on Sundays. Palm Sunday, 1975, was the last Sunday he had free.

But hard work is what Mr. Bridgford asked for. "Here's Norfolk and here's me and what can I do to help?" he once asked in the formative stages of this unusual ministry. He found an answer and his calling.

—Mary Reid Barrow

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The DeKoven Foundation for Church Work, run by the Sisters of St. Mary, at 600 21st St., Racine, Wis. 53403, is used as a conference and retreat center. Founded by the Rev. James DeKoven, the nine-acre, seven-building facility was almost lost to a sheriff's sale before the Sisters bought it from the Diocese of Milwaukee in 1935.

The renewal movement has produced its own literature and some of the quotations at the tops of these pages are taken from it.

Page 8: The Rev. Graham Pulkingham, *The Virginia Churchman*, June, 1973. Page 10: A song by Peter Scholtes, F. E. L. Publications, Los Angeles. Page 12: St. Matthew 18:20. Page 13: James Sellers, *Warming Fires: The Quest for Community in America*, Seabury Press, New York (see page 23 for review). Page 14: Earl H. Brill, *The Future of American Past: a study course on American values*, Seabury Press, New York. Page 15: Dr. Arthur Michael Ramsey, former Archbishop of Canterbury, in *The Episcopalian*, July, 1972.



'Where the Holy Spirit is at work, exciting, unpredictable things happen.'

## Montana unity works

ARC-MONT, a 2-year-old relationship between Roman Catholics and Episcopalians in the three Montana dioceses of the two Churches, is trying to raise \$3,000 to fund a social worker in a reconciliation center, Corrymeela Community, in Northern Ireland. The Center, which helps youth experience Christian living together, has the backing of Roman, Anglican, and other Protestant Churches.

The ecumenical venture, begun in 1974 during the Week of Prayer for Christian Unity, is also trying to improve ministry to couples in inter-Church marriages and standardize the required documents for such marriages.

Episcopal participants in the Montana group are Bishop Jackson E. Gilliam, the Rev. Ernest Badenoch, Patti Drapes, Mrs. Miller Larison, the Very Rev. James Reeves, and Canon Victor Richer.

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Associated Parishes, a network of laity and clergy concerned with liturgy as a primary instrument of renewal, has sponsored a series of national liturgical conferences as well as published booklets on liturgical renewal. The first in a series of new publications is a commentary on Rite II of *The Draft Proposed Book of Common Prayer*. Associated Parishes also publishes *OPEN*, a journal for members. Copies of the Rite II booklet are available at \$1.50 per copy up to 19 copies; \$1.25 per copy, 20 to 49 copies; and \$1 per copy for 50 or more. Order from Associated Parishes, Box 5562, Washington, D.C. 20016.

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The Holy Spirit Guild of the Deaf, with headquarters at Church of the Epiphany, Houston, Texas, has a teletype machine to communicate with deaf

people. Deaf people use a typewriter keyboard to talk to each other over telephone lines.

Epiphany volunteer Ken Thompson obtained a used Western Union teletype machine and reconditioned it for the parish. When someone calls Epiphany on the machine, the phone rings and the answerer hears the beep-beep of the calling teletypewriter; the answerer then connects the telephone receiver to a coupler which activates the machine, and it starts to write. For a deaf person, the sound of a ringing phone is converted by the coupler into a flashing light.

## To wipe out racism

In Cincinnati, Columbus, and Dayton, Ohio, regional clusters of the Institutional Racism Project, headed by George Cooper, are working to eradicate racism.

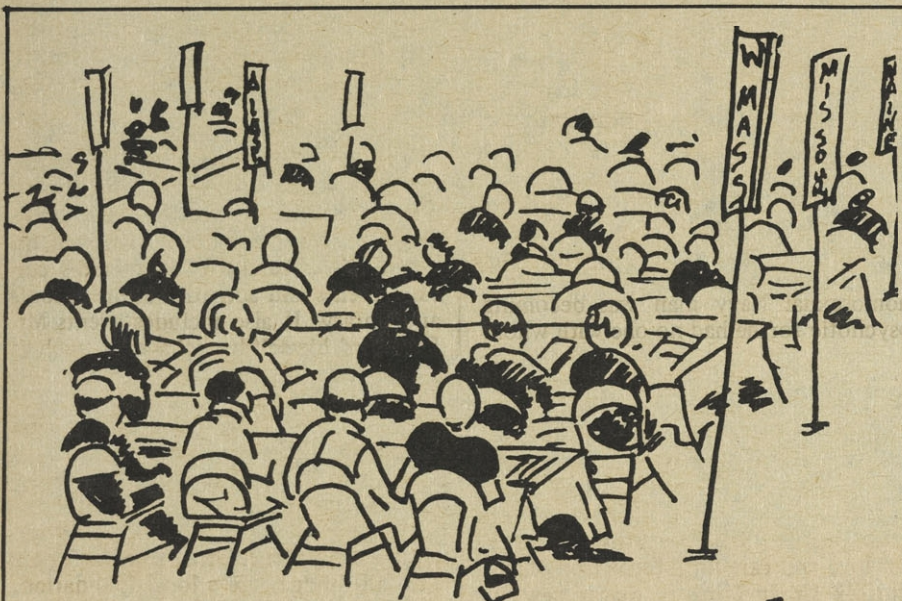
The Rev. Victor Frederiksen, assistant rector at Christ Church, Cincinnati,

says six Cincinnati parishes are presently involved in and four others have shown interest in beginning parish anti-racism projects. Robert Rhodes, St. Philip's, Columbus, reports his group is discussing economic power.

An education team is planning racial awareness workshops and updating a black resources list. This team is also preparing for group use a video tape of a speech on racism by Bishop John M. Krumm.

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The Sisters of St. Anne operate a home, Bethany, in Lincoln, Mass., for developmentally disabled women. Bethany has three criteria for residents: their ability to care for basic needs, their ability to fit into community, and the community's ability to give them something. Costs are about half of those at state-operated institutions.



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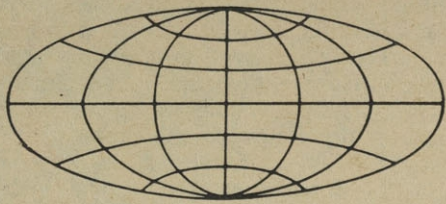
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# MISSION INFORMATION



Hi—

**A fresh eye on Anglicanism:** The Rev. Paul Clasper, now an Episcopal clergyman serving in Hong Kong, is a former Baptist. Soon after his ordination in December, he was asked to write about the role of the Anglican Church in East Asia today. In analyzing our Anglican ethos, he noted: "The limitations of our ethos. . . are often the reverse sides of our strengths. In seeking to keep to the middle, we are often content to go nowhere; in seeking balance, we are overly cautious and refuse risks; in our desire not to be impulsive, we often fail to decide; we 'put off' while time passes us by; in refusing to follow fads, we can become insensitive to the times and crises all about us."

