

Title: *The Episcopalian*, 1976

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THE Episcopalian

COCU okays plan

DAYTON, OHIO—The Consultation on Church Union (COCU) approved an "emerging theological consensus" here without a dissenting vote from the 200 delegates of the 10 religious bodies which comprise COCU. The document, adopted after three years of committee work and eight years after COCU first began working on a unity plan, now goes to the member churches for response in one year.

It calls for ordained ministries of deacons, presbyters, and bishops. Under the plan bishops are individually called, elected, and ordained, but none is autonomous. The 66-page document asks further steps toward mutual recognition of the baptisms, vows, and ministries of each other's Churches.

In another move COCU elected as its president the Rev. Dr. Rachel Henderlite, professor emerita of Christian Education at Austin (Texas) Presbyterian Theological Seminary and first woman ordained in the Presbyterian Church in the U.S. She succeeds African Methodist Episcopal Bishop Frederick D. Jordan.

Associate General Secretary of COCU, the Rev. Dr. John H. Satterwhite of Princeton, N.J., told delegates ecumenical endeavors taken "in isolation from the persons at the lowest level of social well-being will suffer shipwreck in the end."

Upcoming Ordinations

At least 25 women are scheduled for ordination to the priesthood in January. As we went to press the following dates had been set: The Rev. Mmes. Jacqueline Means, Indianapolis, Jan. 1; Judith Upham, Missouri, Jan. 6; Page Bigelow and Abigail Painter, Newark, Jan. 5; Martha G. Blacklock, Newark, Jan. 18; Mary Sterrett Anderson, Ohio, Jan. 4; Carol Moore Chamberlain, Flora Keshgegian, and Alice Mann, all of Pennsylvania, Jan. 15, Jan. 29, and Jan. 5 respectively; Marilyle Sweet Page, Rochester, Jan. 4; Janet Brown, Vermont, Jan. 18; Elizabeth Wiesner, Washington, Jan. 8; Patricia Park, Virginia, Jan. 2; Beverly Messenger-Harris, Central New York, Jan. 8; Molly Radley, New Hampshire, Jan. 18; and Beryl Choi, Pittsburgh, Jan. 8.

In New York the Rev. Carol Anderson was scheduled for ordination on January 3 and eight other women were waiting for January dates to be scheduled.

The dioceses of New York, Newark, and Central New York were in the process of planning services of "completion" for the women in those dioceses who previously participated in ordination services. However, as we went to press the dates—probably all in January—had not yet been decided.



INFORMATION SHARING AT INFORMAL WORKSHOPS, this one led by Canon Michael Green, Oxford, England, was an important part of the Louisville Renewal Conference. —Photo by Richard Anderson

'Be salt, light' conferees told

"We are not called to be a holy huddle in retreat from the world," the Rt. Rev. Cuthbert Bardsley, retired Bishop of Coventry, England, told some 550 participants in a renewal conference in Louisville, Ky., in mid-November.

"We are called to be salt and light. The Church should be a powerhouse of training for outward mission," said Bishop Bardsley, who is considered one of the Church of England's outstanding evangelists and was one of six such speakers at the Pewaction-sponsored conference.

An orator with the gift of body language, Bishop Bardsley said the Church suffers from St. Vitus' dance: "It's too busy with human

activity and not divine action—even among evangelists. The dynamic behind every evangelist must be gratitude, not duty—gratitude because we have experienced God's love, forgiveness, guidance." God's mission, he said, is found "through community, prayer, and witness."

Other speakers at the conference, coordinated by the Rev. Robert B. Hall of Miami, Fla., were: Presiding Bishop John M. Allin; the Rev. Everett Fullam, St. Paul's Church, Darien, Conn.; Canon Michael Green, St. Aldate's Church, Oxford, England; the Rev. John Howe, Truro Parish, Fairfax, Va.; and the Rev. Charles Murphy, St. Bartholomew's Church, Nashville, Tenn.

The FisherFolk, a group from

the Community of Celebration, Woodland Park, Col., led the music, and workshops ranged from question-and-answer sessions to spiritual exercises.

Bishop Allin spoke of unity with diversity: "At times diversity scared the hell out of me, but eventually I discovered diversity was necessary. If we cut out diversity, we narrow ourselves, limit our growth." Although they were not mentioned specifically, participants understood Bishop Allin's remarks as a plea for the Church to remain united following General Convention's decisions on women's ordination to the priesthood and Prayer Book revision.

Continued on page 14

Liturgists get tips on Prayer Book use

With *The Proposed Book of Common Prayer* here to stay, over 125 liturgists and musicians representing liturgy commissions from all over the nation gathered in Santa Barbara, Calif., Nov. 8-10 to explore methods of making the book "work correctly and creatively."

The eighth annual National Conference of Chairmen of Diocesan Commissions on Liturgy and Music filled three days with lectures and demonstrations by some of the most eminent men in their fields, many of whom have had important roles in the preparation of the Pro-

posed Prayer Book.

Putting theory into practice, the group celebrated the Eucharist and Daily Offices according to Rite One on the first day and Rite Two on the second, and closed with an outdoor Third Rite Eucharist. Bishop Robert Rusack of Los Angeles celebrated at the opening candlelight Order of Worship for the Evening and a Solemn Eucharist in St. Paul's Cathedral, Los Angeles.

Dr. Marion Hatchett, associate professor of liturgics and music at the School of Theology of the University of the South, pointed out

the many and varied ways in which the new book provides for the "sanctification of time."

The year centers around two polarities, Easter and the Incarnation, he noted, while the Daily Offices are expanded, and much greater emphasis is given to Scripture readings in both the Eucharist and the Daily Offices. The earlier tradition of Special Days is also retained. Most notable is the large number of options available within every service, allowing for greater flexibility and variety, he said.

Canon Charles Guilbert, custodian of *The Book of Common Prayer*, enlarged on this new emphasis by pointing out the centrality of the paschal mystery in the new book. He said the paschal event "informs the sanctification of time, since it is not just a memory, but the mystery itself brought into the present tense, in which we are caught up."

Several lectures and open discussions explored the practical problems involved in educating both clergy and laity to the full potential of the new book in the spiritual life of the Church. The Rev. Leo Malania, coordinator for Prayer Book revision of the Standing Li-



LEARNING BY DOING, liturgists and musicians process in Santa Barbara.

—Photo by Herman Page

Continued on page 13



WORLD NEWS BRIEFS

OSLO—After the Nobel Peace Prize committee refused to accept the late nomination of Betty Williams and Mairead Corrigan for the prize for their ecumenical peace efforts in Northern Ireland, a group of Norwegian newspapers sponsored a fund drive and will present the two women with the People's Peace Prize. The stipend for the People's Peace Prize is expected to top \$190,000. The Nobel Peace Prize, worth \$152,000, was not awarded this year.

TRIVANDRUM, INDIA—Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church, a president of the World Council of Churches from 1954-61, died here at the age of 84.

LONDON—Dr. Una Kroll told the Anglican Wives' Fellowship that "the world cannot afford to be

without the spiritual leadership of women. . . ." She suggested that Queen Elizabeth appoint a woman among her honorary chaplains, that the Prime Minister appoint a leading churchwoman to sit on the episcopal benches in the House of Lords, and that the Archbishop of Canterbury invite a woman chaplain to accompany him on his visit to Rome in 1977.

WASHINGTON—Jimmy Carter will be the third Baptist president of the United States. Harry Truman was also a Southern Baptist, and Warren G. Harding was a member of what is now the American Baptist Church. President Gerald Ford is one of 11 Episcopal presidents. Eight presidents had Presbyterian affiliations, four attended Methodist services, two were Unitarians, two were Quakers, two were Congregationalists, two were Dutch Re-

formed Church members, and two belonged to the Disciples of Christ. John F. Kennedy was the first and only Roman Catholic president.

NEW YORK—A workshop for laity and clergy on lay pastoral care will be held Jan. 24-28, 1977, at General Theological Seminary. Sponsored by the National Institute for Lay Training, in conjunction with Houston's Texas Medical Center, the workshop is limited to 16 people. Write to the Institute, 815 Second Ave., New York, N.Y. 10017, for more information.

PHILADELPHIA—Freshmen at the Roman Catholic women's college, Chestnut Hill, chose John Kennedy, Jesus Christ, and Eleanor Roosevelt as the three historical figures they would most like to meet; President Kennedy topped the list. For the record, the freshmen women were for 1.5 children,

careers after marriage, and the color blue; they were against long hair on men and platform shoes.

MONTCLAIR, N.J.—The Rev. Robert V. Moss, Jr., 54, president of the United Church of Christ and noted ecumenist, died of cancer here October 26. Dr. Moss, who was also a vice-president of the National Council of Churches, had championed the causes of equality for blacks and amnesty for war resisters.

NEW YORK—The Cathedral of St. John the Divine presented its first "Spirit of the City" awards to John T. Fey and Felix Rohatyn for their moral leadership in helping New York City survive. At the banquet, which benefited the Cathedral's community outreach programs, Bishop Paul Moore called for cooperation between all groups to revitalize urban areas.

Youth meeting set

The "baby boom" of the 1940's and 1950's has matured into the young adult boom of the 1970's. More than half of all Americans are under 35. And young singles are growing at the fastest rate. Households headed by single persons are also on the rise as are communal—or other non-traditional—life styles. What are young adults' specific needs, and how can the Churches meet them?

The Episcopal Church is cooperating in planning a national consultation to explore this question on Jan. 6-10, 1977, at Barry College, Miami, Fla.

Elizabeth L. Crawford and the Rev. James J. McNamee, youth and college work coordinators at the Episcopal Church Center, are

helping to plan the event, which the National Council of Churches is sponsoring.

Planners expect more than 200 persons—church staff officers, resource persons, and a broad variety of young adults themselves—to attend. Resource persons will include Episcopalian Dr. Margaret Mead, Yale psychiatrist Dr. Daniel Levinson, and the Rev. Al Carmines, composer-performer and minister of Judson Memorial Church, New York City.

Reservations for the consultation are on a first-come, first-served basis. For more information, write the National Council of Churches, Division of Education and Ministry, c/o William N. Lovell, Room 710, 475 Riverside Dr., New York, N.Y. 10027.

Book on Church's mission published; 3rd in series

Seabury Press has published the final volume in a series of three mosaics which Presiding Bishop John Allin initiated as a survey of the principal questions and issues facing the Church today.

Realities and Visions: The Church's Mission Today, edited by Bishop Furman C. Stough of Alabama and Dean Urban T. Holmes, III, of the School of Theology, University of the South, Sewanee, Tenn., follows the previously published books on priesthood and sexuality and focuses on where the 22 contributors would like the Church to direct its missionary efforts in the next decade. Bishop Allin wrote forewords for all three volumes, which were prepared under his direction.

Realities and Visions is organ-

ized into three sections: "National and World Missions," "Renewal, Evangelism, Education for Ministry," and "The Church in Society." It contains chapters by George D. Browne, Edmond L. Browning, Marlene Campbell, Philip Deemer, O. C. Edwards, Jr., Norman J. Faramelli, John M. Krumm, Dolores R. Leckey, Paul Moore, Jr., John H. Westerhoff, III, Charles L. Winters, and others.

Realities and Visions is available at \$3.95, paperback, from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017, and other bookstores.

—Diocesan Press Service

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An independently-edited,
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monthly published by
The Episcopalian, Inc.,
upon authority of the
General Convention of
The Protestant Episcopal
Church in the
United States of America.

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The Episcopalian, December, 1976
Vol. 141, No. 12

All advertising orders subject to publishers acceptance.

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 mailing offices. ADVERTISING OFFICE: 1930 Chestnut St., Philadelphia, Pa. 19103. Copyright © 1976 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN belongs to Episcopal Communicators, Associated Church Press, and Religious News Service. 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.

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Women priests still controversial

Those who thought General Convention action would de-escalate the activity aroused by the question of the ordination of women to the priesthood were wrong.

Almost every diocesan convention since General Convention has had the topic somewhere on its agenda. Phones are buzzing as eligible women confirm ordination plans for January [page 1]; anguished priests object in letters, petitions, or actions; and ecumenical relations strain—sometimes to the breaking point.

So far the only bond that has actually snapped—at least temporarily—is the “sacramental intercommunion” between the Episcopal Church and the Polish National Catholic Church, which does not ordain women. Prime Bishop Thaddeus Zielinski unilaterally terminated the 30-year-old agreement until a final determination could be made by his denomination’s 1978 Synod.

A reassessment of the formal theological dialogue between the Orthodox and Episcopal Churches is underway. During the fall consultation, scheduled before the Episcopal General Convention, the Orthodox and Anglican groups met separately.

However, Archbishop Edward Scott, Primate of the Anglican Church of Canada, sees the possibility that the ordination decisions made by the Canadian and U.S. Churches may have some “creative impact upon relationships” with the Roman Catholic and Orthodox Churches. “I wonder . . . if waiting for a universal consensus does not in fact rule out any action. . . . If we are prepared to act but also to recognize that our action must be tested by experience and if we are prepared to have other churches help us evaluate the results of the action, then we may . . . be helping the whole Church reflect at a deeper level.”

A Vatican ecumenist, who asked to remain anonymous, was quoted in a Mid-

western newspaper as saying the ordination decisions are a “real headache from an ecumenical point of view.”

Roman Catholic Bishop Carol T. Dozier of Memphis said he doubted if the vote on women would jeopardize ecumenical conversations in the U.S. or influence the Roman Catholic Church. “There are few things in the Catholic Church which are decided through hurried decisions,” he remarked.

In the Diocese of Albany both sets of ecumenical officers saw no harm to relationships “in the long run.”

And of course some Roman Catholics were as enthusiastic as Sister Elizabeth Carroll, R.S.M., who called the decision “a breath of the Spirit” in a talk to the recent Congress on Liturgy in Baltimore, Md.

Former Archbishop of Canterbury

Dr. Michael Ramsey called women’s ordination “a big break with tradition. . . . The question isn’t about human rights but whether God wishes to call women to share in the Church’s priesthood.”

Bishop Wilbur E. Hogg of Albany, who voted against women’s ordination to the priesthood, said in an interview with a Roman Catholic publication that he couldn’t shut his eyes to the fact that this may be what God wants for the Church, but he still feels this has not been proven and thinks the decision has been divisive.

Bishop E. Paul Haynes of Southwest Florida does not approve the decision and will not approve a woman for ordination, but said in an interview with a Tampa newspaper, “I believe we can live with this.”

Bishop Robert H. Cochrane of Olym-

pia, who also voted against ordination, said, “Nevertheless, I will go with the Church and I will prayerfully consider ordaining any woman deacon recommended to me by the Standing Committee. I do the same for a man.”

Less resigned is Bishop G. Paul Reeves of Georgia, who calls the decision “the most grievous blunder that has been made in the 200-year history of the Episcopal Church.” He sees the vote as “the judgment of God on a drifting Church,” and he perceives the drift of a spiritually impoverished Church toward secular humanism.

Bishop Thomas A. Fraser of North Carolina cites pragmatic problems in the oversupply of clergy; and in several dioceses men have left the Church in protest. In Los Angeles and Rhode Island priests’ groups have issued statements expressing opposition to women ordained to the priesthood. —Janette Pierce

Read this and cry.

Froilan lives in the highlands of Guatemala in a one-room hut with dirt floors and no sanitary facilities. Labor there is so cheap that, for men like Froilan’s father, hard work and long hours still mean a life of poverty. But now life is changing for Froilan.



Her name? We don’t know. We found her wandering the streets of a large South American city. Her mother is a beggar. What will become of this little girl? No one knows. In her country, she’s just one of thousands doomed to poverty.



The world is full of children like these who desperately need someone to care, like the family who sponsors Froilan.

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Dissidents make plans

The key word seemed to be “refusal,” not “reconciliation,” when the American Church Union (ACU) and the Fellowship of Concerned Churchmen (FCC) met in early November.

In a three-page statement issued by the ACU Council, the group of Anglo-Catholic clergy and laity said they “absolutely reject” the General Convention legislation permitting women priests, “cannot be pacified or reconciled by bishops who promote acquiescence” with that decision, and cannot “be made to obey any existing structural authority which has not the authority of Christ.”

The group pledged its “loyalty and support to those Fathers in God who remain faithful to Apostolic Order” and said it would give them its fiscal and spiritual support.

Bishops who do ordain women to the priesthood will be “breaking communion with all those Episcopalians who are resolved to remain loyal to their Church,” the statement says. The ACU plans to appoint a committee to implement the statement and seek further support for its positions.

Following this meeting, held in Nashville, Tenn., ACU representatives met in closed session with representatives of other organizations, both American and Canadian, which form the Fellowship of Concerned Churchmen.

Continued on page 13

Switchboard

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

POST-MINNEAPOLIS

No account of General Convention will be complete without mention of the open hearings held by the Joint Committee on Prayer Book of the Houses of Bishops and Deputies.

On two successive evenings during Convention deputies and non-deputies alike were given the opportunity to voice their opinions of *The Book of Common Prayer*—both 1928 and Draft Proposed—before a large and attentive audience. Many of the speakers were members of the Society for the Preservation of the Book of Common Prayer. During the two days of discussion on the Prayer Book in the House of Deputies, each deputy who wished to speak was heard before the final vote.

It is important that the Church at large know that a considerable amount of time was given to open hearings and that many of the ideas and changes were, in fact, accepted.

Hope H. Sellers
New Hope, Pa.

The following is from an article by Canon Joseph Poole, Precentor of Coventry Cathedral, as printed in *NETWORK*, June, 1976, the six-monthly review of the cathedral:

"[The Draft Proposed Book of Common Prayer of the Episcopal Church in America] runs to 1,001 pages: there is not a page in it but carries evidence of deep scholarship, of a command of fluent English and of accurate syntax, and of a humane Christian spirituality. A huge mass of material has been so skill-

fully marshalled, and so elegantly presented in print, that nobody need find the book difficult to use."

Daryl Canfill
Huntsville, Ala.

How the English resisted the King James Version of the Bible! A history book says a rural Englishwoman threw her milkstool at her vicar and hit him in the ear because he dared to read from that "infamous" book.

This old man hasn't exactly been enthusiastic about the work of the Liturgical Commission—he was hoping for a better job in revision. But he does not propose to join the schismatics who vowed to fight to the death against any change; and he would rather hear a woman who had something to say than listen to a man who had nothing to say.

When I begin to oppose any sort of change, I think it is time for me to ask myself: if I belonged to that generation which lived in caves—and were alive to this day—would I lead a crusade for the preservation of the cave?

Gordon A. Riegler
Parma Heights, Ohio

KEEPERS OF BROTHERS AND SISTERS?

