

Title: *The Episcopalian*, 1976

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

THE Episcopalian

Call to pray for convention gets support

In Minneapolis the prayer tent (see page 3) and booth will be used for intercessory prayer for guidance, and around the world Episcopalians and their friends will be praying for General Convention in its deliberations.

Last June, on the eve of Pentecost, Presiding Bishop John M. Allin spoke, via a conference call, with 26 persons who represent various networks and coalitions within the Church to elicit a program of prayer support for Convention. Since that conversation two other groups have joined the 25 original agencies.

Among other suggestions, Bish-

In this history-laden year the Episcopal Church in the U.S.A. is 187 years old, and the heat generated by the forthcoming 65th General Convention might be tempered by remembrances of past ventures. Scattered at random throughout this pre-Convention issue are glimpses of Episcopal Church history.

op Allin asked that each congregation throughout the world say special prayers at 4 p.m. local time so that as 4 p.m. passes over the globe, the prayers of the Church will "walk around the world."

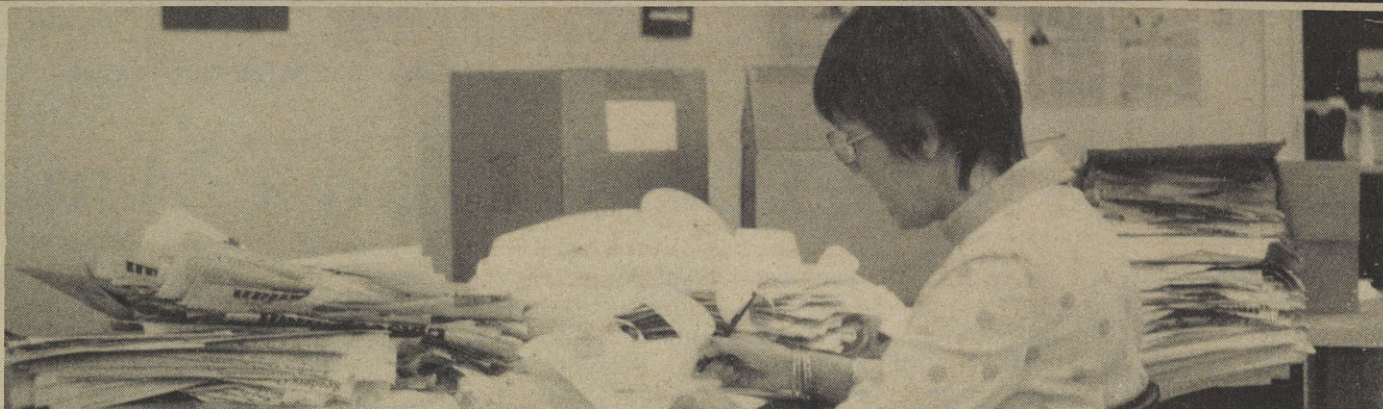
The suggestions for individual and corporate prayer for General Convention and for the individuals involved in its work have apparently received warm response.

In the Diocese of Olympia, Bishop Robert Cochrane plans a Diocesan Prayer Rally to celebrate and pray for Convention and to commission the deputies, alternates, and Triennial participants. He has asked the diocese to designate Friday, September 10, the eve of Convention's opening, a day of fasting. He has also asked

Continued on page 2

Welcome aboard West Texas

With this issue the more than 10,000 Episcopal families in the Diocese of West Texas will be receiving their own combination of *The Church News* and *The Episcopalian*. This is our 20th diocesan combination and our 23rd edition overall. We are pleased to serve Bishop Harold Gosnell, and his people and to work with William Noble, editor of *The Church News*. The Diocese of West Texas has long been a user of *The Episcopalian* and for many years has been a leader in the number of Parish Plan congregations.



AS QUESTIONNAIRES PILED UP, *The Episcopalian* staff members took turns compiling the information about the mind of the Church. Many, like receptionist Pat Batta, spent several hours each day collecting answers for final tabulation and interpretation.

Thousands answer questionnaire: Most concerned about liturgy

Churchpeople who answered *The Episcopalian's* July issue reader attitude questionnaire seem more deeply concerned about Prayer Book revision and the future of the 1928 book than they do about the ordination of women to the priesthood. Prayer Book revision was listed by almost two-thirds (62 percent) of the answerers in reply to the question: "In which issues are you personally most interested?" Just 52 percent listed women's ordination.

This reading comes from a first tabulation of the 5,504 replies we received on or before the requested cutoff date of July 20. The total we had received through August 10 is 6,771, better than a 3 percent return on July issue copies and excellent by any standard.

These returns show that interest in the questions before General Convention is high even though the questionnaire was designed to elicit attitudes rather than to poll people. Sixty-two percent of the respondents think the decisions this Convention will make are "very

important" to their parish lives.

Respondents are almost equally divided by sex although women are in a slight majority (54 percent). Fifty-five percent are over 50 years old; 35 percent are between 30 and 50; and 6.1 percent are under

Information, Please

For daily information on the General Convention of the Episcopal Church, dial (612) 871-5411 for a three-minute recorded report from Minneapolis/St. Paul, September 11-23. Reports will be updated at least once a day, around 6 p.m., CDT, throughout the Convention. For less than \$1, persons in the 48 contiguous states can call station-to-station by direct distance dialing after evening and weekend discount rates go into effect.

30. Twenty-three percent are vestry members.

Feelings on the issues before Convention are strong, but questionnaire results reveal high toler-

ance for other points of view; few respondents seem judgmental or punitive. The general attitude seems to be: "If I can have what I want, I don't object to others' having what they want." Those responding do not seem coercive, which is to be expected of a Church which encompasses so many different attitudes. Over one-third feel threat of schism is "very real" as a result of General Convention decisions; only 13.3 percent think that possibility is "remote."

Almost two-thirds of the respondents are open to Prayer Book change: 31.9 percent hope Convention will adopt the Draft Book with slight amendment, and 30 percent would like authorization for both the Draft Book and the 1928 *Book of Common Prayer*. Thirty-four percent would like to reject the Draft Book outright. Most respondents have used the trial liturgies or seen the Draft Book, but only 36 percent have studied it.

Though 64.2 percent say a Prayer Book is most effective when people are familiar with it and can recite it from memory, 55.8 percent say the Draft Book allows greater freedom of expression.

On ordaining women, 51.9 percent of the responses indicate a woman's call to the priesthood should be tested and/or women should be allowed equal opportunity in the Church; 45.5 percent indicate traditional and biblical reasons should prohibit women's ordination. Almost one-third say women should be ordained only to the diaconate.

People disagree (54.9 percent) that a woman who wants to be ordained should go to another denomination; and even stronger disagreement (68.9 percent) is expressed for waiting on Roman Catholic and Orthodox approval before the Episcopal Church makes a decision.

Continued on page 33

Inside This Issue

HOW WIDE IS THE GAP? With all the talk of splinter groups and breaks at General Convention, the editors tried to pin down some of these sentiments and options (pages 8, 9, 33). Reporter Thomas Lamond surveyed exile communities (pages 8, 30) and compiled a list of lobbying groups which will attend Convention (page 9).

PRAYER TENTS, PEOPLE, PROPOSALS: Spiritual refreshment at Convention will be available in many religious services as well as at the Prayer Tent (page 3). People make Convention's gears grind, and we have a Convention People-Watcher's Guide (pages 6, 7) as well as a summary of the 118 Blue Book resolutions Convention delegates face in Minnesota (page 4). Tentative Convention schedules are on pages 2 and 30.

DELEGATES AND DOLLARS: More women than ever before will sit in the House of Deputies this year, but did you know a couple of Bishops will, too (page 5)? Those Convention-goers will make two money decisions (page 10) which will affect the Church's financial life for three years.

OPINIONS AND OVERSEAS: The President of the House of Deputies shares some of his Convention eve thoughts (page 29). Reporter Margaret Vance has just returned from an overseas trip during which she checked on women's ordination (page 28). The Society for the Preservation of the Book of Common Prayer has its own opinions (page 31).

AND FROM OUR READERS: The questionnaire results (beginning on this page) as well as Switchboard (page 32). The Episcopats are there, too!



©1975 United Feature Syndicate, Inc.

That's right, Charlie Brown, Minneapolis!

Some 25,000 people will descend on Minneapolis/St. Paul, Minn., on September 11 for the Episcopal Church's 13-day 65th General Convention; and everyone involved hopes they'll learn something about religion.

The opening service will be held in the St. Paul Civic Center before Convention moves to the modern Minneapolis Auditorium and Convention Hall complex where up to 236 bishops, 912 deputies, and 565 Triennial participants will deliberate. The St. Paul/Minneapolis area, located on the Mississippi River, offers 22 lakes and lagoons within minutes of the downtown area as well as Nicollet Mall, an eight-block-long pedestrian walkway, and Orchestra Hall, home of the Minnesota Orchestra—if Convention-goers have time to enjoy them with the hectic legislative schedule they face!

More familiar terrain to decision-makers will probably be the inside of the Auditorium and Convention Hall. If bishops, deputies, and participants never leave the Convention grounds, they will be able to find refreshment: a permanent restaurant is available, and concession stands will sell everything from hot dogs to yogurt; a Prayer Tent developed by the

Diocese of Eau Claire (see page 3) will offer food for the spirit; Common Ground, coordinated by the Rev. Tom Hughes, will have a comfortable atmosphere in which to watch the Convention via closed-circuit television; The Gathering Place, coordinated by the Rev. Ron Bauer, will offer music, food, drink, and nightly entertainment, including *Joseph and His Amazing Technicolor Dreamcoat*, Ian Mitchell, and the Joy Singers from South Dakota.

Minneapolis is located on the 45th parallel and has cool northerly breezes, giving a marked continental climate. The average summer temperature is 71.3°; the average fall temperature is 48.5°.

Transportation is good news/bad news. Taxis are not plentiful, but buses cost only 10¢. Bring dimes because exact change is required. And on the first day have quarters—buses from hotels to the St. Paul Civic Center for the opening service cost 50¢ each way.

This Convention facility will have more room for visitors than the one in Louisville, less for deputies, and more for Triennial and the House of Bishops.

THE Episcopalian

continuing *Forth and The Spirit of Missions*
An independently-edited,
officially sponsored
monthly published by
The Episcopalian, Inc.,
upon authority of the
General Convention of
The Protestant Episcopal
Church in the
United States of America.

DIRECTORS

Hiram W. Neuwoehner, Jr., President
James Milholland, Jr., Vice-President
Inez Kaiser, Vice-President
George T. Guernsey, III, Vice-President
Arthur Z. Gray, Secretary
Samuel W. Meek, Treasurer
John M. Allin, Richard J. Anderson,
Isabel Baumgartner, Polly Bond,
William McK. Chapman, John C. Goodbody,
Robert L. Hartford, Kennett W. Hinks,
Howard Hoover, Ralph E. Hovencamp,
Robert E. Kenyon, Jr., William S. Lea,
Elizabeth B. Mason, Frederick L. Redpath,
John W. Reinhardt, Robert A. Robinson,
Dean T. Stevenson, Samuel G. Welles

EDITORS

Henry L. McCorkle, editor-in-chief
Judy Mathe Foley, managing editor
Jeannie Willis, editor-at-large
Emmaretta Wiegart, production editor
A. Margaret Landis, associate editor
Janette Pierce, news editor
Harriette M. Padgett, assistant to editor

CONTRIBUTING EDITORS

Richard J. Anderson, Polly Bond,
Salome Hansen Breck, Leonard Freeman,
Thomas R. Lamond, Martha C. Moscrip,
Mary Morrison

PROFESSIONAL SUPPLEMENT

Richard J. Anderson, editor
DIOCESAN EDITIONS
ARIZONA CHURCH RECORD
Edythe Jensen, editor
THE CHURCHMAN: Central Pennsylvania
Kermit Lloyd, editor
CHRIST CHURCH EDITION: The Messenger
Greenville, S.C.; Upper South Carolina
Thomas Carson, Jr., editor
COMMUNION: Delaware
Richard Sanger, editor
FORWARD IN ERIE
Theodore C. Trampenau, editor
THE FLORIDA EPISCOPALIAN: Florida
Bob Libby, publisher
Barbara White, editor
IOWA CHURCHMAN
Mary Halstead, editor
THE BISHOP'S LETTER: Kentucky
David Reed, editor-in-chief
Marvyn Womack, managing editor

THE NORTHEAST: Maine
Harold A. Hopkins, Jr., editor
Judi Riley, associate editor
THE DESERT CHURCHMAN: Nevada
Jana Preble, editor
INTERIM: Missouri
John M. Good, editor
THE CHURCH NEWS: New Jersey
Isaiah G. Bell, editor
THE CHURCH IN HIAWATHALAND:
Northern Michigan
Thomas Lippert, editor
OREGON TRAIL CHURCHMAN:
Eastern Oregon
Letitia Croom, editor
DIOCESAN NEWS: Pennsylvania
George H. Soule, communications
JUBILATE DEO: South Carolina
George Chassey, Jr., editor
THE JAMESTOWN CHURCHMAN:
Southern Virginia
Lucretia McDine, editor
SOUTHERN CROSS: Southwest Florida
Joyce C. Smith, editor
THE HIGHLAND CHURCHMAN:
Western North Carolina
C. A. Zabriskie, editor
WESTERN KANSAS NEWSLETTER
Sylvan W. Law, editor
WEST TEXAS:
The Church News
William G. Noble, editor

BUSINESS DEPARTMENT
Leila Seitz Cooke, advertising manager
Helen Kingan, business manager
Marcia Petzold, circulation manager
Anita Spence, ass't circulation manager
Jean B. Weir, parish consultant
SUBSCRIPTION SERVICE PHONE:
215-564-2010, ext. 14

The Episcopalian, September, 1976
Vol. 141, No. 9

Published monthly by The Episcopalian, Inc.,
1930 Chestnut St., Philadelphia, Pa. 19103.
35¢ a copy, \$4 a year; two years, \$7. Foreign
postage add \$1 per year. Second class postage
paid at Philadelphia, Pa., and additional mail-
ing offices. **ADVERTISING OFFICE**: 1930
Chestnut St., Philadelphia, Pa. 19103. Copy-
right © 1976 by THE EPISCOPALIAN, Inc.
No material may be reproduced without
written permission. Manuscripts or art sub-
mitted should be accompanied by self-ad-
dressed envelope and return postage. Pub-
lishers assume no responsibility for return
of unsolicited material. THE EPISCOPALIAN
belongs to Episcopal Communicators, Associ-
ated Church Press, and Religious News Ser-
vice. **SUBSCRIPTION ORDERS, CHANGE OF
ADDRESS**, other circulation correspondence
should include old address label and zip code
number. All postal returns are to be sent to
Box 2122, Philadelphia, Pa. 19103.

Basic Weekday Schedule * (Central Daylight Time given)

Early morning 8-9:30 a.m.	Holy Communion at various locations
8-9:30 a.m.	Committee meetings of both Houses
9:40-10:20 a.m.	Certification of alternate deputies
10:30 a.m.-12:30 p.m.	Joint worship, House of Deputies' meeting hall
12:30 p.m.	Legislative sessions begin in both Houses
	Prayers in each House
	Lunch
2-5:30 p.m.	Reconvened legislative sessions, both Houses
7:30 p.m.	Open hearings except Friday, September 17, and Saturday, September 18
Evening	Informal Eucharist

* This schedule is not official until formally adopted at Convention.

See page 30 for a legislative timetable and schedule of events.

Call to Prayer

Continued from page 1

that each parish hold a prayer vigil on Saturday, beginning at 9 a.m., with the entire congregation joining in prayer at 4 p.m.

The Diocese of Pennsylvania's Committee for Spiritual Growth prepared a pamphlet which Bishop Lyman Ogilby says will guide his prayers and which he commends to the diocese.

In the Diocese of Central Florida, tapes of the June 5 conference call summary were reproduced and sent to every parish. One parish reports it has planned a 24-hour pre-Convention vigil.

Record number of volunteers at work

A record number of volunteers from as far away as Massachusetts and San Diego will serve as pages, ushers, translators, exhibit aides, even assistants at a movie theater which will operate each weekday during the 13-day General Convention in Minnesota.

The volunteer office is located in Minneapolis' Gethsemane Church. From there Marilyn Olson, staff volunteer coordinator for the Of-

In Los Angeles, Bishop Robert Rusack has called on all parishes to participate in the prayer project.

The Rev. Wayne Schwab, evangelism officer at the Episcopal Church Center in New York City; Harry Griffith of Pewsaction; and Hugh Bellas of the Brotherhood of St. Andrew are project coordinators.

Copies of the conference call tape, with an introduction by Father Schwab, are available free from The Evangelism Office, 815 Second Ave., New York, N.Y. 10017.

fice of the General Convention Manager, will prepare assignment sheets for every volunteer.

"There is one big job ahead of us at the end of August," Mrs. Olson said as she sent out a call for help in assembling Convention information packets. The other big job will be in September when the volunteers gather to minister to the 25,000 people expected to attend the 65th General Convention.

Prayer Tent: 'Strength to withstand the winds'

Never underestimate the power of prayer nor the dedication of a group of people determined that a place of prayer be available to those who face Convention's awesome tasks.

From the conclave's September 11 opening to its September 23 closing, the Diocese of Eau Claire will provide a place of devotion and repose in an outdoor chapel-in-tent on the plaza adjacent to the Minneapolis Auditorium and Convention Hall. The project was undertaken at the request of Minnesota's Bishop Philip McNairy.

"It's doubly important to have such a place this year," emphasizes Bishop Stanley Atkins of the sponsoring diocese. "There are divisive matters to be considered—someone will be hurt. There's great need of a place of quiet."

Open daily from 6:30 a.m. to 10:30 p.m., and Sundays from noon to 10 p.m., the prayer tent will be the setting for early-morning Eucharist, noontide prayer and intercession, and closing prayer in the evening. In addition, people who care will listen to concerns and troubles. Members of religious communities will offer spiritual counsel, and laypersons will be on hand with information and a welcoming word.

Stressing that it will not be a stage to present special groups, Bishop Atkins says the tent is meant to be a place "to think, to weep, to express joy, or to vent griefs and anger."

The project has been a months-long labor of love for its chairwoman, Phyllis Hayden of Christ Church, La Crosse, Wis., who is diocesan altar guild president and has been nominated to be secretary of the National Altar Guild. "I thought it could be such a special place if done with thought," she says, and in her effort to make the tent visually exciting, she turned to 24-year-old Tim McNamara, holder of a master's degree in theater and producer-director of a local dinner theater. To him went the formidable challenge of turning a 20-by-40-foot yellow-and-white-striped tent into a sanctuary of quiet and beauty.

"I'm basically a scene designer, but I'd never designed a church before," laughs the Irish-Roman Catholic McNamara. "I was excited about doing it."

Striving for a simple, natural effect in keeping with the outdoor setting, he chose rich dark woods, live greenery, and earthy colors against a stark white background. Like stage flats, two panels angled in cathedral style will frame the sanctuary and provide sacristy space. "They're really walls, solid enough to withstand the winds of Minneapolis," Mr. McNamara ventures hopefully.

In what is perhaps an ecclesiastical first, a cross is being constructed in a theatrical scene shop. Mr. McNamara is building it at the University of Wisconsin-La Crosse, along with candleholders and a Communion rail for the carpeted chapel. A

white wool altar frontal has an appliquéd sunburst of multi-shaded chiffon. Mr. McNamara has designed lighting to complement and highlight his setting. The 60-person seating inside the tent will be augmented by a rope-defined entry seating area.

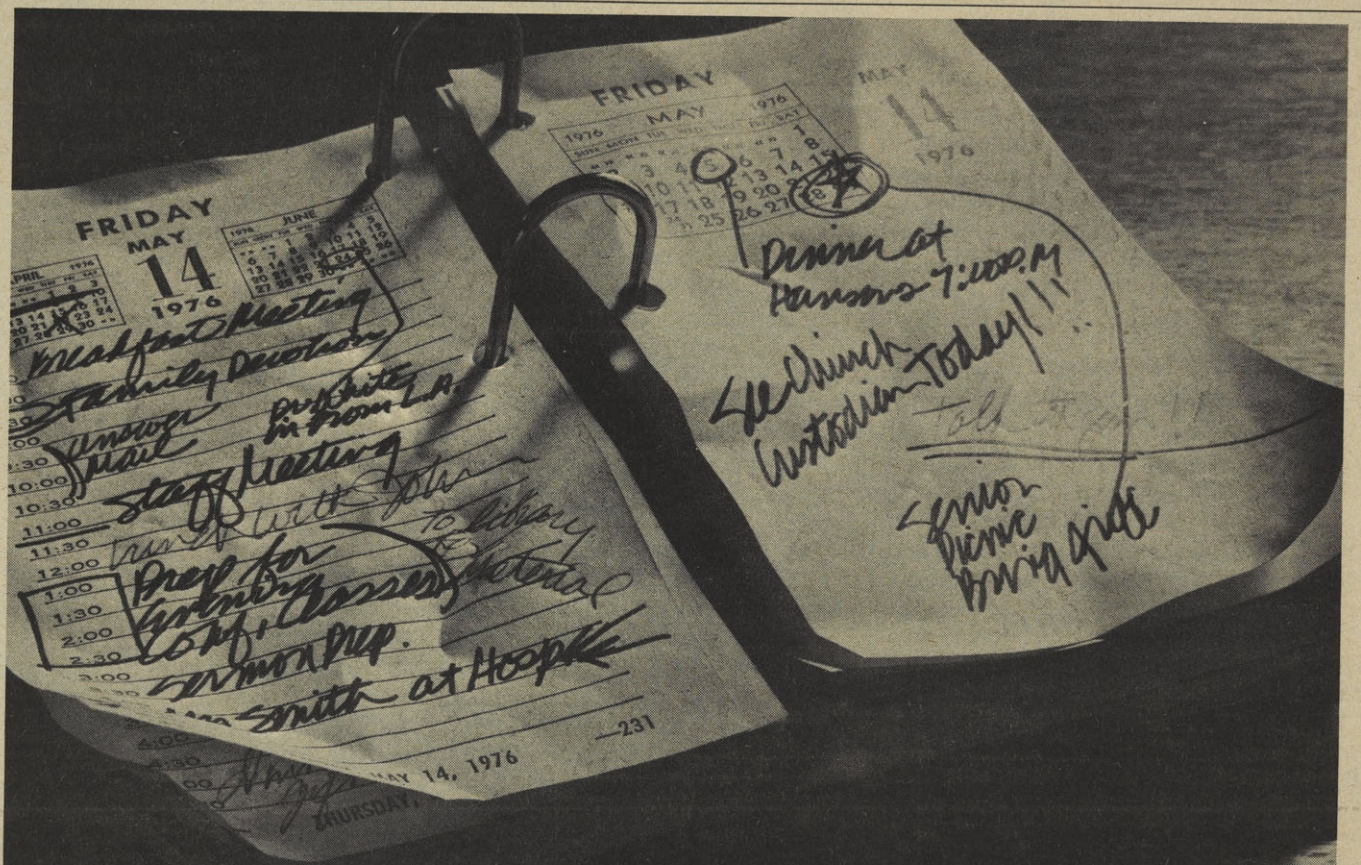
Providing color—and especially gratifying to Mrs. Hayden—are 60 kneelers whose covers have been made by diocesan altar guilds from Maine to Hawaii, responding with enthusiasm to her invitation to participate in the project.

On mottled, sturdy brushed denim of greenish-blue—enhancing the

Continued on page 28



DIOCESAN ALTAR GUILDS designed and made the 60 kneelers which the Diocese of Eau Claire hopes will be used at future Conventions. —*La Crosse Tribune Photo*



Just how hard do ministers work?

To get an idea, we picked eight ministers representing big, medium and small congregations, different denominations, urban and rural churches and various parts of the country.

Each was given a diary and instructed to record every activity round the clock for one month.

For example, most of these ministers worked seven days a week most weeks. They averaged nine hours. Based on a seven-day week, they averaged 7.7 hours a day for such duties as visitation, conducting services, study, counseling and administration (which, incidentally, is the most demanding duty, averaging 26 hours a week for the eight ministers). As you might expect, there was great diversity in the way each minister allocated time, which suggests that an objective evaluation of time management can benefit everyone concerned.

For a complete report that will give you a better understanding of your minister's personal and professional needs and give you ideas for easing the stress on your minister, return the coupon today.

It can benefit your entire congregation, as much as it will your minister.

ML The Ministers Life & Casualty Union

Ministers Life
Dept. J, Ministers Life Building
Minneapolis, Minnesota 55416

Please rush _____ copies of your report
76B on the Minister's Work Life.

Name _____
Address _____
City _____ State _____ Zip _____

On the state of the Church The Committee on the State of the Church asks approval of a resolution which directs it to submit a report which goes beyond the statistical information it now provides to include an assessment of the Church's general condition and its potential for the years immediately following. The Committee also suggests that it continue to serve as a Council of Advice to the President of the House of Deputies with the President free to supplement the group with his/her own advisers.

On religion and health The Joint Commission on Religion and Health asks Convention to approve creation of a 12-member Standing Commission on the Church and Health. The Joint Commission would not take stands on issues but would develop investigative methods; means of discussing, studying, and sharing information on "all aspects of psychological, physical, and spiritual health..."; and aid in "the education of Christian persons" on religion and health matters.

On ministry The Council for Development of Ministry, formally established in 1973, asks that its life be extended and that General Convention affirm its goals of (1) developing professional ministry through membership representative of the agencies involved in ministry and of persons with local ministry involvement; (2) delivering service, information, and resources to local and regional ministry agencies; (3) linking ministry agencies in a network with a staff person as catalyst; and (4) establishing criteria to judge effectiveness of ministry development.

On Church history A resolution asks General Convention to budget \$183,000 over the next triennium for the Church Historical Society: for "collection, preservation, and safe-keeping of the archives and other records and documents relating to the history of the Episcopal Church"; to continue research; and to continue to publish a monthly magazine.

On convention procedures

Agenda and Arrangements: The Joint Committee will ask Convention to affirm its choice of Milwaukee as the 1982 Convention site and to choose between Anaheim, Calif., and Kansas City, Mo., for the 1985 Convention. (The 1979 Convention is scheduled for Denver, Colo.)

Votes by Orders: Convention will be asked to approve a voting procedure which requires that during a vote by orders, a deputation must vote a single ye or nay in each order. If the diocese is divided and cannot cast a vote, it shall abstain. The current process of counting divided votes as negative has no canonical or constitutional basis, the Committee on Voting Procedures says. It adds, "A single vote should require a single voice, and, just as in the case of an individual, if the voter cannot make up its mind, it does not cast a vote."

The Committee's recommendation would not affect votes on liturgy or constitutional amendment; in those cases the divided votes would continue to count as negative votes.

The Committee also recommends a procedure by which lay or clerical deputations from three dioceses could request a 60 percent majority on particular votes by orders. That procedure would require the support of 40 percent of the voting deputies.

Structure: The Standing Commission on the Structure of the Church suggests that diocesan assessment for General Convention expenses be based on payments made to the Church Pension Fund for professionally active clergy and that the cost of transportation for eight deputies at the lowest available air-coach rate be included in Convention costs.