**Some missionaries in the Diocese of Lake Malawi** had dinner together. As one of them described the evening, the hostess "had gotten hold of a transformer so she could plug in her 110 appliances—and we had real coffee!" Makes you wonder what else was on the menu!

**From Zaire,** Bishop Philip and Lucy Ridsdale write of the new diocese with an area larger than all of Ireland, to be centered on Lake Kivu and to be named the Diocese of Bukavu. The diocesan-elect, Bishop Bezaleri Ndahura, will be enthroned on July 18. Coming under Bishop Ndahura's jurisdiction will be a newly established archdeaconry with six priests and parishes and "an efficient young man as chaplain."

In addition, six pastors and their wives from the three independent churches joining the new diocese have completed a reorientation course at Boga. "These pastors were well versed in the Bible, and as they were joining the Anglican Church, they were very keen to know all about it, its history, theology, and whether we followed Luther or Calvin, and were most interested to hear about way back beyond the Reformation."

**Notice on a club bulletin board in Hong Kong:** "Gentlemen must wear dinner jackets. Trousers optional."—*The Outpost*

**Preparing for the ministry at home:** In his *Incwadi* (a Xhosa word meaning book or letter), David Mesenbring reports from the Transkei in South Africa. Besides learning Xhosa and teaching at St. Bede's College, David is helping to develop and implement Theological Education by Extension, or TEE. The TEE students, many of whom are lay leaders for mission out-stations, are able to live and work at home while training for the ministry. Every two weeks seminars are held and new study materials are distributed so students receive on-the-job training where they were already needed while avoiding the cost and time away from home required by studying at a seminary.

**The expansion of any movement** is in direct proportion to its success in mobilizing its total membership in continuous propagation of its beliefs."—Gerhard Hoffman in *WCC Letter about Evangelism*

"I do have to tell you about one little place I serve, namely the village of Libertad, Belize. There is no church, but we have Mass in one of the thatch-roofed, stick-walled, mud-floored homes of one of the families. At the third service I had there after I came, two dogs decided to fight under the altar just as I got to the Prayer of Consecration. That was all right since I'd already learned to expect such things. However, as I was going around the small room administering Communion, I tripped over a turkey which at that moment happened to go by. Oh yes, the patron saint of this mission is St. Francis. Naturally."—The Rev. William Bayle

*Jeannie Lillis*



**CANADIAN ANGLICAN Bishop Reginald Hollis of Montreal** paid a Bicentennial visit to Philadelphia for sightseeing and a preaching visit to St. George's Church, Ardmore, Pa. The bishop, shown at St. George's with his American-born wife, said he sees no particular problem with Canada's ordination of women but is concerned about the future life of the Anglican Church in the French-Canadian Province of Quebec.

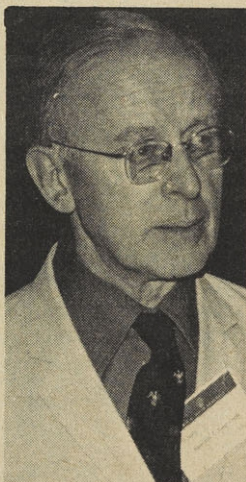
—Janette Pierce



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## People Say:

"The Gospel, by its very nature, implies a mission in life for those who are touched by it. As the good news of a liberating God who acts in history, the Gospel provides the theological perspective for life's most important concerns: identity and purpose. It gets at the roots of self-understanding and mission: Who am I? and What am I in the world for? It is the establishing, forgiving, and renewing action enabling us to understand ourselves for what we are: creatures made 'in the image of God'—and in that liberating action it establishes a vocational direction for 'doing the good deeds' for which God created us." —The Rev. Donald Prange, Lutheran Church-Missouri Synod, in *Vanguard*, Lutheran Human Relations Association publication

"I have received from the churchwardens of a London church a printed invitation to be present at a function for the unveiling of a monument to a late grand-chaplain of the Freemasons by his present successor, the Archdeacon of London. The said invitation tells me a portion of the church will be specially reserved for 'brethren in clothing.' Such a condition certainly seems called for both on the ground of propriety and of the present condition of the atmosphere."—Peter Lombard in *Church Times*, February, 1895

"We had approached 1975 as lambs going to slaughter; we emerged as roaring lions. . . . To know the Diocese of Florida has accepted its commitment beyond its parochial boundaries to widen communion of the national Church is exciting. The parishes and missions of the diocese are the reason we can make such a commitment. . . . Though it is still a limited budget, it is a step up. We were timid at first, but we acted out of faith. So many issues were resolved in a spirit of collegiality and good will. We are aware that we are a single people of God who want to move forward together."—Bishop Frank S. Cerveny of Florida on and at the 133rd diocesan convention

"Well, I know some first-class women who believe they are called by God to be ordained, and one of the points I made in our recent debate in synod in London was this—is the Church right in maintaining the position whereby a man can say 'I believe God has called me to be ordained,' and the Church says 'very well, we will test you,' and a woman says 'I believe God is calling me to be ordained,' and we say 'we will not test you.' That seems to me to be pretty well the nub of the question."—Dr. Donald Coggan, Archbishop of Canterbury, in an interview with Australian reporter Genevieve Cutler

"A high point in our social ministry in the year just past was the response of this state and this diocese (not to overlook this nation) to a critical problem of settling and resettling dispossessed people from another culture almost overnight. Many of you played major roles in this. You have our gratitude. Beyond that, I know that your ministry was fulfilling. It usually is that way. A warning though. The foreigners amongst us still are strangers in a strange land. We continue to have before us the opportunity to help them feel and be at home. A key point in the parable of the Good Samaritan is when the Samaritan met the beaten man's needs—bound up his wounds, took him to an inn, and paid his bill—he said, 'I'll be back.'"—Bishop Christoph Keller, Jr., of Arkansas in his address to the 104th diocesan convention





## Presiding Bishop Allin shares stewardship ideas

*At its April meeting, the Executive Council received a preliminary report from a special committee appointed to explore the possibility of a major, Church-wide fund drive. The committee is chaired by the Rt. Rev. Christoph Keller, Bishop of Arkansas. The Keller committee's report was prefaced by a personal, theological statement from Presiding Bishop John M. Allin on the scriptural basis for fund raising and the sacramental nature of every Christian's responsibility as a steward of material wealth. Following are some of the thoughts which Bishop Allin shared.*

The Apostle Paul chose to bring his first letter to the Church at Corinth to a close with some specific instructions concerning a collection of money for the poor. He told his Gentile followers that the collection was to be made in all of their churches and forwarded to the saints in Jerusalem. Saints was the word he used to describe the "Mother Church" of Christianity. From Jerusalem the money would be dispersed in some orderly fashion to meet the needs of the poor, needs which the infant Christian community had come to see as a concern for which they had some responsibility. I do not see Paul's collection as just an act of charity. When taken against the background of his writings, it is to be seen as an act of justice, an act calling forth a sharing of resources by Christians so that as many as possible could participate in mission.