The October issue of *The Episcopalian* carried a letter from the Rev. Frank Turner concerning the dilemma faced by black priests regarding ordination of women. As a black Episcopal layman I take strong exception to: "When the Church approves the ordination of women, they will move in and up while black priests continue to be confined to their

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EPISCOCATS



Kathy Ryan Askren

"Why did I have to ask him about choir practice!"

second class status in the Church."

Have we really come from the struggle for black awareness and for dignity in the 1960's to 1976 when a black priest considers it "second class" to serve his own black brothers and sisters? I have long felt that if black Episcopal priests would address their ministry to the total black community, then struggling congregations of 75 to 150 educated blacks would soon become thriving congregations of 500 to 2,000 representatives of the whole black community. This would be a power base stronger than any which some white woman priest may move up to in the far future.

Black priests with their eyes on becoming rectors of large white congrega-

tions are being unrealistic. Sure, the white church may call a white woman priest before it calls a black man. So what? The main work of the black priest is with his own black brothers and sisters, and I submit that in this area the Episcopal black priest has not scratched the surface.

Louis J. Willie
Birmingham, Ala.

WHERE CREDIT'S DUE

In [the September] issue is a picture of Sister Anne Ayres whom you credit with having founded the Sisterhood of the Holy Communion and also the found-

Continued on page 18

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Biblical garden blooms in southern California

In the colorful town of Ojai, Calif., a garden attracts people from all over southern California. All its plants are mentioned in the Bible, and they span the 1,800 years from Abraham to Paul.

Mary Hunt, an Episcopalian, first arranged a display of biblical plants for a flower show in 1954. The plants—which thrive in California because its climate and soil are similar to those of Palestine—generated great enthusiasm, so when a Presbyterian minister wanted a biblical garden in the courtyard and grounds surrounding his church, she jumped at the chance to plan and lay it out.

When a visitor enters the garden, he or she receives a map of the grounds with the names of all the plants and their marked locations. At the base of each specimen is a neat sign giving the Latin and common names and the Bible reference. Four Bibles are used: the King James Version, the Jerusalem Bible, the Revised Standard Version, and the New English Bible.

BIBLICAL GARDEN COOKERY by Eileen Gaden, Christian Herald Books, \$7.95, presents recipes based on foods and spices available during biblical times. The over 300 recipes range from appetizers to beverages with a chapter on biblical herb gardens.

In addition, Miss Hunt has trained five guides to explain the plants' significance.

This quarter acre of ground contains much to tantalize the senses and provides much to learn and even unlearn. For example, the apple did not grow in biblical times in the Holy Land, nor is it mentioned in the story of creation in Genesis. Consequently, an apple was not the fruit Eve ate and gave to Adam to eat. Calling the fruit an apple came from a play on words—the Latin *malus* means both apple and evil. Botanists now believe the tree was an apricot, and a fine little apricot tree grows to the left of the main entrance.

Other trees of special interest are the olive, pomegranate, fig, date palm, almond, cedar of Lebanon, plane tree (a relative of our sycamore), and Aleppo pine.

Near the grape vines is a small but fascinating herb patch containing mint, lentils, rue, onions, and dove's dung. The latter is not at all like its name but is a large white

flower. In II Kings 6:25 we read that during a famine in Samaria when food prices were high, "A fourth of a *kab* of dove's dung went for five shekels of silver." When I first read that people were reduced to eating dove's dung, I was horrified; now I know better.

A visit to the biblical garden put me wise to a number of misconceptions. The biblical name for a plant is sometimes not what we call the same plant today. The lily of the valley is really the blue Roman hyacinth, and the lilies of the field are red anemones. The rose of the Bible is really the oleander, except the rose of Isaiah, which is a narcissus. Job's nettle is the acanthus, which we have in abundance in California gardens.

I learned an olive branch is a sign of peace, a sprig of myrtle is a symbol of happiness, wormwood—bitter to the taste—signifies calamity or sadness, and the acacia or *sittim* used in the construction of the Ark of the Covenant is similar to our desert acacia.

My greatest surprise, however, was to learn that one of the mannas which kept the children of Israel alive for so many years is a honey-like substance that exuded from the stems of a small tree called manna (*Tamarix mannifera*). In hot weather, when the tree is stung by insects, this sweet substance exudes, hardens, drops to the ground, and can be gathered in baskets.

Unlike the Italian variety, the biblical cypress has horizontal branches. Because it does not decay, it was used in the construction of the temple. This tree is also called gopher wood.

Tours of the garden can be arranged by calling (805) 646-1437 or (805) 646-3086. Because of maintenance expenses, a \$1 donation per person is requested for the guided lecture tours which add so much to the garden's appreciation. People are welcome, however, to walk about the garden and enjoy its beauty and inspiration at any time. —Mabelle B. McGuire



IN THE GARDEN SHE CREATED, Mary Hunt continues her research into biblical horticulture. —Photos by Mabelle McGuire

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Everyone's doing it ; How about you?

All around the Church needlework has caught on. At General Convention everyone seemed to have a project in progress—from Helen Pritchard who made diocesan seals for Georgia's deputation to Bishop John Wyatt of Spokane who needled his way through meetings. For Advent we bring you instructions for how to begin a needlework project as well as two patterns. All you need to provide are the stitches and materials. Happy needling.

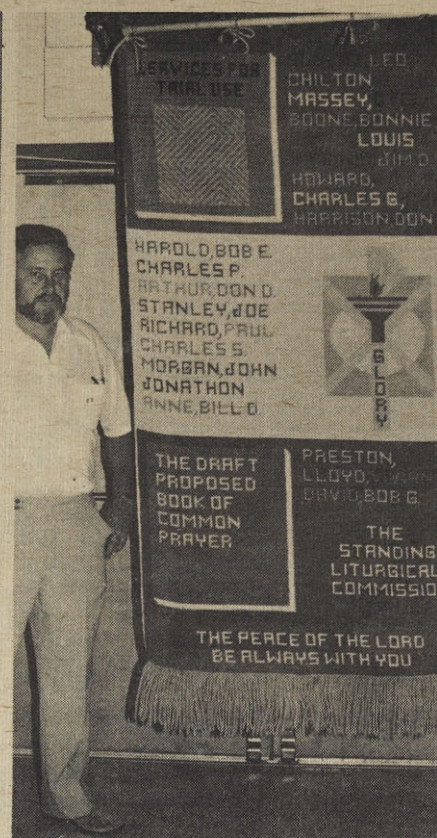
Since creation of the Bayeux tapestry in the 12th century and Opus Anglicanum embroidery, needlework has played a major role in beautifying our churches. Later, with the advent of the Industrial Revolution, needlework swayed from the art and skill of the hand to the machine. Churches increased their numbers of embroidered kneelers, frontals, banners, and vestments but lost the originality and charm of personally adorned needlework.

Today the pendulum is swinging in reverse, and congregations are again appreciative of the skill, technique, and art of the women and men within their group who design, execute, and display the age-old art of ecclesiastical embroi-

dery. Congregations are increasingly adorning their churches with locally made handwork.

If your church group is contemplating this sort of project, you can avoid some pitfalls if you, as Byron wrote in *Don Juan*, "begin at the beginning. . . ." Two heads are better than one, and many hands are indeed an added advantage in needlework. Organize everyone who is interested. Where one person lacks color sense, another will rise to the occasion. Since the project will be a gift of your time, patience, skill, and hard work, consider every facet and outline the entire project before commencing.

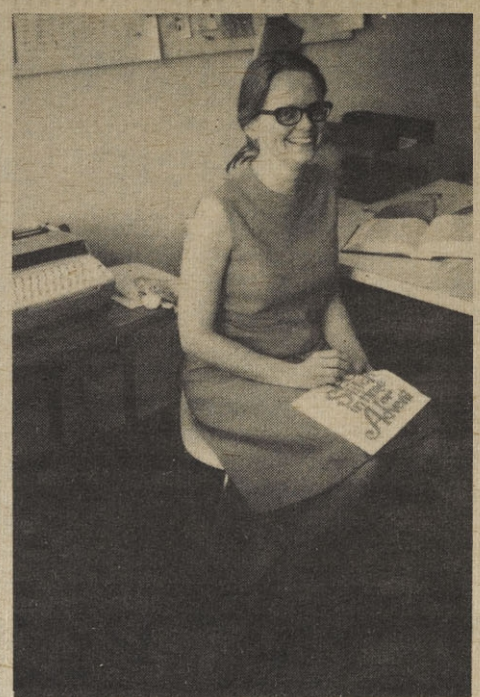
Embroidery is a term which applies to almost any type of needlework adorn-



ment upon a basic ground or canvas. Grounds can consist of the traditional linen, wool, silk, and leather and the less expensive cottons, blends, burlap, etc. In the form of embroidery generally referred to as needlepoint, the ground is generally a linen or cotton evenly-woven canvas, painted or left in the original white, ecru, or tan color. Threads of wool, cotton, blends, silk, and linen and strands of gold and silver when applied to the ground create a design that conveys love, individuality, ingenuity, and skill.

Amateurs as well as more experienced and professional embroiderers can add insight to problems as the project unfolds. If this is a first needlework project, consider the available talent in your group. This will help determine the scope and techniques you wish to follow and avoid a costly failure or job poorly executed.

Once the type of project is decided,



discuss materials at length. The retail and wholesale markets are flooded with all sorts of fabrics and fibers, varying from the more reasonably priced, which offer a short life, to the more durable and tried-and-true products, which are generally more expensive. If in doubt, check with recognized authorities such as the Textile Institute of Washington and museums that feature needlework and textiles. These institutions are generally more than eager to assist in the preparation of a future work of art and are a wealth of free information and helpful hints. The Colonial Williamsburg Foundation has an exceedingly fine collection of church needlework.

Presuming that all interested persons have discussed at length what each can contribute to the overall project, a chairperson should be chosen to be the project guide. This person need not be a professional needleworker but should be a competent organizer and possess the skill to inspire members as they proceed step by step to the finished piece.

First projects should be geared to one handworked piece that can be easily designed, quickly executed, and displayed within a reasonably short period of time. Huge projects are too often dis-

Advent

Suggested Colors

Wreath:

■ Loden Green

□ Lettuce

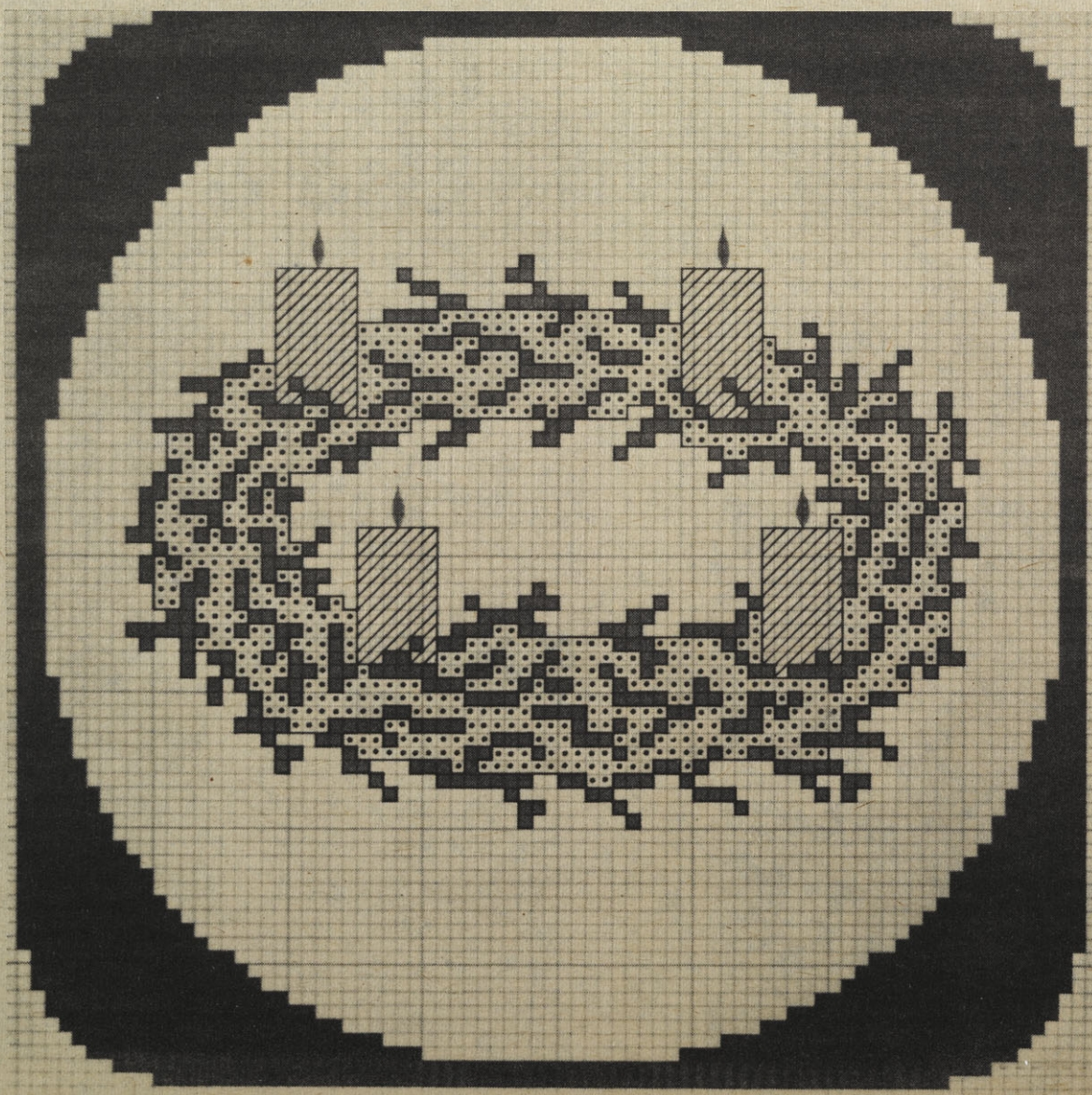
Candles:

☑ White or Bluish Violet

Stitch Goldenrod flames on top of finished needlepoint.

Frame: White or Bluish Violet

Background: Light Blue or color of your choice.



NEEDLING WITH THE RECTOR is a weekly occurrence at St. Anne's, Abington, Pa. The Rev. Herbert Rowe, above left, regularly joins meetings of the parish Needlework Guild so he can complete the last corner kneeler for the altar. Parish needlepointing has produced rugs, vestments, bazaar items, and altar kneelers as well as 64 kneelers for the church pews. With so many projects under way, no wonder St. Anne's buys its wool and canvas wholesale!

TO CALM RESTLESSNESS during the long Standing Liturgical Commission meetings, Harrison Tillman of Valdosta, Ga., above center, began the 3' x 7' banner which contains the names of all SLC members as well as cover reproductions of the "Zebra" and "Blue" books the SLC produced.

TRADING HER RED PENCIL for a needle, associate editor A. Margaret Landis, a needlepoint devotee, stitched the front cover.

ALLELUIAH, the first needlepoint project at St. Thomas' Church, Philadelphia, is being stitched to completion by the capable hands of Constance Perry, seated opposite page. Holding one of the completed red and gold kneelers is Elizabeth Anderson, widow of the late rector, the Rev. Jesse Anderson. In 1974 Father Anderson chose the designs and colors for the kneelers, cushions, and chair covers which these two women, helped by Mrs. Perry's daughter, Joan P. Hall, are now completing.



asters both financially and socially when the group loses interest in a work whose end is not in sight and whose progress appears slow, clumsy, and questionable. You would do better to exhibit a small but intricately pleasing embroidery within a specified time than to proceed with a project that the average churchmember cannot visualize in a finished state. Projects can be easily expanded, but the reverse is seldom if ever true.

The expense of materials must be a major point of discussion. Perhaps you would do better to begin a project with cheaper materials, fully understanding that the finished project will have a short life, than to use expensive fabrics and fibers and not be able to handle them in a way that the cost is justified in a lasting work of art.

Designs on cheaper, more readily available material can be lived with and, if found agreeable to all, can later be executed in more durable and lasting materials. The traditional French and English church metal embroidery, using strands of gold and silver, is considered



Christ/Agnus Dei

Suggested Colors

Lamb:

Body and Head:

☐ White

☒ Medium Gray

Eyes, Nose, Hooves —
☒ Black

Halo:

☒ Goldenrod

☒ Light Yellow

Staff:

☒ Golden Nugget or
Light Brown

Banner:

☒ Red

☒ White

Frame: Goldenrod

Background: Powder Blue

THE TWO DIAGRAMS on these pages are from *Church Needlepoint* by Louise A. Raynor and Carolyn H. Kerr. © copyright 1976 by Morehouse-Barlow Co., Inc., and used by permission. The book, which contains 38 diagrams for needlepoint, is available for \$7.95 from Morehouse-Barlow, 78 Danbury Rd., Wilton, Conn. 06897.

the most difficult to master, and the cost is excessive although the beauty and lasting qualities are unapproachably the best and most dramatic.

The design to be embroidered is generally considered the major stumbling block for an amateur group. If you are to represent fully the integrity and individuality of your church and group, however, you must execute your own design.

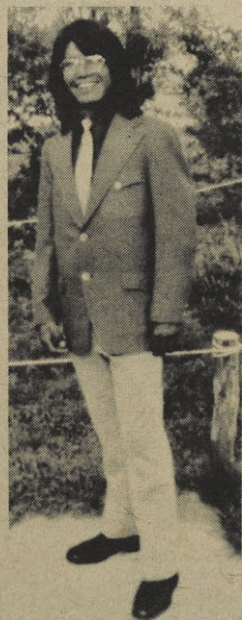
This is not nearly as impossible as

you might think! Sample designs are available everywhere. Inspect your church building and printed materials from art and needlework suppliers. Look closely at window shapes, carved wooden sections of benches and chairs, and other artwork such as crosses and existing machine-embroidered fabrics. Also consider a simple geometric design. Examine the life of the community and that of its people. All these things make interesting subjects.

Books on lineage from the reference library will provide many design forms. Don't overlook the wide selection of church symbolism already in print. If your building is relatively new, the architect might wish to contribute to the interior design by offering suggestions and sketching designs.

Lettering, alone or as part of an overall design, has always been an integral

Continued on next page



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ON ARRIVAL, 1972

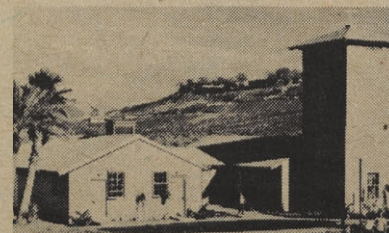


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Needling for Advent

Continued from page 7

part of design. Check books on calligraphy and lettering. In the famous Bayeux tapestry, lettering adds great charm and depth to the design.