The Commission suggests reducing the number of deputies from four to three in each order to reduce the House of Deputies from 912 to 684 members. It also recommends that deputies be elected for staggered terms to serve two General Conventions.

The Commission offers several amendments which would permit Conventions to meet bien-

Convention decisions: More than women and Prayer Book

While the Church debates the Big Two, General Convention deputies and bishops face 118 other items in the Blue Book, the 263-page Convention workbook which contains reports from 23 commissions, committees, and agencies.

nially, or even annually should a future Convention so decide, and suggests creation of both a General Convention Executive Office, with an executive secretary to coordinate Convention planning, and a 12-member Joint Standing Committee on Constitution and Canons.

The report recommends constitutional changes to permit deacons to serve as clerical deputies and asks that bishops who have resigned their jurisdictions because of advanced age or bodily infirmity be given seat but no vote in the House of Bishops.

The Commission seeks to strengthen the Provincial system by reducing the number of Executive Council members elected by General Convention from 30 to 20 and doubling the number elected by Provincial synods from nine to 18.

On ecumenical relations The Joint Commission on Ecumenical Relations presents to General Convention 21 resolutions which range from asking for a 24-member Standing Commission on Ecumenical Relations to an \$86,000 budget for the work of a Joint, or Standing, Commission in the next triennium.

The Joint Commission asks reaffirmation of the 1952 "Lund Principle" that ecumenically we "do together everything which conscience does not compel us to do separately" and that we "act together and in concert with other Churches of Jesus Christ." It also asks Convention to authorize trial use of a special ecumenical service the Consultation on Church Union (COCU) developed; that diocesan bishops commend Interim Eucharistic Fellowship events; and that Convention subscribe to COCU's document on mutual recognition of all duly baptized Christians.

The Joint Commission seeks approval for continued "conversations" with Roman Catholic, Orthodox, and Lutheran bodies. It asks that the Episcopal Church enter into communion with the Church of South India and the Mar Thoma Syrian Church of Malabar and establish conversations with Pentecostal and conservative evangelical Churches.

On small communities The Joint Commission on the Church in Small Communities asks Convention to seek a new method of General Convention assessment not based on the number of clergy resident in a diocese and a new process for continuing education grants, possibly administered through dioceses.

The Joint Commission asks Convention to review clergy deployment practices for signs of racial discrimination. It also seeks support for the New Directions program for training persons for work in rural/small church situations and for development of leisure/recreation ministries.

On human affairs The Joint Commission on the Church in Human Affairs works in three subcommittees—Family and Human Sexuality, Social Ministries and Social Action in Dioceses and Parishes, and The Church and Homosexual Persons. Three resolutions on homosexuals ask Convention to affirm that homosexual persons "are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church"; that they are entitled to equal protection of the law; and that state laws which attempt to govern private, non-commercial sexual acts between consenting adults should be repealed.

The Joint Commission also calls the Church to a "serious study" of human sexuality, including homosexuality.

The two other resolutions the Joint Commission has submitted are a proposal that a Joint Commission on the Church in Human Affairs report to the next General Convention on human sexuality and that it be funded through the General Convention budget.

On theological education The Board for Theological Education (BTE) proposes that General Convention accept the report of a blue-ribbon panel headed by Bishop John Krumm of Southern Ohio, entitled "Changing Pattern of the Church's Ministry in the '70's," and that it implement the report's recommendations. These include restoration of postulancy; appointment of a special study committee on the ministry of the laity with particular attention to the nature of ministry and the possibility of developing a system of certification of specialized skills and training; and development of Church-wide support of theological education through renewed emphasis on Theological Education Sunday.

The Krumm report suggests each congregation set aside 3 percent of its operating budget yearly to support either accredited seminaries or local diocesan training centers.

The BTE also presents several resolutions to remove sexist language from ministry canons.

The BTE seeks the following budget: \$150,000 for 1977; \$141,500 for 1978; and \$142,800 for 1979. (The 1977 budget Executive Council proposes includes only \$57,500 for the BTE's work.)

On Church music The Standing Commission on Church Music seeks authorization to develop materials and plans for updating the Hymnal for the 1979 General Convention's review.

On The Episcopalian The Church-sponsored, independently-edited periodical seeks no funding from General Convention but asks support for its plan for parish and diocesan subscriptions and approval of the persons elected to fill board vacancies since last General Convention.

On Indian work The National Committee on Indian Work asks for a nine-member Joint Commission on native Ministries with \$10,000 annual funding from the General Convention budget for its own work and \$3,000 annually from the General Church Program Budget for participation in extension education programs for native Americans.

On clergy deployment The Board for Clergy Deployment seeks to continue and to add one bishop to its board. It also seeks funding to add to its services, at a cost of \$30,000 a year, an open list of vacancies for ordained clergy.

On world mission The Joint Commission on World Mission hopes to provide opportunities for direct participation in mission by seeking approval of a Volunteers in Mission program. It wants to prepare a handbook which will state mission policies and asks Convention to reaffirm its moral commitment to long-term financial arrangements between the Episcopal and other Anglican Churches.

Continued on page 35

Conventioneers: More women, homework

When the Episcopal Church gathers in Minnesota for its triennial General Convention, up to 1,148 representatives will make decisions which will affect the 3 million-member Episcopal Church for the next three years.

Those 1,000-plus people will meet in bicameral legislative sessions with 236 bishops eligible to vote in the House of Bishops and 912—four laypersons and four clergy from each of the 93 domestic and 20 overseas dioceses and the Convocation of American Churches in Europe—eligible in the House of Deputies.

Almost half—about 49 percent—of the deputies are new, never having participated in a General Convention before; this percentage is not unusual. The other 51 percent have attended at least one previous Convention; about one-third have attended two or more Conventions.

This year the House of Deputies will also have among its deputies and alternates two Bishops, two Christians, and two Moses'. That's Albert Bishop from Southern Ohio and Earle J. Bishop from Vermont; Elena Christian from the Virgin Islands and Stephen L. Christian from West Virginia; and the Rev. Richard Moses from Western Kansas and Dr. Leo F. Moses from West Virginia!

More women than ever before will serve in the House of Deputies. With 135 women elected as deputies, their number in 1976 is more than four times the 29 who went as deputies to Houston, Texas, in 1970 and more than three times the 41 who were elected to the House of Deputies in 1973. Four dioceses—Alaska, Eau Claire, Puerto Rico, and South Dakota—elected three women in their four-member lay deputations, and two—Honduras and Western Mexico—have all-female lay deputations. Virginia elected its first female deputy, Capt. Janet Lewis Maguire, U.S.N.,

retired. Fifteen deputations have no women as deputies, and five have none either as deputies or alternates.

In three dioceses and the Convocation of American Churches in Europe Convention-going is a family affair. In Arizona both Mr. and Mrs. Paul M. Roca are deputies; in Eau Claire Elizabeth Weeth is a deputy and her husband, John, an alternate; in Northern Michigan Janet Ask is a deputy and her husband, Henry, an alternate; and in Europe both Mr. and Mrs. Robert O. Symon are alternates.

The Episcopal Church is never at a loss for legal talent, and this Convention is no exception. At least 16 judges and 15 lawyers will sit in the House of Deputies, along with the governor of the Moun-

tain Province, The Philippines. The House will also have at least 10 doctors and two dentists!

In the House of Bishops at least 23 will be "baby bishops"—that is, consecrated since the last General Convention and serving there for the first time. Two members—Bishops Joseph Heistand and John Spong—had originally been elected as deputy and alternate respectively but were consecrated bishops in time to change seats and Houses.

Deputies and bishops at General Convention this year may be the best informed ever. Women's ordination and Prayer Book revision are heavily debated issues, and Episcopalians have lobbied on both sides. In addition, many dioceses did more this year to make sure people could meet and talk with their di-



Sister Anne Ayres, the first Anglican nun in America, formed—with three other women—the Sisterhood of the Holy Communion and in 1858 founded St. Luke's Hospital, New York City. She paved the way for later acceptance of the Order of Deaconesses in the Episcopal Church.

Bishops' wives publish cookbook

WE GATHER TOGETHER is the title of a cookbook by the wives of the bishops of the Episcopal Church. Conceived by Ann Allin, wife of Presiding Bishop John M. Allin, the book contains more than 400 ideas for simple or festive fare for parish receptions or potluck suppers, meatless meals or picnics, a tea for 18 or a family dinner for six. Some 130 women contributed menus and recipes for regional dishes from every Province of the Church, including overseas dioceses in the Philippines, the Caribbean, Mexico, and Guatemala.

The book is available from Seabury Press, 815 Second Ave., New York, N.Y. 10017, at \$7.95. Profits from its sale will go to the Presiding Bishop's Fund for World Relief.

ocesan deputations. Some dioceses sponsored special events, many published deputies' addresses, and in many dioceses candidates for deputy were asked to publicly state their positions on these two explosive subjects before they were elected.

Once they arrive in Minnesota, deputies—already having studied the voluminous "Blue Book" which contains General Convention resolutions—will receive orientation before Convention begins.

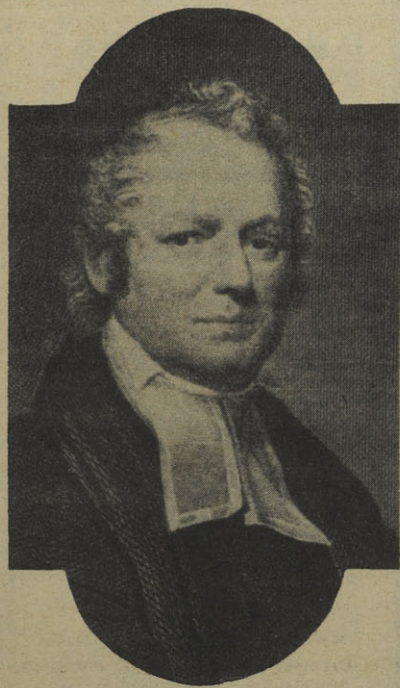
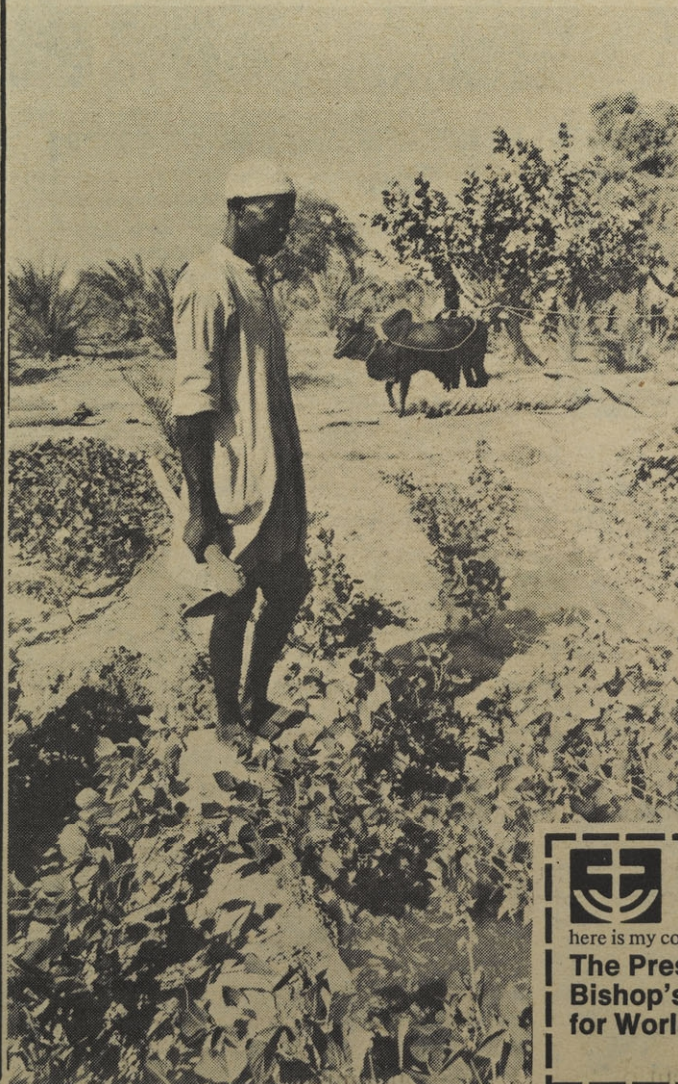
Gardening is not a hobby in Niger.

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.

Your contributions to the Presiding Bishop's Fund support numerous hunger-fighting projects in the food-short areas of the world—from irrigation projects in Bangladesh to fish hatcheries in Haiti.

Your check is more needed now than ever. May we hear from you? Soon?



The Rev. James Milnor was a Philadelphia Quaker read out of Meeting for marrying an Episcopalian. A practicing lawyer and civic leader, he was elected to a term in Congress on the Federalist ticket, but the Church lured him. He was rector of St. George's Church, New York City, for most of his ministry.



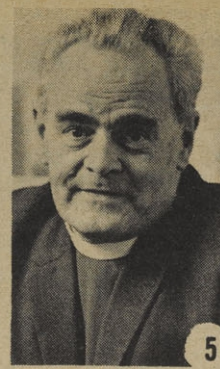
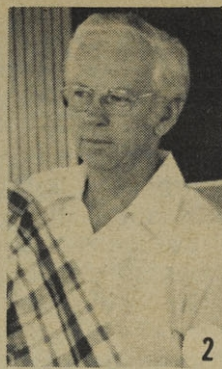
here is my contribution to:
The Presiding Bishop's Fund for World Relief

Name _____

Address _____

City _____ State _____ Zip _____

(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible. E-9-76



A Convention People-Watcher's Guide

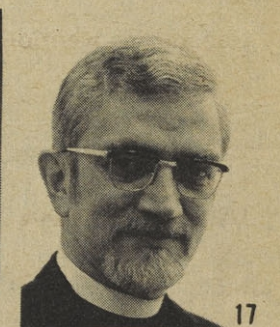
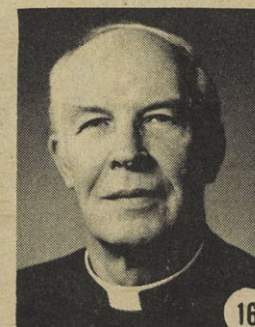
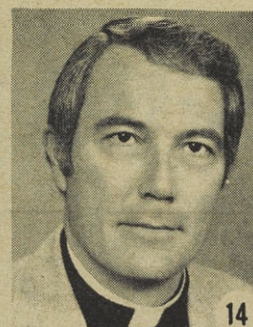
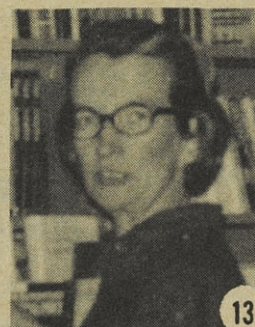
(1) PRESIDING BISHOP John Alin, president of the House of Bishops; (2) Bishop Coadjutor Scott Field Bailey of West Texas, secretary of the House of Bishops and executive officer of General Convention; (3) Bishop Willis R. Henton of Northwest Texas, chairman, Agenda and Arrangements Committee; (4) Archbishop of Canterbury F. Donald Coggan who will participate in the General Convention Eucharist; (5) Bishop John W. A. Howe, Anglican Communion

executive officer, who will attend Convention; (6) James M. Winning, Diocese of Springfield, House of Deputies parliamentarian; (7) the Rev. James R. Gundrum of Iowa, secretary of the House of Deputies and interim secretary-treasurer of General Convention, the only candidate for election to that post; (8) Pam Chinnis, Washington, D.C., presiding officer for the Triennial Meeting of Episcopal Churchwomen; (9) Dee Hann, Diocese of Indianapolis, assistant Triennial Meet-

ing presiding officer; and (10) the Rev. John B. Coburn, president of the House of Deputies.

BELOW: (11) Bishop Chilton Powell of Oklahoma, chairman of the Standing Liturgical Commission; (12) Dupuy Bateman, Jr., Pittsburgh, Pa., chairman of the Joint Standing Committee on Program, Budget, and Finance; (13) Marilyn C. Olson, Minnesota, volunteer coordinator for the office of the General Convention manager; (14) the Rev. Frank F. Fagan,

South Carolina (pictured), and Canon Howard B. Freeman of California will serve as General Convention news directors while the Rev. James M. Coram of North Carolina will edit the General Convention *Daily*; (15) the Hon. George T. Shields, Spokane, chairman of Dispatch of Business; (16) Bishop Philip McNairy of Minnesota, the host diocese; and (17) the Rev. William F. Maxwell of Oklahoma, committee coordinator for the office of the General Convention manager.



Every month it's
PROVOCATIVE!
THE WITNESS \$1.00

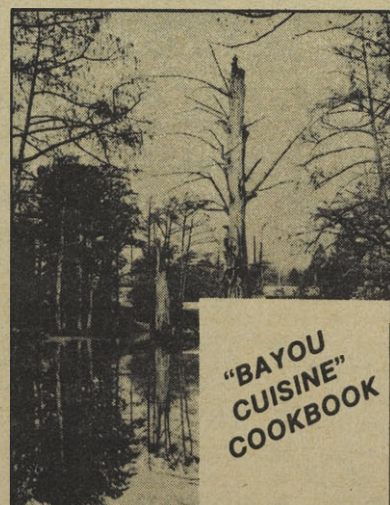
A progressive
magazine of social
conscience in a
troubled world.

"...an
independent
report on
the issues
behind the
issues in
Church and
State and World."

—Robert L. DeWitt, Editor

**READ IT AND
FACE THE FACTS.**

For introductory FREE copy, write to:
The Witness, Dept. JEE
119 Butler Ave., Ambler, PA 19002.



**"BAYOU
CUISINE"
COOKBOOK**

438 pages of
traditional recipes com-
piled with historic data
and pictures from
Indians through
the space age.

\$7.98

order:
"Bayou Cuisine"
Box 1005
Indianola,
Miss. 38751

St. Stephen's Episcopal Church

New . . .

Advent-Christmas Music

Large Choral Work

Magnificat

Leonardo Leo/Richard Bloesch
SATB, continuo, 2 violins

Complete score **1.50**
Instrumental parts **3.00**

Service

The Light Has Come

Arranged by Carolyn Jennings
Text by Jeanne Narum
Treble choir, organ, flutes, bells,
percussion, congregation, and
lay readers. Suggestions for
slides, banners and creche
scene.

9275, Score **2.25**

Vocal solo

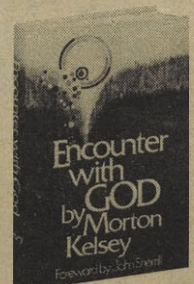
A Star in the Sky

David N. Johnson **1.25**

Augsburg
PUBLISHING HOUSE

426 S. 5th St., Minneapolis, MN 55415
57 E. Main St., Columbus, OH 43215
3224 Beverly Blvd., Los Angeles, CA 90057
2001 3rd Ave., Seattle, WA 98121

**NOW IN
PAPER
BACK!**



FOR
THE THINKING
MAN
WHO
IS WEARY
OF ARID
RELIGIOUS
THEORIES
AND
ANTI-
SUPERNATURAL
RATIONALISM

ENCOUNTER WITH GOD
by Morton Kelsey
foreword by John Sherrill

"His main concern is to give the
Christian a model of reality
which makes sense of all his
experience. It has my vote as the
best religious book of 1974."

—James D. G. Dunn

Paper, \$3.95 Study Guide, 95¢

BETHANY FELLOWSHIP
6820 Auto Club Road
Minneapolis, Minn. 55438



AT THE MANAGER'S office Bob and Jane Wallace work year-round, preparing for General Convention. As of mid-July, 2,800 hotel rooms had been reserved for the Convention which expects to draw 25,000 people. Well over 100 parties and dinners for special groups have been scheduled.

HELPERS, VISITORS (below, left to right, top to bottom): Bishop Henry Knox Sherrill, retired Presiding Bishop, will be honored by Seabury Press, which he founded; Dorothy J. White is assistant secretary, General Convention executive office; Bishop Henry Hobson has led Forward Movement for all its 42 years; Mary Durham and Canon Perry Williams (not pictured) will be press briefers for the House of Deputies; Bishops Wesley Frensdorff and Donald J. Davis will brief the press for the House of Bishops.



MALAWI TRINKETS (at right) are only one of the items which will be on display in the 100-plus booths at Convention. The carved ivory trinkets will be brought by the Diocese of Texas, which has a companion diocese relationship with Malawi.

OTHER EXHIBITORS who have reserved space include the Episcopal Charismatic Fellowship, Episcopal Marriage Encounter, Episcopal Right to Life, Episcopal Women's Caucus, The Fisherman, Inc., Integrity, Faith Alive, American Church Union, the Girls Friendly Society, USA, Patch Blossom Exclusive, the Order of St. Helena, National Association of Diocesan Altar Guilds, God Unlimited Ministries, Episcopal Society for Ministry to the Aging, and Company of the Paraclete.



A suffering child needs your help. Now.



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

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

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

two youngsters, but what about the other children?

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

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

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

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

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

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

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

I want to help!

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

Name _____
 Address _____
 City _____
 State _____ Zip _____

Mail today to: Dr. Verent J. Mills
CHRISTIAN CHILDREN'S FUND, Inc.
 Box 26511, Richmond, Va. 23261
 Member of International Union for Child Welfare, Geneva. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7. EP0690

General Convention: How wide.....

In the mid-18th century the single most salient subject in newspapers was the controversy over whether the colonies should have an Anglican bishop. Envisioning heavy taxes to pay for his court and great liabilities for dissenters, the colonists were understandably suspicious of the idea.

Suspensions and fears in the Episcopal Church certainly didn't originate in this century, but the forthcoming 65th General Convention—with the emotional issues of women's ordination and Prayer Book revision—may set a record for the high level of pre-convention concern it has aroused. Not in recent memory have so many people lobbied so much for so few issues before the triennial meeting even opens. Delegates to previous Conventions have been nervous about coming home but not about going!

The pre-convention frenzy is matched only by the uncertainty over the Church's future after General Convention adjourns. Someone has said the post-convention era will probably need to concern itself with a "ministry to the miffed," no matter what decisions are made.

Some of the outward and visible signs of the current uneasiness are:

- A majority of readers who responded to an opinion questionnaire (see pages 1 and 33) think schism is "possible"; a minority think it is "remote."
- Canon Gordon Gillett, Christ Church, Portsmouth, N.H., a veteran Convention-goer, reported early this year on a Colorado Springs, Colo., meeting he attended: "Most of us had come to the meeting rather fearful of what might happen to our beloved old Church at Minneapolis. No matter which way these issues are resolved, some people are going to be hurt."
- The Fellowship of Concerned Churchmen, headed by Perry Laukhoff of Rowayton, Conn., announced on July 19 its intention to "call a general meeting of concerned Episcopalians if there should be an apostate break with Apostolic Faith and Order at the Church's General Convention."
- Southwest Florida's Bishop E. Paul Haynes, its diocesan standing committee, and its diocesan council passed a resolution

which cites the possibility of actions that could fragment the Church and weaken its witness should women's ordination pass; the resolution declares their "intention to remain loyal to the Episcopal Church... regardless of whether or not we approve of all its actions."

● The executive director of the American Church Union, the Rev. Robert S. Morse, says he thinks "the Episcopal

Church is fragmenting at a terrible individualistic rate" and some effort must be made to "reassure" and "stabilize those thousands of Episcopalians who will drop into nothingness" if the Church admits women to the priesthood.

● Some groups, disillusioned with the Church, have already gone into self-exile of one kind or another (see separate story, this page).

Exiles: Basics for some; others seek new ways

A Greek monk—Theodore of Tarsus—was sent by the early Christian Church to England as Archbishop of Canterbury. He served in that post from 668 to 690 but remained one of the less well-known saints of church history. In fact, until recently no record existed of a church building named for him. Now St. Theodore of Tarsus Church is one of the smaller parishes in the Orthodox Church in America. Located in the suburbs of Kansas City, Mo., its rector is the Rev. M. Joseph Hirsch.

Last year Father Hirsch was reordained into the Orthodox Church and took nearly three dozen members of his former Episcopal parish with him to found St. Theodore of Tarsus. "Please don't print that we are in schism. We're not," said the 32-year-old priest.

Today the parish remains small; Father Hirsch places its membership at just under 50 people. Recalling the discussions and decisions that led to his exodus, Father Hirsch said, "The final motive for my decision came from a real belief that the Episcopal Church is coming unglued. After each of the clergy meetings there would be a group of catholic clergy of all types discussing ways to get their parish properties free of the diocese."

"What's happening in the issues facing the Anglican churches is Anglicanism is a too cleverly glued-together coalition of diverse groups. The Episcopal Church won't break; it will more than likely shat-

ter as each group seeks its own interest. In the scramble any man with more than 300 parishioners will start seeing himself as a potential bishop."

Father Hirsch, who is also religious education coordinator for a parochial school, said, "I have no bitterness toward anyone. I made the decision I believed I had to make. People will have to make decisions now. I doubt that many Episcopalians will seek out the Orthodox Church, though. The level of commitment is higher than most Episcopal churchmen are used to."

In Detroit, Mich., the Church of the Incarnation has for the past six months been separated from communion with the Episcopal Church. The Rev. Lester Angwin, rector, will not comment on the separation or the circumstances surrounding it in keeping with an agreement he made with Bishop Coleman McGehee of Michigan at the time of the separation. "We're growing—not in a spectacular way but certainly on a day-to-day and week-to-week basis," his secretary said in a phone conversation.

A small parish in Spartanburg, S.C., believes its affiliation with the Polish National Catholic Church (PNCC) may serve as a model for parishes which seek to disaffiliate with a diocese or national Church but remain in communion with other members of the Anglican Communion.

Continued on page 30

● Presiding Bishop John M. Allin invited 22 lay and clerical leaders to a meeting late in June "frankly and fully to share the wide range of deeply held convictions" about women's ordination. Emphasis of the talks was upon "unity in diversity."

● Executive Council's Task Force on Women, saying the "post-convention period will be a time of turmoil," scheduled what it hopes will be a reconciling conference for women to be held after General Convention.

BUT WAIT, not everyone's that pessimistic. "I see no signs of schism. We're just not able to manage that even if a group wanted it," says Rochester's Bishop Robert Rae Spears, Jr. "Can you imagine the work necessary to accommodate the splitting off of any major group?"

Also count Canon Gillett, quoted earlier, among the optimists. He hopes "love, consideration, understanding, and charity" will pull the Convention through and help "heal the wounds in the Body."

Father Morse says Episcopal Church history shows that when a "terrible crisis like this [occurs], the Church has taken a moderate, conservative position. I think it will again."

Threat of schism seems to have appeared more often in the press than in reality, and past history shows Anglican compromise is usually the only winner. But the polar differences—particularly on women's ordination—are aptly illustrated in statements from Father Morse and the Rev. Betty Bone Schiess, a woman who participated in the July, 1974, ordination service.

"Women cannot go any further than the diaconate," Father Morse says. "The priesthood and the episcopate are part of the whole issue, which is: the traditional, Apostolic ministry is to remain male."

"I don't think it's up to a group of men to decide that my sex constitutes an impediment to my vocation as a priest," Mrs. Schiess says.