Paul had gone out on a limb in promising to Peter, James, and John that the offering would be made, reminding us that some risk is always present in bold undertakings. He had no idea what the response of the Gentiles would be. The Apostle did see that some concrete effort was needed to underscore the new unity in the Church that had been called into existence with the settlement of that thorny problem of Gentile membership in the community. It was also to be a first step toward reconciling some of the differences that faced the Church in his time: hero worship, divergent moral standards, how to relate to unbelievers, and a whole host of ideas about the person of Jesus, the eucharistic meal, and the resurrection of the dead, to name just a few. Paul was not so concerned about different practices and interpretations as he was about the threat they were to common faith and common baptism, the true signs of oneness in God in the developing community of the Church. He chose a collection of money as the common effort his Gentile followers could make together. He felt that in sharing with each other, the new Christians would come to have more appreciation for each other and for the diversity represented.

Paul's collection of money, then, was proposed as a task that would let the clear light of giving illuminate the true unity of Christians. It would brush back the clouds of fragmentation. The Apostle felt this unity needed to be seen by the world in general as well as by the Christians themselves. The collection of money was also proposed as a way in which the infant Church could meet some pressing needs and responsibilities that had been laid upon it.

My friends, I believe that in the Episcopal Church our present experience now is in many ways repetitious of the Church in the middle of the first century, about the time Paul called for the collection. In our own day, the unity of common faith and common baptism seems at stake as we Christians continue to quarrel, sometimes in public arenas. The recent statements from Hartford and Boston come close to convincing us that there is little tolerance for diversity in interpretation of mission and expression of vocation. We see our common identity reflected in that liturgy, but each seems to want his own personal identity reflected in that liturgy rather than the identity of the community. The re-examination of our historic concept of priesthood and ordination—an examination in which we are all called to participate—has caused such verbal warfare among us that our unity has become obscured—even from ourselves.

We have one faith. We have one baptism. There is one God and father of us all. We declare, we believe, we know these things to be true. Yet we have much difficulty in witnessing to them.

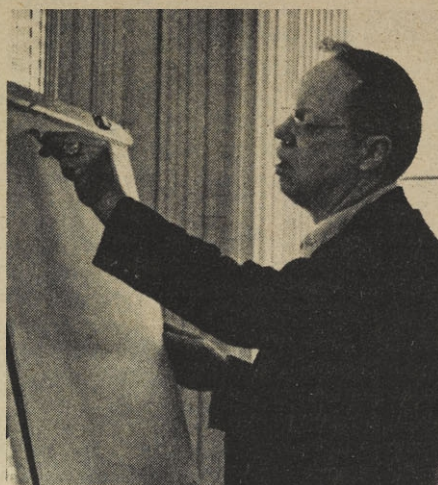
In the fourth chapter of Paul's letter to the Ephesians, he told his followers that there is "one body and one Spirit, as there is also one hope held out in God's call to you; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."

Brothers and sisters, this is where my theology begins. Christian theology begins with one, the One. I begin with one because I am one being, one created being. As a created being, I respond to life (and, I believe, to the source of life, the Creator God). I believe the life-giving God is revealed in Jesus Christ.

The gift of life includes responsibility, the capability of choosing and the possibility of creative sharing. This is a gift of God to every human being. We may abuse or refuse to use the gift. Others may take free choice away from us. God doesn't. We may deny the gift and the giver and claim the divine functions of creation and judgment to be our discovery and thereby our possessions. In our response to life, we are receiving. As the necessity for receiving is understood in terms of needs and satisfaction and gratification, so we learn the need to give. Giving is as natural a need as the necessity to receive. Giving and receiving are the relating process of life and love. Relation is the key word of my faith, the definitive word of the Christian life. That which prevents right relations and causes depriving separation is sin.

Again, to that fourth chapter of Ephesians: "...throw off falsehood and speak the truth...for all are parts of one body...if you are angry, do not let anger lead you into sin...no bad language must pass your lips, but only what is good and helpful to the occasion, so that it brings blessing to all who hear it...be generous to one another, tender hearted, forgiving one another as Christ forgave you...live in love as Christ loved you..."

Love is relating, and in such relation is the image of God. Love produces giving and forgiving and thanksgiving—



Bishop Allin at Council

offering and serving and worship. Eucharist is relating.

How do I relate to God? The parable of the Good Samaritan is written in the tenth chapter of the Gospel according to St. Luke. The question of how do I relate to God is answered in the reply to that question the lawyer asked of Jesus, "Who is my neighbor?" I relate to God by relating to my neighbor, by offering loving service in the cause of just relations. My faithful response is in offering in return what I have received. Giving is the specific expression of faith, the manifestation of love.

I believe the office which is entrusted to me by this Church is meant to be a unity amid diversity. Unity amid diversity is the nature of the Church and the mission of the Church. Unity within diversity is reflected in all creation. Creation and Church suffer violence whenever contrary or hostile forces separate or divide the many from the One who alone is the source of community, the relater and reconciler between and among the infinite diversity. Each of us in the Church is an unique one, but not the One.

This brings me back to where I began. The one. God is One: one God and Father. One Lord. One Spirit. One Baptism. One Church. One Eucharist. One Mission. One Ministry: for one humanity within one creation. And there is diversity in all of these...

I believe that anybody who faithfully seeks the glory and grace of God will discover the unity in diversity, the source of community, infinite diversity gathered and related in common around the one God. I believe, therefore, the mission of the Church, one mission in diversity, is to gather and be gathered with the separated, deprived, and scattered into community.

My sisters and brothers in Christ, I stand before you in the tradition of St. Paul to talk with you about a collection of money from all the Churches. I see this as a firm effort, as did St. Paul, both to share life with the poor and to renew and strengthen the unity of the Church in the one mission...

As we proceed together in this challenging task, there are some factors we should constantly bear in mind. First of all are the three prerequisites for the effective gathering of funds set before us by fund-raising counsel—the need for a strong case, able corporate leadership, and available givers. I believe these three prerequisites are available to us.

Second is the bold proclamation that this collection of money is sacramental. The money collected throughout this Church for use throughout the world

will both relieve needs and enable the various areas of the Church to meet needs more effectively. It will be an outward and visible sign. The inward and spiritual grace given us will be the realization of the spirit of greater unity among our diverse efforts.

Third is my proposal that the major fund raising be a collection of new money which is presently not being given to the diversity of the one mission. The premise for this proposal is that there is a great deal of money available among and to the Church's members which is not being collected by present efforts, and which the good stewardship in Christian mission to humanity's needs requires us to secure.

Fourth is the warning that the Presiding Bishop and/or the Executive Council should not attempt alone to determine all of the needs and uses for the major funds raised, but rather that we endeavor to unify and coordinate the diversity of leadership within this Church in this process...

My fifth point is the sure and certain hope that we will recognize at the outset that this task is too great for Council alone, just as the Keller Committee discovered it a task too great for them. We can, however, create the method, pattern, and example which the General Convention and in time the whole Church can find engaging.