Color is an important feature. Design and workmanship mean nothing if the color assaults the viewer's eye. Design and color must be considered together for color can bring to life a simple design and enhance a complicated one.

Once the basic background or central color is decided upon, Marie Worsley, a British embroiderer and foremost expert on church needlework, suggests:

- Choose three shades of any one color and work in cross stitch a small square of the following:
1. Use 2 threads of a dark shade
 2. 1 thread of dark and one of medium
 3. 2 threads of medium
 4. 1 thread of medium and one of light
 5. 2 threads of light
 6. 1 thread of light and one of dark.

These samples will vividly present all the different potentials and possibilities to achieve shadow and shape as well as depth.

The samples will also dramatically show if a passive or stimulating color combination is to your liking. Unpleasing combinations of color shades will be easily discernible. Many color problems will be solved before you begin the project.

A rule of thumb is to use brilliant shades for a dark chapel and paler colors for a small or brightly lit area. Before choosing the final assortment, view all colors in the area and light where they are to be displayed. Artificial light versus natural light can change the hue of any color.

Your finished project will show imperfections in yarn, ground, and workmanship, but it is the trademark and distinction of handcrafted over machine-computer work. Your personality, individuality, and YOU are part of the project. It is not a mass-produced, technically correct work of an impersonal machine. Embroidery errors are hardly ever seen except by those directly involved, and what is an error to you is generally viewed as an example of the embroiderer's "poetic license" to the public.

In conclusion, start with a modest-sized project, one you can afford in terms of time and money. Try to complete your first project without overtaxing your workers. A little forethought and organization will produce a major work of needlecraft art and be a welcomed future heirloom in your church.

—Dorothy S. Wilkinson

Mrs. Wilkinson, a member of St. Andrew's, Newport News, Va., is a freelance writer who's contributed articles on needlework to *McCall's* and other publications.

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Beginnings. . .

The minister, having come to the Font, which is then to be filled with pure Water, shall say as followeth, the People all standing:
"Hath this child already been baptized or no?" . . .

Later, taking the infant in his arms,
 Cradling against cassock the still-wet head,
 He strides to the altar
 Through candle-scented gloom.

He holds the babe
 As does a new mother to proud relatives:
 "See! See! A new lamb for the flock!"
 And the child—
 Lulled by the manly strength of unfamiliar arm—
 Regards us, wide-eyed and petal soft.

(Not a face among the pews is unsmiling!
 Not a heart among the gathered strangers is unmoved!
 For here we see dreams as yet untrampled,
 Possibilities as yet unthwarted.
 A beginning. A genesis.
 A child. A Child.
 "Suffer the little children to come unto me,
 And forbid them not. . .
 For of such is the Kingdom of God. . .")

Gentle babe—
 Will our world dumbfound you?
 Will our mistakes cripple you,
 Our prejudices haunt you?
 And some day will you stand—
 As we do now—
 Weeping for things that might have been?

O Lord—seeing this sweet innocent of clay,
 Help us, O help us to be worthy potters!

by S. Scott Ralston

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If you live in an area where needlework supplies are not readily available, these shops will send supplies by mail:

- Phalice's Thread Web, West 1301 14th Ave., Spokane, Wash. 99204
- The Needlecraft Shop, 4501 Van Nuys Blvd., Sherman Oaks, Calif. 91403
- Celita's, Old Camptown Road Plaza, Jackson, Miss. 39216
- The Stitch Nitch, 2866 Hennepin Ave., Minneapolis, Minn. 55408
- Alice Maynard, 558 Madison Ave., New York, N.Y. 10022
- American Needlework Center, Inc., 2803 "M" St., N.W., Washington, D.C. 20007

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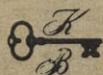
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Women's meet set in January

"A time to listen, learn, and grow" is the way convenor Marge Christie of the Task Force on Women describes the Open Conference on the Ministry of Women, set for Jan. 20-22, 1977, at the Chase Park Plaza Hotel, St. Louis, Mo.

The women's group, a subcommittee of Executive Council's lay ministries program, has planned the national conference to attract women concerned with finding ways to contribute to the Church of the 1970's and 1980's. "We hope women with traditional visions of their ministry—altar guild, ECW, Christian education—will exchange ideas with women whose ideas of ministry are taking new directions both in the Church and in the world," said Mrs. Christie at a recent planning meeting.

The conference will open at 3 p.m. on January 20. "A variety of worship experiences will be built into the conference, as well as times just to sit and visit. We think women will find others who share their own concerns and interests," said the Rev. Helen Havens, another planning group member.

In addition to programs planned for plenary sessions, the second

day's scheduled workshops offer skills and ideas for women to take home. Planners also have set aside time so women interested in a particular issue may discuss it with like-minded friends.

Another attraction will be a display and demonstration area where conference-goers may display crafts, art, photography, or offer information about an organization or project on which they are working.

For mothers, free professional day care will be offered during the conference session. Nancy Chamberlin of New Hampshire will head the day care program. She hopes to establish a communication with mothers as well as with their children. Children of all ages are welcome, including infants.

Janice Duncan and Vicki Reid of the women's committee are in charge of conference arrangements. Mrs. Duncan reports the conference registration fee of \$35 will include two dinners and a luncheon. "Room reservations at the hotel vary from \$12.50 for those who don't mind doubling up to about \$22 for singles. And for those on a tight budget, the local women's group has agreed to find

sleeping bag accommodations in private homes for those who request it."

"We've talked so much about ordained ministry recently; we think lay ministry deserves equal time and concern," Mrs. Christie said.

The conference will be limited

to the first 300 registrants. Brochures will soon be in the mail, said Mrs. Christie, and any woman who wants to be sure of receiving a registration form should write to Barbara Lucas, Women's Conference, 815 Second Ave., New York, N.Y. 10017, and request one.

—Janette Pierce

Lutheran meeting a lot like Episcopal

Episcopalians would have felt right at home at the eighth general convention of the American Lutheran Church (ALC) held in Washington, D.C.

Not only did it open with a festive Eucharist at the Episcopal National Cathedral, but the 1,000 delegates dealt with some of the same thorny problems as their Episcopal counterparts had done a few weeks earlier: sexuality, amnesty, rela-

tionships within a denomination with differing opinions, a new service book, and a new hymnal.

The convention ended its six-day meeting by endorsing a "Manifesto for Our Nation's Third Century," which directs involvement of ALC members, congregations, and institutions "in the social systems and structures so that these become more responsible to God's will for the world."

Share food and friends for 'Stir-Up Sunday' in Advent

People have always marked important occasions with food. "We seem to find comfort as well as joy in sharing the basic act of eating," says *We Gather Together* (Seabury Press, \$7.95), a cookbook Episcopal bishops' wives compiled to raise money for the Presiding Bishop's Fund.

The book begins at the beginning of the Church year, Advent. Actually, it begins on Stir-up Sunday, the Sunday before Advent (November 21 this year), so-called because of the Collect for that day: "Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded."

"By a rather easy leap, the pleasant task of 'stirring up' one's plum pudding, fruit cake, or mince meat was done on that day, thereby allowing five weeks in which to mellow and bring forth fruit," the cookbook notes. "It's a nice time to invite a few friends over after church or for tea and ask them to give a good 'stir' to the luscious mixtures."

The book cites St. Nicholas' birthday, December 6, as the time for an Advent culinary custom. "One of the traditional goodies for this day is *speculaus*, a hard cookie which can be cut into any shape but might appropriately be that of a wooden shoe" because of the Dutch and Belgian custom of children's leaving out their shoes in hopes of receiving a present from St. Nick. A cardboard template is easy to make. Place it on the dough and cut around it with a sharp knife.

We Gather Together offers another custom parishes might inaugurate. "In one church, it has become the tradition to follow the French custom of *reveillon*. After the service, the worshipers adjourn to the parish house for onion soup, a glass of wine, and a slice of *bûche de Noël*—a rolled sponge cake, frosted with chocolate and/or mocha to resemble a Yule log.

"It is wonderful how all the fatigues and frustrations disappear under the spell of the candlelight, the carols, the glow of the Christ-Mass and the warmth

of good food and fellowship."

We also share a wassail recipe contributed by Jane Cadigan, wife of the retired Bishop of Missouri, which parishes might use for holiday get-togethers.

Speculaus

- ½ cup butter
- 1 cup sugar
- 1 egg
- ½ lemon rind, grated
- 2½ cups cake flour
- ½ teaspoon salt
- 1 teaspoon cinnamon
- ½ teaspoon baking powder

Cream the butter and sugar, add the egg and continue beating. Add the lemon rind and the flour, sifted with the salt, cinnamon, and baking powder. Let the dough rest, covered, overnight in a cool place. Roll out as thinly as possible, cut into desired shapes, and bake at 350 degrees for 15-20 minutes.

Grace Church Christmas Wassail

- 6 quarts of water
- 3 pounds of sugar
- 1 tablespoon whole cloves
- 15 cinnamon sticks
- 2 large cans frozen lemonade
- 4 cans frozen orange juice
- 3 gallons sweet cider
- 1 or 2 fifths of rum (preferably 2)

Combine water and sugar in a kettle. Put spices in a bag and tie to the edge of the kettle. Bring slowly to the boil and boil for 10 minutes. Cover and let stand for one hour. Strain. Add lemonade, orange juice, cider, and rum. Heat but do not let mixture boil. Serves about 100.

Excerpted by permission from *We Gather Together: A Cook Book of Menus and Recipes by the Wives of the Bishops of the Episcopal Church*. Foreword by Ann Allin. (\$7.95, copyright © 1976, The Seabury Press, 815 Second Ave., New York, N.Y. 10017) Profits from the sale of this book go to the Presiding Bishop's Office for Disbursement to the World Hunger Fund.

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EP-F-D006

South Pacific hunger demands Herculean effort

Fiji, with its tall, stately palms swaying majestically in the South Pacific breeze, with its verdant fields and hibiscus and other flowering shrubs everywhere, gives the newly arrived visitor the sensation of having reached an affluent area. Its capital, Suva, is a bustling, up-to-date city on Viti Levu, largest of the 300-plus islands that comprise the small independent nation, part of the British Commonwealth.

Suva has paved streets and sidewalks, shops, government buildings, and beautiful views of the sea, mountains, and coral reefs, but a short distance outside the city one encounters almost inconceivable, abject poverty. The mountainous soil is rocky and harsh; even the untrained eye can see that the land yields crops stunted from lack of rotation and good fertilizer.

In areas such as this the Anglican Diocese of Polynesia perpetually carries on a Herculean effort to feed the hungry, clothe the naked, heal the sick, and house the unsheltered—all in addition to caring adequately for the people's spiritual needs.

Bishop Jabez Leslie Bryce, who in May, 1975, became the first Pacific-born Bishop of Polynesia, was quick to sing the praises of his welfare department and the dedicated volunteers whose efforts he described as "our little contribution to combat world hunger." The Anglican Fellowship of St. Francis and St. Clare for more than 20 years has provided a service for the poorest and neediest people in the area regardless of their denominational affiliation or race.

When one realizes that the diocese depends upon more affluent areas in the Anglican Communion—New Zealand, Great Britain, Australia, Canada, the U.S.—for 75 percent of its support, the magnitude of the Fellowship's work is more deeply appreciated.

Fiji, like other nations, suffers from inflation, unemployment, and low wage scales, especially for unskilled workers. Many hungry people result, people who are forced to exist long periods of time on sub-nutritional diets and in inadequate, makeshift shelters. Each week scores go to Shirley Henning's office in the J. P. Bayley Clinic, a diocesan operation, with the pitiful remark: "We have come to you because we have nothing to eat." And each week packages of protein-enriched rice from New Zealand and other food staples are distributed until clinic supplies are exhausted.

Operating in close liaison with the clinic, the Fellowship sees that many of the neediest receive free medical consultations and, whenever possible, free drugs. Chronic ailments include anemia, rheumatism, vitamin deficiencies, and scabies. When used clothing is available, the Fellowship gives it to the poorest.

The Fellowship also operates the Nasinu Housing Trust which has built nearly 100 low-cost housing



POLYNESIAN PORTRAITS: Fijian children perform a traditional dance called a *meke*, above right. The welfare of families in Suva's slums, above, are one of the challenges Bishop Jabez Bryce, below right, faces in Fiji's capital city. Sisters of the Community of the Sacred Name, right, operate St. Christopher's Home for orphans. —Photos by John Garrett



projects for needy families and would "build more if we had the land," says Mrs. Henning. It also fosters the work of Save the Children Fund in Fiji, mainly financing education, which is not free.

Fellowship workers, all volunteers and mostly women, spend their time investigating cases, counseling, packaging food, and sorting drugs. Although help includes some financial assistance from a trust fund, drug supplies from Medical Aid Abroad, and food and powdered milk from New Zealand organizations, the Fellowship continually finds its resources insufficient to meet demands. "Hungry people continue to suffer," Mrs. Henning laments.

The effort for more and better food is continuous throughout the whole diocese. "Our people are encouraged to grow more food," says Bishop Bryce. They are given fertilizers for greater yields, but the bishop was quick to add that "fertilizers are the most expensive things we get from abroad," so the people never have enough to do the job. Bishop Bryce also tries to obtain garden plots so his priests can grow their own food.

Sisters of the Community of the Sacred Name, based in Christchurch, New Zealand, run St. Christopher's Home for orphans, abandoned children, and unwed mothers. They also plant and tend gardens, growing most of their own vegetables, sugar cane, and pau pau trees.

Since it opened in 1968, St.

Christopher's has had under its care as many as 60 children at one time—ranging from a few days old to primary school age—and nearly a dozen unwed pregnant women or new mothers. All the women were turned out of their homes and abandoned by their families because of their "social disgrace" although most were barely in their teens.

The Fijian government, which became independent in 1970, continues to struggle for sufficient funds for roads, bridges, drinking water, and other improvements. It cannot, therefore, adequately fulfill social and welfare needs. The Diocese of Polynesia's dedicated efforts, along with those of other denominations, at least partially fill a void by assisting many people on the basis of need alone.

Hong Kong, which once received much aid because of its mammoth refugee problem, now gives to alleviate starvation and hunger in other parts of the world. Its bishop, Gilbert Baker, regularly asks his people for contributions and has been gratified by their generous support, but he has no illusions that it goes far in solving the hunger problem. "Something absolutely massive is required," he says.

In Hong Kong the food situation is changing. While farmers with large hats to protect them from the relentless sun still plow fields with water buffalo, their numbers continually decrease. Young people find manufacturing, trading, and shipping to be less physically taxing and more remunerative.

Experiments aimed at improving gardens and fruit or pig farms are being made continually, but for the most part the colony imports its food and exports textiles, clothing, electronics, plastic articles, toys, and other manufactured goods. Alan H. H. Ho, diocesan information officer, says the Church "is involved in helping the farmer," but because the farmer population is decreasing, the Church "correspondingly concentrates" on greater assistance to those in industrial endeavors.

Australia, a nation with only 30 million people in an area almost as large as the continental United States, is generally considered affluent. While the visitor perceives great wealth, if he looks below the surface and reads national and local newspapers, he soon realizes the country is plagued by both inflation and increasing unemployment which leave many people existing at the poverty level or below.

Subsidized housing and supplemental food plans are costly, increase taxes, and bring protests against increased government spending for what many brand as lazy, greedy, fraudulent recipients.

A loud clear voice in defense of recipients of subsidized housing and welfare assistance is that of the Most Rev. Marcus L. Loane, Archbishop of Sydney in the Church of England in Australia. Each year he makes a strong plea for support of the archdiocesan agencies for aged, sick, poor, and orphans as well as specialized assistance to others who are poverty-stricken. He also appeals for help among Greeks, Italians, Chinese, and Hungarians and for families with rent arrears to prevent their evictions.

Each year church members are called upon to give generously to the Archbishop of Sydney's Over-

Continued on page 18



"...one half of the clergy in my diocese are seeking a change. . . ."

When you really want to move...

By George H. Soule

This article is based on remarks made at the May, 1976, meeting of Pride, Inc., the Diocese of Pennsylvania's clergy association.

Bishop Lyman C. Ogilby of Pennsylvania has used the phrase, "stewardship of ordained persons," to describe the work of clergy deployment. I like this phrase because it relates well to a task I share primarily with other laypeople—the process for filling vacant clergy positions, especially rectorships. It also relates directly to what I seem to be discussing most with individual clergy—the ways and means of achieving change in jobs or change in ministry.

Perhaps a third or half of the clergy in my diocese are actively seeking a change—out of ambition, restlessness, frustration, growth, or whatever reason. Because of the large numbers involved and the psychological value of self-help, much of my response to clergymen who express a desire to change must be enabling rather than paternal or pastoral. I don't pretend to be a professional counselor, but a few uniform procedures have proved helpful in situations I have dealt with so far.

These procedures involve three one-hour interviews, usually in my office. The process has four steps, and—very important to remember—all four of these must be future-oriented. The steps are:

1. self-examination;
2. looking realistically at the scope of existing opportunities;
3. seeing yourself as others see you; and
4. beginning to choose and to do things you can do for yourself to achieve change.

In the first interview we may just become acquainted or begin the first steps of self-examination. We may start updating your Clergy Deployment Office profile. I'll ask you to describe your ministry as you see it today and for the future, ultimately framing this description in a short written statement of not more than one page.

This statement should express what's important about your ministry now and in the future. You might consider it to be the basic text of an application letter you would adapt for sending your resume and profile to a bishop, deployment officer, or vestry.

This statement gives you a focus for examining yourself. One question you will need to ask yourself: "Why do I have to be a priest to do what I want to do?" Frequently clergy receive their greatest satisfaction from skills, procedures, or activities that are common in secular professions, such as teaching, counseling, group dynamics, community affairs, or social action. Part of your self-examination and the statement of your ministry is to determine how things of this sort relate to your priesthood and vice versa.

The next step is to relate your ministry as you see it and want it to the real world. This is to determine

whether the kind of job opportunities you want exist in the geographical area in which you want to be.

Comparing the situation where you are with the kinds of vacancies that are occurring is usually helpful. You may find vacancies don't exist and aren't likely to occur in positions which would offer any better opportunity for the kind of ministry you want than you have where you are. Or you may discover you have certain kinds of professional deficiencies for the kind of job you really want to move into. Or, if you are realistic, you may see that competition for the kind of vacancy you want is so severe that your chances of achieving your objective are pretty slim.