Somewhere between those two statements lies—maybe—the Anglican compromise many seek.

Continued on next page

American Indians and the Episcopal Church

Are we doing anything? Yes!

BISHOP HARE MISSION HOME

- A Christ-centered home with daily worship and study of Scripture.
- Governed by a board of American Indians themselves leaders in their churches.
- Many of today's Indian leaders received their education at Bishop Hare Home, including the suffragan bishop of South Dakota.
- Bishop Hare Home operates on free-will gifts of concerned Christians.

● Since 1929 Episcopal Church's leadership training facility for Indian boys from all across America's Great Plains.

● But many of the Church's finest educational institutions have closed in the last few years! We too are facing serious financial demands as we try to continue to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.

● This is not a time for the Church to fail to provide support for tomorrow's Indian leadership! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168, Mission, South Dakota 57555.



1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretariat
Mr. Everett Courtland Martin
Post Office Box 656 - Old Towne Station
Alexandria, Virginia 22313

1931 1976

WHY WOMEN PRIESTS?

Free study guide sent to contributors of \$2 or more to

Foundation for
Religious Education
on Equality (FREE)
4115 Sunset Blvd.
Minneapolis, MN 55416

Deductibility pending with IRS

CASSETTE TAPES

of
Outstanding Charismatic Leaders
in

Testimonies, Sermons, Teachings

Inspirational Tape Club offers you the opportunity to buy hundreds of never-before available tapes. No obligation to buy any tapes... but you're kept up to date with reviews of new ones which become available each month.

Introductory membership only \$1... for which you also receive the late Peter Marshall's "Some Things I Know"... now a collector's item.

Send \$1 with your name and address to:
Inspirational Tape Club, Dept. EP-24
41 East Main St., Mesa, Arizona 85201

CREATIVE GIVING



This new booklet covers the importance of making a will and suggests a variety of ways to make gifts to the church or church organizations while still living. Free on request from
Episcopal Church Building Fund,
815 Second Ave., New York, N.Y. 10017

ST. MICHAEL'S MASS

Music for Eucharist - Rite 2
For Unison Voices & Organ
An easy setting in joyful dignity by

THE REV. BENJAMIN HARRISON
2211 South Bluff Street, Wichita, Kansas 67218
Send \$1.00 for examination packet for Priest,
Organist/Choir and Congregation.

INTEGRITY

FOR GAY EPISCOPALIANS

\$10 MEMBERSHIP/
INCLUDES 10 ISSUES FORUM
701 ORANGE ST., NO. 6
FT. VALLEY, GA 31030

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Posthumous Members may be enrolled for continual remembrance.

THE REV. RICHARD L. KUNKEL
Superior-General

For further information address
The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

is the gap?

PERHAPS THE REASON the issues of women and the Prayer Book chafe and bind so much is neither is new to the Church. Both have been debated, studied, and carried over from year to year in some form.

The history of women in the Anglican Church's ordained ministry can be traced back at least to 1862 when the Bishop of London ordered a deaconess with the laying-on of hands. In 1889 General Convention authorized the "setting apart" of deaconesses, and the 1970 General Convention declared them to be within the diaconate and ordained under the same regulations as male deacons.

In 1970 the Houston General Convention defeated, in the House of Deputies where divided deputations are counted negatively, a proposal that would have

permitted women to become priests and bishops. In 1973 in Louisville a resolution to make ordination canons equally applicable to men and women failed in the same manner.

Then in July, 1974, four bishops and 11 women, citing no canonical impediment to women in the priesthood, held an ordination service in Philadelphia. A special meeting of the House of Bishops declared the ordinations "invalid" though participants claimed they were "irregular but valid." In September, 1975, resigned Bishop of Rochester George Barrett ordained four women in Washington, D.C. Since then two of the ordained women have left the Episcopal Church; two rectors who allowed women to celebrate in their parishes have been tried by ecclesiastical courts; and

positions on both sides have considerably hardened while lobbying groups have emerged in many dioceses.

The Church now has more than 150 female deacons—100 of them ordained in the last three years. Many of them seek priesthood. Five dioceses have cleared six women for priesthood, pending General Convention action. Bishop William Creighton of Washington has said he will ordain women after Convention, no matter what the decision; Bishop John Burt of Ohio has said he will resign if Convention does not authorize the priesting of women.

When Convention meets, the House of Bishops will be the first body to tackle the question. Bishop Burt has announced a majority of bishops favor legislation such as that defeated in 1973, which would make ordination canons equally applicable to men and women if the word "man" is interpreted generically.

Canon Albert J. DuBois and the Rev. W. T. St. John Brown of Episcopalians United call such legislation "unconstitu-

tional" and a "regrettable affront to the entire Anglican Communion. . . . By political maneuvers [the bishops] are moving to destroy the Church they vowed to serve. May God guide the members of the House of Deputies who, on more than one occasion in the life of the Episcopal Church, have saved the Church from the disaster into which some of the bishops would have plunged it."

The House of Deputies is the place the battle will be waged. Bishop Burt's suggestion of a "generic explanation clause" is but one option.

Delegates could decide that decisions on further ordinations should be made on the diocesan level, but that such a weighty question would be left to a single diocese is unlikely.

If conservatives find they lack the votes to defeat women's ordination on the floor, they can exercise the constitutional option which requires an affirmative vote at two consecutive Conventions, thereby delaying the matter until 1979.

Continued on page 33

Guide to Groups

As Convention approaches, proponents on both sides of the Prayer Book and ordination issues are planning efforts to persuade deputies of the rightness of their conflicting positions.

Since names—sometimes only initials—are not always self-explanatory, here is a rundown of the positions of the major lobbying groups.

THE COALITION FOR THE APOSTOLIC MINISTRY: CAM emphasizes ties to the historic Church Catholic and the Anglican Communion as grounds for its opposition to women's ordination. Bishops Stanley Atkins of Eau Claire and Charles Gaskell of Milwaukee are vice-chairmen. CAM plans to have a Convention booth.

THE AMERICAN CHURCH UNION: ACU is generally regarded as the elder voice in espousing a conservative theological stance for and within the Episcopal Church. Headed by Bishop Paul Reeves of Georgia, ACU asks conservatives to "stand firm" from within the Church against women's ordination and Prayer Book renewal. ACU, which claims 8,000 dues-paying members, plans a booth at Convention.

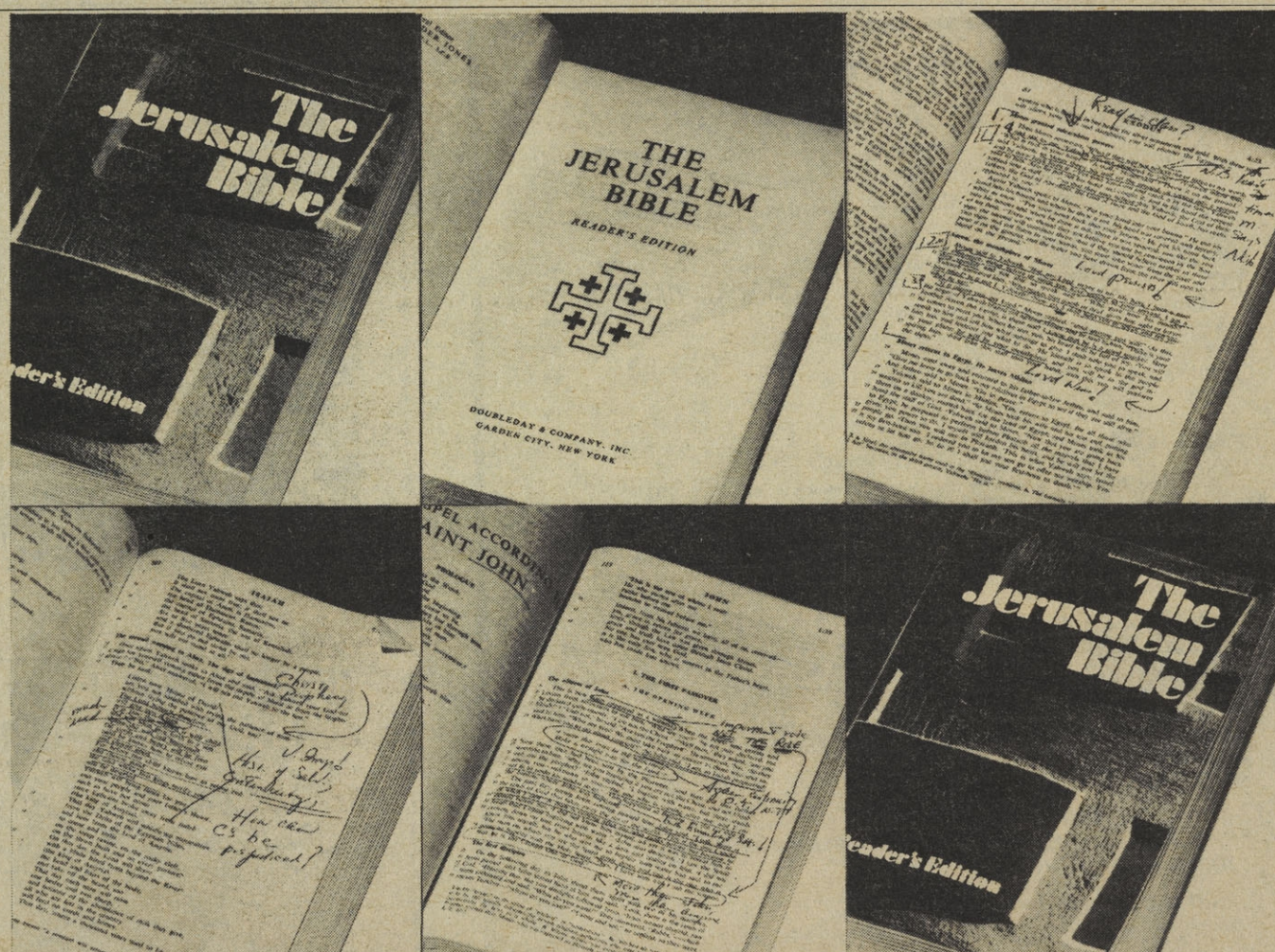
EPISCOPALIANS UNITED and FELLOWSHIP OF CONCERNED CHURCHMEN (EPISCOPAL): Both are umbrella groups who have issued position papers which advocate rejection of women's ordination and Prayer Book renewal. Episcopalians United claims the "pledged support of over 400,000 church members." Prominent in the ranks of both groups are the Foundation for Christian Theology, publisher of *Christian Challenge*; the *Anglican Digest*; ACU; and *The Living Church*. Concerned Churchmen publishes *The Certain Trumpet*. Episcopalians United plans to publish a newspaper called *General Convention Daily*.

THE SOCIETY FOR THE PRESERVATION OF THE BOOK OF COMMON PRAYER: As its name implies, SPBCP is committed to defeating proposals to change the 1928 Prayer Book. Its opposition is based on theological changes it perceives embodied in the revisions as well as language changes. The Society plans a Convention booth.

THE NATIONAL COALITION FOR THE ORDINATION OF WOMEN: Formed since the last Convention, the national group has focused only on support of women's ordination. It will have a Convention booth.

EPISCOPAL WOMEN'S CAUCUS: The caucus is interested in churchwomen's

Continued on page 30



Rave review.

Studied. Pored over. Marked up.
Read—and reread.

Treating a book of any kind this way is probably the ultimate in critical acclaim. So we're glad to see more and more copies of The Jerusalem Bible that look like

this two-year-old paperback copy of the Reader's Edition.

What accounts for this kind of use? *The New York Times Book Review* explained it simply: "Many readers, both Catholic and Protestant, have found The Jerusalem Bible the most satisfying of all modern translations in its blending of literary style with clarity and expression."

"All in all," says the *Christianity Today* reviewer, "it is a felicitous product of the best of modern scholarship joined with a deep reverence and devotion for the Bible as the Word of God." *America* sums up: "There is no translation quite so good in English."

All complete editions include 8 pages of maps and world-famous Jerusalem Bible notes and introductions. In any edition, The Jerusalem Bible offers a unique Bible reading experience—a translation that, in many ways, captures for contemporary man the vitality and immediacy that the Bible had for the first Christians.

THE JERUSALEM BIBLE

REGULAR EDITION, \$16.95 □ THUMB-INDEXED, \$19.95 □ LEATHER EDITION, IN RED, WHITE AND BLACK, \$39.95 □ THIN PAPER GIFT EDITION, IN RED, BLACK, WHITE, BROWN, AND BLUE, \$22.95 □ READER'S EDITION, \$9.95 □ TWO VOLUME SET, \$15.90 □ NEW TESTAMENT, \$7.95 □ OLD TESTAMENT, \$8.95 □ NEW TESTAMENT, LARGE TYPE READER'S EDITION, \$12.95 □ THE BIBLE IN ORDER, \$29.95 □ PAPERBACK EDITIONS: READER'S EDITION, \$5.95; NEW TESTAMENT, \$1.75; OLD TESTAMENT, \$1.95; PSALMS, \$1.75



DOUBLEDAY

Council will propose \$43 million for 3 years

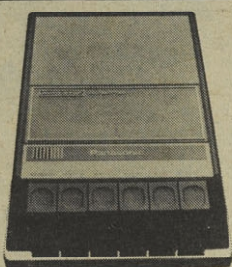
Is \$43 million the proper amount for the Episcopal Church to spend on its program for the next three years? Executive Council will suggest this amount when it presents its budget at a General Convention joint session on September 13. And immediately following the budget presentation, a proposal for a national renewal/fund-raising effort called Venture in Mission (VIM) will be presented. The detailed program budget for 1977 calls for expenditures of \$14,030,000, only \$127,000 more than the current 1976 budget. To arrive at this figure, Executive Council cut over \$2.8 million

from the amounts originally requested. Projected budgets of \$14.3 and \$14.7 million respectively are recommended for 1978 and 1979. This year for the first time, heads of the agencies the General Church Program Budget funds have been asked to join the presentation. To reflect the mission of the Church as spelled out in its charter, the program areas are divided in a new way for the forthcoming triennium: National and World Mission, Education for Ministry, and Church in Society. These categories are supported by administra-

tion, communication, finance, and development/stewardship services. Council recommends that slightly over one-half of the budget—\$7,121,798—support National and World Mission programs. Education for Ministry would receive \$2,008,108 and Church in Society \$1,996,309 if the budget is approved in its present form. Support services are budgeted as follows: administration, \$1,709,040; communication, \$498,740; finance, \$540,405; and development/stewardship, \$164,600. Several Executive Council members and other churchpersons will describe the VIM program in an amplification of presentations made to provincial meetings during the spring and summer. An open forum on the program is scheduled for Wednesday, September 15.



Seal of the Society for the Propagation of the Gospel in Foreign Parts, which was founded in 1701 under Royal Charter to minister to overseas Britons and evangelize non-Christians.



Name Your Price

FREE—\$20*—\$30*—\$40*

PANASONIC RQ309AS RECORDER

Regular Price \$40

Built-in condenser mike, AC, Auto. stop, rewind

ENCLOSED IS MY CASSETTE TAPES ORDER ENTITLING ME TO RECEIVE THE PANASONIC

- ☐ *FREE with orders for cassette tapes of \$300 or more
- ☐ *\$20 with order for cassette tapes of \$200 or more
- ☐ *\$30 with order for cassette tapes of \$100 or more
- ☐ *\$40 Panasonic recorder



THE SPOKEN BIBLE

The only completely new complete production of the KJV read by ALEXANDER SCOURBY.

- ☐ 3 vols. complete, 64 cassettes \$200
- ☐ 2 vols. Old Testament, 48 cassettes \$150
- ☐ 1 vol. New Testament, 16 cassettes \$75



FOUR TALKS ON LOVE BY C. S. LEWIS

The only professional recording of Lewis' voice in the entire world.

- ☐ C70-19 4-cassette album \$40

- ☐ C93-A THE WORD OF GOD 5 cassettes \$20
Archbishop Coggan, Presiding Bishop Allin, Bishop Michael Ramsey, Bishop Terwilliger and others.

- ☐ C102-A OUR LIVING WORSHIP 3 cassettes, 79 page study guide \$15

- ☐ C102-S LITURGICAL RENEWAL 5 cassettes plus book \$20
Including 5 recordings of new musical settings for Eucharist Rite II

- ☐ C100-S ORDINATION OF WOMEN 7 cassettes \$40
Both sides of this vital issue. Recorded at three conferences. Bishops John Krumm, Robert Terwilliger; Deans Harvey Guthrie, Frederic Borsch; Bishops Michael Marshall, Graham Leonard.

- ☐ C-112A SAINTS AND SINNERS ALONG THE AMERICAN WAY 4 cassettes \$18
Presiding Bishop Allin's fifteen 1976 Episcopal Series sermons

- ☐ PLEASE SEND FREE CATALOGUE TOTAL \$
Add sales tax where applicable \$
Add \$2.00 insurance and shipping on all Panasonic orders \$
TOTAL \$

- ☐ Check enclosed payable to Episcopal Radio-TV Foundation
- ☐ Bill my Master Charge Card number _____ Month _____ Year _____
No. above my name: _____ Exp. date _____

Ship to _____
Address _____
City _____ State _____ Zip _____

MAIL YOUR ORDER NOW TO
Catacomb Cassettes,
a division of
Episcopal Radio-TV Foundation
3376 Peachtree Road, N.E.
Atlanta, Georgia 30326
Phone 404/233-5419

SEE OUR EXHIBIT BOOTH
AT GENERAL CONVENTION

AND VISIT

C. S. LEWIS' LAND OF NARNIA

Ward Choir Robes. Your best vestment investment.



Robes and accessories: a complete line of distinctive religious apparel, traditional to modern concert. Rich, dignified colors. Fine, durable fabrics, including wash and wear for Junior and Senior choirs and Pulpit gowns. For complete information, write or call:

C. E. WARD ROBES

Macmillan Ward Oswald, Inc.

23 Main Street, New London, Ohio 44851
[419] 929-1523

AUTHORS WANTED BY NEW YORK PUBLISHER

Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. For complete information, send for free booklet S-73. Vantage Press, 516 W. 34 St., New York 10001

YOUNG WOMEN
Gracious residence with meals in Society Hill area at rates you can afford.

COLES HOUSE

915 Clinton Street, Philadelphia, Pa. 19107

Equal Opportunity Housing • Write for Information

FIBERGLASS

- STEEPLES • BAPTISTRIES
- STAINED FIBERGLASS WINDOWS
- WALL CROSSES (Lighted or non-lighted)

Write for free color brochure.

Fiberglass Specialties

A/C 214 657-6524 • Box 931 • Henderson, Texas 75652



Make your town a better place to live...

Plant a tree for tomorrow!

For details of the Free City USA program, write The National Arbor Day Foundation
Arbor Lodge 100
Nebraska City, Nebraska 68410

Would you like having several top-notch thinkers working with you on your sermons?
WORD AND WITNESS
is a sermon series for preachers who don't need someone else to write their sermons.

FREE TRIAL Next Issue Free!
\$3.25 Value

WORD AND WITNESS is not intended to be a crutch for laggard preachers but a learning and research companion in planning and composing the weekly sermon and service of worship. An ecumenical group of teachers of preaching and some of their most competent pulpit colleagues will provide suggestive thoughts and resources usually outside the immediate reach of busy preachers.

— A unifying theme — An Order of Worship with suggested hymns, full length prayers, responses, etc. — An exposition of the Scripture text and/or context — A collection of quotations, illustrations, and significant comments exemplifying the theme — Quotes and poetic items for use in Sunday Bulletins — A full outline to indicate how the sermon may be planned and developed — Some questions to induce discussion after the sermon — An annual index of texts, subjects, resource items, and other data.

WORD AND WITNESS/SUNDAY PUBLICATIONS, INC.
Suite 2E, 3003 S. Congress Ave., Palm Springs, Fl. 33461

Send the next issue of Word & Witness -- absolutely FREE. Bill me \$19.50 for a full 60 units sent in six mailings over a 12 month period. If I don't like it, I just write "cancel" across the bill and that's the end of it.

NAME _____
CHURCH _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____



Report from the Executive Council to the 65th General Convention

The past Triennium has been notable and newsworthy in part because it evidenced the leadership style of a new Presiding Bishop — John Maury Allin, formerly Bishop of Mississippi. In his acceptance speech at Louisville, Bishop Allin spoke of the need for an “enabling” budget which could “free up the resource of money and personnel from coast to coast.” He also stressed the importance of “communication, coordination, and cooperation.” At his inaugural sermon at the Washington Cathedral on June 11, 1974, Bishop Allin emphasized the importance of creating a unity within the diversity of the Church. Taking his text from 2 Corinthians 5:18 (“All things are of God who has reconciled us to himself by Jesus Christ and hath given us the ministry of reconciliation”) he asked, “Can we not find greater ways to draw together?”

These three themes have consistently been reflected in Bishop Allin’s leadership role as he has criss crossed the country or traveled to Nairobi, Geneva, London, Rome, Tokyo, Trinidad, or Manila. The Presiding Bishop has met with virtually every major group within the Church during the past three years, spoken at many diocesan conventions, met with the bishops of each Province and encouraged efforts to strengthen Provincial structures. Province Presidents now meet twice each year for better communications.

CONTINUED INSIDE

1974-'76



1974-76 General Church Program Income

INCOME	1974 actual	1975 actual	1976 estimated
From Diocesan Sources			
Apportionment—United States Dioceses (a)	10,825,639	10,810,743	11,150,000
Voluntary—Overseas Dioceses	40,600	48,305	42,000
From Other Sources			
Trust Fund Income	1,658,660	1,640,851	1,600,000
Special Gifts	386,497	255,391	250,000
Short-Term Investment	538,990	209,193	240,000
Income from Trusts Held by Others	30,978	41,844	50,000
Prior Years Budget Balance and Adjustments	151,939	497,976	361,000
Rochester Gift/Development (b)	— 0 —	36,992	35,000
Presiding Bishop's Fund (c)	— 0 —	— 0 —	75,000
Income Development Program (d)	— 0 —	39,000	— 0 —
Reserve for Contingencies	— 0 —	45,000	— 0 —
(e) 13,633,303	13,625,295	13,803,000	
Income Development Program		76,630	438,000

Notes on Income Budget

- (a) The apportionment formula set by the Louisville Convention in 1973 has worked well. All but 11 dioceses met or exceeded their quota in 1976, as compared with 32 in 1973.
- (b) Income from a trust fund which was titled by the Diocese of Rochester.
- (c) A contribution for administrative overhead by the Board of the Presiding Bishop's Fund.
- (d) Extra-budgetary income received as voluntary contributions through this special appeal.
- (e) This is approximately 3% of the total income of the Church; of the remainder, 86% is spent by the local parish and 11% by the diocese.

Committees of Executive Council

Regular	
Communication	The Rev. R. R. Parks
Development	The Rev. J. B. Coburn
Ecumenical	Mrs. J. S. Jackson
Finance	Mr. Walker Taylor
Ministries	Mr. George Guernsey
National and World Mission	The Rev. Canon G. M. McAllister
Personnel	Mrs. Seaton Bailey
Education	The Rev. W. V. Powell
Evangelism	The Rt. Rev. H. C. Gosnell
Lay Ministries	Mr. M. A. Cummings
Social Ministries and Concerns	The Rt. Rev. F. Reus-Froylan,
Youth and College	The Rev. Canon R. S. Wood
Structure	Mr. J. M. Winning
Ad Hoc and Special	
Bicentennial Observance	The Rev. Dr. Coburn
Community Action and Human Development	Mr. Cummings
Compensation	Mr. Dupuy Bateman
Episcopal Asiamerica Strategies Task Force	The Rev. George Lee
Episcopal Commission for Black Ministries	The Rt. Rev. H. L. Wright
General Convention Process Committee	Canon McAllister
Ghetto Loan	Mr. J. I. Worsham
Records	Mr. Bateman
National Commission for Hispanic Affairs	Mr. Ernesto Vigil
National Committee on Indian Work	Mrs. Lillian Vallely
Board for Presiding Bishop's Fund for World Relief	Bishop Allin
Social Responsibility in Investments	Mr. Melville T. Hodder
Trust Funds	Mr. E. T. Gerry
Church in Society	The Rt. Rev. Paul Moore
"Venture-in-Mission" Committee	Dr. C. R. Lawrence
	The Rt. Rev. Christoph Keller

Summary of 1974-76 General Church Program Expenditures

GRANTS AND PROGRAMS	1974 actual	1975 actual	1976 budget
National and World Mission			
Staff and Supportive Costs	362,102	410,177	490,560
Overseas Episcopal Dioceses	3,422,501	3,623,455	3,695,944
United States Episcopal Dioceses	1,382,500	1,379,802	1,389,802
Partners in Mission	737,355	794,075	753,747
Wider Episcopal Fellowship	226,607	226,607	147,216
Ecumenical	256,073	286,903	278,172
Volunteer Service Program	7,500	5,000	5,000
Commission on Church in Small Communities	33,000	32,109	31,696
	6,427,638	6,758,128	6,792,137
Education for Ministry			
Staff and Supportive Costs	232,385	332,922	396,396
Evangelism	25,120	19,515	34,373
Lay Ministries	41,188	16,232	16,050
Youth and College Ministries	190,337	158,212	188,000
Black Colleges	875,000	836,000	802,000
Christian Education	112,202	93,519	149,000
Special Lay Ministries	5,000	2,200	3,049
Ministry Council	17,533	7,136	— 0 —
Board for Theological Education	160,000	160,000	153,680
Office of Pastoral Development	55,000	53,515	52,827
Presiding Bishop's Suffragan for Chaplaincies to Military-Prisons-Hospitals	205,921	213,296	211,856
Standing Commission on Church Music	14,500	14,109	13,927
Standing Liturgical Commission	65,800	68,000	63,201
	1,999,986	1,974,656	2,084,359
Church in Society			
Staff and Supportive Costs	434,348	545,854	632,168
Social Ministries	136,336	106,367	108,474
Community Action—Human Development	648,864	555,575	470,750
Episcopal Commission for Black Episcopalians	192,475	120,195	88,000
Hispanic Ministries	399,759	321,197	291,500
Native American Ministries	376,013	323,881	323,130
Asian Ministries	37,455	147,859	86,100
Appalachian Ministries	85,000	74,800	60,000
	2,310,250	2,195,728	2,060,122
Administration			
Staff and Supportive Costs	377,167	311,788	325,498
Personnel	496,602	466,160	481,100
Supportive Administrative Services	269,294	458,646	468,500
Building Operations	188,990	222,982	252,130
Resource Center	994	1,329	800
Executive Council	104,047	119,678	113,950
	1,437,094	1,580,583	1,641,978
Communication	500,726	458,450	470,661
Finance	393,963	451,231	444,183
General Convention Requirements	6,000	43,728	49,000
Other Supportive Costs	110,071	(18,733)	100,075
Development/Stewardship	126,760	178,184	160,485
	1,137,520	1,112,860	1,224,404
Totals	13,312,488	13,621,955	13,803,000



CONTINUED FROM FIRST PAGE

Under the leadership of the Presiding Bishop and the Executive Council, these major policy steps have been taken over the past three years:

(a) The Episcopal Church Center has become an identifiable *enabling center of service to the whole Church*. The headquarters of many national Church agencies have been brought to the Center. The staff at the Center not only supports and interprets specific programs mandated to the Council by Convention, but disseminates information about a wide variety of other Church concerns and interests.