My friends, I am talking about bold steps. I am talking about a bold demonstration of faith. I am urging you to consider with boldness great needs that call for great resources, much more than the piddling and mediocre hold-the-line efforts we have made in the past. It was St. Paul himself who set such an example of boldness before us, and our test of faith is to heed that example and to follow it. We must follow it with flexibility and we must follow it together, engaging all of the many diverse expressions of faith that are to be found among us. We can't say how much money will be raised in three to five years, but we can make our effort to raise it an engaging one. What we are calling for is not the adoption of a nice, neat program. We are calling for a greater response to the unity that underlies our diversity than has been made in many years.

Collections of money from time to time from all the Churches have enabled the Christian mission to be known by many, ourselves included. Our vision of such a collection among the people of our time is not something new or radical, but something that has been a part of the life of the Christian community since its beginning...

For the sacramental and diverse expressions of our part in the one mission of the whole Church to the whole—borrowing the words of St. Paul—let us do this one thing: forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus.

Our collection of money from all the churches will enable us to achieve a renewed style in proclaiming the Gospel, and it will provide us with greater range of missionary expression. We will gain a clearer recognition and more vivid realization of unity in the midst of diversity.

Our common mission, my friends, and the claim the Gospel has upon us calls for nothing less.





# Church, Society committee reports

"The pressure on us from Almighty God to reinvigorate the Church's thrust in social concern is stronger than it's ever been before."

At its December, 1975, meeting the Executive Council adopted a resolution calling for the creation of a Special Advisory Committee to examine the Church's role in society and to make recommendations to Council for the development of Church program and policy in this area. The Rt. Rev. Paul Moore, Jr., Bishop of New York, and Dr. Charles R. Lawrence, co-chairmen of the committee, presented their report to the April Council meeting. Also serving on the committee are: the Rev. Austin R. Cooper, the Rev. Norman Faramelli, the Rev. Austin Ford, the Rev. Carlson Gerdau, the Rev. Edward Geyer, Jr., Mrs. Quinland Gordon, the Rev. Joseph N. Green, Jr., the Rev. Michael S. Kendall, Mrs. Joseph Leidy, Mrs. Lydia Lopez, Mr. Philip A. Masquelette, Dr. Howard Meredith, the Rev. Harry V. Nevels, Jr., Mr. Henry S. Noble, the Rev. Samuel Pinzon, the Rt. Rev. Francisco Reus-Froylan, the Rev. William A. Spurrier, the Rev. Lloyd Uyeki, the Rev. Paul M. Washington, the Rev. Arthur B. Williams, Mrs. Margaret Bush Wilson, Mr. James M. Winning, and the Rev. Lorento Wooden. Representing the Episcopal Church Center staff were the Rt. Rev. Richard B. Martin, the Rev. Everett W. Francis, and Mrs. Yvonne McBean.

Following are transcribed excerpts of Bishop Moore's introductory remarks to the Council.

I don't think it would hurt to spend just a couple of minutes to review the recent evolution of the Church's mission to society.

When I became active in the Church as a priest back in the late '40s and early '50s, "social relations," as we called it then, still had a very heavy social service aspect—institutional Christianity being made more effective, a great use of social work, our relationship with the social work community, and so forth.

Then as the '50s evolved, as you'll remember, there was a growing social action component in the life of the Church, and the social relations departments became more and more social action-oriented, as well as social service-oriented.

Then we all were swept up in what was known as the Movement, with all of the extraordinary energy that came into the life of the country, into which the Church hooked and part of which the Church, in the persons of Dr. King and other people like him, generated. We also got a lot of outside funding from the Great Society. So the Church at this point in history, to be simplistic, was given outside energy from God's movement in the world through the Civil Rights Movement and the Peace Movement. There was also a great deal of outside money from federal, state, and local sources which could be used in the basements of the Church, using the institutional Church as a channel.

meant that we lost a lot of our own energy, and it also meant that we lost a lot of our own funding resources and funding energy for these things because they were being done for us.

Then the Movement began to die. It broke up and became simplistic. The Civil Rights Movement broke up with its re-formation into the Black Power Movement and its continuing out into the movement of ethnic identity and self-determination. The Peace Movement

broke up pretty much when the War ended. And also I think not just as a result but as a concomitant of these two phenomena, there was a strange cessation of energy throughout the world, not just the United States, but throughout the whole world. The students became quiet; all the other movements, minority groups, quieted down.

And so we came into the strange, quiet '70s. The energy ceased, and the outside funding from public sources and from secular foundations just about ceased.

Now, part of our Church's program, the famous GCSP (General Convention Special Program), was founded in the midst of the '60s, when this energy was there to be tapped and added to, and when the social action really was on the streets. Now there is some action on the streets but not nearly so much action as there once was. There is not much social energy to which we can hook in and be identified with. Therefore I think it does call for a very different kind of emphasis in the ministry of the Church in society. The Church itself, for very good reason up to a point, is turning to spirituality—and we have a movement in our own diocese in this regard. I'm very strong on our deepening of our spirituality, strong on evangelism, and always have been. That's coming back again, thank God. . . .

But the social need is more desperate than it's ever been before. The gap between rich and poor is still widening—at least in our city the unemployment rate is up to 50 percent in the ghettos and barrios, and 80 percent among young people. It's a disaster area. So it isn't that the problems have disappeared; it's just that the energy to deal with them is no longer there and the clarity with which to approach them is no longer there. Therefore, I think we who hopefully have some access, if we are open, to the guidance and the energy of

the Holy Spirit, have *more* of a mandate for this aspect of the Church's life than we've ever had before. If we hadn't hooked into the '60s, somebody else at least was doing it. Now nobody's doing it. Well, this is an exaggeration, but to some extent it's true. Therefore, I think the pressure on us from Almighty God to reinvigorate creatively the power of the Church's thrust in social concern, our ministry to brothers and sisters, is stronger than it's ever been before.

Now, having made that little introduction, which is over-simplistic, let me go on and say this—and I take this out of a strange experience I've had in the last three days. I preached an Easter sermon about the problems of New York, focusing on the particular moral responsibility of businesses to stay there and help us change the city rather than leave it. And I've had the most enormous response of any sermon I've ever preached in my life—media, television, all the newspapers, special articles in the papers, the *Today* show this morning. I don't say that in any vanity at all but to show that even a place as jaded and desperate as New York, even addressing basically a financial issue, whether a business can stay in town or not, is being responded to in a greater way than I've had any response to in my life, which makes me say something I wouldn't have said a week ago: that people still want the Church to lead when we can. They still want a moral voice sounding. I met with some newspaper people before I prepared my sermon, and they said, "We can do just so much, the politicians can do so much, but the Church has got to sound the moral issues that lie beneath this complicated superstructure of financial complexity." And I said, "Okay, I'll give it a whirl." I did and the response was amazing.

All right. Now to get down to our own committee and its work. When you first glance at this report you may think this is a compromise. It is not, I believe, a compromise insofar as that word is pejorative—even sometimes for Anglicans. Rather, it is an attempt to build on a past and not to erase the past, and to preserve in a new program those strengths which we've learned to be valid strengths of vitality and creativity in the old program.