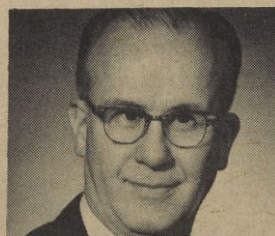
This is where you start to see yourself as others see you—and where we may begin some professional referrals.

In Pennsylvania we have referred people to the Mid-Atlantic Training Center, the Northeast Career Center, and the Pennsylvania Foundation of Pastoral Counseling. Choices for such referrals are made jointly with the individual, me, and one of the bishops or the staff coordinator for continuing education. Any of these referrals would be classified as enabling rather than therapeutic. The objective is not to cure some kind of illness, rather to organize your strengths and put them to work.

These first three steps may all turn out to be unproductive unless you take the fourth step—respond to the challenge and the enablement to do what you can yourself to achieve the changes you want to achieve.

This may lead you into continuing education or a sabbatical or an exchange arrangement with another parish. Some people are helped by going on a retreat or undertaking some other prayer discipline while wrestling with preparations and decisions relating to any kind of career change.

This can be a turbulent time for you and for those around you. Any faithful person—and especially a priest—must try to examine how God is acting in the situation, on you and through you and on and through the people around you. The answer may not be clear, but the question must be asked—not for me or the bishop but for yourself.



George H. Soule was appointed administrative assistant to the Episcopal Bishop of Pennsylvania in September, 1975. His areas of responsibility are clergy deployment and communications. From 1948 until he took early retirement in 1975, Mr. Soule was employed by the Du Pont Company, holding positions in advertising and personnel.

Social issues get lowest priority in NCC clergy survey

A National Council of Churches' (NCC) poll of 2,490 ordained persons in five Protestant denominations has found that most give low priority to speaking out on social issues or working for social justice. In general, the clergy surveyed felt the Church's most important task is helping members to be Christians in all aspects of their lives. Sermon preparation received the most attention of a list of activities engaged in each week by the ministers polled.

The survey, taken from December, 1975, through January, 1976, involved clergy of the United Methodist Church, the Reformed Church in America, United Church of Christ, United Presbyterian Church, and the United Church of Canada.

Report of the survey results found that "denominations are not providing the amount of pastoral care that ministers would like to have or feel they need. Seven out of 10 want such care. This would deal with such feelings as loneliness and frustration as well as other issues."

In the area of preparation for ministry, biblical studies ranked as the most important curriculum element; 87 percent of the respondents considered this "very important." In contrast, the report said, "theological studies was a more distant second (ranked 'very important' by 61 percent) than would be expected. The practical necessity of working with people in trouble elevated preparation in counseling to the third level of importance (ranked 'very important' by 52 percent)."

Another survey question asked respondents to indicate the effectiveness of their training in various categories. This found "the least effective training occurred in membership recruitment." The report comments: "One wonders about the correlation between the ineffective nature of such training and the decline of church members experienced by the denominations participating in the survey."

The survey report also emphasized that "Christian education is one of the four subjects with the greatest disparity between importance and effectiveness of training. This is a general indictment of the quality of Christian education preparation of parish clergy in these denominations."

Two questions dealt with reactions to the programs of ecumenical organizations. The first asked whether such agencies as the National and World Councils of Churches and the Consultation on Church Union are "valid expressions of ministry," and the other asked for an indication of the degree of approval of NCC's programs and positions.

Regarding the first, the three agencies listed received a higher response in Canada than in the United States: about two-thirds of the U.S. respondents considered them "valid expressions of ministry," compared with 81 percent of the Canadian clergy. The second question, regarding agreement with the NCC, found nearly 73 percent of the Canadian clergy in agreement with their National Council of Churches while 57 percent of the U.S. clergy approved of their national ecumenical agency.

United Methodists launch new journal

Approximately 37,000 United Methodist ministers began receiving a new clergy journal entitled *The Circuit Rider* free of charge last October, according to an announcement by the United Methodist Publishing House in Nashville.

The Circuit Rider will be issued 10 times a year to provide a journal of practical information related to clergy interests and concerns. The magazine is scheduled to contain articles to aid in professional growth and continuing education, a section for exchange of views on clergy issues, and departments on personal and parsonage life.

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

Practical matters.... historical perspective

By James L. Lowery, Jr.

The Rev. Steele Martin is rector of Christ Church, Quincy, Mass. As a New Englander and a history buff, he well remembers the past, and he draws from it. Some observations about models of the priesthood, which we believe have practical applications, have come from his pen. Thus this month the column consists of a bit of background history helpful to American Episcopal clergy. It is our Bicentennial offering!

The Priest As Hireling, and Ecclesiastical Economics, by Steele Martin

When I was ordained, the examining chaplain made sure we understood the rights of a priest over against a vestry. He spoke of being hired for life and explained the English model of the vicar who "owned" his job (freehold of benefice) and had stability and tenure and certain income from the glebe land or endowment of the parish.

But the history of the Colonial Church shows that the model of our ministry actually came from another kind of priest in the Church of England than the beneficed clergy. We are not inheritors of the tenured, endowed positions of canons, prebends, rectors, and vicars. We are descended from the hireling curates who served the absentee vicars or did the legwork in large parishes and who stayed assistants for most of their ministry.

Unbeneficed Clergy

The Curate's Lot by A. Tindal Hart, an English historian (John Baker, 1970), tells the story of the unbeneficed English clergy from the Middle Ages until now. From the earliest centuries of Church-state relationships, rules existed against founding new churches without endowment in land and set jurisdiction. The Church also had many canons against ordaining without a job or "title." The American Episcopal Church abolished the first provision after the Revolution because the endowments were not done in ancient fashion here. We abolished "title" for ordination in 1970.

Since American churches were not endowed in land, well into the 19th century clergy were paid only as long as the money lasted. Strong lay control by wardens and/or vestrymen, elected by pew owners, was a different situation from that of the English beneficed priest whose patron installed him once for life in an endowed job.

In England, many hired assistants and substitutes should by law have been licensed and given some authority, but the large surplus of clergy there over the centuries meant that a priest who demanded what the law required might be dismissed on the spot since another unemployed priest was always waiting to take his job. For centuries the majority of ordinands never did become rectors. They served most of their ministry as hirelings, assistants or substitutes, and, if not beneficed, found themselves without a job in late middle age. This pool of proletarian, unbeneficed, unemployed priests furnished the Society for the Propagation of the Gospel in Foreign Parts with a backlog of candidates to choose from in America.

Economics

This is part of the unsung heritage of our unfaced economic problems today, but we are mostly unconscious



of it. Another example of the Church's refusal to face long-term economic problems is the seminaries' unresponsiveness to the clergy surplus. Their continued acceptance of students without dioceses has temporarily solved their economic problem while creating a national employment crisis. It is a no-win situation in which any drastic attempt to reduce the over-supply of seminary graduates will produce faculty unemployment and the closing of several seminaries which operate mostly on tuition.

We have tended to consider solid, economic analysis as too worldly. We are exquisitely conscious of \$100 bean suppers and raffles and \$1,000 quotas while ignoring the capital in million-dollar plants. But things are changing. As a priest, in the 1950's I learned education and group dynamics and in the 1960's sociology and politics. Now in the 1970's I must learn economics.

In this we are behind some of the rest of the Church. For some time, mission lands have thought of liberation theology primarily in economic terms, and, as far back as 1938, the International Missionary Council's largest volume of studies for its Madras meeting was "The Economic Basis of the Church."

Accountability

In the past, our dioceses have been political confederations of parishes, stressing and preserving the ministry

of the laity, e.g., voting by orders. But in the recent election of a bishop in Massachusetts, of the 270 clergy votes cast, only about 170 at most could have been rectors of parishes. We are developing a clergy order which is less and less directly responsible to and related to parish laity. The increasing number of communicants in relation to each parish priest also depersonalizes relationships with laity. One priest for 400 communicants in a society where both priest and parishioner are highly mobile doesn't build long and deep relations.

Capital

Hence, we have a growing number of priests but a declining number of parish priests related to the Church's capital and laity. Our income is fairly stable. But a minimum of \$300,000 in capital is now required to employ a priest as pastor. Our employment problem is really a result of capital shortage, not just a shortage of current giving or numbers of people.

We as a Church have handled our capital mysteriously. We ignore our riches. Since they are not heavily taxed, we make only an insurance-accounting for our capital property. Our gradual shrinkage of current receipts has been eroding our capital because we defer long-term maintenance of our property. Our capital is shrinking as we plan maintenance mostly by what we got away with spending last year rather than planning in our budget one-tenth of what we know must be done within 10 years.

Another aspect of the capital shortage is we have tended to concentrate our capital in larger and larger plants. Colonial churches were nave and chancel only—with a wood-burning stove. Soon the glebe and parsonage were added. After the Civil War, the parish house movement gave us dance halls. After World War II, we added wings of classrooms. Our capital is invested in buildings that don't employ priests or reach many people. The clergy surplus is partly tied to the capital shortage.

More History

The Curate's Lot gives one bit of hope from history. The central funds of voluntary organizations began to help pay for assistant young priests and mature priests in places where communicants outran the money. We have tended to subsidize missions of 100 communicants, hoping for growth. Why can't we also subsidize dying city parishes of 800 communicants for the sake of the pastoral care of people? A full-time priest there can minister to more souls than he can in a small mission or parish.



The Rev. James Lowery is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 8 Newbury St., Boston, Mass. 02116, or in care of Professional Supplement.

/PS...clergy changes

ACKERMAN, Keith L., from Transfiguration, Freeport, NY, to St. Mary's, Charlevoix, PA
ACKERSON, Charles G., from non-parochial to St. George's, Pennsville, NJ
ALLARDYCE, David B., from St. Philip's, Circleville, OH, to non-parochial. He will be a supply priest in the Diocese of Southern Ohio.
ALLEN, Kenneth J., Jr., from training officer, Diocese of Los Angeles, CA, to St. Paul's, Pomona, CA
ALLSHOUSE, Mervin S., Jr., from St. Nathaniel, North Port, FL, to Good Shepherd, LaBelle, and St. Barnabas, Immokalee, FL
ANDERSEN, Robert P., from non-parochial to St. Clement's, Huntington Park, CA
ANDERSON, C. Newell, from St. Philip's Cathedral, Atlanta, GA, to communications officer, Diocese of Atlanta, GA

ASH, Evan A., from Trinity Cathedral, Omaha, NB, to St. Luke's, Plattsburgh, NB. He will continue as a social worker with Iowa Department of Social Services, Council Bluffs, IA.
BASINGER, James A., from Ascension, Silver Spring, MD, to St. David's, Venetia, PA
BAUM, Harold C., from chaplain, State University of New York, Albany, NY, to project director, "Bridges '76," Christians United in Mission, Albany, NY
BIEGLER, James C., from non-parochial to St. Uriel's, Sea Girt, NJ
BIRNEY, James G., from Advent, Kenmore, NY, to minister, Bishop Whipple Schools, Faribault, MN
BOULET, Joseph T., from Resurrection, Le-noir City, TN, to Christ, Macon, GA

BOYLE, Patton L., from Emmanuel, Lake Village, AR, to graduate studies in pastoral psychology
BREINER, Bert F., from St. Martin-in-the-Fields, Philadelphia, PA, to faculty, Malaysia Seminary, Kelang, W. Malaysia
BROWN, Allen W., Jr., from chaplain, U.S. Army, to executive assistant to Suffragan Bishop Baden of Virginia, Alexandria, VA
BURK, John H., from housing coordinator, Diocese of Utah, Salt Lake City, UT, to St. John's, Mt. Morris; housing developer-director, Program Funding, Inc., Geneseo; and the Rochester Diocesan Housing Commission, Geneseo, NY
BURTON, H. Robert, rector of St. Peter's, Van Horn, TX, to also Archdeacon of Trans-Pecos/Big Bend, TX, Diocese of Rio Grande
BUSSELL, Francis K., from St. Elizabeth's,

Collins, MS, to Holy Trinity, Crystal Springs, and St. Stephen's, Hazlehurst, MS
CAMPBELL, Douglas A., from Zion, Douglaston, NY, to St. Philip and St. James, Lake Success, NY
CHALK, Michael D., from St. Mark's, San Antonio, TX, to St. Andrew's, Seguin, TX
CHAMPION, Maurice V., from St. Paul's, Conneaut, OH, to Grace, Galion, OH
CHASSE, Richard P., chaplain, Medical College of Virginia, Richmond, VA, to also St. Bartholomew's, Richmond, VA
CHATHAM, Charles E., from Trinity, Jacksonville, TX, to St. Mark's, Little Rock, AR
COLLINS, Perry W., Jr., from Holy Cross, Sanford, FL, to St. Paul's, Quincy, FL
CONWAY, Thomas B., from non-parochial to St. Andrew's, Allenhurst, NJ

/PS...clergy changes

COOPER, R. Randolph, from Trinity, Baytown, TX, to St. George's, San Antonio, TX

COUNTRYMAN, Louis W., from graduate studies, University of Chicago, Chicago, IL, to faculty, dept. of religious studies, Southwest Missouri State University, Springfield, MO

CRAMER, Roger W., from Christ, Columbia, MD, to Trinity, Princeton, NJ

CROWDER, James R., from Epiphany, Timonium, MD, to St. James, Farmington, CT

DAVIDSON, William A., from Ascension, Brooklyn, NY, to faculty, General Theological Seminary, New York, NY

DAY, Charles V., from Holy Innocents, Valrico, FL, to St. John's, Naples, FL

de BARY, Edward O., from Resurrection, Starkville; Nativity, Macon; Ascension, Brooksville; and chaplain, Mississippi State University, Starkville, MS, to graduate studies, University of Louvain, Louvain-la-Neuve, Belgium

de BORDENAVE, Ernest A., III, from St. Mary's, Andalusia, and St. Stephen's, Brewton, AL, to St. Matthew's, Richmond, VA

DITTERLINE, Richard C., from Gethsemane Cathedral, Fargo, ND, to Grace, Hulmeville, PA

DOUGLAS, Vernon A., from African Methodist Episcopal Church Zion to Incarnation, Cleveland, OH

DuBOSE, Robert E., Jr., from House of Prayer, Philadelphia, PA, to St. Thomas, Philadelphia, PA

ELDER, Philip E. R., from Suffragan Bishop of Stabroek, Diocese of Guyana, South America, to St. Augustine's, Asbury Park, NJ

ELVIN, Peter T., from St. Andrew's, Longmeadow, MA, to St. Philip's, Easthampton, MA

FARR, Charles E., from Trinity, Irvington, NJ, to Epiphany, Denver, CO

FARRAR, H. Dean, III, from St. Paul's Cathedral, Los Angeles, CA, to St. George's, Laguna Hills, CA

FERRY, Daniel H., from non-parochial to St. Matthias, Nashville, TN

FINCH, Floyd W., Jr., from headmaster, Patterson School, Lenoir, NC, to St. Paul's, Summerville, SC

FOWLER, Arlen L., from professor, Eastern Illinois University, Charleston, IL, to dean of students, University of Tulsa, Tulsa, OK

FOWLER, Donald E., from Good Shepherd, Hamburg, NJ, to missionary work, Labrador and Eastern Newfoundland, Canada

GARDNER, Marvin A., Jr., from St. Paul's-Piney, Waldorf, MD, to director, Pastoral Counseling and Consultation Center, Washington, DC

GERARD, Richard L., from St. Peter's, Hazleton; St. James, Drifton; and St. Martin's, Nuangola, PA, to Holy Nativity, Forest Park, MD

GIANNINI, Robert E., from St. Andrew's, St. Andrews, Scotland, to chaplain, University of South Florida, Tampa, FL

GLOVER, Mortimer W., Jr., from St. George's, New York, NY, to St. Stephen's, New Harmony, IN

GOHN, Joseph M., from St. Mary's Cathedral, Memphis, TN, to St. Philip Evangel, Brunswick, TN

GOLDBERG, Michael W., from St. Uriel's, Sea Girt, NJ, to St. Matthias, Trenton, NJ

GOODHEART, Donald P., from St. James, Farmington, CT, to St. Andrew's-in-the-Valley, Tamworth, NH

GRAFF, Donald T., from St. Thomas, Philadelphia, PA, to Free Church of St. John, Philadelphia, PA

GRIBBON, Robert T., director, special ministry to commuter students, Diocese of Washington, to also St. Matthew's, Seat Pleasant, MD

GRIFFITH, Bruce D., from St. Michael's and All Angels, Buffalo, NY, to graduate studies, University of Toronto, Toronto, Canada

HADDEN, William J., III, from St. Mary's, Gatesville, NC, to Holy Cross, Aurora, NC

HAMILTON, Robert E., from St. Mark's, Roxboro, NC, to clinical pastoral education training, Delaware State Hospital, Wilmington, DE

HARRIS, Lawrence R., Jr., from St. Matthew's, Hyattsville, MD, to St. Barnabas, Leeland, MD

HARVEY, Edwin E., from St. Mark's, Jacksonville, FL, to St. David's, Austin, TX

HENRY, Terry C., from All Saints, Pasadena, CA, to St. Peter's, Essex Fells, NJ

HERZOG, Daniel W., from St. John's, Ogdensburg, NY, to Zion, Morris, NY

HEWETT, Paul, from St. Faith's, Wandsworth, London, England, to Good Shepherd, Rosemont, PA

HIGGINS, James A., from Incarnation, Jersey City, NJ, to St. Philip's, Richmond, VA

HILL, Donald B., from Bethesda, Saratoga Springs, NY, to ecumenical communications office, Christians United in Mission, Albany, NY

HOBDEN, Brian Charles, from the Church of England to Christ, Waverly, and Brandon, Burrowsville, VA

HOHLT, Allan H., from canon and urban missionary, St. John's Cathedral, Wilmington, DE, to dean, St. John's Cathedral, Wilmington, DE

HOLLEMAN, John L., from Good Shepherd, Rosemont, PA, to Ascension, Chicago, IL

HOPKINS, David L., from St. Anthony of Padua, Hackensack, NJ, to All Saints, Charlotte, NC

HORN, Peter M., from Redeemer, Jacksonville, FL, to Trinity, Bessemer, AL

HUCLES, Henry B., III, St. George's, Brooklyn, NY, to also Archdeacon of Brooklyn, Diocese of Long Island, Garden City, NY

HUNTLEY, Jack R., budget and management officer, staff of the Chief of Chaplains, U.S. Army, Washington, DC, to also St. Luke's, Alexandria, VA

IRVIN, Harland M., Jr., from coordinator, Texas Program for the Deaf and Blind, Austin, TX, to academic dean, Episcopal School, Dallas, TX