(b) New emphasis has been given to the *development of programs in partnership with Provinces, dioceses, and parishes*. For example, the new program to identify and combat the root causes of hunger is being developed through Provincial task units. Much of the work of the Center staff has been in providing resources and assistance for programs which are particularly useful in the parish. The principle of interdependence is also evident in the shared decision-making with the Coalition of Overseas Bishops and Coalition 14 (aided U.S. dioceses).

(c) The program components of several General Convention agencies—such as the Board for Theological Education, the Ministry Council, and the Office of Pastoral Development—have been voluntarily brought into *closer coordination with the Executive Council's programs*. The proposed budget for the coming triennium incorporates these program components into the General Church Program Budget.

(d) *Closer liaison and coordination have been effected with national Church groups*—such as the evangelical consortia represented by Pewsaction. Communication agencies such as *The Episcopalian*, the Episcopal Radio/Television Foundation, The Seabury Press, and the Episcopal Communicators have been brought into a closer working relationship and have shared in editorial planning.

(e) The Partners-in-Mission program has begun to *develop mutual regional partnerships within the Anglican Communion*, rather than the earlier separate relationships with individual Anglican dioceses.

(f) The grant program has attempted whenever possible to *make grants which can be matched by dioceses, local groups, or governmental agencies*.

(g) With limited funds available, program monies have been used to *help establish models or pilot projects* which can be emulated elsewhere if successful.

(h) Joint efforts by the Executive Council and the Council staff have developed *new collaborative working*

styles in order to break out of bureaucratic boxes to do jobs more effectively. Executive Council committees are being reorganized to reflect these changes.

(i) In order to meet the challenges of the late 1970's, *a new approach is being developed for social witness* in response to recommendations by a group headed by Bishop Moore and Dr. Charles Lawrence of New York. Following the pattern of other coalitions, a new Coalition for Human Needs would bring together the work of the Church in matters involving ethnic minorities, social justice, housing, hunger, and economic affairs.

(j) The growing need for more substantial funding for the work of the Church at every level—which has been recognized by General Convention since 1970—has resulted in *a proposal for a national renewal/fund-raising effort* known as Venture in Mission. This will be presented by the Executive Council and the Presiding Bishop for action by the Minnesota Convention.

This special supplement in *The Episcopalian* is the report of the Executive Council to the 65th General Convention for the present triennium (1974-76). Prepared by the Executive Council Communications Office, this report is submitted as required by Canon 4, Section 1 (b). In this form it will reach not only bishops, deputies, and participants in the Triennial Meeting of the women of the Church, but also a broad and representative group of communicants. Additional copies will be available at General Convention or from the Communications Office, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Its companion publication, also required by Canon, is the Council's proposal for a General Church Program for the coming triennium (1977-79). This has already gone forward to delegates to the Convention and awaits their action at Minnesota.

Members of the Executive Council of the Church, which meets quarterly (usually at Seabury House, Greenwich, Conn.) and represents the General Convention in the interim between Conventions, are:

Ex-Officio Members

The Rt. Rev. John M. Allin, D.D., Presiding Bishop, President and Chairman
The Rev. John B. Coburn, D.D., Vice-Chairman, Boston, Mass.

Until the General Convention, 1979

The Rt. Rev. George T. Masuda, Bishop of North Dakota
The Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago
The Rev. Robert R. Parks, D.D., New York, N.Y.
The Rev. Robert F. Royster, Lakewood, Colo.
The Rev. John S. Spong,* Richmond, Va.
Mother Mary Grace, C.S.M., Peekskill, N.Y.
Dupuy Bateman, Jr., Pittsburgh, Pa.
The Hon. Chester J. Byrns, St. Joseph, Mich.
Marcus A. Cummings, Cincinnati, Ohio
Hamilton B. Edwards, The Philippines
George T. Guernsey, III, St. Louis, Mo.
Mrs. John S. Jackson, Jr., Lake Oswego, Ore.
D. Bruce Merrifield, Ph.D., Houston, Texas
Gerald One Feather, Oglala, S.D.
James M. Winning, Springfield, Ill.

Until the General Convention, 1976

The Rt. Rev. Harold C. Gosnell, D.D., Bishop of West Texas
The Rt. Rev. Francisco Reus-Froylan, S.T.D., Bishop of Puerto Rico
The Rt. Rev. Philip A. Smith, D.D., Bishop of New Hampshire
The Rt. Rev. Gray Temple, D.D., Bishop of South Carolina
The Rev. Rustin R. Kimsey, The Dalles, Ore.

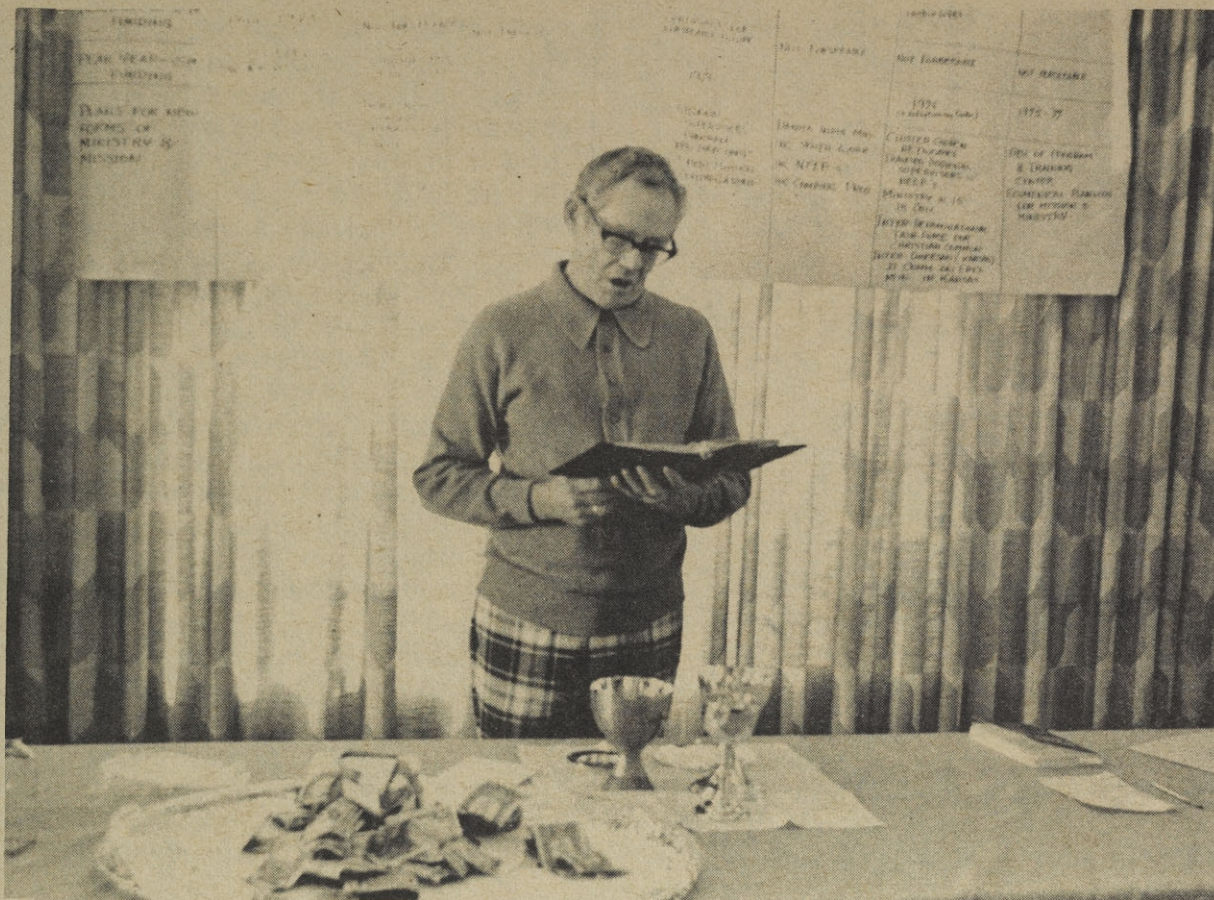
The Rev. Canon Gerald N. McAllister, San Antonio, Texas
The Rev. George A. Smith, Bemidji, Minn.
Mrs. Seaton Bailey, Griffin, Ga.
Mrs. Leona E. Bryant, St. Thomas, V.I.
Robert P. Davidson, Lexington, Ky.
Philip A. Masquelette, Houston, Texas
Pete Rivera, Jr., Agoura, Calif.
Walker Taylor, Wilmington, N.C.
Mrs. J. Wilmette Wilson, Savannah, Ga.
Joseph I. Worsham, Dallas, Texas

Elected by the Provinces

- (I) The Rev. Canon Edward J. Morgan, Hartford, Conn.
- (II) The Rev. Robert M. Wainwright, Rochester, N.Y.
- (III) The Rev. Paul M. Washington, Philadelphia, Pa.
- (IV) The Rev. T. Stewart Matthews, Charleston, S.C.
- (V) The Rev. Canon R. Stewart Wood, Jr., Indianapolis, Ind.
- (VI) Mrs. J. Brooks Robinson, Great Falls, Mont.
- (VII) The Rev. William V. Powell, Stillwater, Okla.
- (VIII) The Rt. Rev. Hal R. Gross, Suffragan Bishop of Oregon
- (IX) The Rev. J. Leonardo Cespedes, Matamoros, Mexico

* Resigned June 12, 1976, to assume office of Bishop Coadjutor of Newark

Communications to the Executive Council should be addressed to Mrs. Betty Louise Stevens, acting secretary.



At a Coalition-14 meeting, Bishop David Thornberry celebrated the Eucharist with vessels used by the late missionary Bishop Tuttle.

Salome Breck

A Church's Mission: Shared in the world

Partners-in-Mission

This program is the second stage of MRI—the concept of Mutual Responsibility and Interdependence in the Body of Christ—which was formulated in Toronto in 1963.

The MRI vision of interdependence in mission has been carried forward through consultation and planning and with policy guidance by the Lambeth Conference of 1968, the Anglican Consultative Council, and General Convention.

Partners-in-Mission is based on a full partnership relationship between the Episcopal Church and Anglican Provinces and Regional Councils. In the past, this link was with individual Anglican dioceses.

The new relationship, which was authorized by the 1973 Convention, is developed during candid consultations in which differing approaches to mission and ministry are shared.

During the 1974-76 period, Partners-in-Mission consultations have been held with Central Africa (8 dioceses); Tanzania (9 dioceses); Uganda, Rwanda, Burundi, and Boga-Zaire (20 dioceses); West Indies (8 dioceses); Council of the Church of East Asia (12 dioceses plus the Philippine Independent Church); Nippon Sei Ko Kai (11 dioceses); West Africa (15 dioceses); South Pacific Anglican Council (6 dioceses); Jerusalem and Middle East (4 dioceses); The Sudan (4 dioceses); Kenya (7 dioceses); Indian

Ocean (5 dioceses); South Africa (16 dioceses); and the Anglican Council of South America (7 dioceses plus the Church of Brasil with 4 dioceses).

In April, 1977, simultaneous meetings within all nine Provinces of the Episcopal Church will bring visitors from all over the world to test Provincial assumptions and bring the U.S. Provinces into this new relationship.

The learnings from the Church in Africa have been especially challenging: active evangelism is converting millions of Africans to Christianity. Over one-third of the 500,000 Anglican confirmations each year are made in Africa. The Province of West Africa alone confirmed 60,000 members in 1975.

Coalition of Overseas Bishops (Coalition O)

This coalition represents the Church's work in 20 overseas dioceses in 14 countries in addition to the congregations in Europe and Guam. Its member bishops share decisions about their budget, common forms of mission and ministry, program, and mission strategy.

This coalition style of working together—begun in 1972—has developed further during the past triennium and has encouraged innovative programs in Christian education, lay ministry, and social action (such as day care centers, legal aid, and agricultural projects).

Members of the coalition are the Dioceses of Colombia, Costa Rica, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Liberia, Central and South Mexico, Northern Mexico, Western Mexico, Nicaragua, Panama and Canal Zone, Central Philippines, Northern Philippines, Southern Philippines, Puerto Rico, Taiwan, Virgin Islands, the congregations in Guam, and the Convocation of American Churches in Europe.

Coalition 14

Coalition 14 is made up of fourteen dioceses—mostly in the west and north-west—which have voluntarily joined together to share resources and now work as a unit (Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Nevada, North Dakota, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas, and Wyoming).

Together they encompass more than 450 congregations and cover almost half of the total land area of the United States.

These dioceses make full mutual disclosures of all income and have developed a joint planning procedure for their mission strategy.

In 1976 they have added a new partner: the Navajo Episcopal Council, formed through the initiative of Navajos from the Dioceses of Utah, Arizona, and Rio Grande.

Office of the Bishop for the Armed Forces

The Rt. Rev. Clarence Hobgood, the Presiding Bishop's Suffragan for the Armed Forces, provides "coordination, support, and Episcopal oversight for military chaplains and the people they serve." He spends roughly 75% of his time with his global "diocese," and his concerns include the peacetime tensions of today's men and women in uniform.

There are 125 Episcopal chaplains on active duty and about twice this many on reserve duty. Over the past three years a program of continuing education for these men has been strengthened.

A study commission of 22 persons—jointly nominated by the bishop and the Episcopal Peace Fellowship—has prepared a study and is submitting supportive recommendations for the work of this office to General Convention.

Bishop Hobgood is now also assuming responsibility for chaplains in military and veterans' hospitals.

Ecumenical Activity

Ecumenical work goes forward through the entire Church structure but is centered and coordinated in the Ecumenical Office at the Episcopal Church Center.

In the 1974-76 triennium, the development of the organization of Episcopal Diocesan Ecumenical Officers (EDEO) has been of special importance. This group works to strengthen ecumenism on the diocesan and local level.

The work of the Consultation on Church Union (COCU) has also emphasized local ecumenical involvement.

Ecumenical programming with over 30 denominations in the United States is usually carried out through the National Council of Churches.

Abroad, the Church is represented in the World Council of Churches, which includes 286 Churches on six continents. Cynthia Wedel, the well-known Episcopal churchwoman, was elected one of the six presidents of the WCC when it met at Nairobi late in 1975.

Meanwhile, ongoing conversation about a wide variety of theological matters has been carried on with the Eastern Orthodox, the Lutherans, and the Roman Catholics, principally through the Joint Commission on Ecumenical Relations.

The Ecumenical Office has also inaugurated the new bimonthly *Ecumenical Bulletin*.

Presiding Bishop's Fund for World Relief

The Church-wide response to this fund has been one of the most dramatic developments of the past triennium. Contributions will very likely triple over this three-year period.

The record: 1974—\$1,072,722; 1975—\$2,644,290. Contributions in 1976 are running well ahead of the previous year.

A major stimulus has been the Presiding Bishop's Christmas/Epiphany Hunger Appeal, made late in 1975. Roughly two-thirds of the contributions made in 1975 were earmarked for world hunger.

Gifts for hunger came from every part of the Church and from every age group. They included receipts from talent auctions, bake sales, pancake suppers, a 24-hour marathon volleyball game, the sale of homemade marmalade (from the parish orange tree), numerous birthday offerings, and simple thanksgivings (a Wisconsin donor enclosed a note with her check: "A little thanksgiving to the glory of God for His goodness towards me").

Many dioceses and parishes made very substantial hunger contributions.

New guidelines set up by the board have designated up to 50% of its resources for rehabilitation and development projects which attempt to meet the root causes of hunger and poverty and also provide back-up resources to meet the needs which remain after immediate crisis relief.

For example, money not only was allocated for direct feeding in famine situations like those of the Sahel and Bangladesh, but also for programs of agricultural education; money for seed, tools, and farming equipment; for upgrading livestock; for irrigation projects; and for doctors, nurses, and nutritionists to provide communities with more lasting relief.

The fund continued to emphasize crisis relief in emergency situations: a tidal wave in Alaska, an earthquake in Antigua, famine in Ethiopia, Burma, and Ecuador (1974); an earthquake in Turkey, floods in Minnesota and North Dakota, a tornado in Oklahoma, and a cyclone in Mauritius (1975); and the Teton Dam collapse in Idaho, a malaria epidemic in Mozambique, a tornado in Canton, Miss., and a hunger crisis among the Indians in Arizona (1976) all received fund aid. Donors to the fund contributed almost \$400,000 to help the Guatemalan people after the earthquake of 1976.

After the war in Vietnam ended in 1975, the Presiding Bishop's Fund sponsored a West Coast resettlement office in Los Angeles and—through Church World Service—found homes for 1,340

CONTINUED ON NEXT PAGE



Jeannie Willis

Indochina refugees. Meanwhile, sponsors were found for several hundred other refugees from Europe and the Middle East.

In November, 1974, the Diocese of Rochester voted to give all of a major residual bequest to the Church for "relief of the disaster-stricken of the world." The Executive Council charged the board of the Presiding Bishop's Fund with the responsibility for allocation of this bequest, which totaled \$911,000. Following guidelines suggested by the diocese, much of this income will be used to attack the basic causes of world hunger. This contribution has not been included in the statements above of fund receipts.

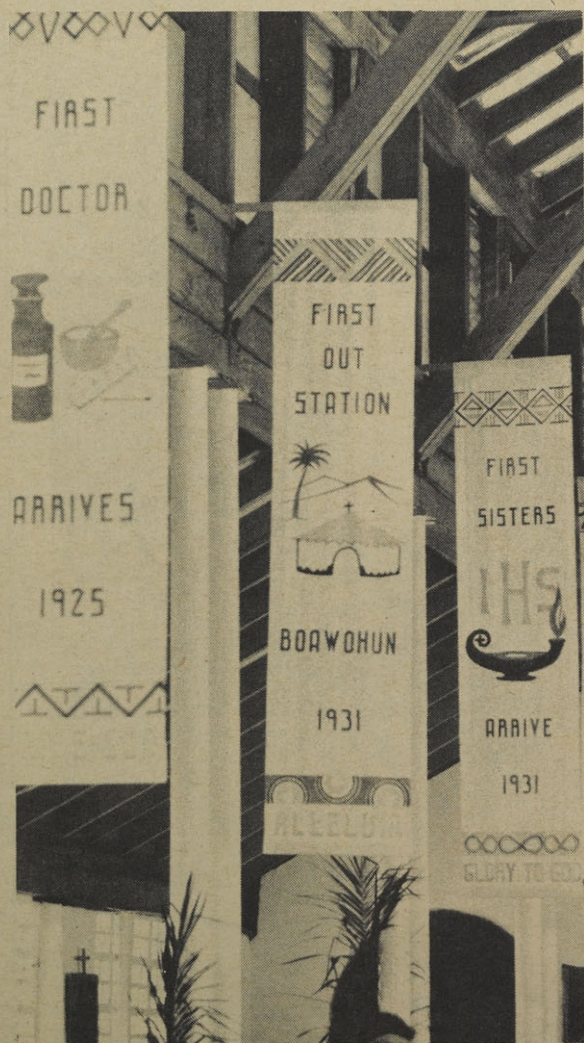
Cuttington College Development Fund

Late in 1975, the Executive Council initiated the Cuttington College Crossroads Drive, a \$3.1 million drive on behalf of the Liberian college which is the only private, four-year liberal arts institution in sub-Sahara West Africa.

By mid-1976, almost \$1 million had been pledged for this Fund. Of this, roughly half was contributed by the government of Liberia and by private donors there.

Dr. John T. Fey, former president of the University of Vermont and chairman of the board of the Equitable Life Assurance Society, is national chairman of this campaign.

Among the special fund-raising efforts for Cuttington College was a concert by the Duke Ellington Orchestra at the Cathedral of St. John the Divine in New York City in April, 1976.



Jeannie Willis



Ed Eckstein

Church in Small Communities

The Council has supported the work of the Convention's Commission on the Church in Small Communities (chaired by Bishop Davidson of Western Kansas). This includes assistance for the Leadership Academy for New Directions (LAND), a new type of training program based at Roanridge, a church center at Kansas City, Mo.

Volunteers in Mission

The Council has been developing new patterns of volunteer services wherever possible, in partnership with dioceses. It has also given modest financial aid to the National Institute for Lay Training (which is carrying forward many of the objectives of the Church Army).

Wider Episcopal Fellowship

Modest budgetary support was continued to aid the Joint Council of the Philippine Independent Church and the Philippine Episcopal Church, as well as the Lusitanian Church in Portugal and the Spanish Reformed Church.

United Thank Offering

Since the 1973 General Convention, nearly \$4.25 million contributed through the UTO has been at work for the Church. Allocations are made each fall for the following year or years. These allocations are made by the Triennial Meeting of the women of the Church in Convention years and by the UTO Thank Offering Committee in other years.

The record:

1973	\$1,397,159.65
1974	\$1,343,456.35
1975	\$1,501,527.11
	<u>\$4,242,143.11</u>

One of the most significant UTO grants during the past triennium provided funds for the Overseas Development Fund, which allowed overseas bishops during the three-year period to work collaboratively toward further autonomy through Coalition O.

Of equal importance was the UTO grant for Anglican Partners-in-Mission Consultations (see elsewhere in this report).

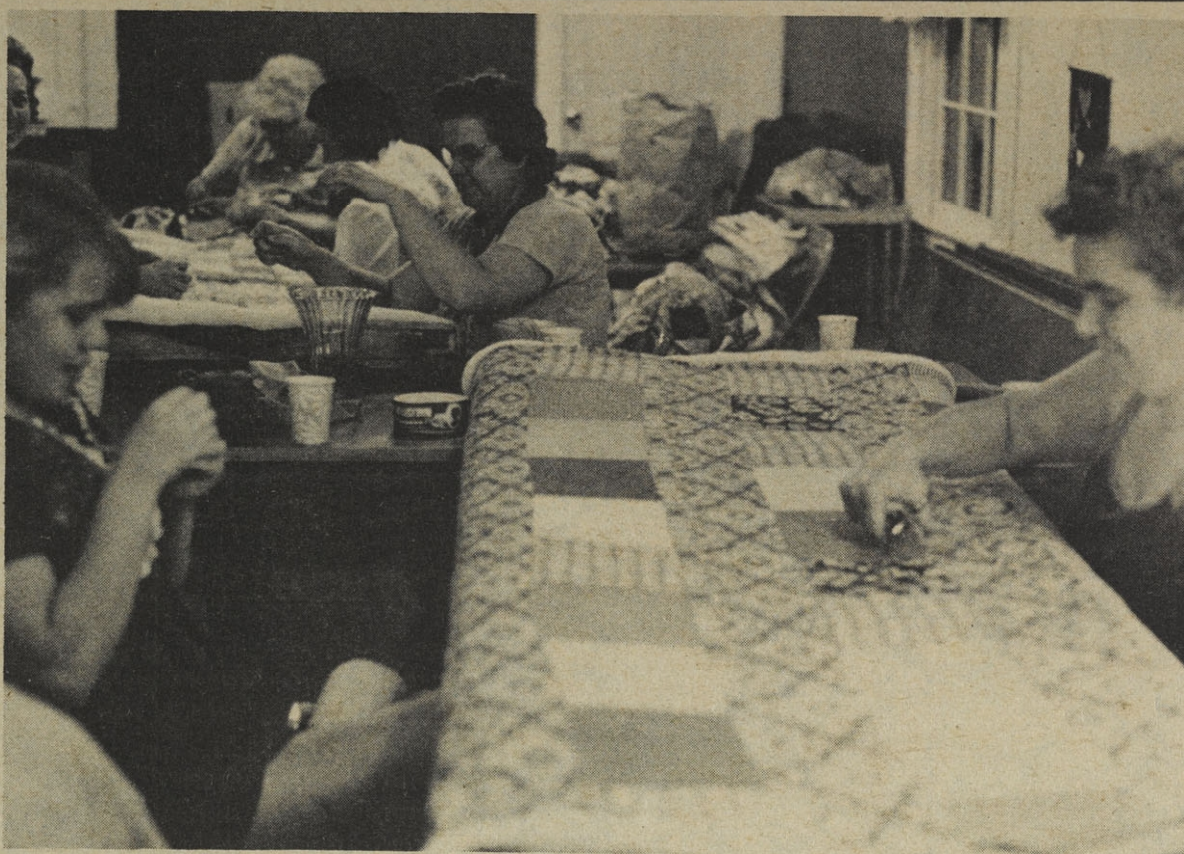
To date, UTO grants have provided the Church's greatest extra-budgetary support for its Anglican responsibilities, its overseas dioceses' needs, and many U.S. diocesan programs.

United Thank Offering grants provide seed money for situation-changing projects which help the Church fulfill its role in providing worship, education, evangelism, and a significant serving ministry.

Grant requests are encouraged which fall into these seven categories (with ecumenical involvement where possible): (a) new mission strategy; (b) needs of developing dioceses; (c) needs of new or disadvantaged congregations; (d) programs to strengthen indigenous lay and ordained ministry; (e) service to those with special needs or special ministries; (f) root causes of poverty, hunger, and related social problems; and (g) concerns of minorities.

Staff and supporting services for the UTO are provided by the Executive Council.

Further information is available from United Thank Offering, 815 Second Avenue, New York, N.Y. 10017.



A Church's Mission: Shared in learning

Lay Ministry

This past triennium has marked the first major commitment of General Convention to the work of a national resource center for lay ministries. Emphasis has been given to this work at the diocesan and parish level.

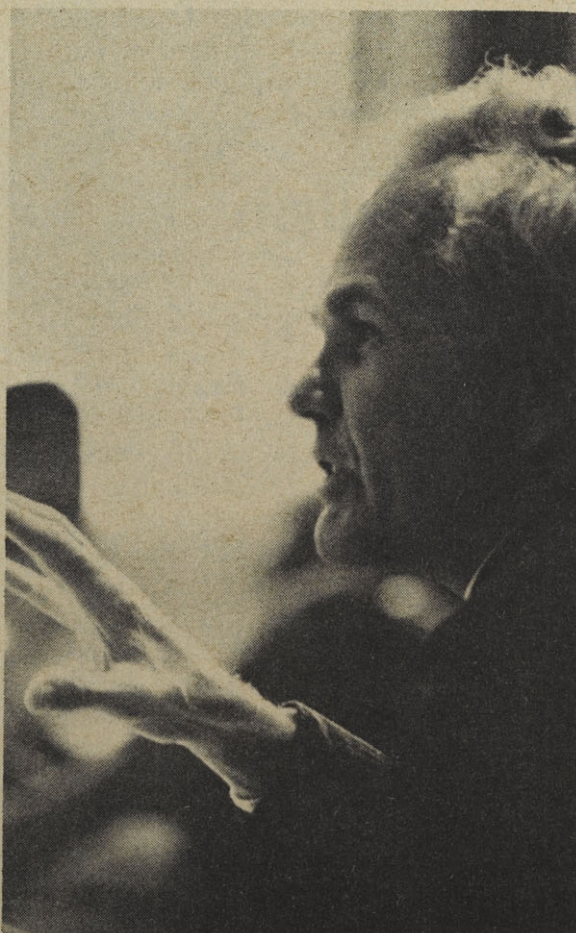
Aided by a regional network of interested lay leaders, this office has initiated pilot programs in dioceses and Provinces and is working with the Ministry Council, Episcopal seminaries, the National Institute for Lay Training, Intramont, and other agencies and groups throughout the Church.