Therefore—to "broad-brush" it before Dr. Lawrence picks it up—we want to preserve in this report the ethnic desks, for lack of a better description, feeling that there is still a great deal of consciousness-raising that needs to be done throughout the Church. There needs to be a series of commissions surrounding particular minorities to accomplish this and also to give a morale and a leadership to those parts of our Church who describe themselves as ethnic groups.

Secondly, that the grant capacity, although it may have to be a little smaller in relation to the whole, should remain; that we should be able to make grants to non-Church groups if for no other

reason than as a symbol that God works in the world. But that, whenever possible, a grant to a non-Church group be related to—not just the local diocese having a bishop say okay as it goes across his desk—but directly related, intensively related to the local church in the community.

Thirdly, that we reinstitute what in my younger days we used to call the "CSR" (Christian Social Relations) crowd. Making it a little more delicate description, we would call it a network that will be different from what it was then, of course. But it would be a self-conscious attempt to relate to one another all of the hundreds and thousands of men and women and young people throughout the Church who do have social concerns, but who do need to hear from each other, who do need leadership, who do need some support, and to work very hard to establish that network or networks—and it probably will be a series of networks.

Fourthly—and this is dear to the Presiding Bishop's heart—that each component of this program be encouraged to elicit its own funding as well as what funding it may get from the central Church. Because we don't have enough money just to plow out, what we want to do is to energize people to raise their own funding resources and interest with the catalyst coming from here whenever possible. Or, our supporting a catalysis out there—that's a fancy word; I didn't know I could say it.

Fifthly, and lastly, an ability to deal with the issues which transcend particular ethnic groups—housing, ecology, hunger, prisons, the disintegration of the great cities of the north, the old cities. These and many others are issues which affect all of our lives, which transcend particular ethnic groups and which no one group can deal with alone. So there is an attempt to interrelate, to be flexible, and to allow task forces to be lifted up around particular issues, as the hunger issue has been dealt with historically in the last two or three years.

Finally, and in conclusion, the committee is not so concerned about the particular shape of the program as we have outlined it. . . . But we are deeply concerned about the priority of our concern for our brothers and sisters in the life of the Church in the next triennium. Whatever way it can best work, fine. We present to you a way. Because I really believe that we are at a crisis, not only in American life, but in the life of western culture, whether or not a free society can or cannot survive on the globe in the '70s and '80s. Its symptoms at this point may only be the cities, but that is just the leading symptom of the ultimate disintegration of a society which cannot deal with its weakest members. And here is exactly where we're at, and I do pray that whatever the shape, all of you will join us in the most urgent concern I've ever had for the social mission of the Church.



# Executive Council

Continued from  
page 6

than requested, includes all social ministry programs, ethnic and community grant programs, and ministries to persons with special needs, such as the elderly, blind, and deaf. The Church's work in Appalachia and its fight against hunger and to provide world relief and development will be administered under this budget.

The support services budget includes \$1,709,040 for administration, \$489,740 for communications, \$540,405 for finance, and \$164,600 for development/stewardship.

Funds for the Church's new teaching series will come from other sources. The 1977 expenses for the proposed national renewal campaign (see story page 1) are also not reflected in the line budget.

In a group of related resolutions,

## Check this list for Christian education help

The most valuable resource offered by the Office of Religious Education at the Episcopal Church Center in New York City is not a film strip, a book, a TV show, or a cassette, rather the work of 14 men and women who serve as regional coordinators.

Province I's coordinator is the Rev. Douglas Cooke, 1335 Asylum Ave., Hartford, Conn. 06105 (phone 203-233-4481).

In Province II Frieda Carnell, 56 Orange St., Albany, N.Y. 12210 (phone 518-463-4449, office M-W-F), shares duties with the Rev. Charles Cesaretti, Princeton Theological Seminary, 410 Alexander Hall, Princeton, N.J. 08540 (phone 609-921-1719).

In Province III the Rev. James Anderson, Episcopal Church House, Mount St. Alban, Washington, D.C. 20016 (phone 202-537-0920), works with Dorothy Watt, Christian Association of Southwestern Pennsylvania, 1800 Arrott Bldg., 401 Wood St., Pittsburgh, Pa. 15222 (phone 412-281-1515).

Province IV's coordinators are Estelle Warren, 2744 Peachtree Rd., NW, Atlanta, Ga. 30305 (phone 404-261-2796), and Janet Ware, 305 Nottingham Blvd., West Palm Beach, Fla. 33405 (phone 305-832-0925).

In Province V Gary Evans, Box 247, Gladstone, Mich. 49837 (phone 906-786-3577), shares the task with the Rev. William Brown, 2230 Euclid Ave., Cleveland, Ohio 44115 (phone 216-352-7144).

Province VI's coordinator is the Rev. Thomas McElligott, 309 Clifton Ave., Minneapolis, Minn. 55403 (phone 612-335-2221).

In Province VII the Rev. William Powell, 516 W. Third Ave., Stillwater, Okla. 74074 (phone 405-372-3357), serves with the Rev. Frederick J. Howard, Box 3751, Amarillo, Texas 79106 (phone 806-373-9624).

In Province VIII Marybeth Downs, Box 85, Palo Alto, Calif. 94302 (phone 415-843-6008), works with the Rev. Jack Hilyard, Box 467, Lake Oswego, Ore. 97034 (phone 503-636-5613).

Council set the 1977 diocesan apportionment total at \$12,038,819 and asked dioceses to contribute between 3.2 percent and 4.8 percent of their 1974 net disposable income.

Canon Edward J. Morgan, Province I representative from Connecticut, voted against the apportionment motion. He said efforts to equalize diocesan apportionments are not moving fast enough. Connecticut has always been among the dioceses most heavily assessed.

Council proposed total diocesan apportionments of \$12.4 million for 1978 and between \$12.6 and \$12.8 million for 1979.

Council also proposed that if during any year the amount re-



ON THE PORCH the Rev. Robert M. Wainwright, left, and Marcus Cummings, right, discuss lay ministry with Ruth Cheney and Barry Menuetz.

ceived for special gifts and legacies exceeds the amount estimated, the excess be set aside in a reserve fund for contingencies. Currently all undesignated special gifts are used for budgetary purposes, leaving no way to accumulate emergency funds.