JAGO, Frank K., from St. Barnabas, Kendall Park, NJ, to St. Andrew's, Mount Holly, NJ

JEPSEN, Robert M., from St. George's, Laguna Hills, CA, to St. James, Los Angeles, CA

JOHNSON, Edward E., from Calvary, Washington, DC, to St. Luke's, Columbia, SC

JOHNSON, Wayne E., from non-parochial to Redeemer, Brooklyn, NY

JOHNSTON, Hewitt V., from Christ, Charlevoix, and St. Paul's, Elk Rapids, MI, to St. George's, Belleville, IL

JUNGERS, Albert K., from Emmanuel, Champaign, IL, to St. Bartholomew's, Tona-wanda, NY

KAWANO, Roland M., from St. Mark's Cathedral, Salt Lake City, UT, to St. Mary's, Los Angeles, CA

KELLY, Ralph F., from Ascension, Hattiesburg, and chaplain, University of Southern Mississippi, Hattiesburg, MS, to St. John's, Ocean Springs, MS

KIRKPATRICK, Robert F., from non-parochial to Ascension, Clearwater, FL

KNIGHT, Frank M., IV, from non-parochial to St. Mary's, Chester, PA

KOLB, William A., from Christ Church Cathedral, St. Louis, MO, to Holy Apostles, Barnwell; Christ, Denmark; and St. Alban's, Blackville, SC

LaBRUCE, George, from St. Thomas, St. Petersburg, FL, to St. James, Tampa, FL

LAWSON, Victor F., from executive director, South East Group Ministry, Washington, DC, to Our Saviour, Washington, DC

LILLY, James M., from St. Matthias, Tuscaloosa, AL, to Trinity, Florence, AL

LOESEL, Walter G., from Transfiguration, Arcadia, CA, to All Saints, Los Angeles, CA

LOW, Melvin, from Trinity, Ware, MA, to St. Paul's, Windsor, VT

LYNCH, Michael A., from St. Paul's, Gas City, IN, to hospital chaplain, Diocese of Southwest Florida, St. Petersburg, FL

MAHEDY, William P., Jr., from St. Timothy's, Compton, CA, to St. Mark's, Van Nuys, CA

MARTIN, William L., from St. Paul's, Plainfield, CT, to Trinity, Milton, VT

MASON, Charles T., Jr., from St. Alban's, Salisbury, MD, to St. Paul's, Lock Haven, PA

MATTHEWS, F. Clayton, from Holy Innocents, Atlanta, GA, to Christ, New Bern, NC

McGLASHON, Hugh, Jr., from St. Andrew's, Mt. Holly, NJ, to Christ, Palmyra, NJ

MURPHY, William McK., from St. Alban's, Sussex, and St. Bartholomew's, Pewaukee, WI, to Gethsemane, Marion, IN

NORTHWAY, Russell S., from St. Christopher's Lodge, Enterprise, Barbados, to Holy Trinity, Peru, IN

OUTERBRIDGE, Samuel M., from St. Mary's, Haddon Heights, NJ, to St. John's, Sewaren, and St. Mark's, Carteret, NJ

PARK, Stephen R., from Holy Comforter, Vienna, VA, to studies in clinical pastoral education, Medical College of Virginia, Richmond, VA

PEARSON, Daniel V., from St. Mark's Cathedral, Minneapolis, MN, to Trinity, Excelsior, MN

PENALOZA, Elias H., from chaplain, University of Puerto Rico, Rio Piedras, PR, to St. Paul's, Chester, PA

PENDORF, James G., from St. Gregory's, Parsippany-Troy Hills, NJ, to Holy Trinity, Colme, Lancashire, England

PERKEY, Hayward R., from Grace, St. Mary's, WV, to non-parochial

PICKERING, William T., from St. Alban's, Murrsville, PA, to Christ, Greensburg, PA

PIERCE, George P., from Holy Cross, Pine Ridge, and superintending presbyter, Pine Ridge Mission, Pine Ridge, SD, to St. Barnabas, Glenwood Springs, CO

PIERCE, Robert H., from St. Andrew's, Mastic Beach, NY, to St. John's Hospital, Dickinson, ND

POWELL, Ray A., from St. Mark's, Pecos, TX, to Holy Trinity, Midland, TX

PRUITT, George R., Jr., from St. Ann's, New Martinsville, WV, to Emmanuel, Covington, VA

RAINS, Harry J., from Trinity, Vineland, NJ, to Christ, Lexington, and St. Paul's, Carrollton, MO

RANCK, Edward M., Jr., from Holy Trinity, Melbourne, FL, to St. Matthew's, Maple Glen, PA

RICH, Edward R., III, from St. Paul's, Canton, OH, to St. Peter's, Akron, OH

RIDDER, John W., from Christ, Madison, IN, to chaplain, Madison State Hospital, Madison, IN

ROBERTSON, Charles N., III, from non-parochial to Our Saviour, Camden, NJ

SCHELL, D. Joseph, from chaplain, Yale University, New Haven, CT, to St. David's, Caldwell, ID

SCHRODER, Edward A., from Christ, Hamilton, and dean, Gordon College, Wenham, MA, to canon missionary, Diocese of Florida, Jacksonville, FL

SEITZ, Thomas C., from principal and chaplain, Christ School, Arden, NC, to assistant headmaster, St. Paul's School, Clearwater, FL

SHEFFIELD, Earl J., III, from St. Matthew's, Beaumont, TX, to Holy Trinity, Midland, TX

SHIFLET, William R., Jr., from Christ, Roanoke, VA, to Trinity, Southport, CT

SHIPPEE, Richard C., from graduate studies, Nashotah House, Nashotah, WI, to St. Paul's, Pawtucket, RI

SHOEMAKER, John G., from chaplain and teacher, St. Mark's School, South Borough, MA, to chaplain, Christ School, Arden, NC

SIMMONS, C. Douglas, from St. Paul's, Kansas City, MO, to Christ, Springfield, OH

SISK, Edwin K., Jr., from Calvary Cathedral, Sioux Falls, SD, to Christ, Lima, OH

SKIDMORE, William M., Jr., from Holy Trinity, Logan, WV, to chaplain/counselor, Boys' Home, Covington, VA

SMALL, William D., director of ecumenical chaplaincy, Doane-Stuart School, Albany, NY, to also St. John's, Johnstown, NY

SOMERVILLE, David J., from St. Bartholomew's, Cherry Hill, NJ, to active duty, Army National Guard, Staten Island, NY

STANTON, Barclay R., Jr., from Christ, Easton, MD, to Christ, Coudersport, and All Saints, Brookland, PA

TAYLOR, Jess E., from non-parochial to Prince of Peace, Woodland Hills, CA

TOMLINSON, Samuel A., III, from non-parochial to St. Elizabeth's, Collins, MS

TURNBULL, Malcolm E., from Bruton, Williamsburg, and chaplain, William and Mary College, Williamsburg, VA, to chaplain, Virginia Episcopal School, Lynchburg, VA

TURNER, Raymond F., from non-parochial to St. James, Paulsboro, NJ

UTAEBULAM, Matthew C., from director, counseling programs, East Orange Youth Services Bureau, East Orange, NJ, to Transfiguration, Derry, NH

VAN ZANTEN, Peter E., Jr., from Grace, Carthage, MO, to Christ, St. Joseph, MO

VAUGHAN, Forrest E., from non-parochial to Hope, Mt. Hope, PA

VOELCKER, Francis W., from St. Clement's, Huntington Park, CA, to St. Paul's, Lancaster, CA

VON DREELE, James D., from St. John the Divine, Hasbrouck Heights, NJ, to St. Matthew's, Homestead, PA

WALTERS, David L., from Calvary, Underhill, VT, to St. Paul's Cathedral, Burlington, VT

WEIR, Daniel S., from St. Stephen's, Pittsfield, and St. Martin's, Pittsfield, MA, to Trinity, Ware, MA

WESTON, Stephen R., from St. Mark's, Coleman, and Trinity, Albany, TX, to St. Phil-

ip's, Amarillo, TX

WHARTON, George F., III, from St. Andrew's, Paradis, LA, to St. Peter's, Fairfield, IA

WILCOX, George F., from dean and chairman, dept. of psychology, Sullins College, Bristol, VA, to St. John's, Fort Smith, AR

WILDER, Tracy H., III, from Christ, Short Hills, NJ, to graduate studies

WOOD, R. Stewart, Jr., from executive director, Episcopal Community Services, Diocese of Indianapolis, and All Saints, Indianapolis, IN, to Christ, Glendale, OH

WOODRUFF, W. David, from graduate studies, Wake Forest University and North Carolina Baptist Hospital, Winston-Salem, NC, to St. Elizabeth's, Roanoke, VA

ZAHL, Paul F. M., from Good Shepherd, Silver Spring, MD, to Grace, New York, NY

RECEIVED

JELIFFE, Robert W., from the Roman Catholic Church by the Bishop of Milwaukee, WI. His new cure is St. Stephen's, Horse-shoe Bend, AR.

KUKOWSKI, Richard, from the Roman Catholic Church on August 21 by Bishop George E. Rath of Newark, NJ. He is serving at Grace, Madison, NJ.

ROOS, Richard, from the Roman Catholic Church by Bishop John Craine of Indianapolis, IN. He will serve at St. Mark's, Plainfield, IN.

RESTORED

MOSHER, David R., in June by Bishop William Frey of Colorado

WISEMAN, H. Ray, on August 22

RETIRED

BOYD, George H., from St. Peter's, Perth Amboy, NJ, on November 30

BRERETON, Louis M., from archdeacon, Diocese of Ohio, Cleveland, OH, on July 26

CAMPBELL, Bruce H., from Epiphany, Richmond, VA, on February 29

DAVIS, Francis P., from St. John the Evangelist, Lansdowne, PA, on September 30

FELL, Richard C., from All Saints, Richmond, VA, on February 29

GILLET, Gordon E., from Christ, Portsmouth, NH, on July 17

HENNESSY, John M., from St. George's, Road Town, Tortola, VI

HOTCHKISS, Walter M., from St. Peter's, Springfield, MA

HOWARTH, Boyd R., from St. Mark's, Richmond, VA, on September 1

KELLERMANN, Joseph L., from director, Charlotte Council on Alcoholism, Charlotte, NC, in June

LANGE, William M., from Mission to the Deaf, Diocese of Albany, NY. He will continue to minister to the deaf in the Diocese of Central New York.

MANN, William S., from St. Mary's-on-the-Highlands, Birmingham, AL, on September 1

MOHR, Edward J., from Trinity, Athens, PA, on September 1

MORRILL, Jonathan, from Trinity, Ware, MA, on June 30

PERRY, DeWolf, from Good Shepherd, Fitchburg, MA, on June 30

SOMMERVILLE, Lloyd M., from St. Paul's, Lancaster, CA

SMITH, John W., from St. John's, Sewaren, and St. Mark's, Carteret, NJ, on September 1

THOMPSON, C. O'Ferrall, from Grace, Whiteville, NC, on October 31

WESTON, Andrew A., from St. John's, Eagle Butte, SD, on June 30

CORRECTION

In our October Clergy Changes we erred in listing the Rev. Moss W. ARMISTEAD as retired. He did not retire but resigned. His current address is 105 Bobby Jones Dr., Portsmouth, VA 23701.

We glean our Clergy Changes from many sources, including diocesan reports, newspapers, etc. But the most accurate information comes from you. When you're changing jobs, please let us know: your friends, former classmates, and other acquaintances read this column with interest. Send the announcement to /PS, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

A checklist of important new books for the professional

☐ **JONATHAN EDWARDS THE YOUNGER: A Colonial Pastor, 1745-1801**
by Robert Fern

"The gifts and accomplishments of Jonathan Edwards the younger have been lost in the shadow of his illustrious father . . . Robert L. Fern's biography, therefore, is a very welcome addition to the history of a neglected period in American religious and intellectual history."

—Sydney E. Ahlstrom
Yale University
3485-X, cloth, \$7.95

☐ **NAMIBIA**
by Colin Winter

In February, 1972, Bishop Colin Winter was deported from Namibia (Southwest Africa) under "The Removal of Undesirables Act". In this moving account, he tells of the insurmountable difficulties he faced as he attempted to minister to blacks under an apartheid regime—and of the continued frustrations that grip the Namibian people.

1664-9, paper, \$3.95

☐ **ISRAEL: A Biblical View**
by William Sanford LaSor

It's amazing how clear the emotionally-charged subject of Israel becomes when it's stripped of sensational interpretations. William LaSor provides a welcome change in this straight-forward introduction to the religious meaning of Israel through a careful study of the Scriptures. An easy-to-read style makes this an excellent book for study groups and private reading.

1635-5, paper, \$2.45

☐ **SOUND OF LIVING WATERS and FRESH SOUNDS**

by Betty Pulkingham/Jeanne Harper

Thousands of Christians are enjoying the singable and inspiring songs from *Sound of Living Waters*. Now, *Fresh Sounds* offers more new compositions and established favorites. Some may be sung unaccompanied, others are scored in SATB arrangements; many appear with guitar chords. All are uniquely appropriate for today's expression of Christian thankfulness and joy.

Sound of Living Waters, 1581-2
Fresh Sounds, 1648-7 Spiral bound, \$4.95 each

☐ **THE HIDDEN QUESTION OF GOD**
by Helmut Thielicke

Behind all questions that plague man—alienation, boredom, loss of identity—lies the hidden question of God. In these short reflections Helmut Thielicke considers this basic question in light of contemporary problems.

1661-4, paper, \$3.95

☐ **TEMPTED BY LOVE**
by Joan Thomas

Adultery. It happens in the best of families. For the pastoral counselor—or those who are tempted themselves, here is a six-week series of daily readings which leads people to look at their situation with a detached, clinical point of view, helping them to overcome the bonds of an illicit relationship.

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☐ **GOSPEL CHARACTERS**
by Leonard Griffith

This unique book of colorful dialogues, imaginary interviews and dramatic speeches makes the people around Jesus seem as real as your next-door neighbors. Herod, Mary, Joseph, Peter, Mary Magdalene, Judas Iscariot and others come to life as people full of emotions, hopes and fears. An excellent book for sermon and teaching material—as well as for just good reading.

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A Third Book of Contemporary Prayers
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Caryl Micklem's fresh approach to prayer adds a delightful contemporary feeling to worship services. Simple, yet poetic, these original prayers express thoughts of everyday concerns with a beauty and dignity few can command. For public and private worship, they are grouped under such headings as *Confession*, *Thanks*, *Mainly for Others*, *Contemplating Jesus* and *Offering*.

1644-4, paper, \$2.95

☐ **MUSIC IN THE CHRISTIAN COMMUNITY**
by Dale Topp

How can music in worship avoid the tendency toward entertainment? How should parents and teachers go about selecting musical instruments for children? Backed by a conviction that music is a key part of Christian life, Dale Topp gives practical advice to pastors, church musicians, parents and teachers on ways to integrate music into the home, school and church.

1642-8, paper, \$3.95

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EPISCOPALIANS IN UNIFORM



WINTER 1976

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

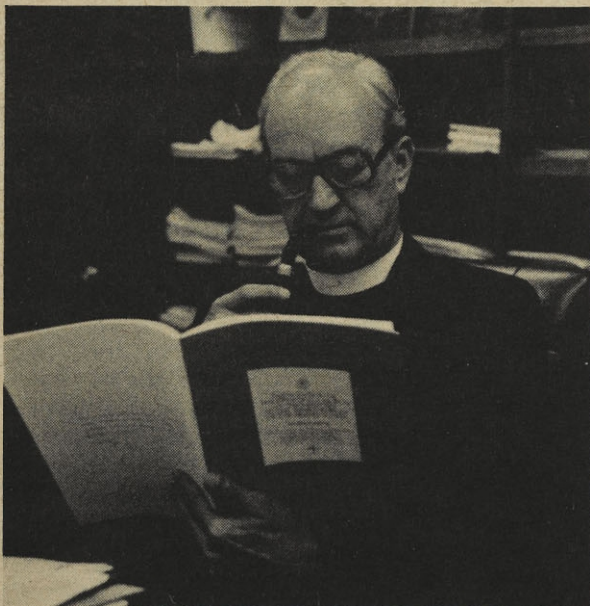
COLUMN LEFT

You will find in this issue a summary of the recommendations made by the Study Commission on Ministry to the Military, appointed by the Presiding Bishop. In commending this report to you, I would like to make some comments.

I agree with these recommendations and will cooperate in every possible way to see that they are implemented. I must confess to you that I was a bit concerned when I first contemplated the fact that a special commission—no matter how impartial its makeup might be—would be taking a critical and close-up look at our Chaplains' ministry. We had—and have—nothing to hide, but my fear was that the study might not be altogether objective, that our ministry would not be understood by some commission members and that the work would be too great a drain on the time and resources of this office. The term "Inspector General" will help military readers understand the feeling I had!

I now know, however, that the work of the commission was a good thing for the ministry to military persons and their dependents. I even wonder whether or not it might not be good for other aspects of the Episcopal Church's national program to have a similar sort of evaluation from time to time. I feel this report supports what we have been doing and suggests ways in which this ministry might be improved and expanded.

I want to express my personal appreciation to the members of the commission. They dealt with some tough issues. They expressed differing viewpoints well, and I feel that for the most part they heard each other.



The evaluation process was a time of personal growth for me and for others, and I am thankful for it. My special gratitude goes to my colleague Bishop John T. Walker for taking this difficult assignment in stride and handling it so well. The Episcopal Church's ministry to the military will long be indebted to him and to the members of the commission.

Please read this report. Cooperate with its implementation. And I bid you join me in thanking God for having blessed our work in this unique manner.

—Bishop Clarence E. Hobgood
Bishop for the Armed Forces

We would like to hear from you:

Features and news items may be submitted to *Episcopalians in Uniform* by sending them to the Rev. Charles Burgreen, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



Among those who attended the Armed Forces buffet during the 1976 General Convention in Minnesota were (l to r) Bishop for the Armed Forces Clarence E. Hobgood, CDR Murray Voth, CHC, USN, Mrs. Clarence Hobgood, Mrs. Jack R. Huntley, and Chaplain (Lt. Col.) Jack R. Huntley, USA. Chaplain Voth, who is soon to receive promotion to Captain, is stationed at Orlando Naval Training Center in Florida. Chaplain Huntley is in the Office of the Chief of Chaplains at the Pentagon.

One hundred and thirty-five guests heard Bishop Hobgood and the Rev. Charles Burgreen report on the Episcopal Church's ministry to military persons and their dependents.