These programs reinforce the reality that all the people in the Church have gifts and skills that can be focused into ministries and encourage and support the laity as they develop their gifts and begin to share the work of ministering with the ordained clergy. A shared ministry program in rural Maine—although only about 18 months old in mid-1976—has advanced to the point where a strong core of parishioners is carrying out the work of one mission while the resident priest is on a sabbatical leave. Teaching, calling, and administration are left largely up to these laity while visiting clergy celebrate the Eucharist and share leadership of worship with the congregation. Many lay ministry programs are jointly funded. The diocese and the Hartford Seminary Foundation participate in the funding of the Maine project.

The work of TEAM ("Teach Each A Ministry"), carried out under the leadership of the Rt. Rev. William J. Gordon, Jr., former Bishop of Alaska, has been notable. The well-traveled bishop has di-

rected conferences in more than 60 United States dioceses as well as in many Episcopal and Anglican dioceses abroad. TEAM has been funded by the United Thank Offering and the Episcopal Church Foundation (through the Appalachian People's Service Organization).

The Lay Ministries Office has also provided staff services for the Triennial Meeting of the women of the Church and has worked in collaboration with groups such as the Task Force on Women, the Episcopal Women's Caucus, and the Episcopal Churchwomen to increase



an understanding of the changing roles of women in Church and society.

The staff has administered the United Thank Offering Scholarship funds for graduate study for women.

The mailing list for *The 99 Percenter*, the quarterly national resource packet for local lay ministry development, has quadrupled over the triennium.

Christian Education

The purpose of this program, which has a top priority within the whole Church, is "to assist Provinces, dioceses, and congregations to develop educational ministries which will enable the Christian community to grow in the quality of its life and witness to Jesus Christ."

During the past triennium, emphasis has been given to regional planning and the enablement of the local parish to plan and carry out its own program of Christian education. The parish is considered the ultimate educator and the development of the total parish as a Christian community is considered the ultimate aim.

Special attention has been given to adult education.

Resources have included the new film *Journeys*, illustrating creative Christian education experiences in local parishes. The film includes segments from St. John's Parish, Green River, Wyo.; Trinity Cathedral, Cleveland, Ohio; a family camp in the Diocese of Oregon; and St. Thomas' Parish, Huntsville, Ala.

Aware, a resource notebook published regularly, includes articles written by local Christian educators and identifies parish-based programs which can be adapted for use in other locations.

A network of Christian education leaders is strengthened by 15 part-time regional coordinators who help provide information about innovative programs within the network and act as diocesan consultants. These Regional Religious Education Coordinators have assisted in the development of Provincial Christian education events.

The Christian Education Office participates in ecumenical consortia such as the Joint Educational Development group (JED) and the Division of Education and Ministry of the National Council of Churches.

Virtually all Executive Council programs have strong educational elements, and the Christian Education staff works with other staff in identifying and developing these elements.



Youth and College Ministries

The purpose of this office is "to support the young laity of the Episcopal Church as they participate in the total ministry of reconciliation, teaching, and service in parish, community, diocese, and beyond, and to strengthen the mission of the Church within academic institutions and life."

Priorities for junior and senior high youth ministry are: (1) to develop effective adult leadership of youth programs on local and regional levels; (2) to provide resources for youth ministry; (3) to develop youth teams in dioceses as possible national models; (4) to carry out summer programs both in the United States and overseas; and (5) to develop new forms of ministry with young adults, especially those who are not attending college.

Although the former General Convention Youth Program (GCYP) was terminated at the 1973 Convention, many members of the regional committees have continued in active leadership roles.

One of the most effective of these has been developed within the Appalachian People's Service Organization (APSO). These young people supervise their own grants and programs (many in partnership with the APSO board) and have been a major factor in creating a sense of Appalachian identity and commitment among the northern dioceses of the organization.

In college work, this office is closely related to various campus ministry organizations, particularly the Episcopal Society for Ministry in Higher Education and United Ministries in Higher Education.

The major emphases are: (1) to strengthen lay ministry by the further involvement of both students and faculty; (2) to support the ordained ministry through college chaplains and clergy of college-related congregations; (3) to assist key ecumenical boards and diocesan boards which have responsibilities for



college work; and (4) to create an awareness of Gospel imperatives in the college and university communities with regard to concerns such as world hunger.

The initial convocation of the triennium on the Church's role on today's college campus (known as "Morningstar") was held in Miami in January, 1974—the first such national gathering since the 1960's.

A National Advisory Committee on Ministry in Higher Education works closely with staff and the Executive Council Program Committee in identifying needs and opportunities in this area and has recently drafted a theological rationale for ministry within the college community.

Evangelism

Evangelism received one of the top program priorities during the diocesan fact-finding of 1970-73, and a separate Evangelism Office was established in the past triennium. The Rev. A. Wayne Schwab, a former parish rector, was appointed Evangelism Officer early in 1975.

The Presiding Bishop called a special Conference on Evangelism in Dallas in January, 1976, to raise the consciousness of the Episcopal Church about this ministry. Over 120 leaders attended this meeting, which was convened under the joint auspices of the evangelism committees of the House of Bishops and the Executive Council.

Indicative of the growing interest of the Church in evangelism was attendance at the 1975 and 1976 National Episco-

pal Conferences on Renewal, held respectively in Atlanta and New York City. Over 1,100 persons gathered for each of these meetings.

Sponsoring these conferences was the Pewsaction Fellowship, made up of these organizations: Anchor Society, Anglican Fellowship of Prayer, Associated Parishes, Bible Reading Fellowship, Brotherhood of St. Andrew, Church Army Society, Episcopal Center for Evangelism, Faith Alive, Fellowship of Witness, Fine Arts Contemporary Evangelism, International Order of St. Luke the Physician, Invitation to Live Crusades, and Order of the Daughters of the King.

The Evangelism Office works through regional coordinators. Information and evaluation on the various forms of evangelism is kept current. Pilot parish programs are tested. Cassettes and radio/television spots are produced and are listed with other materials in *Resources for Evangelism and Renewal*. A bi-monthly *Evangelism Newsletter* is sent to a network of clergy and laity.

This office has coordinated a special cycle of prayers—including a plan for prayers which will "walk around the world" from Guam westward to Alaska—to prepare for the Minnesota Convention.



Philadelphia Inquirer Photo

Sandra Pickering signed for the deaf President Ford's July 4 speech at Independence Hall, Philadelphia.

Appalachian Ministries

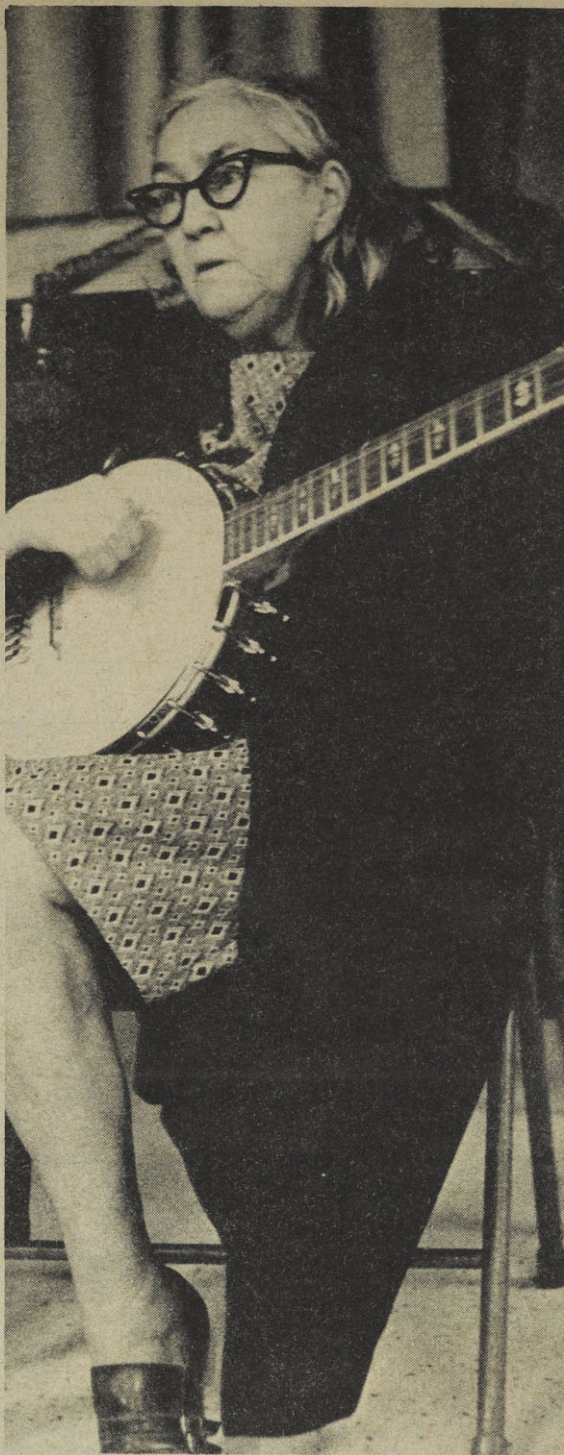
The Appalachian People's Service Organization (APSO) began in 1965 with six dioceses and now represents twice that number. Its purpose is "to support the Episcopal dioceses in the Appalachian region in their efforts to work collaboratively with other denominations and community groups to meet the needs of exploited people in this area."

The Executive Council supplies limited funding and some staff support although APSO is an independent agency funded largely by member dioceses and with its own executive director.

APSO's program emphasizes the training of church congregations for mission and ministry; grass roots community projects; new educational and communication programs; and projects of youth groups. Special attention has been given to the devastation caused by strip mining.

A principal APSO-backed resource center is Appalshop, in Whitesburg, Ky., which produces and distributes films, videotape, and photographs.

APSO's ecumenical witness is through the Commission on Religion in Appalachia (CORA), now supported by 18 denominations.



Janette Pierce

Ministries to the Deaf, Blind, and Aging

The Executive Council has offered modest assistance and staff support to the Episcopal Society for the Ministry to the Aging, the Episcopal Guild for the Blind, and the Episcopal Conference for the Deaf.

Bicentennial Celebration

The Council's committee on the Bicentennial has been chaired by the Rev. John B. Coburn and has had special staff support over the past triennium.

Three themes were chosen and related to the liturgical and historical calendar: Lent, 1976, a season of "Penitence for our National Sins"; July, 1976, a time of "Celebration for National Achievements"; and Thanksgiving, 1976, an op-



Religious News Service

Bishop Samuel Seabury was consecrated by Scottish bishops in 1784.

portunity for "Reaffirmation of our Duties and Celebration of Hope."

A coordinated program of educational and liturgical guides for use by parishes and individuals was developed, including:

- eight issues of the *Bicentennial Newsletter*, which included an exchange of ideas about parish projects for the Bicentennial;

- two filmstrips with a study guide: *Issues of the Revolution* and *Anglican Churchmen and Statesmen of the Revolution* (sponsored jointly with Christian Education and the Office of Black Ministries);

- sponsorship of twelve historical booklets published by The Forward Movement;

- a parish curriculum for the Bicentennial—*Adventures in Exodus*—sponsored jointly with Christian Education;

- a book of liturgical aids, *This Nation Under God*;

- special issues of *The Historical Magazine* and *The Anglican Theological Review*;

- participation in ecumenical publications, including *The Light in the Steeple*, *Bicentennial Broadside*, and *Guide to Bicentennial Religion*.

At the Minnesota Convention, the Bicentennial Committee has arranged a special program on Friday, September 17—"A Bicentennial Evening in Honor of the Presiding Bishop." It has also sponsored a Bicentennial historical exhibit at the Convention Center, prepared by Dr. V. Nelle Bellamy, the Church Archivist.

The committee also provided support for two conferences at the College of Preachers, a conference of Church historians, a colloquium at General Theological Seminary, and enabled St. Paul's College in Lawrenceville, Va., to participate in a special Bicentennial project with five other black colleges.

Social Ministry and Concerns

Although the Executive Council cannot offer the extensive services made possible in the 1960's (when the staff was four times its present size), it provides assistance and acts in an enabling role to help the Church respond to issues of social justice.

Concerns include health care, juvenile justice, penal reform, child welfare, alcoholism, and drug abuse. During the past triennium social ministry conferences were held in all eight U.S. Provinces.

Seed money has aided dioceses and parishes to initiate innovative programs in social ministries. Many of these projects later qualified for public funding.

Examples of Church-based programs in which there has been staff involvement are: Project Strive (juvenile justice), Diocese of Albany; Inner-City After School Care Program, Diocese of Southwestern Virginia; Joint Health Venture, Diocese of Los Angeles; People Let's Unite for Schools, Diocese of Colorado; Persons with Alcohol and Related Problems, Diocese of Connecticut; Program for Senior Citizens, Diocese of North Carolina; Community Service Center, Diocese of Louisiana; Ministry to Impact Areas, Diocese of Wyoming; Anti-Crime/Anti-Drug Crusade, Diocese of Pennsylvania.

There has been staff participation in many national coalitions and agencies, including the National Tenants Association, the National Organization of Household Workers, the Black Aging, and the Recovered Alcohol Agency. Foundation grants have occasionally been given to these groups as the result of Church support and initiative.

Each triennium, an updated directory of Church-related health and welfare agencies and facilities is printed, including nursing homes, child care centers, and chaplaincy services.

Social Responsibility in Investments

This office carries on an open-ended conversation with business leadership on the assumption that the Church must continue to stress the social responsibility of business and institutional investors.

A recent policy paper states: "Our goal is to utilize the built-in corrective features of the free enterprise system for the development of a more just and humane system and not merely to expose the weakness or errors of corporate practices."

This report quotes Donald S. MacNaughton, chairman and chief executive officer of the Prudential Insurance Company: "We must refocus our view of the corporation and start thinking of it as a socio-economic institution rather than as an economic institution which has some incidental social responsibilities. . . ."



The report also cites a statement by Fred T. Allen, chairman of Pitney Bowes, at a meeting of the American Chamber of Commerce in Zurich late in 1975: "When we consider corporate morality, we must conclude that no price is too high, for the reality is that in the long run we have no alternative to ethical business behavior. . . . There is no appropriate paraphrase of the Biblical warning, 'For what is a man profited, if he shall gain the whole world and lose his own soul?'"

Over the past triennium, particular emphasis has been given to three areas: (1) company practices in South Africa which strengthen and support apartheid; (2) political contributions of corporations in this country and abroad; and (3) strip mining operations both in Appalachia and on western Indian lands.

Most inquiries and proxy representation have been made through the Interfaith Center for Corporate Responsibility, a consortium of Protestant and Roman Catholic groups.

Interpretive material and basic information are supplied to dioceses and parishes.

The chairman of the Executive Council committee in this area is Melville T. Hodder of Boston, a vice-president of Shearson, Hayden and Stone.

Office of Pastoral Development

This office is directed by the Rt. Rev. David Richards and is a function of the Committee on Pastoral Development of the House of Bishops. It provides pastoral support and services in crisis situations. An office is now provided at the Episcopal Church Center for Bishop Richards.



D. Wales



Ben Fromkin

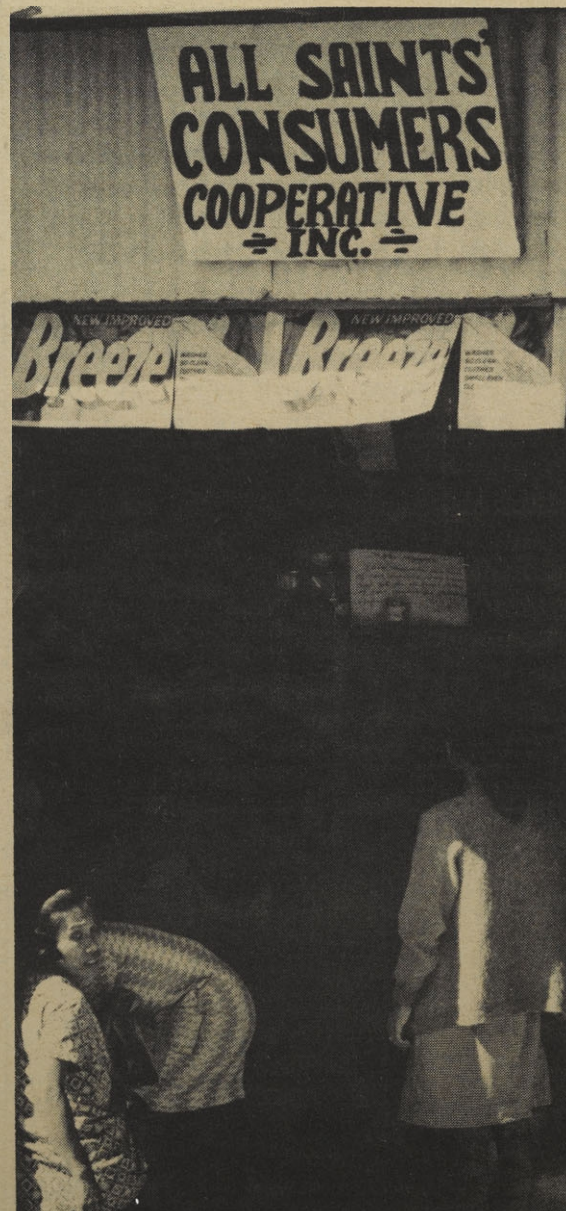
Church's new Teaching Series

Recognizing, in the Church's priorities, the need for resources in adult Christian education, evangelism and lay ministry, a series of seven completely new paperback books is under preparation.

The Rev. Alan W. Jones of the General Theological Seminary chairs the directing committee which has representatives from both the Executive Council staff and from the Seabury Press, which will act as publisher.

Editorial committees are at work on each book in the series, which will include volumes on Christian believing in a contemporary world, Biblical witness, Christian roots, understanding the Christian Gospel, Christian formation, Christian living, and life in the Spirit.

This project, to be funded outside the General Church Program Budget, is being developed under the general supervision of the Executive Council. Former Council member John Shelby Spong, now Bishop-Coadjutor of the Diocese of Newark, was a primary advocate of these books which will replace the significant and popular volumes published in the 1950s.



Jeannie Willis



A Church's Mission: Shared in action

Native American Ministries

The purpose of this ministry is "to support indigenous leadership and self-determination among Indians and Eskimos and to promote innovative strategies for the development and implementation of the Church's mission among Indian and Eskimo peoples."

During the 1974-76 period, the staff, working with the National Committee on Indian Work (NCIW), has encouraged the creation of an independent Indian Council.

A Navajo Episcopal Council has been formed, representing native Americans from the Dioceses of Utah, New Mexico, and the Rio Grande. The Council has been accepted as a full partner by Coalition 14 and now awaits approval by Convention as an area mission.

The Navajo Council represents the principle of self-determination which has always been central to this program. Local leadership will minister to the 142,000 Navajos who are isolated by geographical and language barriers and are frequently handicapped by unemployment, substandard living conditions, and poor health. Innovative programs have been encouraged to combat hunger, improve food distribution, and employ modern agricultural and irrigation techniques in desert areas.

Coalition 14 will also take over the funding of the Dakota Leadership Program and the Alaska Leadership Program.

The Episcopal Church Center staff will continue to coordinate work with native Americans in all parts of the country, in consultation with national and regional committees and with the ecumenical task force of the NCC and the Joint Strategy and Action Committee (JSAC).

Provincial and diocesan models of Indian ministry have been developed during the past triennium and efforts made to bring about far more direct involvement of the whole Church in native American concerns than in the past. These include recent programs in urban areas which attempt to support and min-

ister with native Americans who face the added burdens of metropolitan life.

New emphasis has been given to the development of a theological position which reflects traditional Indian worship and beliefs. An invaluable dialogue has been carried on with tribal medicine men of the Navajo Reservation.

Support continues to be given to the Cook Christian Training School in Tempe, Ariz., which enrolls clergy and laity from all tribes.

Hispanic Ministries

As defined during the past triennium, the purpose of Hispanic Ministries is "to initiate and support Hispanic community action groups, organizations, and models of Church-based programs, and the needs and concerns of Hispanic clergy and congregations."

Hispanic work is carried on with the National Commission on Hispanic Affairs (NCHA) and is concerned with the social, economic, cultural, and spiritual needs of the Hispanic community. In attempting to meet these needs and continue the process of *Concientización*, NCHA's community development program has provided resources and conducts specialized research on subjects ranging from penal reform to immigration.

Support has been given to community groups exploring new forms of bilingual/bicultural education, project models that provide social services, and agricultural cooperatives.

Major emphasis is given to theological development, including the preparation of liturgical and evangelical materials.

There are approximately 20 dioceses with large concentrations of Hispanic people. Consultations initiated by NCHA over the last three years have brought together bishops, clergy, and laity to exchange concerns on this development and to define further those issues that affect the Hispanic community.

One dramatic example of a parish assisted by NCHA grants is St. Ann's Parish in the Bronx, only a few years ago a commuter parish with gates kept locked after services. Now the little church, although surrounded by rubble and decaying buildings, has been converted into a community center with an emphasis both on liturgy and worship and community action programs in housing, tenant rights, health care, and police cooperation. A *casa hospitalidad* provides hot lunches. This has become a model for other inner-city parishes.

Ecumenical programs and basic research are often carried out ecumenically through the Joint Strategy and Action Committee (JSAC) and the National Council of Churches.

Episcopal Commission for Black Ministries

This office was established by the Louisville Convention of 1973. It "supports black congregational development, organizations and models of Church-based community action groups, and laity" and is headed by the Rev. Franklin D. Turner, former rector of St. George's Parish in Washington, D.C.

Regular conferences have been sponsored jointly with the Union of Black Episcopalians at the Absalom Jones Theological Institute in Atlanta, Ga., bringing together black seminarians, chaplains from the three black Episcopal colleges, clergy, and laity.

Resources are developed for evangelism, liturgy, stewardship, and Christian education; a new curriculum written from the black perspective will be completed shortly.

Grants are made on a matching basis, largely to black congregations for community outreach such as youth work, senior citizens' centers, or halfway houses for prisoners returning to the community. Small scholarship grants are made to black seminarians. Efforts are made to recruit black youth to the ministry.

A major objective of the commission is to make the Church more responsive to the needs of its black communicants.

The chairman of the Episcopal Commission for Black Ministries is Bishop Harold L. Wright of New York.



Bishop Holly, Bishop of Haiti, 1874-1911



Community Action and Human Development

This segment of the Council's work grows out of the General Convention Special Program (GCSP) which was ended by the Louisville Convention in 1973. The work is no longer "special" but part of a coordinated staff effort.

The objective of GCSP and CAHD is the same: to carry out the Church's mission to poor, black communities. The program emphasis is on supporting groups which have developed their own plans for social, political, or economic change. CAHD offers consultation, advocacy, training, and grants.

Efforts are made through parishes and dioceses to enable local congregations in urban centers and inner cities to reach out and become involved in the problems of their communities, such as housing, employment, education, voting registration, prison reform, drug abuse, rehabilitation, and recreation.

Wherever possible, the attempt is made to secure grants which are matched by government or community groups or which are pilot projects likely to attract additional funding from other sources.

One dramatic example is the application now pending with HUD (the Department of Housing and Urban Development) for \$52,000,000 on behalf of dioceses and parish groups prepared to sponsor housing for low-income groups or the elderly. The only cost to the Council has been staff support and a modest consultant's fee.

CAHD grants have gone to diverse groups in many parts of the country. Typical grants have been made to:

- Lee County (Fla.) Housing Alliance to enable a group of black and Puerto Rican families living in a shack settlement (known locally as "Harlem Heights") to improve their housing and develop a sense of community and political status;
- Community Sewing Union and Clothing Center at Jackson, Miss., to help de-



In Lee County, Florida, families lived in shacks like the one shown above. A CAHD grant helped rebuild new homes as shown at bottom.

velop a sound business base for a project which began in the home of one of the members:

- Neighbors Organized for Action in Housing (NOAH), Cleveland, Ohio, to aid efforts to develop low cost housing. Grants for this project were also made by the Diocese of Ohio and several foundations. NOAH was founded by members of Calvary Presbyterian Church, the Hough Community Council, St. Agnes Roman Catholic Church, and Emmanuel Episcopal Church;

- Oakland Community School, Calif., a widely praised ghetto educational project "to prove that black, poor children are 'educable'."

Asian Ministries

This special program desk was established by the 1973 Convention. It seeks to work through the Church to develop "a more effective presentation of the Gospel of Christ to Asian Americans and to meet the needs of immigrants from Asia."

The staff works collaboratively with the Episcopal Asiamerica Strategies Task Force (EAST), which represents both Asian and Pacific peoples, including Japanese, Chinese, Koreans, Filipinos, Southeast Asians, and Pacific Islanders.

During the triennium, EAST has been converted from an at-large organization into a coalition representative of six dioceses in which much of the Church's Asian ministry is being carried out: Chicago, California, Los Angeles, Hawaii, New York, and Olympia.

This office is not basically a grant-making agency: rather, it helps to support services and programs administered by dioceses. These programs principally minister to the special needs of youth, the elderly, the culturally isolated, and newcomers.

EAST also encourages theological re-

flection on the traditional forms of Asian culture and religious life in order to proclaim the Gospel in terms more meaningful to people of Asian and Pacific origin.

After the Vietnam conflict, the single staff member at this desk worked with the West Coast coordinator and others in helping to develop and interpret services offered to refugees.

The Anglican Church of Canada has asked that Asian groups in Vancouver and Toronto be included in the EAST program.

Ghetto Loan Investments

Founded in 1968 as an ad hoc committee of the Executive Council, the Ghetto Loan Investment Committee has provided loans and encouraged investments in support of minority businesses. It has recently endorsed investments in community development credit unions, with a rate of return which averages over 5% and with full Federal protection of deposits.

Hunger, World Relief and Development

The recent visibility of world hunger problems and the response to the special hunger appeal by the Presiding Bishop encouraged the Executive Council to create a staff position concerned solely with steps to deal with the causes of the hunger crisis. Work will be carried on under the overall direction of a new Hunger Task Force organized on a Provincial basis. The position was filled early in 1976. Work will be closely coordinated with the Presiding Bishop's Fund.

Development/ Stewardship

Established by the General Convention of 1970 "to develop the human and financial resources of the Church," this office initiated the diocesan visitations and Church-wide priority-setting of 1970-73. During the 1973-76 period, it developed a resource base to enable the Church to fund its objectives.

Nine regional stewardship workshops have been held, in 1975 and 1976, with the help of funding from Trinity Parish in New York and the Episcopal Church Foundation. These workshops, which emphasized the theological premise for giving as well as specific programs and techniques, were attended by over 1,200 Church leaders, including representatives from every United States diocese and three overseas dioceses.

Meanwhile, a wide range of materials (both print and audio-visual) were made available for every-member visitations and year-around stewardship programs, and a network of stewardship consultants was formed.