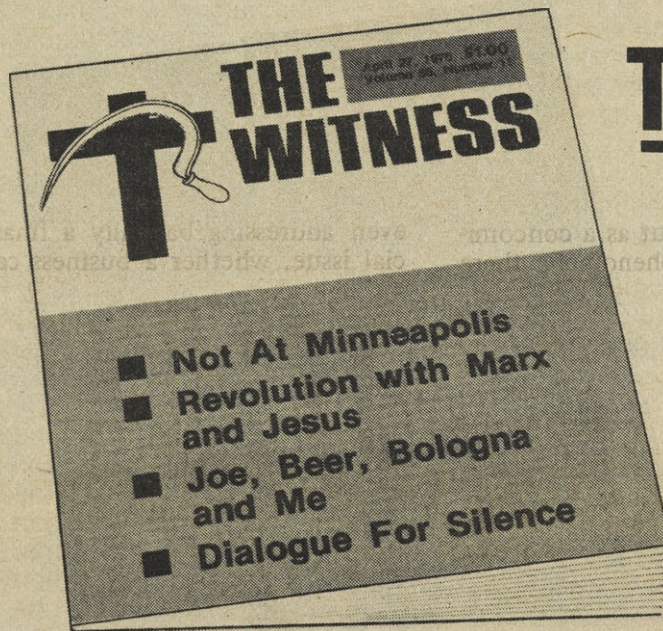
Council also previewed a film strip which members will use in provincial visitations to explain the proposed budget General Conven-

tion must approve.

If the proposed agenda for General Convention is adopted, Council will present its proposal at 11 a.m. on Monday, September 13, at a joint session. The Convention's Program, Budget, and Finance Committee will make its recommendations at a morning session on Saturday, September 18.

—Janette Pierce

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# IN THE DIOCESES

**BETHLEHEM**—Only \$100,000 of the \$1,280,000 to be collected in a special diocesan campaign will go for "bricks and mortar." With the exception of a tithe for projects outside the 16,000-member diocese in northeastern Pennsylvania, all other funds will go to old and new programs within the diocese, its agencies, and its 72 churches.

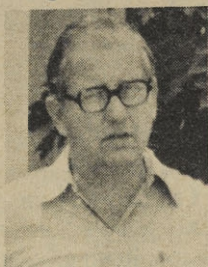
**EAST CAROLINA**—The 93rd diocesan convention endorsed Coalition 16, a team ministry plan to include 16 missions in 13 counties in the northeastern part of North Carolina. The convention urged Bishop Hunley Elebash (pictured) to hire a skilled priest to coordinate the coalition ministry. The convention will meet again in mid-June to consider proposed revisions of the Prayer Book.



**LOUISIANA**—The 138th diocesan convention took the first step toward possible division of the diocese by approving a study to include consultations with all communicants and congregations. The diocese has endorsed an Episcopal Community Services proposal to purchase Greek Orthodox Holy Trinity Cathedral in New Orleans

as the future home of St. Luke's Parish and Neighborhood Center.

**WEST TEXAS**—Delegates to the 72nd convention saw the installation of Bishop Scott Field Bailey as coadjutor; heard a report from Robert M. Ayres, Jr. (pictured), who spent a year working on projects to relieve hunger; approved a commission on human sexuality; and, in a straw vote, indicated their disapproval of women's ordination to the priesthood.



**TEXAS**—The 127th convention passed two resolutions related to women's ordination: that a two-year period of "faithful service" be required of those women irregularly ordained if ordination is approved and that they be given no preferential treatment if ordination is not approved.

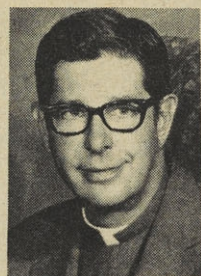
**WESTERN NORTH CAROLINA**—A tranquil annual convention approved the new position of diocesan program coordinator and the construction of a diocesan center. Approximately \$180,000 of the \$260,000 needed for the center had been raised when the decision to proceed was made.

**SOUTHWESTERN VIRGINIA**—A coalition of Episcopal and Presbyterian churches has formed a corporation to build a \$12-million retirement residence, Westminster-Canterbury, in Lynchburg. The 242-unit apartment complex will be located on 21 acres bounded by Virginia Episcopal School and the Presbyterian Home. Construction will begin in April, 1977.

**ATLANTA**—The 69th annual convention adopted a program budget of \$644,888 for the current year; admitted two congregations to parish status; asked for a diocesan study of marriage and human sexuality and asked General Convention to do the same; and approved a resolution to General Convention which seeks canonical change to permit women's ordination.

**MISSOURI**—For the first time in history the diocese was forced to postpone its annual convention because of bad weather. When convention met it dealt with 26 resolutions, a number covering diocesan program and structure. It asked General Convention to restore the step of postulancy as a preparation for Holy Orders; supported changes to permit women's ordination to the priesthood and to affirm the validity of the ordinations of the women irregularly ordained; and seeks General Convention support for Clergy Deployment Office (CDO) publication of job opportunities in addition to CDO's present service.

**ARIZONA**—An April 29 special convention elected the Rev. Joseph Thomas Heistand bishop coadjutor on the 10th ballot. The 52-year-old Pennsylvania native is the son of retired Bishop John Heistand of Central Pennsylvania. After graduating from Virginia Theological Seminary Mr. Heistand served in Pennsylvania and at St. Paul's Richmond, Va., before coming to Arizona in 1969.



Heistand of Central Pennsylvania. After graduating from Virginia Theological Seminary Mr. Heistand served in Pennsylvania and at St. Paul's Richmond, Va., before coming to Arizona in 1969.

**CONNECTICUT**—The Episcopal diocese will join with units of the Roman Catholic Church and seven other denominations as full members of the newly-formed Christian Conference of Connecticut. The new organization, replacing the old Council of Churches, will be the first statewide church council here of which the Roman Catholic Church has been a full member.

**FLORIDA**—The 133rd convention tithed 10 percent—\$23,758.67—of a Ruge Fund grant to the Presiding Bishop's Fund for World Relief. It also increased giving to the General Church Program Budget from \$70,000 to \$90,000.

**NORTH CAROLINA**—An earlier report that diocesan convention had rejected ordination of women to the priesthood was incorrect. Instead the convention considered "A Resolution on the Apostolic Ministry" which did not specifically mention women priests but did

affirm an all-male priesthood. This resolution was defeated.

**NEW YORK**—Dean Hays H. Rockwell, 39, of Bexley Hall, Rochester, N.Y., will be installed in September as rector of St. James', one of Manhattan's oldest parishes. He succeeds Dr. John B. Coburn, Bishop-elect of Massachusetts.

**HAWAII**—A special April 30 convention elected Bishop Edmond Lee Browning, 47, to succeed the late diocesan Bishop Lani Hanchett. A native of Texas, Bishop Browning is presently executive for national and world mission at the Episcopal Church Center in New York. Aside from five years' service in Texas, the bishop has served overseas. He went to Okinawa in 1959, became bishop there in 1968, and then served as Bishop of the American Churches in Europe from 1971 to 1974.



**IDAHO**—The annual convention, meeting in Twin Falls, approved an advance planning committee for the diocese; re-affirmed its support of women's ordination, 92-84; and heard Bishop William C. Frey of Colorado speak on spiritual renewal.

**SAN JOAQUIN**—The 16th annual convention met in Modesto with the theme of "Feed My Sheep" and a concern for world hunger. Convention thanked persons involved in Prayer Book revision, supported legislative action for farmworkers' rights, and thanked Presiding Bishop John M. Allin for his convention speech.