Friday Morning: another view

Episcopalians in Uniform received many letters following our publication of the Rev. Canon William A. Johnson's comments on the hymn "It Was on a Friday Morning." The hymn is included in the recently-published Book of Worship for U.S. Forces. Some of the letters supported Canon Johnson; most took issue with his review of the hymn. The editor has selected this article by the Rev. Christopher L. Webber, rector of Christ Church, Bronxville, N.Y., as an example of a different view of this hymn.

by Christopher L. Webber

The Fall issue of *Episcopalians in Uniform* featured an article by the Rev. Canon William A. Johnson on the controversial hymn, "It Was on a Friday Morning." Although Canon Johnson had nothing good to say about it, the case may not be so simple. I have known the hymn for years and never considered it "offensive and vulgar . . . perverse, puerile, and trite." Rather, it seems to me an effective statement of the meaning of the Crucifixion.

Perhaps it would help to know that the author, Sydney Carter (not "Sidney Carter"), is one of the leading hymnographers of our time. Many people are familiar with "Lord of the Dance," "When I Needed a Neighbor," and the beautiful Christmas hymn, "Every Star Shall Sing a Carol." All these and many more are by Sydney Carter. In fact, the three hymns mentioned and one other are included in *Songs for Liturgy and More Hymns and Spiritual Songs* published by the Joint Commission on Church Music of the Episcopal Church. Is it likely that such a man would write a hymn "totally without any theological meaning"? Let's look at the hymn again.

First of all, "Friday Morning" is written from the viewpoint of one of the thieves crucified with Christ. What can be said from such a perspective? Obviously no

developed, post-Nicene theology. Such a man would know only the pain and the evil of life and his thoughts, as he goes to his death, are an attempt to understand what man can never fully understand: the problem of evil in relation to God's love for His creation.

What, then, can the thief say about this problem? He rejects, as he should, the easy and superficial explanations. You cannot "blame it on to Pilate" or the Jews or Adam and Eve or the apple or even the devil. Christian theology locates the origin of sin in mankind, but we cannot "pass the buck" and blame it on someone else. Further, in some real sense God *is* responsible. He allows the forces of evil to do their work in his world. And the best Christians can say about this is, "Someday we will be able to see how 'all things work together for good to them that love God.'"

But the thief says two other things which point to some of the deepest levels of meaning of the Christian faith. The refrain, repeated after each verse, says "It's God they ought to crucify . . . I said to the carpenter A hanging on the tree." The thief cannot know, but we do, that the "carpenter" is incarnate God. What he says "ought" to be done, has been done. God, in His love for us, has Himself accepted the pain and suffering we cannot understand.

And finally, the thief asks Jesus to "remember me in heaven." This, of course, is a direct reference to the story as told in the Gospel according to Luke. In the hymn this conclusion dramatically illustrates the whole purpose of the Incarnation: that a sinful person, unable to comprehend God's purpose in a seemingly meaningless world, can yet respond to God's love as seen in the suffering of Jesus on the Cross.

Now, I would agree with Canon Johnson that this is not a hymn in the traditional sense. It is not a song of "praise and adoration." But it is a profound and deeply moving piece of Christian poetry undeserving of the recent diatribes against it.



PARTICIPATION OF THE EPISCOPAL CHURCH IN THE MINISTRY TO THE ARMED FORCES OF THE UNITED STATES

THE 33 RECOMMENDATIONS

REPORT TO THE 1976 GENERAL CONVENTION OF THE EPISCOPAL CHURCH FROM THE STUDY COMMISSION ON MINISTRY TO THE MILITARY

One aftermath of the fighting in Vietnam was a feeling that the chaplaincy relationship of the Episcopal Church with the military ought to be re-examined. This was particularly urged by the Episcopal Peace Fellowship, and presented to the House of Bishops during the 1973 General Convention by Bishop William Spofford of Eastern Oregon, with the approval of the Bishop for the Armed Forces, Bishop Clarence Hobgood. The Executive Council later sought to implement this project, and, in response, the Presiding Bishop appointed a commission to study the issue and report back to the 1976 General Convention.

The composition of this Study Commission on Ministry to the Military was purposely diverse; there were members of the Advisory Council to the Bishop for the Armed Forces, representatives from the Episcopal Peace Fellowship, career military men, active and retired chaplains, parochial and diocesan clergy and

laity. Chairman was Bishop John T. Walker, then Suffragan Bishop of Washington.

The Study Commission held a series of meetings—some in New York, some in Washington, some at actual military bases. The members invited the opinions and expertise of numerous others, in probing everything from the practical problems and opportunities of today's chaplaincy to the tenuous relationship between church and state to the basic theological ramifications of this ministry. And out of their in-depth studies—and often heated discussions—came these concrete suggestions that were put before the 1976 General Convention in Minnesota in September. The Convention received the report and referred several portions of it to its committee system for implementation.

A summary of the report is printed here; a full copy can be obtained from the Office of the Bishop for the Armed Forces, 815 Second Ave., New York, N.Y. 10017.

A. On the Procurement of Chaplains:

1. The Presiding Bishop should insure a healthy diversity of viewpoints in his appointments to the Advisory Council to the Bishop for the Armed Forces, and to the selection committees which review applicants for the chaplaincy.

2. The Advisory Council should conduct regular programs at seminaries and within dioceses to encourage the most qualified seminarians and clergy to consider the chaplaincy.

3. Diocesan armed forces chairpersons should have a role in procuring chaplains, and the Bishop for the Armed Forces should provide guidance for them on the theological issues and in both the ecclesiastical and the military regulations.

B. On the Orientation of Chaplains:

4. The Bishop for the Armed Forces should provide incoming chaplains with an orientation process to cover the church's position on maintaining Episcopal identity in an ecumenical setting, to provide for spiritual reflection on the nature of the call to minister to people in the military, and to insure that consideration is given to the particular problems associated with the morality of war and Christian participation therein.

C. On Continued Professional Education for Chaplains:

5. The bishop should be provided continuing education funds to further the prophetic dimension of the chaplains' ministry, to include topics such as the relationship between church and state, and non-violent social change.

D. On Security Clearances for Chaplains:

6. The Bishop for the Armed Forces, in cooperation with other interested denominations and the General Commission on Chaplains, should ask the Secretary of Defense to take steps to insure that security checks will not be used as an automatic test of religious, political, or social beliefs or legitimate political activity without thorough investigation of the circumstances.

E. On the Nature and Authority of the Office of the Bishop for the Armed Forces:

7. The General Convention should consider the establishment of a jurisdiction (diocese or convocation) for Episcopalians serving in the armed forces and for their dependents.

8. The Bishop for the Armed Forces should develop sacramental guidelines to be used by Episcopal chaplains.

9. The Bishop for the Armed Forces, in conjunction with the Clergy Deployment Office, should develop a program to facilitate chaplains' transition to civilian life.

10. The Bishop for the Armed Forces should continue to be available to the Chiefs of Chaplains concerning the assignment and promotion of Episcopal chaplains.

11. The Bishop for the Armed Forces should appoint within his office a national armed forces chairman to work with the dioceses and their designated representatives in order to strengthen the ties between military and civilian church people.

12. The office of the Bishop for the Armed Forces should be moved to Washington, D.C.

F. On Diocesan and Parish Relationships with Episcopalians in the Military:

13. The dioceses of our church should support and strengthen the position of diocesan armed forces chairpersons, and develop programs to extend the outreach

of parishes to military communities as well as their chaplains.

14. Parishes should seek out military personnel and integrate them into the life of the congregation.

15. Each chaplain should continue to establish working relationships with the bishop in whose diocese he is stationed, and invite civilians to participate in the chapel program.

16. Lay people in the military should actively participate in civilian parishes wherever they can.

G. On Supplementary and Alternate Forms of the Ministry:

17. The matter of supplementary and alternate forms of ministry should be referred to the Ministry Council for further exploration and possible action.

H. On the Selection of Chiefs and Deputy Chiefs of Chaplains:

18. The Bishop for the Armed Forces should join with other communions in asking the Department of Defense to consult with representatives of all religious bodies which provide military chaplains in the selection of the Chiefs and Deputy Chiefs of Chaplains.



Study Commission chairman, Bishop John T. Walker

I. On Morality and the Exercise of Military Power:

19. Formal theological discussion should be encouraged by the Episcopal Church, in its seminaries, among its laity, clergy and bishops, and at the General Convention, about Christian moral positions regarding war and the relationship of the church to the state. Appropriate educational material should be disseminated throughout the church. We call upon the Executive Council to develop such an educational program.

J. On Chaplains and Conscientious Objection:

20. The Bishop for the Armed Forces should provide explicit guidelines for chaplains on issues of conscience and on other matters of personal, moral, ethical and general religious concern arising out of military service.

21. Chaplains should continue the counselling of conscientious objectors, carrying out the normal administrative procedures established by the military service in which they serve.

K. On Rank and Insignia:

22. The Bishop for the Armed Forces, with other denominations which have expressed similar concerns, should request that an independent study be undertaken which would include the following:

- A thorough study of the attitudes of military personnel toward the present practice of chaplains' holding and wearing of military rank and uniform.
- Experiments of long duration wherein a variety of

possibilities could be tried, such as chaplains in uniform but without rank insignia, and chaplains in distinctive clerical dress.

c. Exploration of other possible modes of ministry to the armed forces which might fall within the auspices of the Department of Defense. For example, could chaplains be Department of Defense civilians, holding government service rank for pay and promotion purposes but relating to the armed forces as civilians?

L. On Standardizing Chaplaincy Policies and Procedures among the Three Services:

23. This church should join with others in urging greater unification of policies and procedures within the three chaplaincy services.

M. On the Constitutionality of the Chaplaincy:

24. This church should continue to regard the present military chaplaincy system as having a Constitutional warrant, but should remain alert and keep informed about litigation on this issue.

N. On Ministry to Young Adults:

25. The Episcopal Church, in chapel programs conducted with civilian parish support, should continue its outreach to the young adults in the military, as well as to career personnel and their families.

26. The Office of the Bishop for the Armed Forces, through its publications and retreat programs, should disseminate information about current successful young adult ministries and programs.

27. Diocesan clergy should be urged to send parish materials regularly to their parishioners in the military.

28. In cooperation with neighboring Episcopal parish clergy, chaplains should provide as many special programs for young adults as possible.

29. The Episcopal Church, through its chaplains, should continue its vital "ministry of presence" on military installations, and therefore, be especially alert and resistant to cases of maltreatment and to the undermining of human dignity, particularly during basic training.

30. The Episcopal Church should ask other communions to join it in expressing concern to the Department of Defense that the human dignity of all persons in the armed forces be scrupulously respected at all times, whether they be recruits, troops, or prisoners; and that the Department of Defense be requested to reinforce its directives to all commands concerning the implementation and maintenance of this policy.

P. On Concerns for Families of Chaplains:

31. Diocesan armed forces chairpersons should strengthen their outreach to chaplains' families who may be stationed in their dioceses.

32. Episcopal chaplains and their wives should be offered marriage enrichment seminars and retreats.

33. An annual service for chaplains and their families, like the one in 1975 at the Washington Cathedral, should be held in several regions.

EPISCOPALIANS IN UNIFORM

Supplement to *The Episcopalian*

Reactions Continued from page 3

The FCC applauded the ACU statement and agreed, according to a press announcement, that it was "impossible for Episcopalians who are determined to keep the Faith whole...to remain in communion" with the Episcopal Church.

The FCC called a Church "congress" for Sept. 14-16, 1977, in St. Louis, Mo., to present the "spiritual principles and ecclesial structure of the continuing Episcopal Church."

The FCC had previously suggested an "early 1977" meeting and in a telephone interview Perry Laukhoff, FCC chairman, said the September date was a compromise. "We are beset with pressures from all directions: those who want a conference before Christmas and those who think we should wait two or three years."

The FCC has appointed a steering committee and commissioned a draft "statement of moral and devotional principles upon which a continuing Church will be based," but would release the names of neither the steering committee nor those asked to draft the statement.

Bishop Charles T. Gaskell of Milwaukee, in a letter dated October 7, has called a meeting in Chicago for December 1 and 2 which is supported by another group of clergy, the Coalition for the Apostolic Ministry (CAM). According to its executive secretary, the Rev. James C. Wattley, CAM will continue to help those who cannot in good conscience support women priests.

CAM, which met October 29, endorsed Bishop Stanley Atkins' statement at General Convention which rejects

women priests but pledges commitment to work within the Episcopal Church.

Bishop Atkins has previously spoken against hasty action and in favor of faithful disagreement within the Church's structure; nevertheless, even he reflects the frustration many are feeling. In his October 7 letter Bishop Gaskell quotes from a letter written by Bishop Atkins: "We shall secure what we can get only by taking it. We must have before us the example of the Church's treatment of those who made the original aggression at Philadelphia."

"We were shown convincingly that the Church has no means of dealing with such acts. And I think that we are now in a position where niceties need not be consulted."

Since its inception two years ago CAM has attempted to conciliate and now plans to "be vigilant against any coercion of our members. . . . We will strongly resist [coercion] and steadfastly support

any victims," Father Wattley said. CAM is soliciting support for the Atkins Convention statement, which it says now has 400 lay and clerical signatures in addition to those of the 36 bishops who originally signed it.

In his October 7 letter Bishop Gaskell suggests three items for the Chicago meeting's agenda: consideration of the formation of an extra-geographical Province or Provinces; canonical and legal reflection on the Church's present "internal contradiction"; and discussion of "our relationship to the National Church and to worldwide Anglicanism."

He states one theme to which others frequently refer: "Whatever else the Holy Spirit has said to the Church in the vote on women priests and bishops, it was a judgment upon our failure to be faithful teachers and practitioners of the doctrine, discipline, and worship of the Holy Catholic and Apostolic Church."

—Janette Pierce

Liturgists Continued from page 1

turgical Commission, pointed out some of the mistakes and pitfalls to be avoided in introducing the new book.

Diocesan liturgists also heard the Rev. Norman Mealy, professor of church music at Church Divinity School of the Pacific, Berkeley, Calif.; the Ven. Frederic Williams, chairman of the Standing Commission on Church Music; Dr. Alex Wytton, national coordinator of the Standing Commission on Church Music; and James H. Litton, a practicing musician from Princeton, N.J., talk about creating a musical climate in which worship can take place.

The Rev. Messrs. Michael Merriam and Henry Breul, representing Associated Parishes, Inc., concentrated on means, methods, and materials useful for educating parishes in the process of rethinking their approach to liturgy, and in the creative use of the new Prayer Book.

All the participants agreed that the liturgical celebrations them-

selves, morning, noon, and night, were the high points of the conference, bringing everyone together in genuine community, and demonstrating how impressive and beautiful the services of the new Prayer Book could be. Music, both choral and congregational, some of it commissioned for the occasion, figured prominently in all services, with special emphasis highlighting the noonday Eucharist.

Almost all present, in discussing among themselves the response to the new Prayer Book by the people "back home," seemed to feel that, despite "isolated pockets of resistance," there would be no major problems in accepting the new book, even by those who had not made wide use of the Trial Services. Many dioceses are planning educational programs and workshops for clergy and musicians, and the response seems to be favorable, now that the Proposed Book has been adopted.

—Eugene Lindusky

Joseph E. Boyle, lay leader, dies

Joseph E. Boyle, devoted churchman, teacher, and for almost 50 years practitioner in the art of public relations, died September 16 in Bronxville, N.Y. He was 77.

A journalist from Kansas, Mr. Boyle began his career in public relations with service to the Diocese of Chicago in the late 1920's. He became the Episcopal Church's first director of promotion when he worked for the National (Executive) Council in the early 1940's. In 1942 he began also to teach public relations at Columbia University in New York City.

Mr. Boyle left the National

Council in 1943 to join the J. Walter Thompson Company where he became a vice-president and director of public relations, serving in those capacities until his retirement in 1965.

Mr. Boyle was a long-time member of Christ Church, Bronxville, a co-founder of the nationwide Religion in American Life program, and from 1963 to 1972 a director of *The Episcopalian*.

He is survived by two daughters, Dorothy (Mrs. Earl E.) Huyck of Bethesda, Md., and Betty-Jo (Mrs. Lloyd W.) Rule of Denver, Colo.; four sisters; and two brothers.



NINETEEN SILVER-PLATED CHALICES were purchased by St. Andrew's Church, Scottsbluff, Neb., through a trading stamp drive. The Rev. Rodney Michel, second from left, blessed the Communion vessels, assisted by the Rev. Clyde E. Whitney. The vessels were used at the closing Triennial meeting in Minneapolis in September and then distributed to overseas dioceses as a gift from St. Andrew's.

—Diocesan Press Service

To Give His Boys A Second Chance...

Our story is an unusual one!

You see, we've been giving a second chance to delinquent, neglected, underprivileged and homeless boys for over twenty-two years. In that time, of the hundreds of His boys who have made our home

theirs, *less than 3%* have been in any further trouble with the law. This compares with a national recidivism rate of over 70%.

Clearly, we must be doing something right. We think it's that we really *care*.

So do our friends! We depend on them for roughly 80% of our support. And what's *not* unusual about our story is that these days both we and our friends are feeling the economic pinch. For us, the only solution to that is to find more friends. We prayerfully ask for your help and the opportunity to tell you more about St. Michael's.



St. Michael's Farm For Boys

A non-profit, non-sectarian home and school for boys under the direction of The Congregation of Saint Augustine, a monastic teaching order of the Episcopal Church.

Since 1954: Dedication To Giving His Boys A Second Chance

To: St. Michael's Farm For Boys

P.O. Drawer 640, Picayune, Mississippi 39466

Enclosed is \$_____ to help St. Michael's give His boys a second chance.

Name _____

Address _____

City _____

State _____

Zip _____

Your contribution is deductible for income tax purposes.

☐ Please send more information

6

Ministry Council begins search for staff person

The Ministry Council's transformation to the Council for the Development of Ministry in the next triennium was made easy by a well-attended transitional meeting November 3-4 in New York City. Twenty-one representatives of diocesan commissions on ministry (DCOM's) and national agencies concerned with lay and ordained ministries met to discuss the future and the required qualifications for a staff member they plan to hire.

The Ministry Council, formed in 1973 to coordinate the work of the Church's ministry agencies, sees its future emphasis on service to the regional and diocesan ministry bodies which "do ministry" at the local level. Council membership will also try to identify issues and concerns and encourage programs to meet perceived needs.

In a paper about the transition, the Rev. Donald Bitsberger of Massachusetts wrote, "...many resources for the development of ministry have emerged," but the Church's ability to take advantage of them is limited since no national center or strong network exists for dissemination of information.