An Income Development Program was initiated in 1975, opening channels for extra-budgetary giving to projects unfunded but assigned high priority by the Church; over \$200,000 was received from donors in 1975. For example, \$39,000 was granted to the operational budgets of the three black Episcopal colleges, long a top Convention priority.

A National Development Advisory Committee gives counsel for this office, working under the oversight of the Executive Council's Development Committee.

Administration

This office "coordinates the program and staff at the Episcopal Church Center." It is also responsible for all personnel matters, provides a wide variety of administrative services, and oversees the operation and maintenance of the building.

Many Church agencies are now headquartered at "815" and share services and facilities with the Council staff. A close liaison is maintained with all agencies, wherever located, so that they can be drawn into the Center operation: for example, the Church Pension Fund now provides computerized mailing lists which service a dozen major Church organizations, avoiding earlier costly duplication.

The Executive Council staff has remained constant: there were 52 appointed staff members in 1976, just as there were in 1974. A realignment of some duties has allowed the appointment of new staff members in the Hunger Program and in Evangelism.

A small administrative group meets

weekly to coordinate staff work. Members of this group not only represent designated major staff areas, but also act in liaison with various national Church agencies, commissions, and committees.

Administration provides all support services for Executive Council meetings.

The "linkage" system, through which designated staff members are assigned to work with individual dioceses, is directed by this office. Virtually all domestic dioceses are in this relationship.

Church School Missionary Offering

In June, 1974, the Executive Council restored this special offering to its early status as a nation-wide educational project with a single identified goal.

In 1975, the work of the Church in 12 Appalachian dioceses was aided; nearly \$80,000 was raised. In 1976, the offering was designated for the work of the Church in the Missionary Diocese of the Southern Philippines. Future offerings will aid Indian work and the ministry to the deaf.

Good Friday Offering

This offering, which amounted to \$75,000 in both 1974 and 1975, is used to support the work of the Church in Jerusalem and the Middle East.

Seabury Press

Now in its 25th year, The Seabury Press has tripled its sales over the past triennium (1975 income: \$4,078,000) and is operating in the black. It has become a major religious trade publisher, with authors including Karl Rahner, James Cone, John Coburn, Rosemary Ruether, Cardinal Suenens, and Andrew

Greeley. It is located at the Episcopal Church Center and provides printed materials for the Council and other Church agencies, as well as a wide variety of professional services under an annually negotiated contract.

□ □ □

Three significant paperbacks have been published by Seabury at the initiation of Bishop Allin (who has written a foreword to each) and with the support of the Communication Office. Their aim is to provide objective resource information as a basis for informed decision-making by the Church.

To Be a Priest: Perspectives on Vocation and Ordination, edited by Robert E. Terwilliger and Urban T. Holmes, III.

Male and Female: Christian Approaches to Sexuality, edited by Ruth Tiffany Barnhouse and Urban T. Holmes, III.

Realities and Visions: The Church's Mission Today, edited by Furman C. Stough and Urban T. Holmes, III.

Finance

This office provides full financial services for the Council, as defined by the bylaws of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (its corporate entity).

It also has duties mandated by General Convention: for example, to prepare statistics and studies for long-range planning. Finance provides reference manuals for use in dioceses and parishes.

Members of the Finance staff are frequently called upon for consultation by dioceses, both in the United States and overseas.

Over the past three years, several administrative workshops for diocesan treasurers and parishes have been held. At these seminars administrators are brought in touch with new trends in money management, accounting and auditing procedure, taxation of Church property, tax deferred annuity programs, and other related matters.



Janette Pierce



Clergy Deployment Office

This office is the agency of the Board for Clergy Deployment, chaired by Bishop Thornberry of Wyoming. Established in 1970, it assists clergy in finding the best job opportunities and it helps the Church find the best person for any clergy opening.

It is located at the Episcopal Church Center and shares many staff facilities.

During the past triennium there has been increasing and wide acceptance of the CDO and its procedures. Over 7500 clergy—a large majority of active clergy—are cooperating, and virtually every diocese has an enabling liaison officer to work with CDO. Most new vacancies are now filled with the aid of this office.

Arrangements were completed recently with a private employment agency to aid clergy who are seeking secular jobs.

Board for Theological Education

The Executive Council staff has worked in close liaison with this General Convention agency, which is chaired by Bishop Cole of Central New York.

The Board for Theological Education, established in 1967, is concerned primarily with the selection and education of future clergy, the continuing education of the clergy, and the study of needs and trends of theological education.

In 1976, the BTE sponsored a study committee on Preparation for the Ordained Ministry, headed by Bishop Krumm of Southern Ohio, which is making recommendations to the Minnesota Convention.

New emphasis is being given to lay ministry. Two major consultations have been held during the past triennium, jointly sponsored by the BTE and the Executive Council Lay Ministries Committee.



Ministry Council

The Ministry Council, chaired by Bishop Spears of Rochester, is one of the General Convention agencies which has been working in a closer relationship with the Executive Council staff during the past triennium. Staff support is now provided by Bishop Martin, Executive for Ministry.

The Ministry Council links the several ministry-serving agencies of the Church. It sponsors meetings, shares resources, develops programs, and works with the Board of Theological Education, the Clergy Deployment Office, the Church Pension Fund, the Lay Ministries Program Committee, the Conference of Seminary Deans, the Diocesan Commissions on Ministry, the Office of Pastoral Development, the General Board of Examining Chaplains, the National Institute for Lay Training, and the National Network of Episcopal Clergy Associations. The council has representation from all nine Provinces.

Black Colleges

The commitment of the Episcopal Church to black colleges was first expressed through the American Church Institute for Negroes (1907-1968).

Financial aid is now given to three major black Episcopal colleges: St. Augustine's at Raleigh, N.C.; St. Paul's at Lawrenceville, Va.; and Voorhees at Denmark, S.C. The total operating budget is \$11,500,000, and total enrollment is 3000 students.

During the past triennium, officials of these colleges have met frequently with Council staff and others to explore possible new sources for funding. The relationship of these colleges with the national Church has been strengthened and better communication established.



Communication

This office has the responsibility of "initiating, developing, and implementing effective two-way communication in support of the mission of the Church."

The responsibilities of Communication have been greatly enlarged since the 1973 Convention, consistent with the decision to have the Episcopal Church Center act as an enabling and service center for the whole Church.

Communication still gives first priority to the development of informational and interpretive materials in support of programs mandated by the General Convention to the Executive Council, but it also distributes information about the wide range of general Church activities and concerns.

For example, Communication was asked by the Presiding Bishop to help plan three Seabury Press paperback books which offered theological per-

spective on the issues of priesthood, human sexuality, and mission (see announcement elsewhere). The Executive Council also instructed Communication to assist in coordinating and disseminating background information on the various proposals for changes in *The Book of Common Prayer*.

To meet new demands, the Diocesan Press Service has more than doubled its volume of releases; over half these releases have been prepared by diocesan editors or others in the Church and "switchboarded" by the Press Office. Similarly, the radio and television office stepped up its program and liaison with ecumenical agencies to reflect these broader concerns.

Representatives of both religious and secular media now expect Communication to supply information on any matters concerning the national Church.

A major responsibility for Communication is in support of the Office of the Presiding Bishop, a key communication point for the Church.

Meanwhile, Communication has been

responsible for a variety of printed and audio-visual materials (including films, exhibits, videotapes and cassettes) to interpret Council programs and policies. Printed materials are produced through The Seabury Press or by contracted space in *The Episcopalian*.

This office also provides communication services for the General Convention and the House of Bishops and has been invited to help many national groups and agencies in communication planning (including dioceses, Coalition 14, and Episcopal seminaries). Communication workshops have been held in several dioceses.

Promotional and informational support is given to the Presiding Bishop's Fund for World Relief and other special funds.

Communication has encouraged the voluntary coordination of the various independent Episcopal journals and communication components and has attempted to establish an open relationship with the various diverse opinion centers of the Church.

Despite setbacks for communication efforts in many other denominations, the Episcopal communication household has had a healthy and affirmative triennium. The Seabury Press (see a report elsewhere) is under new management and is operating in the black. *The Episcopalian* has more than doubled its circulation (to more than 250,000), publishes jointly with some 20 diocesan journals, and now operates without subsidy from the General Church Program. The Episcopal Radio/Television Foundation in Atlanta has grown and expanded its program and has recently contracted with the Children's Television Workshop for production of C. S. Lewis' seven-volume *Chronicles of Narnia*. The Episcopal Communicators (spearheaded by diocesan editors) has become an influential organization representing many independent voices.

The work of the Communication Office is carried out under the policy oversight of the Council's Communication Committee, chaired by the Rev. Robert R. Parks.

Executive Council Staff

There are three major program areas in the Council staff: National and World Mission; Education for Ministry; and Church in Society.

There are four support services provided by the Council: Administration, Finance, Communication, and Development/Stewardship.

Mr. Terence Adair	Administrative Services Manager
Rt. Rev. John Allin	Presiding Bishop
Mrs. Margaret Andersen	Associate Communication Officer
Rev. Richard Anderson	Associate for Development/Stewardship
Rev. Page Bigelow	Bicentennial Resource Associate
Mrs. Marion Bingley	Exec. Director for Presiding Bishop's Fund for World Relief
Rev. David Birney	Staff Officer: Domestic Missions
Mr. Walter Boyd	Press Officer
Mrs. Isis Brown	Immigration and Refugee Program Administrator
Mr. Robert Brown	Assistant Controller
Rt. Rev. Edmond Browning	Executive for National and World Mission
Mrs. Beverly Burke	Data Processing Supervisor
Mr. Oscar Carr	Executive for Development/Stewardship
Mr. Woodrow Carter	Social Welfare Program Officer
Rev. Charles Cesaretti	Staff Officer for Hunger
Mrs. Ruth Cheney	Executive for Program
Rev. Winston Ching	Coordinator, Asian American Ministry
Mr. Matthew Costigan	Treasurer
Miss Elizabeth Crawford	Youth and College Ministries Coordinator
Miss Maria Cueto	Hispanic Officer
Miss Dolores D'Agostino	Associate Coordinator, Office of Religious Education
Mr. Peter Day	Ecumenical Officer
Mr. William Dearnaley	Assistant Press Officer
Rev. Wade Egbert	Projects Associate
Mrs. Alice Emery	United Thank Offering Coordinator
Rev. Everett Francis	Program Officer: Public Affairs Officer
Miss Sonia Francis	Radio and TV Representative

Mr. Louis Gill	Assistant Treasurer
Mr. John Goodbody	Executive for Communication
Rev. Don Griswold	Planning and Development Officer
Rt. Rev. Clarence Hobgood	Suffragan Bishop—Armed Forces
Mr. Lloyd Jones	Insurance and Benefits Administrator
Rev. James McNamee	Youth and College Ministries Coordinator
Rev. Leo Malania	Prayer Book Revision Coordinator
Rt. Rev. Richard Martin	Executive for Ministries
Mr. Barry Menezes	Program Officer for Lay Ministries
Mrs. Ruby Miller	Administrative Assistant/Secretarial Team Supervisor
Miss Olive Mae Mulica	Coordinator for Women's Ministry in Lay Ministries
Rev. Earl Neil	Associate Officer CAHD
Rev. William Norgren	Assistant Ecumenical Officer
Mrs. Dorothy Patrick	Administrative Assistant—Presiding Bishop
Rev. David Perry	Religious Education Officer
Mr. Howard Quander	CAHD Sr. Staff Officer
Miss Barbara Quinn	Personnel Officer
Mr. Elias Saleeby	Controller
Rev. Wayne Schwab	Evangelism Officer
Mr. Frank Tedeschi	Communication Associate
Rev. Franklin Turner	Coordinator for Black Ministries
Rev. Samuel Van Culin, Jr.	Acting Executive for National and World Mission
Miss Mildred Weatherbee	Administrative Assistant
Ms. Jeannie A. Willis	Mission Information Officer
Rt. Rev. Milton Wood	Executive for Administration



Ben Fromkin

Hunger committee plans for future

How we can "create and stimulate in every individual and congregation throughout the Church a deeper knowledge and spiritual understanding of the conditions, causes, and problems of domestic and world hunger" was the problem members of the National Committee on Hunger tackled at their initial meeting in June in New York City.

The committee, composed of provincial representatives, will evaluate existing hunger programs, suggest policy to Executive Council, collate resources, and coordinate programs with other church, private, and public agencies.

Bishop Adrian Cacaes of Ecuador and the Rev. Luis Serrano of El Salvador represent Province IX,

which includes some of the world's hungry nations. Other members include Eric Ebbeson, Rye, N.H. (Province I); Canon Walter Dennis, New York, N.Y. (Province II); the Rev. Fletcher Lowe, Richmond, Va. (Province III); Dr. C. E. Butterworth, Birmingham, Ala. (Province IV); Betty Weeth, Lacrosse, Wis. (Province V); Mrs. John Kulbitski, White Bear Lake, Minn., and Suffragan Bishop Quintin Primo of Chicago (Province VI); Richard Kerner, Carrollton, Texas (Province VII); Frederick Dahl, Silverton, Ore., and Bishop C. Kilmer Myers of California (Province VIII). Bishop Primo and Dr. Butterworth were unable to attend; Dr. Theodore B. van Itallie, a nutritionist of New York City, represented Dr.

Butterworth. Bishop Willis Henton of Northwest Texas represented the Presiding Bishop's Fund for World Relief.

The committee adopted a theological statement and asked the Rev. Charles Cesaretti, the Episcopal Church's hunger officer, to schedule regular time in Washington, D.C., to provide a link with public policy-making. The committee also plans to sponsor a resolution to General Convention and will share display space there with the Presiding Bishop's Fund.

The committee elected Father Lowe its chairman, Mrs. Weeth vice-chairwoman, and Mr. Kerner secretary. The committee will meet again in New York on November 9-10.



NEW EXECUTIVE for National and World Mission, the Rev. Samuel Van Culin, Jr., succeeded Bishop Edmond Browning on August 1. Mr. Van Culin, a native of Hawaii, served in the Dioceses of Hawaii and Washington before joining the overseas section of the Episcopal Church Center staff in 1962.

Free Booklet on Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP-976 815 Second Ave., New York, N.Y. 10017.



Take a giant step with advertising in **THE EPISCOPALIAN** which is making great strides in circulation now.

Write Leila S. Cooke Advertising Mgr. 1930 Chestnut St. Phila. Pa. 19103. or phone 215-564-2015

WRITERS WHY WAIT?

PUBLISH YOUR BOOK IN 90 DAYS

and get expert editing, design, manufacture, publicity, promotion and advertising—all under one roof at low costs. Two **free books** and literature give details and success stories. Write or call Dept. 767A

EXPOSITION PRESS, INC. Dept. 767A Hicksville, New York 11801 Gentlemen: Please send me your two **FREE** books giving details of your publishing plan.

Name _____ Address _____ City _____ State _____ Zip _____

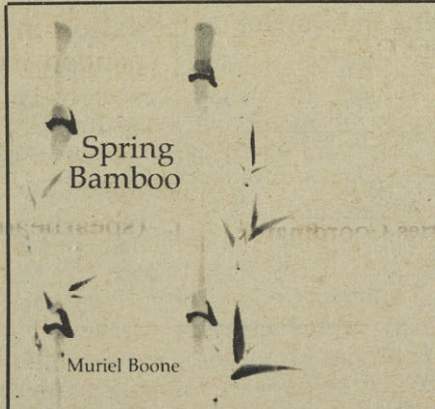
Trouble Hearing In Church?

New Compact, Wireless Personal Receiver lets you hear from any place in the sanctuary . . . while you control your own sound level!

Associated broadcast system is easily installed. For churches with or without sound systems. Makes a thoughtful memorial gift that keeps on giving!

For information and prices, write

William Sound CORP.
Dept. E-9 5024 Valley View Rd. Minneapolis, MN 55436



Spring Bamboo

Muriel Boone

SPRING BAMBOO

Muriel Boone

The exciting story of American missionaries in China, told by the granddaughter of the first Episcopal Bishop of China.

Send \$3.50 To:

OMEGA BOOKS
428 Tamal Plaza
Corte Madera, CA 94925

for the *Best* of your life...

RETIRE TO Estero Woods Village

FLORIDA

IT'S AFFORDABLE
IT'S ENJOYABLE
IT'S CHRIST-CENTERED
IT'S PLANNED for HEALTH CARE

On U.S. 41 13 miles south of Fort Myers Airport you'll find this brand new retirement community. A program of the Michigan Baptist Foundation, Estero Woods Village provides retirement from \$192 per month for two persons, with countless features and fringe benefits.

ACT NOW Write for **FREE** "Packet of Facts"

Estero Woods Village
for the Best of your life
P.O. Box 311, Estero, Fla. 33928
Tel. (813) 992-1141

Send for Details on 10% Investment Opportunity

THE FLAX

MARY MOORE

Box 3394-F Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls. Funeral Palls. Needlepoint Pieces.

HERE THINGS ARE STILL CREATED OUT OF A LOVE OF EXCELLENCE


Write For Our Catalog



Our aim: —to do for Vestments what Henry Ford did for the automobile!

Send for our brochure—

ST. MARTIN VESTMENT LTD.
Lutton, Spalding, Lincs,
United Kingdom.



The New English Bible with the Apocrypha

Oxford Study Edition

For individual study, for church and class use....

The Oxford Study Edition of The New English Bible combines an outstanding modern translation with special study aids which reflect the finest in Bible scholarship and are presented in a clear, nontechnical way.

- Introduction to each book of the Bible
- Page-for-page annotations
 - Cross references
 - Special articles
- Select Index to People, Places, and Themes in the Bible
- The New Oxford Bible Maps with Index

The New English Bible with the Apocrypha: Oxford Study Edition
(6 x 9 1/4 x 1 1/2")
1,728 pages plus 16 pages of full-color maps
Durable Soft Cover 5800A \$ 8.95
Cloth 5830A \$14.95

OXFORD UNIVERSITY PRESS
200 Madison Ave., New York, N.Y. 10016

Native Americans ask Navajo Mission

More than a century of organized Episcopal Church effort among native Americans will reach a crucial point this fall when General Convention is asked to act upon two pieces of legislation in which they are interested. Native American communicants are ready and eager to come into the Church's permanent organization, and this legislation is designed for them not so much to be "done for" as to be enabled to "do for themselves."

Resolution A-94 in the "Blue Book" asks Convention to create a Joint Commission on Native Ministries to begin its work Jan. 1, 1977 (see page 4).

The second piece of legislation, sponsored by Province VIII, asks Convention to create a Navajo Area Mission with its own bishop. The country's largest Indian reservation—that of the Navajos—lies in the West and Southwest and spreads into three dioceses: Arizona, Utah, and the Rio Grande. The Dioceses

of Utah and Arizona have agreed to cede to the proposed Area Mission those areas of their jurisdictions which lie in Navajo territory.

The National Committee for Indian Work (NCIW) resulted from regional conferences in 1969, and regional boards now exist in Alaska, the Northwest, the Southeast, the East, Great Lakes, Northern Plains, and the Southwest. NCIW organized the Navajo Episcopal Council, now headed by James Sampson of St. Christopher's Mission, Bluff, Utah; Thomas A. Jackson of Good Shepherd Mission, Fort Defiance, Ariz., is executive director. This Council laid the groundwork for the Area Mission.

NCIW sponsors native leadership training for both ordained and lay ministry, much of it done at Cook Christian Training School, an ecumenical institution in Tempe, Ariz. The Dakota Leadership Program, which has trained numerous native Americans for various



GENERAL CONVENTION was discussed at a recent meeting in Estes Park, Colo., by Joan Bordman, left, NCIW staff officer in the West, and the Rev. William Elrod, Cook Christian Training School instructor of Bible.

forms of ministry, uses extension teaching which is a model for some of the small, scattered groups of white Episcopal congregations presently without priests. Several other Church bodies have modeled their committees on Indian ministry on NCIW guidelines.

Bishop Otis Charles of Utah has guided the Navajo Episcopal Council's preparation toward becoming an Area Mission. "If the Navajo Church is to grow at this point in

history, these people must be able to share their strength and leadership with the whole Church. The development of the Navajo Area Mission will give our native Americans a sense of being a cohesive part of the Church," he says.

Native Americans will display hand-crafted work at their booth in Minneapolis and show slides of the first Navajo Convocation and of the ordination of the first Navajo priest. —Salome Breck

Women's Ordination: Mixed reactions from overseas

Ordination of women to the priesthood, a burning question in the Episcopal Church, U.S.A., is also a lively issue in other branches of the Anglican Communion.

● The Diocese of Hong Kong and Macao, where it all began in 1971 when two women were ordained priests, is generally satisfied with its action. Bishop Gilbert Baker says a recent survey of the 29 parishes in the diocese showed all but one were "for, or at least not against, the ordination of women to the priesthood."

He explained that in 1971 the Council of the Churches of South East Asia, of which Hong Kong is a member along with the Dioceses of Singapore, Malaysia, Burma, Taiwan, and the Philippines, gave as its opinion that "if we felt it was right to go ahead with the ordination of women, we should do it."

The two women who were ordained priests in 1971 are still active. The Rev. Jane Hwang is a parish priest, and the Rev. Joyce Bennett continues to be principal of an Anglican girls' school.

● The Church of England in Australia has a membership of 3.5 million, which is more than 10 percent of the 30 million persons scattered throughout that huge continent down under. Nothing indicates that women priests will become a reality in the immediate future there, but a few laywomen and some male clergy adherents are now raising their voices.

Sydney, the largest and wealthiest of the 23 dioceses, is headed by one of the more dynamic and articulate opponents of women priests, the Most Rev. Marcus L. Loane, who spoke out forcefully against the measure at the last Lambeth Conference in 1968.

Strong rumors are circulating that Archbishop Loane will become the Primate of Australia when the Most Rev. Frank Woods, Archbishop of Melbourne, retires

from the primacy next Easter. Archbishop Woods has favored ordaining qualified women.

"The issue is not nearly as hot here as it is in the United States," said Bishop Gerald Muston, Regional Bishop of Melbourne. He predicted his diocese will cast an affirmative vote at the diocesan synod meeting in October. This will pave the way for placing the matter before General Synod in 1977. He saw another obstacle, however, "a constitutional problem tied to *The Book of Common Prayer* of 1662. If passed, it would be challenged.

"It will be a long while before one sees the ordination of women to the priesthood in Australia," he concluded.

Women members of the Church of England in Australia have no burning feeling that the priesthood should be extended to include members of their sex. A few admitted they did not know the matter was under consideration anywhere.

A church secretary in one of the dioceses, a native of England married to an Australian, summed it up: "Australia is not a woman-oriented society."

● In the Province of New Zealand the proposal to permit women's ordination to the priesthood passed comfortably this spring. Only one rural diocese out of seven opposed the matter. Observers expect New Zealand to begin ordaining women priests in 1977.

The Rev. Terence Barton, press officer for Auckland, the largest diocese, told how Bishop Eric Austin Goring, the diocesan, immediately announced the six deaconesses in his diocese were ordained to the Order of Deaconesses. "Most are anxious for ordination to the priesthood," Mr. Barton added.

Head Deaconess Heather Bronson said, however, "Those deaconesses in favor found it totally frustrating not to be able to use the

priestly functions, but two do not want to become priests." The Maori (original aboriginals of New Zealand) are "against women priests," she added.

The Very Rev. John Rymer, dean of Auckland, said the proposed ordination of women to the priesthood truly symbolizes "a theological liberation for women." Women, in their "true Christian role, are members of the Body of Christ and equal parts of the new creation of God—where there is no male or female."

● Bishop Jabez Bryce is spiritual leader of the largest diocese in the Anglican Communion. Polynesia, part of the Province of New Zealand, has 11.5 million square miles, which he says are "mostly water."

Its needs are legion. Located in some of the world's most beautiful areas, its countries' economies are poor, and both governments and the Church struggle to provide needed services to their impoverished people.

Bishop Bryce, who also is a

Prayer Tent

Continued from page 3

outdoor feeling with a sort of sunlight-through-the-trees effect—the women have sent finished designs running the gamut from crewel and other types of embroidery to applique and quilting. Some are traditional church symbols, others original designs, but all incorporate nature as the expression representing "the Gifts of God"—natural or spiritual.

Thus a quilted pineapple cross design arrived from Hawaii. The bright colors of sunny San Joaquin's "Fruits of the Earth" contrast with the muted colors of Northern Michigan's woodland creatures depicting St. Mary's in the Pines, Ralph, Mich.

The kneelers will form a permanent collection, cared for by the Diocese of Eau Claire which hopes

member of the influential Central Committee of the World Council of Churches, currently expends all his efforts in trying to provide enough priests, teachers, and the bare necessities of life to his flock. The diocese ministers not only to the 12,000 baptized Anglicans, most of whom live in Fiji and Tonga, but to the underprivileged population as a whole.

Asked about the diocese's opinion on the question of women priests, Bishop Bryce was quick to reply: "We are not yet ready." He said that was the sentiment of a resolution passed earlier this year by the South Pacific Anglican Council which includes the Diocese of Papua/New Guinea and the Province of Melanesia in addition to Polynesia.

Adding that the matter was not one "of downgrading women but of priorities," he contended women in the Diocese of Polynesia "play a special role."

His personal stand on the issue of ordaining women to the priesthood? "I am not opposed to it," he declared. —Margaret A. Vance

they will be used at succeeding General Conventions. "It is," says Mrs. Hayden joyfully, "a stunning collection of 'the Gifts of God' as interpreted by those who care for His altars."

Finishing the kneelers, making altar linens, and volunteering for prayer tent duty have been cooperative diocese-wide tasks. Private contributions financed the project.

Says Mrs. Hayden, "The enthusiastic response of those involved has been truly wonderful. I feel it tells something about the importance of prayer in the lives of people."

It also seems to indicate that the beauty of faith may be expressed not only in the vaulted expanses of great cathedrals but beneath the gaily striped canopy of a modest canvas tent. —Joan Lybarger

Deputies' President: 'Affirm our differences'

Some say when we gather together at Minneapolis, we shall find the issues so divisive that we may there be marking the beginning of the end of the concept of a national Church. Others of us feel this provides us with an opportunity to deepen, enrich, and strengthen the idea of what is involved in being the Episcopal Church in the United States of America. One might say our search for a national Church identity is not entirely dissimilar from our search for identity ourselves as persons. Becoming more whole in Christ on a personal level indicates in some measure how we become more whole as members of Christ's body, the Church.

How are we as churchpeople meant to counteract the sense of drifting which is abroad in so many parts of the country, where people drop out and say, "What's the use? Nothing we do can count." This mood, as part of the mood of our national life, is never meant to be part of the mood of our church life. Our Gospel is the Good News of Christ and affirming Him—affirming Him and one another. So when the cloud of melancholy descends upon the Church, something is wrong. When people in the Church say, "There's nothing you can do," something is wrong. When people in the Church say, "It doesn't make any difference what happens at Minneapolis," something is wrong.

This state of melancholy or despair is not something new in the life of either the Church or a country. One of the greatest of the 17th century divines, John Donne, said in a sermon, "There is a sadness, a melancholy, a faintness of heart, cheerlessness of spirit. . . so let us return to this endeavor of raising our hearts. . . with a holy joy. . . joy in the Holy Ghost, for under the shadow of His wings we may, we should, rejoice."