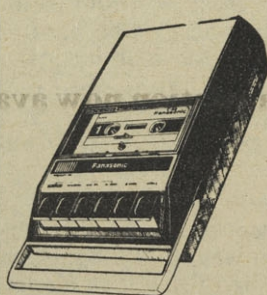
**GEORGIA**—Savannah was the setting for the 154th convention which welcomed Presiding Bishop John M. Allin, adopted a proposed \$367,502 budget without change, and voted down a resolution to approve women's ordination, 23 to 92 with 53 abstentions.

**NEVADA**—The Rev. H. Boone Porter was keynote speaker at a recent symposium on the diaconate here. Bishop Wesley Frensdorff called the meeting in conjunction with the 25th anniversary of his ordination to the diaconate.



**THE REDCAP** helping Presiding Bishop John Allin on his way to the installation of the Rt. Rev. W. Moultrie Moore, Jr., is Mayor Henry Purdy of Easton.

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# Resources available: renewal, television, women

Several educational resources, some developed ecumenically, will help parish-based programs explore issues before the Church and the world.

● Attracting Episcopal attention is the RISK evangelism program of the United Presbyterian Church, U.S.A. RISK presents a three-year plan, emphasizing church renewal in the first year, community involvement in the second, and evangelism of the unchurched in the third. A handbook covering the first year's renewal program is now available from Trinity Synod Office, 3040 Market St., Camp Hill, Pa. 17011, for \$6. Handbooks for the second and third years are in production.

● A film dealing with the effects

of television on children has just been released. *TV—The Anonymous Teacher* is designed to raise awareness about what television teaches and to suggest action for change. The United Methodist Church's communications department produced the 15-minute, 16mm color film in cooperation with the Episcopal Church and the Media Action Research Center. It is designed for church adult or youth groups, school or community organizations, and any group dealing with children and values. The film rents for \$20 from Mass Media Ministries, 2116 N. Charles St., Baltimore, Md. 21218.

● For those who haven't had the opportunity to hear all the pro and con arguments on ordination

of women, the Episcopal Radio-TV Foundation has produced a series of cassettes of persons speaking on both sides of this and other issues facing the Church. A free brochure—including prices and descriptions of cassettes on *Holy Eucharist Rite II*, *The Meaning of Christian Worship*, *The Ordination of Women*, *The Priesthood*, *The Canterbury Statement on Ministry and Ordination*, and others—is available from Catacomb Cassettes, Episcopal Radio-TV Foundation, 3376 Peachtree Rd., NE, Atlanta, Ga. 30326.

● Also available is a provocative film, *Journeys: Hopeful Signs in Parish Education*, produced for the Episcopal Church's office of religious education by Alva Cox of

Synthetics and filmed by Marty Newell and Scott Faulkner of Appalshop. The 26-minute film and study guide focus on local development of creative Christian education activities in Alabama, Ohio, Oregon, and Wyoming. They may be obtained from ROA Films, 1696 North Astor St., Milwaukee, Wis. 53202, or from provincial religious education coordinators.

● Also available is the revised *Adventures in Exodus: Our Quest for Freedom*. The Bicentennial curriculum, developed by the religious education office, was revised to eliminate portions that early readers found unsatisfactory. The material can be ordered from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017.

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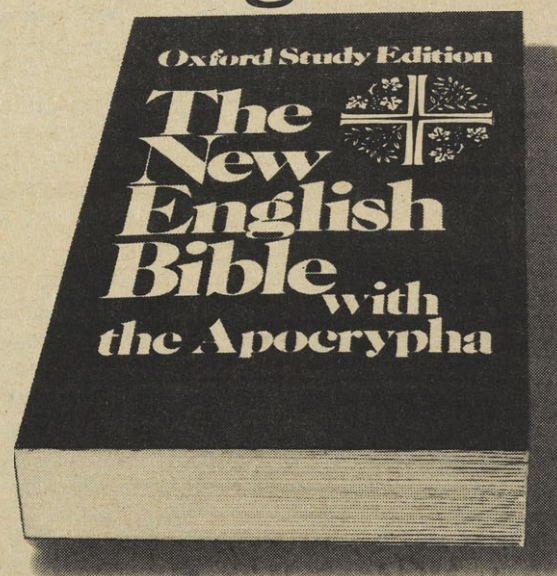
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## Can you tell me?



**Q. Can you tell me the origins of the Athanasian Creed and why the Eastern Church does not use it?**

**A.** The Athanasian Creed, sometimes known from its opening words as the "*Quicumque Vult*," has been widely used in the Western Church. Until 1642 its authorship was attributed to St. Athanasius, famous for his 50-year fight against the Arian heresy, beginning at the Council of Nicaea in 325 A.D. It is now thought to have been composed as late as 428 A.D., placing it much later than St. Athanasius. H. Brewer, a Jesuit scholar, attributes the creed to St. Ambrose.

The creed itself can actually be divided into two parts. The first part dwells on the nature of the Trinity, and the second part covers that of the Incarnation. As one reads it, one senses it is more a meditation on the mysteries of the Faith than it is a confession of the Faith as we know the Apostles' and the Nicene Creeds to be.

The Athanasian Creed is a part of the Prayer Book of the Church of England today and is used at certain specified times in place of the Apostles' Creed. Many attempts have been made to remove it from the Prayer Book, but they have failed. The American Church excluded the creed in 1789.

The Church in the East has not used it, I suppose, because it never really thought it was a "creed." The Church in the West has gradually come to this conclusion.

**Q: Will the Episcopal Church split if General Convention allows women to be ordained to the priesthood? I am distressed when I hear people talk of leaving the Church.**

**A:** Since I am not a necromancer, I cannot say what will or will not happen if General Convention permits women to be ordained to the priesthood or if it votes to accept the new revision of the Prayer Book. I can only say that this talk you hear of separation is not only distressing, but also dangerous. I think the people who talk of separation do not really believe the Holy Spirit guides the Church's councils.

I favor the Church's ordaining women to the priesthood and to the episcopate. If General Convention does not grant permission for this, I shall be deeply disappointed, but I will not leave the Episcopal Church. Sometimes I have the distinct feeling that talk of separation is nothing more than intimidation. If this is true, I resent it.

Different viewpoints were represented in the early Church councils. Witness the great dispute in Jerusalem over admitting Gentile Christians to the Fellowship without compelling them to undergo the Jewish rite of circumcision. Peter and Paul had words over this until Peter was finally converted to the Gentile mission. James, our Lord's brother, favored making the Gentiles first become Jews before they became "Followers of the Way."

His view did not prevail. No record exists, however, of James' leaving the Church.

In our more recent past the Episcopal Church, with all the strains of a great Civil War when brother was shedding the blood of brother on such grisly battlefields as Antietam and Gettysburg, did not separate into a northern and a southern branch. It remained one Church.

Let us have no more talk of separation. Let us have, rather, a spirit

of understanding, trusting in the power of the Spirit. Let us understand that this branch of the Catholic Church has a mission in God's world. While the world is crying out for a witness to the Resurrection, we, unhappily, are tinkering with our own plumbing.