Obedying its Minnesota mandate, the Council will hire an officer for ministry development to work on the staff of Bishop Richard Martin, executive for ministry at the Episcopal Church Center. Among other duties, this person will facilitate semi-annual regional or national conferences to consider ministry

issues and share information.

Directions to the search committee—Father Bitsberger; Bishops Martin, Richards, Robert Spears, and Milton Wood; the Rev. Craig Casey; Dr. Charity Weymouth; and Ruth Cheney—included finding a person with great knowledge of the Church, executive experience, and good health who also likes to travel extensively! Hoped-for early employment would permit the March Ministry Council meeting to proceed with future plans.

While hesitating to make a definite agenda for the next three years since several members' terms will expire, those present strongly suggested that the issue of ministry in relation to the Church's mission be explored. The study should also include the relation of the ordained to the Church's ministry. The Rev. George Hunt of California heads a subcommittee which is now investigating mission and ministry—both lay and ordained—as well as deployment of the increasing number of ordained professionals.

A guest at the Council meeting, Dr. James R. Gunn, executive for professional services at the National Council of Churches (NCC), said the NCC had a working group studying what ordination means in the 1970's and 1980's. He called it a "basic question. But you can't know about ordination without some knowledge of the nature, purpose, and mission of the ministry of the Church. Your questions

here are right on target; this is where most denominations are."

Ministry Council members expressed regret that General Convention had not funded a staff position with the Clergy Deployment Office (CDO) for deployment and employment of women. They agreed to pursue this position's funding to help provide opportunities for creative use of ordained women's talents.

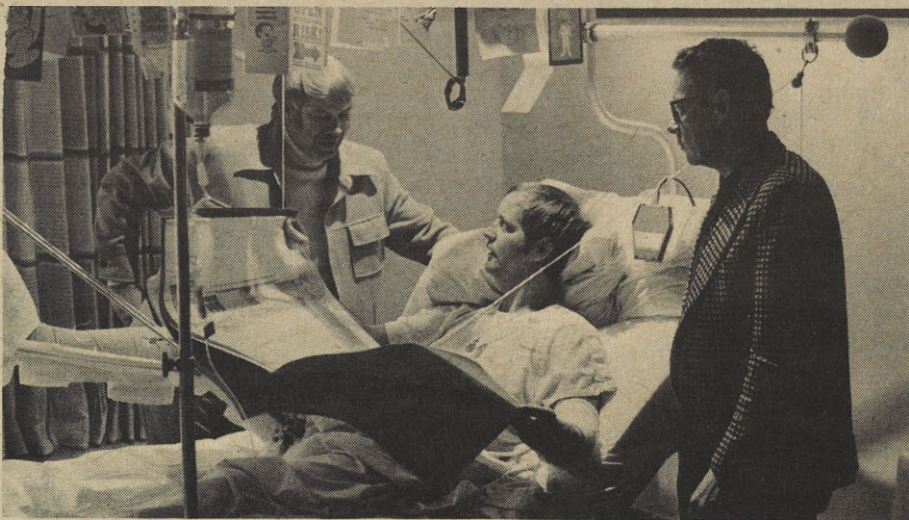
A resolution from Dr. Weymouth, a CDO board member, urged Bishop Martin to write bishops, diocesan ministry commissions, and ordained women to remind them to use CDO's services.

The Council also discussed how to help the Church "develop deployment models." "What strategies are extant in the Church? It's hard to get a handle on them," Father Hunt remarked.

Information gathering is a future priority, and the Council asked Bishop Martin to include in his letter the suggestion that a diocesan ministry person be sent to the January conference on the ministry—lay and ordained—of women. The Task Force on Women of Executive Council's lay ministry program is sponsoring the three-day meeting in St. Louis. DCOM's, by canon, have responsibilities toward lay ministers and professional lay workers as well as candidates for holy orders.

The Council also recognized the work of Bishop David Thornberry of Wyoming, CDO president, and Bishop Ned Cole of Central New York, president of the Board for Theological Education. Both men are completing three-year terms.

—Janette Pierce



HOSPITALIZATION DIDN'T STOP the Rev. Thad B. Rudd, rector of Grace Church, Galesburg, Ill., from meeting with two building committee members to study plans for a new parish addition. Father Rudd broke his leg in a horse-riding accident and will have a month of recovery and therapy after he leaves the hospital.

Renewal

Continued from page 1

Father Fullam, sometimes called the theologian of the charismatic movement, conducted a Bible study on "Anointing for Service." Using examples from both the Old and the New Testaments, he said, "God does not will us to do something and then leave us to struggle as best we can. He gives us the ability to do what He wants us to do. In addition to natural talents, He anoints us to do the task. The Church does not need more committees, but people who are anointed by the Holy Spirit to do what He would have them do."

Canon Green, a widely known speaker and author on evangelism and new life who was until recently principal of St. John's College, Nottingham, an Anglican seminary, told conferees, "We cannot have renewal without repentance. We've got to be broken, brought under the Lord, so He can bring us up. We have forsaken the fountain of living waters. . . . We have hewn out cisterns which cannot hold water: the cistern of pragmatism, not principle; consensus, not waiting upon God; respectability, not service; affluence, not sacrifice; psychology, not the Holy Spirit; sociology, not theology. There is no renewal without a return from the cisterns which cannot hold water, no renewal without God."

Canon Green cited the Church at Antioch as an example of a church

in renewal. He spoke of what that Church, whose members were the first to be called Christians, did which we can emulate: lay people were personal witnesses; leadership was shared; fellowship transcended class, color, race, prejudice; teaching used Scripture as a base of reference; and social concern was important.

During his workshop this joyous churchman said witness-bearing is part of being a Christian. The early Church grew swiftly through people talking with each other; we don't do this now, he said, because we're too empty, too similar, too apathetic, too ignorant, too terrified of "Bible bashing," too afraid of being fanatical.

The ebullient Father Murphy, a former nightclub entertainer who has held more than 100 preaching missions and written two books, preceded his address with a sing-along which made the gathering of staid Episcopalians resemble a rousing Baptist choir.

When people started thinking of God as "the man upstairs," they lost their sense of awe and reverence for Him. "God ain't 'the man upstairs,'" said Father Murphy; "He's God Almighty. Jesus is our friend; God ain't our buddy. He's our Heavenly Father, the way Jesus thought of His Father, one who needs and requires obedience."

"God is concerned to woo and win men to Himself, and He's given us the responsibility to share the Good News," said Father Howe, president of the Fellowship of Witness, a Pewaction group, and au-

thor of two books. "But how will others believe unless we are the evidence for the defense?"

"We must present our bodies as living sacrifices," he continued. "This is our spiritual worship. Because we've been given salvation, we must return our bodies to Him. Many Christians present their souls, not their bodies, to God."

"We must be transformed, not conform to society. The greatest danger to the Church is not destruction from without but deterioration from within. We've bought the argument that we've no right to impose Christian standards on a non-Christian society. If we don't, we have non-Christian standards imposed upon us."

One afternoon was devoted to a panel discussion with Bishop Bardsley, Canon Green, and Father Fullam, covering such topics as the role of seminaries, stewardship, ministry to youth, baptism and confirmation, and the meaning of a number of terms charismatics use—to which Canon Green retorted, "We are all charismatics if we're Christians!"

Throughout the conference, speakers and conferees alike spoke of ministry as a shared work of both clergy and laity. Many participants spoke of the role extended families, households, and other groups were now playing in their areas, saying that this type of lay ministry appeared to be growing rapidly.

Father Fullam said, "There is a place for ordained ministry, but it's not the place usually assigned to it."

My place is to teach and preach and equip people to do the work of ministry."

Father Murphy said, "The priest is supposed to celebrate the sacraments and to be coach and cheerleader. Until the laity realize they are the Church, and preach and recruit, the Church won't grow. The major stumbling block to the renewal movement is the clergy: they don't know what to do with turned-on laypeople."

Father Murphy told his workshop a story. An angel asked Jesus after He had gone to Heaven, "How did it go down there?"

"Not so well."

"What did you do?" asked the angel.

"Left it in 11 men's hands."

"What if they fail?"

"I haven't another plan," said Jesus.

Another theme which conference speakers addressed was the value of regular worship, both corporate and private. Daily worship is an ideal which Father Murphy said is practiced in his parish: 25-55 people come for the 6:30 a.m. Communion. "A week [after this was instituted] we could sense a difference in the church."

The conference's message can be summed up in seven words, said Bishop Bardsley: repentance, anointing, gratitude, obedience and discipline taken together, trust, and hope. These seven words are the key to personal renewal as well as the Church's renewal, he said.

—A. Margaret Landis

From Alabama to Zaire UTO grants

In September, the Triennial Meeting of the women of the Church made 75 grants to projects in the United States and overseas. The money will be used for scholarships for both lay and theological education, for aid to orphans and the elderly, for housing, community centers, and schools, for automobiles, for land, tools, animals, and seed. The \$1,628,001.12 in grants, the largest amount the United Thank Offering has ever dispersed in one year was sent to the following places. (Names of dioceses in parentheses.)

1) **ALABAMA**—Mobile (Central Gulf Coast) \$10,000
Mobile Community Development Project—Toward establishing community self-help centers where local leadership is trained.

2) **ALASKA**—Diocesan grant (Alaska) \$29,420
Network Field Associates—Partial support for two years for the coordinator of "field associates" who train lay and ordained indigenous leaders of the Episcopal Church.

3) **BANGLADESH**—Mymensingh (Dacca) \$18,000
St. Mary's Girls' Hostel, St. Andrew's Mission—To complete construction of a home for orphaned children in a remote, dangerous, and poverty-stricken area of the country.

4) **BANGLADESH**—Diocesan grant (Dacca) \$6,000
Rural Community Development Program—Seed money for small rural development projects in villages where churches will direct the self-help oriented programs.

5) **BELIZE**—Belize City (Belize) \$45,000
Multi-purpose Diocesan Center—A building which will include classrooms for vocational and lay training, apartment for the director, and some rental space.

6) **BRASIL**—Rio de Janeiro (Central Brasil) \$30,000
Episcopal Housing Fund—To assist the bishop, his successors, and clergy to purchase their own homes.

7) **CALIFORNIA**—Oakland (California) \$15,000
Episcopal Seamen's Center—Interim funding for a ministry to seamen in the rapidly expanding port of Oakland. This is part of an ecumenical venture by Episcopalians, Roman Catholics, and Lutherans.

8) **CALIFORNIA**—Los Angeles (Los Angeles) \$14,350
Korean Episcopal Community Services—A program responding to the urgent needs of Korean immigrants arriving daily in the greater Los Angeles area.

9) **CALIFORNIA**—Riverside (Los Angeles) \$1,200
Sherman Indian High School Religious Program—To help defray costs of a volunteer who works with students, the churches of their preference, and their families who may be on reservations miles away.

10) **CALIFORNIA**—San Diego (San Diego) \$15,000
Episcopal Community Services/Caged Dove—A director will be provided for this combined training and income-producing program for women ex-offenders.

11) **COLORADO**—Denver (Colorado) (matching) \$50,000
Church of the Holy Redeemer—Toward reconstruction of an old parish hall where a significant community ministry originates.

12) **CONNECTICUT**—Norwich (Connecticut) \$7,500
Oakwood Knoll Learning Center—New office equipment with which young women who had been school dropouts may learn skills to earn a living. These women have earned their high school diplomas at the Oakwood Center.

13) **COSTA RICA**—Alajuela (Costa Rica) \$16,800
Multi-purpose church building—Materials with which the congregation will build its own church.

14) **DOMINICAN REPUBLIC**—Ingenio Consuelo (Dominican Republic) \$50,000
San Gabriel's Mission multi-purpose building—A building which will serve as a parish hall and chapel as



DURING THE UTO INGATHERING EUCHARIST at General Convention, Presiding Bishop John M. Allin administers Communion to United Thank Offering diocesan chairmen from 114 dioceses.

well as a classroom for a high school and for evening classes for school dropouts and Haitian migrants.

15) **ECUADOR**—Quito (Ecuador) \$51,500
La Mision Reconciliacion multi-purpose building—A building which will have space for worship, a dispensary, shops for rental, a hostel for university students, classrooms, and living quarters for the priest.

16) **EL SALVADOR**—Diocesan grant (El Salvador) \$50,000
Revolving Loan Fund for automobiles—To establish an endowment fund for supplying and maintaining diocesan automobiles, generally four-wheel drive vehicles for rugged country roads. The rural missions can be reached by car only.

17) **FLORIDA**—Lakeland (Central Florida) \$7,500
Wheel House—A home where handicapped young adults take care of themselves. The grant will provide a van with a lift and wheelchair attachments.

18) **FLORIDA**—Jacksonville (Florida) \$15,000
Urban Jacksonville, Inc.—Residents of St. John's Cathedral low income rental housing will be assisted by a counselor as they seek solutions to their urgent needs—employment, personal financial management education, health care, etc.

19) **GEORGIA**—Savannah (Georgia) \$15,000
St. Matthew's Remedial Reading and Mathematics Program—To provide a pilot program of remedial and Christian education for children who are not receiving adequate assistance in public schools. Instruction will be provided by retired professional teachers.

20) **HAITI**—Diocesan grant (Haiti) \$28,000
Diocesan Automobile Fund—This fund, added to existing funds, will provide for purchase of and maintenance to the sturdy four-wheel drive cars used by the diocesan office.

21) **HONDURAS**—Tegucigalpa (Honduras) \$61,920
Land for St. Peter's Church—Purchase of land is the first step in plans for a center where programs will include worship, education, and service in a city where there is a continuing influx of people from rural areas.

22) **ILLINOIS**—East St. Louis (Springfield) \$5,000
East St. Louis Metropolitan Ministry Senior Citizens Program—An ecumenical, black, self-help organization will conduct a senior citizens' program after it has used the grant to make necessary building improvements to meet city building codes.

23) **IRELAND**—Belfast (Connor) \$7,800
Playbus—To provide a playbus (nursery school in a bus) for pre-school children in riot areas of Belfast.

24) **JAMAICA**—Provincial grant, Province of the West Indies (Jamaica) \$15,000
Theological Education—\$5,000 a year for three years toward training expenses for Anglican seminarians.

25) **KOREA**—Busan (Busan) \$50,000
Diocesan Center (Lay Renewal School)—The building will be used for Christian education classes for factory workers who will sleep in the hostel portion while working days and receiving training at night.

26) **MALAWI**—Diocesan grant (Lake Malawi and Southern Malawi) \$10,000
Anglican Council of Malawi, Urban Training Project—Toward establishing a program to develop Malawian leaders for urban ministry in the larger cities of both dioceses.

27) **MALAYSIA**—Kota Kinabalu (Sabah) \$20,000
Sinsuran Conference Center—Assistance toward erection of a conference center, including access road, hostel, meeting hall, electric generator, and water pump.

28) **MELANESIA and PAPUA/NEW GUINEA** (Province of Melanesia and Diocese of Papua/New Guinea) \$25,000
Lay Training Centers—Christian training programs and programs for social needs. Some of the money will go for capital needs at centers where training takes place.

29) **MEXICO**—Ciudad Juarez (Northern Mexico) \$6,800
San Matias Mision—At the city's demand, San Matias must pay for the paving and sidewalks bounding their property in a hilly, rugged area of Ciudad Juarez.

30) **MICHIGAN**—Detroit (Michigan) \$13,000
Women's Justice Center—An organization of women lawyers, law students, educators, social workers, and administrators dedicated to helping impoverished women change their life situations.

31) **MISSOURI**—Hayti (Missouri) \$9,600
Missouri Delta Ecumenical Ministry—A resource person in the area of education will assist rural community people to be more involved in the local school system in order that programs may be developed in accord with the needs of children and adults.

32) **MISSOURI**—Kansas City (West Missouri) \$15,860
St. George's Halfway House—St. George's Church has opened a halfway house for women ex-offenders. The grant will expand bathroom and kitchen facilities.

33) **NEW HAMPSHIRE**—Hanover (New Hampshire) \$6,700
Development Center for the Upper Valley—Start-up funds for a program for severely developmentally disabled youngsters who live in an area where these services have not been provided.

34) **NEW JERSEY**—Newark (Newark) (matching) \$11,000
Roseville Coalition—This organization of the Episcopal Church and 16 other churches and community groups is a self-help, self-direction program in an area of low and moderate income families. The program aims to help people develop their own potential.

35) **NEW YORK**—Syracuse (Central New York) \$5,400
Friends of L'Arche—Initial funds for support of a director of a home where handicapped and non-handicapped live as peers, each assisting the other to evolve as an individual.

36) **NEW YORK**—New York (New York) \$30,000
St. Luke's Hospice—An emergency grant to provide interim funding for a new ministry for the terminally ill and their families.

Continued on next page

UTO Grants

37) **NEW YORK—Buffalo (Western New York)** \$10,000
St. Augustine's Center—Toward purchase and renovation of a building which will permit this "servant church" to provide better accommodations for the Child Development Program and services to the elderly, adolescents, and primary grade children.

38) **NIGERIA—Provincial grant, Province of West Africa (Accra, Ibadan, and Owerri)** \$50,000
Capital Improvements for Training Institutions—To be used for the most urgent capital improvements at the four institutions where the Anglican Church provides lay and theological education.

39) **OKLAHOMA—Diocesan grant (Oklahoma)** \$8,950
Director of Community Ministries—To initiate a program of community ministries, special emphasis to be on programs with urban native Americans and the Whirlwind Mission in Watonga.

40) **PAKISTAN—United Church of Pakistan, Lahore (Lahore)** \$15,000
Diocesan Conference Center—To renovate St. Hilda's House, installing lavatory and kitchen facilities which will make it possible to use the building as a conference center.

41) **PANAMA—Panama City (Panama and the Canal Zone)** \$11,000
Bellavista Children's Home—A new bus will provide safe transportation for the orphans and abandoned children whose only home is Bellavista.

42) **PANAMA—El Limite (Panama and the Canal Zone)** \$3,648
Chapel of Sts. Fabian and Sebastian—Building materials for a rural chapel to be erected by the congregation.

43) **PARAGUAY—Concepcion (Paraguay)** \$20,000
San Pablo—A 10-year-old congregation will build a simple church. At present it worships in an old house which is dangerously decayed.

44) **PENNSYLVANIA—Towanda (Bethlehem)** \$15,000
Home Aide Service of Bradford County—Seed money to establish home care services for low income families who do not qualify for government assistance programs because members are under 60 years of age.

45) **PENNSYLVANIA—Altoona (Central Pennsylvania)** (matching) \$5,000
Evergreen Manors Community Center Building—Toward construction of a community center building for ecumenical programs in a housing project built through the combined efforts of the Episcopal Church and several other denominations.