In the Episcopal Hymnal is a hymn that has been there since we have had Episcopal hymnals. In fact, in the present hymnal it has two tunes. Most Episcopalians never heard of it until they heard it on the stage in *Godspell*. It is a hymn which is a 12th century prayer:

Day by day,
Dear Lord, of thee three things I pray:
To see thee more clearly,
Love thee more dearly,
Follow thee more nearly,
Day by day.

That's the word. That's the spirit. That's the tone. It's affirming. It's celebrating—not us—God. The Church is not

meant to down; the Church is meant to lift, to affirm because Christ is our head. And our life is in Him. That's the first word—celebrating, affirming, and therefore being free to be ourselves.

And the second word has to do with differences of opinion within the Church. Differences of opinion are meant, in my judgment, not simply to be tolerated but to be affirmed. The greater the variety of opinion, the greater the tension. When the tension is held together in common loyalty to the Church and to Christ, the head of the Church, the Church will have greater power.

The tension is like that of a violin string. The tension provides the music. Release one end of the string, and the tension is gone, but so is the music.

We are free to have differences of opinion. In fact, we are meant to. The uniformity is in the orthodox Christian

faith affirmed in the Creeds, not in our personal opinions. Our uniformity is in Christ, not in our ideas of Christ.

But affirming differences is quite different from developing adversary relationships in which winning an issue is more important than the life of the Church itself, more important than the unity of the Church.

Canonically, structurally we belong to a confederation of dioceses not unlike the confederation of the 13 original colonies. We are not a federal Church with centralized authority. A confederation of this kind is held together in a fragile way—with trust and consent, by refusing to coerce the conscience of anyone, by affirming those who conscientiously disagree with us. That is the Episcopal Church at its best—where the only coercion is the coercion of Christ's spirit.

We are trying to become more whole, more truly ourselves and as a Church. The only way we can do this—whether in our personal lives, in our local worshipping communities, or in our national Church life—is as we are concerned es-

entially to respond to that spirit. Obedience to that spirit sets us free from making idols of the structures of the Church (or forging them into weapons) and giving final loyalty to our particular points of view.

Before Convention we have an opportunity given us, I believe, from God Himself to listen more deeply to the spirit within the various groupings of the Church so that as we listen to one another, we may do our best to hear His voice and obey it. Then we may become a more authentic national Church, the Church that, under God, we are meant to be. If we find ourselves more wholly and respond to the spirit more clearly and affirm ourselves as authentically as we can as members of the Anglican Communion in this land, then a power will emerge out of Minneapolis and in the life of the Church—or a power will be given us, God's power. Then we will be able to make the contribution to our nation that Christian people are meant to make.

—John B. Coburn



What you should know about Life Insurance

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

This is an appropriate time of year to be thinking forward to that not too far off Fall when your child goes off to college. When your child is ready for college, will you be? One way to be ready is through life insurance on your life which will guarantee money for college whether you live, die, or become disabled. The funds for your child's education are guaranteed the day your policy goes into force. If you live, the cash or maturity value of the policy is available for this purpose. If you die, the face amount of the policy—which, depending on the plan chosen, could be even greater than the cash if you had lived—is payable for this purpose. And, provision can be made in the policy for waiving of premium payments in case you become disabled, with the insurance company, in effect, completing your educational plan for you.

This is a good time to start on such a plan because the cost will never be as low as it is now. You are younger, of course, and premium rates for life insurance do depend on age. Even more important in educational planning is to try to allow as much time as possible to accumulate necessary money before college starts. The cost per year is going to be lower if you have ten or twelve years before the money is needed than if you delay and then try to do the job in six or seven years.

Any of a number of permanent plans of life insurance are suitable for college planning, depending on the amount you will need if you live and the amount you feel your child will need if you don't. Church Life's advisory services staff or some other competent insurance advisor can help guide you in your planning.

P.S. Even if your child is now in college or close to it, why not consider some additional term (temporary) insurance to make sure that money will be there to assure he or she can continue in case you do not live?

Have you a question?
Send it today to:
Mr. Charles Dockendorff
Church Life Insurance Corporation
800 Second Ave., New York, N.Y. 10017

They'll help wholeness happen!

Resolution
Number
D 1

May 10, 1976

HOUSE OF DEPUTIES

DEPUTY'S RESOLUTION

Resolution offered by:

Deputy and Diocese	Deputy and Diocese
Rev. George F. Regas, Los Angeles	Dr. Charles Lawrence, New York
Mrs. Lueta Bailey, Atlanta	Mr. Clay Myers, Oregon
Mrs. Lois Barnum, Bethlehem	Very Rev. Dillard Robinson, III, Newark
Mr. Dupuy Bateman, Pittsburgh	Mrs. Lucile Roca, Arizona
Very Rev. James G. Birney, Western New York	Rev. Edgar D. Romig, Washington
Mrs. Leona Bryant, Virgin Islands	Rev. Robert F. Royster, Colorado
Very Rev. Gordon T. Charlton, Texas	Rev. L. Bartine Sherman, North Carolina
Mr. Charles M. Crump, Tennessee	Rev. Gordon J. Stenning, Rhode Island
Rev. James Mark Dyer, Massachusetts	Mr. Ross H. Sidney, Iowa
Rev. Joseph N. Green, Jr., Southern Virginia	Dr. Charity Waymouth, Maine
Ms. Sally T. Head, Michigan	Rev. George L. Werner, New Hampshire
Hon. Hugh R. Jones, Central New York	Rev. Canon B. Stewart Wood, Indianapolis

Subject: Amend Title III. Canon 9, Section 1 to Permit the Ordination of Women

RESOLVED, the House of Bishops concurring, that a new Section 1 of Title III, Canon 9 be adopted with renumbering of the present Section 1 and the Sections following, the said Section 1 to read as follows:

"Section 1. The provisions of these Canons for the admission of Candidates, and for the ordination to the three Orders of Bishops, Priests, and Deacons, shall be equally applicable to men and women."

You can help too. Support Women's Ordination to the priesthood by sending this coupon in TODAY.

COALITION
FOR THE
OF
ORDINATION
WOMEN

132 North Euclid Avenue,
Pasadena, Calif. 91101

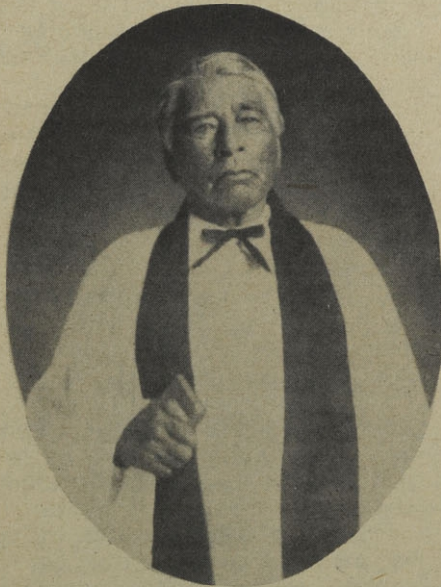


1. Encl. is \$5 \$10 \$15
2. How else can I help?
Contact me.

Name _____

Address _____

City _____ State _____



The Rev. J. J. Enmegahbowh, the first Indian ordained in the Episcopal Church, died at White Earth, Minn., June 12, 1902, among the Chippewas to whom he had ministered for 50 years.

Legislative Schedule and Other Events in Minnesota

September 8, 9, 10		Standing Liturgical Commission open hearings on Prayer Book revision, Hall of States, Leamington Hotel, Minneapolis
September 8, 9, 10	8 a.m.	Program, Budget, and Finance open hearings, Convention Hall, Minneapolis
September 10	9 a.m.	Executive Council meeting, Leamington Hotel
	7:30–10 p.m.	House of Deputies organization of House committees
September 11	9:30 a.m.	House of Deputies committee chairmen orientation
	11 a.m.	Deputies' orientation, House of Bishops area, Convention Hall
	2:45 p.m.	Deputies, bishops, and Triennial participants gather at the main floor entrance, Kellogg Boulevard, St. Paul Civic Center, for procession to opening service
	4 p.m.	Opening service with an address by Presiding Bishop John M. Allin, St. Paul Civic Center
	8:30 p.m.	Triennial Meeting participants' orientation
September 12		Convention-goers invited to local churches for worship
	3–5 p.m.	Both Houses meet for legislative sessions; Deputies elect secretary and interim vice-president
	7:30 p.m.	Joint session to consider the Prayer Book
September 13	11 a.m.	Joint Session to receive from Executive Council the proposed General Church Program Budget of \$14.1 million and Venture in Mission.
September 17	8 p.m.	Mercer Ellington concert, Orchestra Hall, a Bicentennial event sponsored by the Bicentennial Commission and the Diocese of Minnesota to honor the Bicentennial and the Presiding Bishop
September 18	11 a.m.	Joint Standing Committee on Program, Budget, and Finance reports to Bishops and Deputies in Joint Session
September 19	(No sessions in the afternoon)	
	11 a.m.	General Convention Eucharist—with Bishops Allin and McNairy, Dr. Coburn, and Archbishop of Canterbury Donald Coggan—and the United Thank Offering ingathering, Minneapolis Auditorium
	(No sessions in the afternoon)	
	7:30 p.m.	Open hearing on Program and Budget
September 23	12:30 p.m.	Adjourn

Triennial meets concurrently in the Minneapolis Auditorium and adjourns September 22. (*Convention agenda subject to adoption.*)

Other Meetings in Minnesota

September 8-10		Church Periodical Club triennial, Curtis Hotel, Minneapolis
September 11		Episcopal Communicators, Normandy Motor Inn
September 12	11 a.m.	Bishop Clarence R. Haden of Northern California will celebrate Holy Communion according to the 1928 Prayer Book and the Rev. Carroll E. Simcox will preach, main ballroom, Holiday Inn, Nicollet
September 13, 14, 15	Noon	Church and Society and <i>The Witness</i> are sponsoring panel discussions on sexism, racism, and hunger at Gethsemane Church, Minneapolis
September 18-19		Religion Newswriters Association, Radisson Hotel, Downtown Minneapolis

At press time the following other groups planned to meet, but we had not received word of when or where: National Association of Altar Guilds, Episcopal Women's Caucus, Daughters of the King, Coalition for the Apostolic Ministry, Pewsaction, American Church Union, and the Coalition for the Ordination of Women.



Bishop-General Leonidas Polk of Louisiana "sympathized so ardently with the rebel leaders that he was induced in an evil moment to resign his bishopric and accepted from Jeff Davis a commission in the rebel army as Major-General." Reports at the time said since Bishop Polk became a soldier, he "doffed the decent manners of the episcopate for the habits of a trooper—that he drinks, swears, etc., etc." But he baptized three generals on the battlefield.

Groups Guide

Continued from page 9

participation in all aspects of the Church's life as well as women's ordination. The caucus will have a booth at Convention.

WOMEN'S ORDINATION NOW: WON is perhaps the most militant of the women's groups, strongly supporting the 15 women who have participated in ordination services in Philadelphia and Washington. Related local groups, Foundation for Religious Education on Equality and Minnesota Committee for Women's Ordination Now (MCWON), will share a booth at Convention.

Lobbying groups concerned with other issues include: **THE CHURCH AND SOCIETY NETWORK**, headed by Bishop

Robert L. DeWitt who also edits *The Witness*, will hold conversations with deputies to discuss its social concerns; **THE EPISCOPAL PEACE FELLOWSHIP** will probably continue its efforts to make the Church speak out on amnesty for Vietnam War dissenters; **EPISCOPAL RIGHT TO LIFE GROUP** will confront Convention-goers on abortion; **INTEGRITY** will present information on the homophile movement; and **COALITION E**, a group of socially concerned and active churchpersons who joined together before the 1973 Convention, will again promote candidates and issues in which its members are interested. *Issues*, the colorful news-sheet Coalition E printed daily in Louisville, will also be published in Minnesota.

Exiles

Continued from page 8

The Church of St. Francis—now the Shrine Church of the Book of Common Prayer—and its pastor, the Rev. Robin B. Conners, were for a short time part of the Protestant Episcopal Church. Father Conners and his communicants—who now number about 135 with about 40 new members received in the past year—affiliated with the PNCC in January, 1975.

"The Polish Church is in communion with the Episcopal Church and other Churches of the Anglican Communion," said Father Conners, "and this affiliation has been an acceptable one for us and our people."

Father Conners warned that the PNCC was concerned about dissidents' seeking haven within its jurisdiction. He said Prime Bishop Thaddeus Zielinski, with whom he had conferred at the time of St. Francis' affiliation, has refused to talk with any person or group while it still has membership in any other religious institution or body.

"At the time a person or church is free and independent of any prior institution, there would not be the possibility of an outsider inferring that the PNCC was seeking or proselytizing, nor would such conversations jeopardize the PNCC's standing with other Churches," Father Conners said.

Exile communities are springing up on both sides of several issues. Some are identifiable as conservative reactions against Prayer Book renewal and the ordination of women, some as concern for traditional practices within the life of the Episcopal Church, some as Anglo-Catholic communities turning to a more definite Catholic form of affiliation. But some congregations "in exile" support a more liberal theological stance on social action and women's ordination.

The Episcopal Church in Exodus in Washington, D.C., has not one but four pastors—all women—the Rev. Mmes. Alison Cheek, Lee McGee, Betty Rosenberg, and Alison Palmer. At 7:30 every Sunday night about 15 to 20 people gather at a Methodist church in Georgetown for a casual but intimate Eucharist and sermon with discussion.

"It's called the Episcopal Church in Exodus, relating to coming out of the desert and going somewhere," explains Alison Palmer, who admits to preferring the 1928 Prayer Book but uses the "Zebra" for services.

Another of the women, the Rev. Alison Cheek, is on a nine-months leave of

absence from St. Stephen and the Incarnation in Washington where she formerly celebrated the Eucharist once a month. Bishop Creighton of Washington warned the parish that her continued service would jeopardize the standing of the rector, the Rev. William Wendt. To acknowledge her absence and support her ministry, St. Stephen's vestry has chosen not to celebrate the Eucharist one Sunday each month.

The Church in Exodus is outside official Episcopal jurisdiction though technically the four women are within the bounds of Bishop Creighton's "godly admonition."

At press time, the Rev. Betty Bone Schiess, a woman who participated in the 1974 ordination service in Philadelphia, had formally petitioned the Diocese of Central New York to establish a parish with her as presiding minister. Some 50 people supported the petition.

In Charlotte, N.C., one model of a social action-oriented "exile" community is in its fourth year and is that city's most unorthodox religious group. The 40-member Community of the Fellowship of Jesus traces its beginnings to the controversial 1972 firing of the Rev. Harcourt Waller, Jr., rector of Christ Episcopal Church, Charlotte.

"In the days past," he says, "my life contained a low degree of freedom and a high degree of captivity. I'm not sure I knew how enslaving the institutional demands were. But now the situation is reversed."

"People come and go through the Community. We're working on problems of domestic hunger. We're getting into advocacy for the aging. And still about 10 or 12 of our members continue as members in other churches in the Charlotte area."

Mr. Waller, who says he does not follow the workings of the institutional Episcopal Church, adds he does not know what the Convention can bring. "Certainly not schism—that requires organization. I'm sure some people will worry about 'rocking the boat.' But it's far worse not to rock the boat at a time like this."

"I guess I'm hoping the issues will be dramatic enough to provoke some truly creative explosions. As the Convention ends, there will almost certainly be some falling away among the dissidents supporting one or another of the issues."

—Thomas Lamond, Episcopal clergyman and religion writer, *The Geneva Times*

Prayer Book Society opposes liturgy options

"We are opposed to the principle of options," Dr. Harold L. Weatherby, founding member of the Society for the Preservation of the Book of Common Prayer (SPBCP), told a conference on *The Draft Proposed Book of Common Prayer* held in Vicksburg, Miss., June 19-20. He said the SPBCP could not accept a complete dual service book because it would negate the common nature of the Episcopal Church's worship and that its inconsistency in language was not only confusing but theologically contradictory.

Approximately 150 persons attended all or part of the conference sponsored by the Mississippi chapter of the SPBCP, of which William H. Tough is president. In response to Mr. Tough's question, only a small minority indicated it had read *The Draft Proposed Book of Common Prayer*.

The meeting began with presentations by the Rev. Carroll E. Simcox, editor of *The Living Church*; the Rev. John H. Harwell, vicar of Emanuel Church, Opelika, Ala.; and Dr. Weatherby, professor of English at Vanderbilt University.

Dr. Simcox said he did not want to attack *The Draft Proposed Book of Common Prayer*, rather to tell how much the 1928 *Book of Common Prayer* meant to him. He said the draft revision tries to make the

meaning of His forgiveness? Father Harwell said the prosaic phrases in the Draft Proposed Book remove much of the clergy's opportunity to use the book for teaching.

Dr. Weatherby stressed that the SPBCP favors a judicious revision of the Prayer Book but said the draft proposal is almost a completely new book, not a revision.

He had four suggestions for a revised Prayer Book. It should recover many of the old things, such as the *Benedictus Qui Venit* after the *Sanctus* and the special services for Ash Wednesday and Holy Week. It should contain sound scholarship, acknowledging and taking into account that done by various schools

of thought. It should have continuity in doctrine, e.g., that of the Invocation of the Holy Ghost in the prayer of consecration in Holy Communion. (With all of its options, Dr. Weatherby said, the Draft Proposed Book has eight versions and thus eight approaches, making an inconsistent theological mess.) Finally, the revision should have continuity of language, not both ancient and contemporary language which are bound to create two Episcopal Churches.

At a luncheon meeting with the clergy, Dr. Weatherby said the SPBCP does not want to stop the process of revision but will wait to see just how the proposed revision will be handled at Convention before it determines strategy. The Society does not want the Draft Proposed Book as it now stands, and Dr. Weatherby thinks any amendments Convention adopts will not

be acceptable. He said the Society may offer some recommendations for change, particularly that the Standing Liturgical Commission be reconstituted to include some SPBCP members and with the purpose of starting over to produce a revision, not a new book.

At a short business meeting, the SPBCP elected officers for the Mississippi chapter and discussed procedures for surveying diocesan congregations on the subject of Prayer Book revision.

The Very Rev. William K. Hart, prior of the Congregation of St. Augustine and director of St. Michael's Farm for Boys, Picayune, Miss., spoke on the moral issues involved in changing what he termed "the symbol of our incarnational theology."

The afternoon session closed with the panel's answering several

Continued on page 35

For Young Episcopalians From Winston Press



- Worship • Sacrament Preparation
- Scripture • Church Heritage

OUR CHURCH PROGRAM of full-color leaflets and filmstrips introduces young children to the Episcopal church environment and prepares them to understand the outward signs of their church heritage and to take part in worship.

THE JOY SERIES is eleven levels of religious curriculum materials — preschool through junior high — that teach the Christian message and bring to life Christ's command to love one another.

IT'S ALL ABOUT EUCHARIST helps children understand Christ's actions at the Last

Supper and how the Church continues Christ's actions in worship. This kit for Communion preparation consists of six pupil booklets, with individual, class, and family activities.

BECOME THIS GIFT helps students prepare for Confirmation and presents Baptism, Confirmation, and Eucharist as the rites of the total process into the Christian community. Pupil, teacher, and parent books make up the program.

Welcome to Minneapolis for the General Convention. Visit our Resource Center — booths 178, 179, 180 — to browse among our Christian education materials and meet our authors, editors, and consultants.

WINSTON PRESS/25 Groveland Terrace/Minneapolis, MN 55403

CATALOG REQUEST COUPON

147

YES, send me your catalog with complete information on JOY, related filmstrips, values programs, and many other involving Christian education materials.

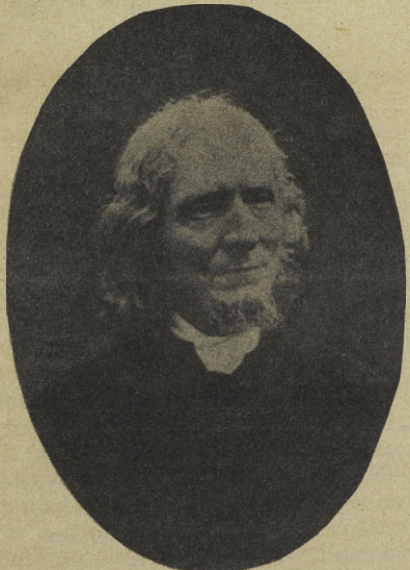
Name _____ Position _____

Church/School _____

Address _____

City _____ State _____ Zip _____

Winston Press/25 Groveland Terrace/Minneapolis, MN 55403



The Rev. John Ver Mehr, with a heritage of European nobility, carried the Gospel to frontier California where he founded Grace Cathedral, San Francisco.

liturgy simple and as a result has lost the "queer twist" of the Prayer Book, i.e., the balance of an emphasis on the love of God with a similar emphasis on the wrath of God.

He said the changes in the proposed revision were probably intended only to make people more comfortable whereas in the Prayer Book, comfort has more of the meaning of "creatively disturbing." He called some of the proposed changes more than oversimplifications, rather changes in theological meaning.

Father Harwell said he had always wanted a revision of the Prayer Book but had been disappointed with all those proposed since 1967. He confessed to difficulty in "praying" the revisions, saying that if God's wrath is omitted, how can one know the full

Switchboard

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

CHURCH PENSION FUND RESPONDS

The two ladies who wrote "My Turn Now" in the August issue graciously acknowledged they had received respectful hearings from the CPF Committee. While they correctly outlined the two issues which form the core of the problem, they proceeded to draw some questionable conclusions.

Their opening paragraph emphasizes that the divorced clergy wife is "penalized" while the divorced clergyman is not—"The woman loses all her benefits, the man none." They overlook the fact that female deacons ordained since Jan. 1, 1971, are covered by the Fund. Should a covered female deacon be divorced, the "man loses all his benefits, the woman none."

The Fund's experience has shown about 83 percent of our clergy are in the married category during their active ministry while the remaining 17 percent are in the single, widowed, or divorced category. The proportion of married clergy remains nearly constant and is taken into account in the actuarial determination of the Fund's substantial liability for prospective widows' pensions.

Since the contingency of a clergyman's dying either married or single is taken into account by our actuaries, the Fund does not make any "profit" when a divorce occurs. If, as expected, clergy divorces occur more frequently in future years, it is equally expected that more remarriages will occur amongst those divorced. We foresee no significant changes in the present proportion of married clergy.

The Fund operates on a pooled funding basis. This means no part of the assets of the Fund is ever held in the name of any individual clergyman, or clergyman's wife, or in the name of any individual beneficiary. If the Church had elected to operate the Fund on a system of "individual equity" instead of the existing pooled system, we could not provide the liberal benefits now available for clergy who become disabled and for widows of clergy who die active (and which in each instance are computed on the disabled or deceased clergyman's projected total service to age 65 instead of his actual service); nor [could we provide] the liberal minimum benefit scales now applicable to the low paid clergy group and their widows at the cost of the higher paid clergy group and their widows.

If one wishes to use the inappropriate word "penalize" to describe any aspect of the Fund's operation, one need look no further than the 17 percent of our clergy who constitute the unmarried group. Under our pooled funding system, these clergymen receive the same pension benefits as married clergymen despite the fact that they leave no wid-

ows to claim pensions from the Fund and despite the fact that the same assessment rate applies both to unmarried and married clergymen. If the Fund operated on a system of "individual equity," many individuals in the unmarried group would automatically receive larger pension benefits. On this basis the Fund either would have to reduce the benefit levels now provided for married clergy and their widows or, alternatively, the Fund would need to receive further new assessments for the married clergy group.

It is the opinion of our Trustees and counsel that the Fund cannot provide benefits for divorced widows under the existing language of Section I, Canon 7, Title I of the Canons. If a change in language is made by General Convention to authorize such benefits, it should be clearly understood that (a) if a full widow benefit is to be granted concurrently to each of the several widows of the same deceased clergyman, a new beneficiary class would be established and further new assessments would be needed, and (b) if the widow benefit is to be divided amongst the several widows of the same deceased clergyman, no further new assessments would be required, but such a division could be made only for future cases of clergy divorce or for existing clergy cases not yet married.

We [Church Pension Fund] appreciate sincerely the concern and thoughtfulness of Mrs. Barrett and Mrs. Arnold for others. Our Trustees do share their concern and have studied and worked hard at this problem. They continue to study it.
Robert A. Robinson
The Church Pension Fund
New York, N.Y.

THE FORUM: ISSUES STILL BURNING

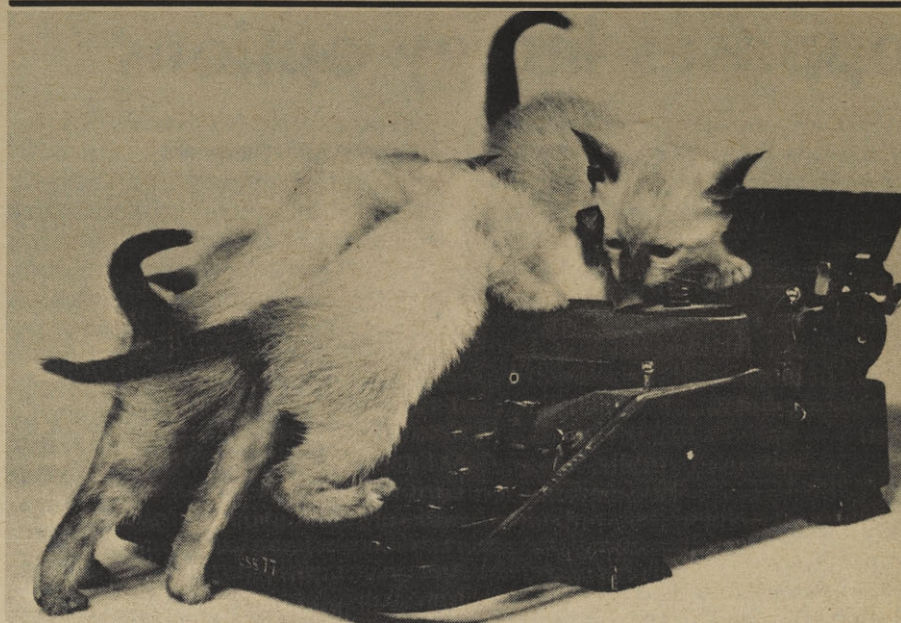
I began by being almost 100 percent opposed to the ordination of women to the priesthood of the Episcopal Church. It was obvious that it was unsettling to the male clergy and to much of the laity as well and, in many ways, counterproductive to the work of the Church.

I was unsure about scriptural precedent and about the prophets. I knew the Church had better things to do than to quarrel about [this issue].

During this period I began to talk to the appliances in my house—telling the washer, dryer, etc., that women should care more for the Church and less for themselves. One day I kicked the clothes washer and told it not to think I thought any less of myself because I was a woman. I just thought more of the Church as the Body and did not want to quibble over the assignments of the various parts.

I have the conviction those women participating in the irregular ordinations did a wrong thing even though they did so believing they were following in the tradition of the prophets—or at least of

HEDGE COTH PHOTOGRAPHERS



"We're all getting ready for General Convention."

the suffragettes and the civil rights marchers. I feel, however, they were wrongfully applying situational ethics to an ecclesiastical issue.