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

## Mother

*Continued from page 5*

capabilities, one physical strength after another, and spending a long time in a nursing home. They may not believe as Christians in life after death, but they're not afraid of dying. When they hear of someone who died in his sleep, they say, "Isn't that a blessing?"

When her "friends" are near death, Mother bows out and the clergy take over.

The ministry to older persons at Trinity, Wilmington, is becoming a model for others to follow, and hardly a month goes by without an inquiry from some group which wants to adapt the model to its

own situation.

Before concluding my interview with my mother, the busy body, I asked one final question. "If you were younger, would you be seeking ordination? Would you be my-mother-the-priest?"

A long pause and then the familiar smile. "I don't know. It's hard to put myself in the context of today's struggle. I don't care so much about the status of the priesthood as having some retirement benefits. But I believe I'm doing a ministry just as if I were ordained. I know for Whom I'm working."

—Robert M. G. Libby

## Switchboard

*Continued from page 4*

### WHOSE VOICE?

The Holy Spirit already has spoken twice on the question of women's desire to be ordained priestesses in the Episcopal Church. Both times He has said "No" (General Conventions 1970 and 1973).

If this coming General Convention is supposed to "speak what the Holy Spirit wants," and we should "celebrate" the presumed favorable vote, why is this Convention any more authoritative than the others? We need to listen to what the Spirit and the Church have been saying!

We are urged to rejoice in unity and be kind to one another after the coming vote. Where is all the kindness and unity after the first two votes? In much prayer and confidence I await the outcome of this General Convention, but I do wish we would listen to what the Holy Spirit

has been saying in Scripture, tradition, and reason, as well as the Conventions.

*Thomas M. Foster  
Modesto, Calif.*

### NOUN OR VERB?

One of the benefits which I hope will result from the attempt to make women priests will be the awareness by all in the Episcopal Church that we have male priests. It is amazing how frequently our male priests are called "ministers" even by some of those seeking the same for females. There is, of course, no such order in the Church as "minister"—members of the clergy are either deacons, priests, or bishops. Even when one wants to refer to those in all three orders, the word "clergymen" is better than "ministers."

*Donald H. Langlois  
Flushing, N.Y.*

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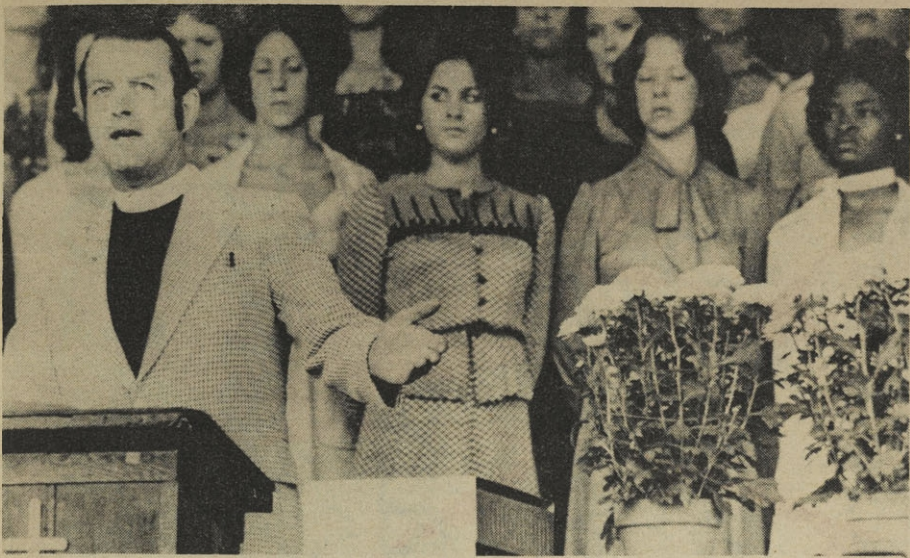
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IN A COUNTY-WIDE service of thanksgiving, the Rev. Richard N. Walkley of St. Thomas' Church, Thomasville, Ga., blessed crops and traced the history of rogation services. In a brief service of prayers, hymns, and music, Father Walkley reminded the crowd that the blessing of the crops is "an indication that God and man work together as cooperators and... man does not produce his harvest alone."  
—Times-Enterprise photo

## Books

**Warming Fires, the Quest for Community in America**, James Sellers. \$7.95, The Seabury Press, New York.

We can make it! As a nation we are not dead of hardening of the arteries. James Sellers' scrutiny of American community and the lack of it is based half on thoughtful newspaper-reading and television-watching, half on a fresh look at our national tradition. From the past he invokes Thomas Jefferson, who said: "It is part of the American character to consider nothing as desperate;... we are obliged to invent and execute; to find means within ourselves." For the present Sellers seeks out, with a striking combination of thoroughness and imagination, the modern (and often embryonic) forms of the old values that warmed our national life. And for the future he voices his hope: "I believe

the coming new value orientation in America can best be described as an ethic of interdependence and care. But what is new must arise, phoenixlike, out of what went before. The new heroic qualities that flesh out the ethic of caring were foreshadowed in the older American values. Perhaps we are ready now, combining new insights with old, to strike the flint of a new 'warming fire'."  
—Mary Morrison

**Protestant Church Music**, Friedrich Blume *et al*, \$29.95, W. W. Norton & Company, Inc., New York.

This comprehensive and definitive reference work traces the historical developments of music in the various Protestant services from the standpoint of both music and theology. The author also examines religious music which does not pertain to any specific liturgy. Dr. Blume, often called the dean of German and international musicology, sought the aid of specialists in several fields to treat this vast subject thoroughly.—A.M.L.

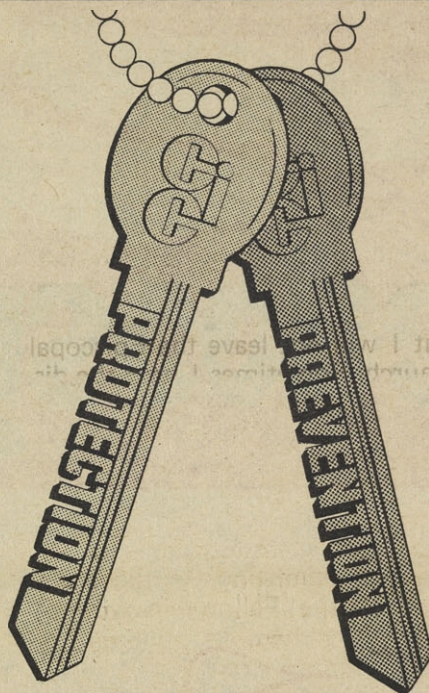


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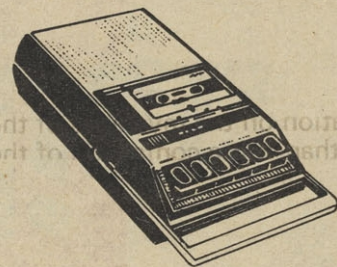
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