The Church cannot afford to be careless in its choice of future clergy. It must choose to train the best potential leadership that can be found among its members, not judging people in categories.

Patricia Cameron
Camp Hill, Pa.

As a longtime teacher of adult study courses in the Gospels, I should like to speak to two of the most pressing questions General Convention is facing in the matter of women's ordination:

1. Is this movement toward the ordination of women an action of the Holy Spirit or not?

2. What biblical sanction, if any, is there for removing the traditional limits on women's activity in the religious sphere?

In Acts, chapter 10, a story of the early Church deals with just such a break in tradition as the current ordination issue presents to us. A centurion, a Gentile deeply interested in the Faith, receives a call to conversion and sends to ask Peter to come and instruct him. A Gentile being accepted as a Christian? Unheard of!

Peter meanwhile has a strange vision, culminating in a voice saying, "What God has cleansed, you must not call common." Beginning to see the meaning of the vision, Peter goes with the messengers from the centurion and says to him and his friends, "You yourselves know how unlawful it is for a Jew to associate with anyone of another nation; but God has shown me that I should not call any man common or unclean. So when I was sent for I came without objection."

As he preached to these outsiders, "the Holy Spirit fell on all who heard." And Peter said, "Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?"

Here is a clear picture of the Holy Spirit leading the Church out of an old and valued tradition into new and wider insights. It's like the saying in the Fourth Gospel: "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, He will guide you into all the truth." (John 16: 12-13) I hope with all my heart that our Convention will be similarly open to the workings of the Spirit.

For question two I find an answer in the episode of Mary and Martha in Luke 10:38-42, considered not generally and spiritually as we usually do but against the mores of the time in which it took place.

Jesus, on His journey to Jerusalem, stops at the house of Martha. She is "distracted with much serving" and angry with her sister Mary who is sitting peacefully, listening to Jesus as He teaches.

Martha goes to Jesus and says, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." We lose the whole point of this if we do not remember that in the Jewish tradition women were supposed to have nothing to do with religious matters.

So Mary is doing a dreadful thing, unwomanly, irreligious—sitting at the feet of a rabbi, listening, hearing the word directly. Martha has the whole weight of tradition and society behind her in her plea to have Mary put in her place.

Jesus opened the door for a first-century Jewish woman and for the Holy Spirit to lead us into all the truth concerning what women can (and long to) give and bring to His Church, as the Spirit gives them guidance.

Mary C. Morrison
Swarthmore, Pa.

In a cursory survey of the issues published since February, I found that three issues contained two lengthy articles which extol the merits of the DPBCP (Father Petersen in February and Tedeschi and Galley in March) and the favorable "reactions" news story in the April issue. In contrast to the column inches provided in support of the Standing Liturgical Commission's proposed book, no opposing article has been published; the SPBCP has had to buy advertising space to publicize its effort to obtain something better than the 1,001-page monstrosity. I feel this exclusion by the official publication of our Church is utterly despicable.

A fair measure of your constituency does not accept the merits of the Blue Book. We have been bombarded during the past years by *The Episcopalian*, the Standing Liturgical Commission, and devotees of Associated Parishes as to the magnificent glories of all the Trial Rites. Why do you not provide for both sides to be heard in this vitally important matter?

Gerald L. Claudius
Kansas City, Mo.

ED. NOTE: The February and March pieces to which you refer were special inserts prepared and paid for by the Executive Council. We refer you to several articles which give the SPBCP viewpoint: a full-page interview with William Ralston, November, 1975; "Prayer Book Society Seeks Comments," June, 1975; and page 31 of this issue.

It seems fairly clear that whichever way the vote goes on the ordination of women, a lot of people will be unhappy. What is less obvious but equally certain is every vote against ordination will be a vote for more irregular ordinations, trials, censures, and general turmoil.

Eleanor Lewis
Baltimore, Md.



LECTURES FIT FOR A QUEEN: Queen Sophia of Spain (left) was one of the students in a seminar on world religions at the University of Madrid when Bishop Ramon Taibo of the Spanish Reformed Episcopal Church (right) lectured on the English Reformation, the Episcopal Church in Spain, and ecumenism in the Anglican Churches. The woman in the center is not identified.

Questionnaire Results

Continued from page 1

Forty-two percent think the women who participated in ordination services are "validly but irregularly ordained"; 36.6 percent say they are "not in any way ordained."

Only a quarter of the respondents think the women are law-breakers while 52.2 percent say the women believed their acts were ones of Christian witness. A majority (62.3 percent) think the women should not be brought to trial. The respondents are almost equally divided over whether General Convention should act to regularize the women's ordinations (43 percent) or censure their actions (42 percent).

The response shows overwhelming recognition of world hunger as a serious problem. Sixty percent say the Church must become involved in politics to alleviate world hunger problems, and a majority think Americans should limit their own food consumption. Only 7.7 percent think talk of the world hunger crisis is a "fad" or a "scare tactic."

Seventy percent agree that abortion is a matter between a woman and her doctor. Though 62 percent do not know the Church's current stance on abortion, 73.8

percent say it is important for the Church to take a stand.

Many people did not answer the multiple-choice questions on homosexuality. Of those who did, 49 percent say homosexuals are "children of God"; 31.3 percent say homosexuality is "sinful behavior"; 23 percent say homosexual behavior is an "abomination to God"; and 10 percent say homosexual relationships can be "healthy, responsible."

Seventy-four percent think the Church should not recognize homosexual unions, and 59.4 percent think the ministry should not be open to all regardless of "sexual orientation." Only 21.8 percent say homosexuality is a "divisive, embarrassing subject and has no place in church discussions."

Adult education, evangelism, and lay ministry are the areas in which most respondents would be willing to volunteer time; Sunday school, social action, administration and finance, and altar guild are also frequently listed.

Fifty-one percent think the Church should become more deeply involved in social action. Almost 50 percent say "grant programs which assist minority members to develop their own economic base are a good way to respond to social problems"; 34.3 percent disagree.

The General Convention Special Program (GCSP) apparently had little or no effect on the lives of respondents. While 40 percent agree that social action is being done at the local level, 34 percent disagree. Twenty-six percent did not respond.

A majority—58 percent—say "lay ministry is enabling people to minister wherever they are"; a slim majority (50.4 percent) disagree that ministry is best done by clergy.

The response shows that two



AN EMERGENCY WORK CREW which helped tabulate questionnaire results included (left to right) Marsha Weir, Pete Morrison, Kathy Fischer, Kathy Malone, Gayle Wright, and Dick Belshaw.

out of three disagree that evangelism should be looked upon as a recruitment method. Fifty-five percent say the Episcopal Church should be more involved in evangelism while 18.6 percent say it should avoid being too evangelistic. Readers are almost evenly divided on the interrelationship between social action and evangelism.

A large number abstained from answering the question on a capital funds drive, but of those who did, 41.7 percent say it's a good way to raise money and 33.7 percent say it's not.

Ecumenical concerns do not

have a high priority in respondents' minds although 60.8 percent say the Consultation on Church Union talks should be continued. Sixty percent also think ecumenism is most effective on the local level.

Though additional information is available through the questionnaire, the overwhelming number of responses received make our doing a complete tabulation and study by press time impossible. In the October issue we shall reprint the questionnaire with final percentages for each question. Readers may use the percentages for their own conclusions and extrapolations.

—The Editors

Eucharistic talks held

"[Christ] would have us all walk together," Presiding Bishop John M. Allin told the ecumenical session of the Roman Catholic Eucharistic Congress, meeting in Philadelphia in August. Bishop Allin was among the theologians and spiritual leaders who participated in both public and private sessions on the Eucharist on the sixth day of the international gathering. The ecumenical day's theme was "The Hunger for Truth."

Bishop Allin joined Dr. Robert J. Marshall of the Lutheran Church in America; Bishop F. D. Jordan of the African Methodist Episcopal Church; and the Rev. John Limberakis, who represented the Greek Orthodox Archdiocese of North and South America, in the open discussion of the Eucharist with Archbishop Fulton Sheen.

All agreed that the separation—as well as the unity—of Christendom centered on the eucharistic celebration. "A lover's quarrel" was the way Archbishop Sheen summed up the centuries of dissent.

In addition to the ecumenical symposium, Bishop Allin celebrated an Episcopal Eucharist at St. Mark's Church, Philadelphia, and joined in an evening service for several thousand Congress participants at Philadelphia's Civic Center.

Unable to jointly celebrate Holy Communion the Protestant, Orthodox, and Roman Catholic leaders joined in singing, scripture reading, prayer and confession, and, in a symbolic ceremony, washing the feet of fellow Christians. Following the foot-washing, John Cardinal Krol of Philadelphia announced the passing of the Peace. Bishop Allin and Dr. Marshall led prayers.



THE BOLLE FAMILY proved religion can be a family affair when two priests and two deacons from the same family participated in a service at St. Luke's Church, Katonah, N.Y. Rector Stephen Bolle invited his father, the Rev. Victor E. H. Bolle, associate priest in a Mandeville, Jamaica, W.I., parish, to concelebrate. Then he asked his stepmother, the Rev. Winnie Bolle, to preach and his wife, the Rev. Margaret A. Muncie, to read the Gospel; both are deacons. The family (left to right): Stephen, Winnie, Margaret, and Victor.

—Varian Cassat, Westchester-Rockland Newspapers

How Wide is the Gap?

Continued from page 9

Then Convention faces the question of how to deal with the 15 women who were "irregularly" ordained. They and their supporters would view reordination or any conditional ordination as an affront, an implication that their ordinations were also invalid, a point with which they have steadfastly disagreed. This matter, too, could be referred to the dioceses in which the women are canonically resident for decisions by bishops and standing committees. Some of the bishops in those dioceses have urged this.

Discussion is further clouded by release of a letter from Presiding Bishop John M. Allin which says he does not support women's ordination. He has previously remained neutral on the subject, and some churchpeople feel the pre-Convention release of his stand may limit the degree to which he can act as a unifying force.

PRAYER BOOK REVISION is not a new debate; the current revision process is nearing the end of a decade.

A proposed revision was offered in Philadelphia in 1785 after the American Revolution necessitated changes in the English Prayer Book of 1662. That reform found little favor, and New England churchmen were distinctly hostile. The 1789 General Convention issued the first

derwent revision in 1892 and 1928. The 1913 General Convention established a commission under whose guidance the 1928 book was finally adopted.

In 1961 and 1964 General Convention opened the way for trial use under guidance of the Standing Liturgical Commission (SLC), and in 1967 it adopted a plan for revision. Prayer Book studies continued until the 1973 Convention, which set a timetable of revision, culminating in *The Draft Proposed Book of Common Prayer* now before the Church.

In Minneapolis, after preliminary hearings, the Houses of Bishops and Deputies will receive the Draft Book simultaneously, and two days—not necessarily consecutive—will be set aside for discussion.

As with women's ordination, Convention has several options: (1) adopt, probably with amendments, the Draft Proposed Book which will then go to the 1979 General Convention for a second reading before it becomes official; (2) authorize use of both the Draft Book and the 1928 *Book of Common Prayer*; and (3) reject the Draft Book.

Opposition to the Draft Book has come primarily from the Society for the Preservation of the Book of Common Prayer (SPBCP) (see page 31), centered on language and on theological changes which the Society perceives in the new

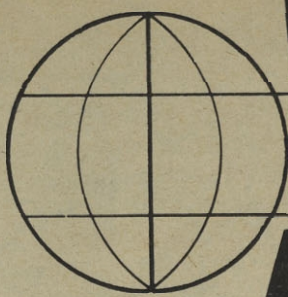
book as a touchstone of the English language and a symbol of the Faith, the *sine qua non* of Anglican worship. The Society hopes to ensure that the 1928 *Book of Common Prayer* survive the Convention with authority at least comparable to that of the Draft Book.

Threat of schism has not been raised as often over Prayer Book revision as it has over women's ordination. Dr. William Ralston of the SPBCP speaks of the risk of schism if adherents to *The Book of Common Prayer* are denied a liturgical home within the Church but says, "I don't think many will [leave]; I hope they won't. But some will, and [schism] is not a risk worth running."

IF DELEGATES TO CONVENTION have enough energy, several other legislative matters may also prove controversial. Voting procedures in the House of Deputies are once again being examined (see page 4), and the vote by orders will probably again become embroiled—as it has in the past—in other matters under discussion. If deputies vote changes in procedures, they would not go into effect until the next General Convention.

Venture in Mission, a fund-raising effort which Executive Council will present to Convention (see page 10), will almost certainly arouse discussion—and perhaps some heat.

—The Editors



WORLD NEWS BRIEFS

AGANA—Episcopal property in Guam suffered \$117,000 damage during a typhoon in May. In addition to the church buildings of St. John the Divine and St. Andrew's, associated parish halls, schools, and day care centers were also damaged. Only half the loss is covered by insurance. The Presiding Bishop's Fund for World Relief is accepting contributions for aid.

JERUSALEM—Arab Bishop Faiq Ibrahim Haddad presided at the

first Council meeting of the new Anglican Diocese of Jerusalem. The meeting attracted 60 clergy and laypersons from Israel, Jordan, Lebanon, and Syria, the countries included in the diocese which is one of four in the newly-autonomous Episcopal Church of Jerusalem and the Middle East.

PHILADELPHIA—Several Episcopal women and two Roman Catholic nuns were among 35 women who conducted an all-female ecu-

menical liturgy on the eve of the Roman Catholic Eucharistic Congress. The service, held to deplore continuing sexism within the Churches, included litanies, songs, scripture readings and commentaries, affirmations of faith and ministry, and the blessing and distribution of bread and wine.

CAROLINA—Because the Episcopal Seminary of the Caribbean, located in this Puerto Rican town, is closing, seminarians in the Caribbean must continue their training elsewhere. Financial problems and declining vocations were among reasons given for closing the 15-year-old institution.

MARBURG—Dr. Rudolf Karl Bultmann, world-famed Lutheran theologian, died in this West German town on July 30 at age 91. He was the last of the great mid-century German theologians who shaped current theological thought.



Channing Moore Williams, a shy storekeeper named for a Virginia bishop, went to Japan in 1859 and founded the Nippon Seikokai, St. Luke's Hospital, and Rikkyo University. He became Bishop of China and Japan.

Education Guide

COLLEGES

The Muskingum Bridge



For more information, write:
Director of Admissions
Muskingum College
New Concord, Ohio 43762
or call: 614/826-8211

Muskingum College, a four-year liberal arts, coeducational College in New Concord, Ohio, has developed seven new program bridges to help provide its students with improved access to learning and to life. Created in the areas of Social Service, Journalism and Information Arts, Public and International Affairs, Environmental Studies, Creative and Performing Arts, Health Care, and Accounting and Administration, these new bridge programs combine classroom work, colloquia, visiting lectures and off-campus internships in a way designed by Muskingum to blend traditional learning and on-the-site experience.

SCHOOLS FOR GIRLS

The Annie Wright School

A college preparatory Christian school for girls K-12.
day and boarding - coeducational day school K-5
Admission based on merit regardless of race or creed.
827 North Tacoma Ave., Tacoma, WA 98403
206/272-2216

All Saints' Episcopal School

2745 Confederate Ave
Vicksburg, MS 39180
Tel: (601) 636-5266

Coed gr. 7-12. For 125 students—gifted, average or with certain learning problems. Our noted Educational Evaluation Center identifies needs & capabilities, and individual programs are designed to achieve appropriate goals. Est. 1908. Fully accredited. Olympic-sized pool; new gym. Six-week academic summer session. June 21—July 31.

Margaret Hall

A small boarding school for girls in Kentucky's Bluegrass region. Riding, fine arts. Emphasis on developing essential academic skills. Recent trips include Spain, New York, Washington, D.C. Grades 9-12. College prep and general diplomas. Founded 1898. Write:
The Rev. Colley W. Bell, Jr., Headmaster
Box K, Versailles, Ky. 40383



SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys whose natural mother and father are no longer living together. Sons of active military personnel and clergy excepted from this requirement. Grades 7 through 12. Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus.
25 miles west of Philadelphia
Write Headmaster
BOX S, PAOLI, PA. 19301.

SPECIAL BOYS SCHOOL

san pablo IN ARIZONA

Residential Treatment for young men 15 - 19.
A comprehensive, disciplined group-living environment offering social adjustment, academic achievement and emotional growth. Diagnostic and individual therapy. Episcopal Approved JCAH. Brochure: Lowell E. Andrews, P.O. Box 10526/Phoenix, Az. 85064



UNIVERSITIES

A special university in a special place with special academic programs for exceptional students like you.

TRINITY UNIVERSITY

San Antonio, Texas
Contact: Director of Admissions
Trinity University
715 Stadium Drive
San Antonio, Texas 78284
512-736-8406

HOME STUDY PROGRAM

TRAIN WITH CONFIDENCE

If you cannot go away to a resident school enroll in a HOME STUDY course, and earn your diploma or degree from a school which has been approved by the Department of Education and is affiliated with the Florida Association of Community Colleges. Write for catalog E10.

AMERICAN BIBLE COLLEGE
Pineland, Florida 33945

COEDUCATIONAL SCHOOLS

"An atmosphere of excellence at the foot of Pikes Peak"
COLLEGE PREPARATORY
COEDUCATIONAL DAY—BOARDING GIRLS

The Colorado Springs School
Small classes, fine teachers and careful training in basic skills. Unique curriculum offers many electives. All sports plus art, drama and music. Outdoor program includes skiing, climbing, back-packing, kayaking and camping.
21 Broadmoor Avenue Colorado Springs, Colorado 80906
(303) 632-1591



PATTERSON

Coed College Preparatory
(Girls, Day only)

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Advanced placement courses, Post Graduate. Gym, sports, lake.

Summer camp for boys 6 to 16 years. Out-post Camp, skiing, other water sports. Periods 2, 4, or 6 weeks. Write
JAMES H. WATSON, HEADMASTER
Box F, Lenoir, North Carolina 28645

SEWANEE ACADEMY

Formerly Sewanee Military Academy
The College Preparatory School
of the University of the South... Est. 1868

Coed Boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program.

Write or call: Dir. of Admissions
SEWANEE ACADEMY
2502 Tennessee Ave.
Sewanee, Tennessee 36375
615/598-5644



the bishop's schools in la jolla, california

provide an environment for excellence in college preparatory education for boys and girls, grades 7-12. Residential for girls; coeducational day school. Founded in 1909 by the first Bishop of the Episcopal Diocese of Los Angeles. Admission by merit, regardless of race or creed. Fully accredited. Beautiful campus near ocean. Complete athletic program. Summer tennis camp. An exceptional academic, religious, and recreational environment in which the student can reach full potential... an environment for excellence. For information, phone (714) 459-4021, or write Director of Admissions, The Bishop's Schools, 7613 La Jolla Boulevard, La Jolla, California 92037.

Deputies to elect president, vice-president

Soon after a quorum gathers on Sunday, September 12, the House of Deputies must hold two elections. The first is the election of a secretary of the House; the name of the Rev. James Gundrum of Iowa (see page 5) is the only one currently in nomination for that post. Then, by canon law, the House must fill the unexpired term of vice-president, a post left vacant by Dr. Charles V. Willie's resignation in 1974. The vice-president so elected will serve only during this Convention.

By September 17 the House must also elect a new president. Dr. John Coburn, current president who will preside during this Convention, has served his full term and will be consecrated Bishop of Massachusetts when Convention adjourns. The new president's term

will begin then and continue until after the next Convention in 1979.

By canon law the president and vice-president must be of different orders (one clergy, one lay), so after the president is elected, nominations for vice-president for the next Convention will be received from the other order.

As we went to press no clerical names had been endorsed for nomination for president, but two laypeople have been put forward: Lueta Bailey of Griffin, Ga., and Dr. Charles Lawrence of Pomona, N.Y.



CHARLES LAWRENCE



LUETA BAILEY

Walker Taylor of Wilmington, N.C., chairman of Executive Council's development and finance committee, has also said he is "considering" running. James Winning of Springfield, Ill., parliamentarian for the House of Deputies, had also been mentioned, but he told *The Episcopalian* he was "not a candidate for any office of the General Convention, and I will not become a candidate."

Mrs. Bailey, who will be nominated at Convention by attorney Charles Crump of Memphis, Tenn.,

is a member of Executive Council and chairs its personnel committee. She was presiding officer for the Triennial Meeting in 1967 and in 1970 was one of the first women to serve as a General Convention deputy. *Diocese*, Atlanta's diocesan newspaper, recently endorsed her on its front page.

Dr. Lawrence is a churchwarden of Trinity Parish, New York City, and has been a deputy to all General Conventions since 1967. In 1973 he chaired the House of Deputies' Special Committee on Ordination of Women to the Priesthood and Episcopate. He is co-chairman with Bishop Paul Moore of New York of Executive Council's Special Advisory Committee on Church in Society. The Rev. Robert Ray Parks, Trinity's rector, has endorsed Dr. Lawrence's nomination.

Prayer Book Society

Continued from page 31

questions from the floor, including: "Will the SPBCP accept the proposed service of Rite I if Rite II is eliminated?" Dr. Weatherby said the answer was "no" as the proposed Rite I now stands.

Question: "What are the chances of stopping General Convention from adopting the changes in the Draft Proposed Book?" Answer: "The Draft Proposed Book will be amended, but don't expect Convention to vote for no revision."

Question: "If General Convention adopts a rite totally unacceptable to the SPBCP, where does that leave us?" Answer: "We will try to defeat it on its second reading in 1979."

Dr. Simcox was the featured

speaker at the Saturday night banquet. "Parts of the proposed new Prayer Book are excellent, especially those parts which are carried over from the last one," he said. "The beloved old book needs to be revised, but what the old book needs is a revision of the sort it has undergone numerous times in the past, not destruction and replacement."

Dr. Simcox said his hundreds of objections to the proposed book generally fall into one of two categories: "What is said and how it is said, substance and expression or content and style. I object to seeing the venerable and magnificent language of the old *Book of Common Prayer* destroyed so we can

make way for a liturgy for semi-illiterates. Why shouldn't our worship have its own special vocabulary? When we are in church, we are in the house of God and in communion with Him. We need a language most fitted to that experience."

Dr. Simcox also objected to the attempt to remove references to sexuality. "The Liturgical Commission," he said, "has tried hard... in the matter of the so-called sexist language of the Prayer Book... They have given us a whole new translation of the Psalter, ... but in the course of translating, they have actually rewritten the Bible."

"If this old Prayer Book is taken from us by action of General Convention," he said, "and if the Draft

Proposed Book is thrust upon us as its successor, I shall feel we have 'sold our birthright for a mess of pottage.' For more than four centuries that old Prayer Book has been the peculiar glory and treasure of Anglicanism. Now come those who tell us we should bury it and replace it with a compendium of novelties and substance of puerility in language. I submit that the burden of proof and persuasion falls entirely upon them."

The meeting ended Sunday morning with an early celebration of Holy Communion, followed by a tour of some historic homes and the Vicksburg Civil War Battlefield.

—Fred J. Bush

Convention resolutions

Continued from page 4

On liturgical matters

The Standing Liturgical Commission seeks General Convention acceptance of *The Draft Proposed Book of Common Prayer* as *The Proposed Book of Common Prayer* and the book's referral to the 1979 General Convention for final constitutional action. It asks that the Proposed Book be authorized for use in the next three years as an alternative to the 1928 *Book of Common Prayer*.

If the proposal is accepted, the Commission seeks authorization to (1) edit and prepare *The Proposed Book of Common Prayer* for publication; (2) to prepare an Altar edition; (3) to revise the Book of Offices; (4) to complete a study of sources of various liturgical formularies in *The Proposed Book of Common Prayer* and to publish the study; (5) to publish the rationale and principles of the Main Lectionary and the Daily Office Lectionary; (6) to initiate an intensive education program with dioceses; (7) to develop and maintain contact with Anglican and other Christian Churches regarding revision; (8) to maintain liaison with the Music Commission; and (9) to continue collecting material for future updatings.

The Commission also asks for a coordinator for Prayer Book revision and seeks approval of a \$75,-

000 budget for its own operation and \$137,000 for the Prayer Book program and other activities during 1977-79.

The Commission seeks authorization for optional use of the revised calendar and the Collects, Psalms, and Lessons for the Lesser Feasts and Fasts, as well as use of colloquial Bible translations at Morning and Evening Prayer.

On elections

Convention will vote for members of four boards, Executive Council, Convention Secretary-Treasurer, and President and Vice-President of the House of Deputies.

In addition to the persons the Joint Committee on Nominations of the General Convention lists for Executive Council (see August issue), it nominates nine bishops, 10 clergy, and eight male and three female laypersons for positions as trustees of General Theological Seminary and six bishops, 22 clergy, and eight male and four female laypersons for various positions on the Board of Examining Chaplains.

It recommends two bishops, four clergy, and one female and four male laypersons for the Board of Clergy Deployment and one bishop, nine clergy, and 10 laymen and four laywomen for the board of the Church Pension Fund.

The Committee entered only the

name of the Rev. James R. Gundrum for the position of Secretary-Treasurer of the General Convention. Father Gundrum is presently serving in that capacity by appointment to the unexpired term of the Rev. Canon Charles M. Guilbert, who retired last year.

Nominations for President and Vice-President of the House of Deputies will come from the floor of that House.

On the Presiding Bishop

The Standing Commission on the Structure of the Church would like to clarify the Presiding Bishop's responsibilities for initiating and developing "the policy and strategy of the Church" by adding that he has "ultimate responsibility for the implementation of such policy and strategy" and that he has the power to appoint officers "to whom he may delegate so much of his authority as to him shall seem appropriate." The Commission suggests that a Chancellor be appointed to serve the Presiding Bishop as his counselor.

The Commission asks creation of a Joint Nominating Committee for the election of a Presiding Bishop to consist of one bishop from each Province—elected by the House of Bishops and nominated by another bishop from the same Province—and one clerical and one lay deputy

from each Province—elected by the House of Deputies as a whole, but each must be nominated by a deputy from the same Province. Such a nominating committee would present its slate of no less than three bishops to a joint session of both Houses. Nominations from the floor could be made only by bishops. The nominees could be discussed. The following day the House of Bishops would elect a Presiding Bishop; if it were unable to do so, another joint session would be held for further nominations. After the election, the deputies would, as they do now, either confirm or reject the nominee.

The Commission also recommends the Presiding Bishop take office three months after his election rather than 12 months as now canonically provided.

Convention must also make decisions regarding a capital funds drive and the General Church Program Budget (see page 10). In addition, women's ordination, abortion, a proposal for a Navajo Area Mission, domestic and world hunger, evangelism, peace education, clergy compensation, and other items will come before Convention from diocesan memorials (see August issue).

—Janette Pierce

78705SC**606RATC9 DEC76 8E
CHURCH HISTORICAL SOC
606 RATHERVUE PL
TX 78705
AUSTIN

we have it ---

one good



one apostolic ministry

--- let's keep it! ---

cam

Coalition for the Apostolic Ministry
Exhibit Booth 167

THE Episcopalian

SEPTEMBER, 1976

General Convention:
Which way, the Church