46) **PENNSYLVANIA—Philadelphia (Pennsylvania)** \$10,000
CHOICE—Two "advocates" will provide medical, legal, and social service expertise to women needing health care and not knowing how to obtain available services to which they are entitled.

47) **PENNSYLVANIA—Pittsburgh (Pittsburgh)** \$15,000
Eastern Allegheny County Health Corporation—A program to train hospital personnel in the importance of religion's place in health care and the healing process. This will be done by an Episcopal priest.

48) **PHILIPPINES—Philippine Episcopal and Philippine Independent Churches, Quezon City (Central Philippines)** \$25,000
St. Andrew's Seminary—The final payment on an endowment, the income from which will assure the minimum budget for faculty salaries at this key institution for training in Asia and the Pacific.

49) **RHODESIA—Salisbury (Mashonaland)** \$8,000
Lay Trainer's House—To provide a house for an African Christian education trainer so he may live in Salisbury in one of the few areas where blacks are permitted to live.

50) **SOLOMON ISLANDS—Ysabel (Ysabel)** \$6,500
Hogorano District Farm Project—An Anglican planned, locally designed project to develop a demonstration farm. The grant will provide stock, tools, fencing, etc.

51) **SOUTH DAKOTA—Porcupine (South Dakota)** \$5,000
St. Julia's Rectory—To put an old, dilapidated rectory into livable condition by installing plumbing, a septic tank, etc.

52) **SOUTH DAKOTA—Indian Reservations (South Dakota)** \$10,000
Niobrara Deanery Building Repair Fund—To increase an existing fund from which small congregations can purchase materials to repair church property on Indian reservations.

53) **SUDAN—Rumbek (Sudan)** \$25,000
Bishop's House and Office—The newly instituted Episcopal Church of the Sudan will have four bishops, one of whom will live in Rumbek where no housing was available. This grant will build his house, which will include space for his office.

54) **TAIWAN—Hsinpu (Taiwan)** \$11,000
St. John's and St. Mary's Institute of Technology—This grant will go toward updating laboratory equipment, essential education tools for training mechanical, electrical, textile, and industrial engineers.

55) **TANZANIA—Provincial grant, Province of Tanzania (Dar es Salaam and Central Tanganyika)** \$50,000
Theological Education Facilities—The dioceses of Tanzania were started by missionaries from very diverse theological backgrounds. As a step toward unity within the Province, all seminarians will receive the same training at St. Mark's Theological College, Dar es Salaam, and St. Philip's College, Kongwa. This grant is toward improvement and expansion of these important schools.

56) **TENNESSEE—Morristown (Tennessee)** (matching) \$20,000
Youth Emergency Shelter—Children detained prior to their court hearings will be provided safe and decent shelter where they will not be housed with hardened criminals.

57) **TEXAS—Big Bend (Rio Grande)** \$6,000
Trans Pecos Ministry—Interim funding for a mobile chapel ministry which literally brings the Church to the people in this sparsely populated area of Texas.

58) **VIRGIN ISLANDS—St. Croix (Virgin Islands)** \$20,000
Spanish Speaking Mission—A new ministry will be started among the Puerto Ricans who have come to work in the English-speaking Virgin Islands.

59) **WASHINGTON—Tacoma (Olympia)** (2 years) \$19,000
Faith Home—Seed money for a post-institutional treatment program in foster homes where adolescent girls have a greater possibility of sustaining the gains made while at Faith Home.

60) **ZAIRE—Provincial grant, Province of Uganda, Rwanda, Burundi, and Boga Zaire (Boga-Zaire)** \$45,000
Capital Needs—This is the most rapidly growing Anglican Church in the world. New dioceses are opening with headquarters in Bukavu and Mboga. The grant will assist in providing housing, office space, and a four-wheel drive car.

61) **ZAMBIA—Provincial grant, Province of Central Africa (Central Zambia, Lusaka, and Northern Zambia)** \$30,000
Training Team Housing—A three-member training team works in the three dioceses of Zambia. This grant will provide a house for one team member. Training is in such fields as supplementary ministry, women's work, lay education, Sunday school work, and stewardship.

INTERNATIONAL, NATIONAL, AND REGIONAL GRANTS

62) **ALL AFRICA CONFERENCE OF CHURCHES—Nairobi, Kenya** \$25,000
Chapel with Conference Hall—In addition to the chapel and conference hall, the building for which this grant is intended will house an archival research library where written and oral histories of the Christian Churches in Africa will be assembled.

63) **APPALACHIAN PEOPLES SERVICE ORGANIZATION** \$40,000
Emergency Needs—The Appalachian people have identified three important programs which need emergency financing if they are to combat root causes of poverty: Grace House on the Mountain, St. Paul, Va.; Concerned Citizens for Justice; and the Appalachian Coalition Advisory Council. These programs are concerned with leadership training, legal services for the poor, and the implications of strip mining, respectively.

64) **COOK CHRISTIAN TRAINING SCHOOL—Tempe, Arizona** \$13,593
Episcopal Polity Extension Program—A special education program is being developed to train native American leadership for participation in the governing process of the Episcopal Church. It is of particular importance for leaders of the new Navajo Area Mission.

65) **ECUMENICAL OFFICER** \$3,500
Opportunities Fund—A discretionary fund from which the Ecumenical Officer of the Episcopal Church makes small grants, such as seed money for study projects, scholarships for summer courses in ecumenical studies, publishing costs for ecumenical documents, etc.

66) **OVERSEAS DEVELOPMENT FUND** \$100,000
For autonomy projects—This fund is administered by the overseas bishops. It is used for projects which will help a diocese move toward autonomy and for "in the field surveys," a necessary step in sharing information among the group.

67) **PECUSA PARTNERS IN MISSION CONSULTATION** \$35,000
Special Expenses—To defray some of the travel costs for overseas partners coming to the PECUSA Partners in Mission Consultation in April, 1977, and for other costs if necessary.

68) **PROVINCE IX** \$14,500
Partners in Mission Consultation—To pay almost all of the costs of the Province IX Partners in Mission Consultation in order that such a consultation may take place.

69) **PROVINCE IX and THE CHURCH IN THE PROVINCE OF THE WEST INDIES** \$29,300
Commission on Theological Education and Ministry (CETYM)—A program to design and implement a coordinated plan for ministry development among the Anglican and PECUSA dioceses in the Caribbean.

70) **RETIRING FUND FOR WOMEN IN THE DIACONATE (formerly Retiring Fund for Deaconesses)** \$3,500
A supplement for the pensions of 18 retired deaconesses.

71) **UNITED THANK OFFERING SCHOLARSHIPS** \$95,000
Combined Program—
a) Financial assistance to women now in advanced degree programs—\$40,000
b) Financial assistance for women with considerable experience in the Church who are seeking mid-career evaluations, new or updated skills, etc.—\$25,000
c) Scholarships for the National Institute of Lay Training—\$5,000
d) Scholarships for women from overseas for leadership training to enable them to serve in their own countries—\$20,000
e) Scholarships for lay workers and seminarians at St. George's College, Jerusalem—\$5,000

72) **U.T.O. INCIDENTAL EXPENSES FOR WOMEN MISSIONARIES** \$3,600
Discretionary Funds—In January each appointed woman missionary is sent \$200 for her discretionary fund.

73) **U.T.O. CONTINGENCY FUND** \$22,400
A reserve for inflation—To provide small supplements to grants which do not cover unanticipated costs due to inflation.

74) **U.T.O. INTERPRETIVE MATERIALS** \$30,000
For printing materials which only can be done nationally.

75) **U.T.O. COORDINATOR'S DISCRETIONARY FUND** \$160.12

Diocesan altar guilds meet

The National Association of Diocesan Altar Guilds (NADAG) held a luncheon meeting at General Convention at which Ann Allin, wife of the Presiding Bishop, spoke.

With quiet humor she traced her life from her first meeting with John Allin—at age 4—to her busy life today at Dover House, Greenwich, Conn., the Presiding Bishop's home, and at the Episcopal Church Center in New York City. She said being the P.B.'s wife meant "often not having him around, being brave and cheerful while putting him on a plane, taking steps in faith. . . . Never before have I had so many opportunities to serve."

The second session of NADAG's triennial featured a visit to the Plymouth embroidery, probably the world's largest crewel work, which hangs in the Plymouth Congregational Church, Minne-



NADAG President Annie Lou White



THE CHURCH PERIODICAL CLUB (CPC) heard strong support and praise for their work from Presiding Bishop John M. Allin during their recent convention in Minneapolis. Here CPC president Betty Lingle of Huntingdon Valley, Pa., greets Bishop Allin before his address to the national service group. The Presiding Bishop received unexpected help from CPC: he used their official gavel for House of Bishops' meetings during General Convention. CPC members reported an upsurge in interest, giving, and participation this past three years, and elected Mary Brown of Coral Gables, Fla., to succeed Mrs. Lingle.

apolis. At the luncheon which followed, representatives heard a panel discussion on different phases of altar guild work. One question from the floor was, "How do you envision women priests vested?"

At their third session NADAG representatives voted on changes in their by-laws and elected officers: Annie Lou White, Los Angeles, president; Dixie Hutchinson, Dallas, first vice-president; Betty Sturges, Connecticut, second vice-president; Phyllis Hayden, Eau Claire, secretary; Liz Hunston, Massachusetts, treasurer. At the Eucharist which fol-

lowed at St. Mark's Cathedral, Minneapolis, Presiding Bishop Allin, wearing a cope and miter NADAG gave him, installed the new officers. Dean Douglas Fontaine was celebrant.

NADAG, which works to further good vestment design and encourages "sound liturgical experimentation," is an association of all the Church's diocesan altar guilds. Its meetings are open to all who are interested, and it publishes a national newsletter. At Convention NADAG displayed traditional and modern vestments.

Book Bits

The Plant Lover's Calendar 1977, Min S. Yee, \$4.95, Bantam Books, New York.

With 74 illustrations of plants, 24 in full color, this 12" x 12-5/8" wall calendar offers year-round plant care advice and a large colored photo for each month. A nice holiday gift.

The You and Me Heritage Tree, Ethnic Crafts for Children, Phyllis and Noel Fiarotta, paperback \$4.95, Workman Publishing Company, 231 East 51st St., New York, N.Y. 10022.

The brother-sister team gathered from two dozen cultural traditions crafts which children can make from simple materials with easy-to-follow directions and illustrations. Parishes might find the back section on bazaars particularly useful.

Charismatic Renewal and the Churches, Kilian McDonnell, \$8.95, Seabury Press, New York.

An investigation into the role of the Pentecostal charismatic movement in the Christian Church with a detailed historical survey of how the Churches have reacted to Pentecostals as well as a study of praying in tongues.

Pioneer Churches, photographs by John de Visser, text by Harold Kalman, \$27.50, W. W. Norton & Company, New York.

The pioneer churches of North America offer a unique perspective on the history of the continent's expansion. This beautiful, lavish volume would be a welcome gift for a lover of churches, architecture, and/or history.

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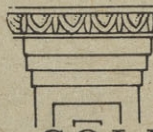
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Switchboard

Continued from page 4

ing of St. Luke's Hospital in New York. Sister Anne Ayres wrote *Life and Work of Dr. Muhlenberg* (published by Harper Bros. in 1880) in which she gives him credit for both establishments. She was certainly involved as one of the first of the Order, but Sister Catherine, who was Catherine Schuyler Jones, was also involved. I am old enough to remember Sister Catherine and remember much she said about Dr. Muhlenberg.

*Sarah L. H. Parker
Cambridge, Mass.*

FROM A FELLOW EDITOR

May I have a mite of space in your columns to correct a statement attributed to me in your September issue? [The writer] quotes me as saying: "Now come those who tell us we should bury [the old Prayer Book] and replace it with a compendium of novelties and substance of puerility in language."

What I said was: "Now come those who tell us we should bury it and replace it with a compendium of novelties in substance and puerility in language." I thought so then, I think so now and stand by my words—but only the words I actually spoke.

*Carroll E. Simcox
Milwaukee, Wis.*

NOVEMBER, TOO?

We in California particularly admired the work you did in the pre-Convention issue. It took one vast amount of work to get it out. As a former Scripps-Howard writer and city desk man, I can appreciate the effort.

*Fred E. Jacob
Glendale, Calif.*

I want to thank you for the good job you did on the September issue informing about General Convention.

*Kathie Jones
Roanoke, Va.*

SOUNDS GOOD!

May I make a suggestion? Why supply your readers with postage? Some of the biggest companies in the U.S. do not pay for their customers' postage.

The American Bible Society uses the "stamped" envelope but suggests the "customer" could help its postage bill by affixing a stamp over the printed one

already on the envelope which, as everybody knows, is not paid for until used.

With all the talk of cutting budgets, why not cut your budget in this way?

*Virginia B. Pearman
Pulaski, Va.*

LOVE'S SWEET SONG

It has long struck me as strange that so little is made of the New Commandment of love in the Church throughout the centuries and that we have instead endlessly rehearsed the standard of love of the Old Covenant, "Thou shalt love thy neighbor as thyself," as though we were still under the Law of Moses rather than under the higher standard which our Lord Jesus Christ set forth. He declared we are to love one another as He has loved us, which means we should be willing to lay down our lives for one another if need be.

Our hymnology fails to provide suitable hymns for many occasions and themes, the most glaring such fault being the almost complete lack of any hymns about Christians' love for each other.

Having written a few hymns of late and having tried them on my long-suffering congregations without experiencing any undue disaster, I submit one to be sung to the rollicking tune, McKee, best known in connection with the hymn, "In Christ There Is No East or West."

MAY THEY BE ONE
C.M.

McKee

"May they be one," our Savior prayed,
"As, Father, one are we;
In them may our love be displayed
For all the world to see.

"My New Command I gave to them,
To love as I have shown;
Such love shall be their diadem
When they shall share my throne."

God, grant us each thy Spirit's breath,
His fruit of Love bestow,
That we may love unto the death,
The greatest debt we owe.

"Behold, what love each has for each!"
Let wondering men exclaim;
"Their thoughtful deeds and gentle
speech
All others put to shame!"

May those outside the Church be drawn
As they such love behold,
Thy Kingdom's light upon them dawn,
Its love them too enfold. Amen.

Warwick Aiken, Jr., 1976

*Warwick Aiken, Jr.
Eden, N.C.*

WRITE A LETTER

In Colossians 4:3, Paul says, "and pray for us also, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison."

No one has greater motive to be concerned about the conditions of American prisons than those who share the Judeo-Christian heritage. I am asking the prayers of all concerned citizens and for them to turn their attention to the prison system.

The Prisoners Progress Association of Michigan is attempting to improve the lives of inmates. One of the programs instituted is a correspondence system for outsiders to bring news of their world to the men behind prison walls. If you could add the names of men in prison to your Christmas or correspondence list, names of men who wish to receive outside communications can be obtained by writing to Louis Raspolc, 137005, P.O. Box E, Jackson, Mich. 49204.

*Phyllis J. Albrecht
Sterling, Va.*

Hunger Continued from page 10

seas Relief Fund, and they have responded despite the ever-growing unemployment. In the May, 1976, issue of *Southern Cross*, diocesan magazine, Archbishop Loane graciously thanked all parish churches and individual donors who subscribed "so generously" to the fund and outlined "substantial grants" made possible to countries which had suffered recent major catastrophes.

He stressed, however, that the task is not over and the need for assistance will continue without any foreseeable abatement in the near future: "Many Western countries and many philanthropic agencies have sought to do something to relieve the terrible human tragedy... but all that has been done seems so little when the need is so vast."

—Margaret A. Vance

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Can you tell me?



Q. Who said, "Say nothing which you do not believe to be true because you think it helpful."?

A. Phillips Brooks, the great preacher at Trinity Church, Boston, said this in a sermon delivered at Yale University in 1877. He was truly a remarkable man whose preaching electrified many.

My favorite quote from Phillips Brooks is a bit longer. It is the reply he gave to a young clergyman who questioned him about the secret of the great power of his preaching and the evident joy of his life. Brooks, then Bishop of Massachusetts and in the last years of his life, replied in this touching way: "These last years have had a peace and fullness which there did not used to be. I am sure that it is a deeper knowledge and truer love of Christ. All experience comes to be but more and more of pressure of His life on ours. It cannot come by one flash of light, or one great convulsive event. It comes without haste and without rest in this perpetual living of our life with Him. And all the history, of outer or inner life, of the changes of thought, gets its meaning and value from this constantly growing relationship to Christ. I cannot tell you how personal this grows to me. He is here. He knows me and I know Him. It is not a figure of speech. It is the realest thing in the world."

Q. Is it true Thomas Jefferson, author of the Declaration of Independence, proposed a biblical theme to be incorporated in the Great Seal of the United States?

A. First of all, five men were appointed to draft the Declaration of Independence. They were Jefferson, Benjamin Franklin, John Adams, Roger Sherman, and Robert Livingston. Apparently Jefferson was chosen because of his way with words and because he was favored over his Virginia compatriot, Richard Henry Lee. Allusions to Scripture appear in Jefferson's original draft of the Declaration. One could almost say he viewed the nation's experience as being analogous to the Israelites' escape from bondage in Egypt, their wandering in the desert, and their ascent to freedom in the Promised Land.

On the same day the Declaration was read, a committee comprised of Jefferson, Adams, and Franklin was appointed to devise a seal of the United States. This first committee favored mythological and biblical representations, such as Hercules choosing between virtue and sloth or Moses crossing the Red Sea. From Franklin came the motto, "Rebellion to tyrants is obedience to God." The Exodus theme is here evident. I cannot tell if the suggestion for using the figure of

Moses was Jefferson's idea. I do know he was so enamored with the motto that he included it in the seal of Virginia and sealed his own letters with it. The committee's report of August, 1776, was tabled and, in effect, rejected. The final design, with the motto *E Pluribus Unum*, was adopted in 1782.

For an expansion of the biblical themes in the Declaration and Jefferson's role in it, I refer you to an excellent little pamphlet called "Our Declaration of Independence and the Liberating God" by Professor William Wolf of the Episcopal Divinity School in Cambridge, published by Forward Movement.

Q. Why does our Church make so little of the feast of the Ascension?

A. I am not sure it does "make so little" of the feast. Ascension falls on a Thursday when most church-people don't gather as the Church,

and it's also a feast that's hard to understand. 20th century people who have lived with the discoveries of Copernicus and Einstein and seen men walk on the moon find it difficult to accept the image of Jesus going up as a spaceman with a jetpack on His back. The image Luke presents is equally difficult.

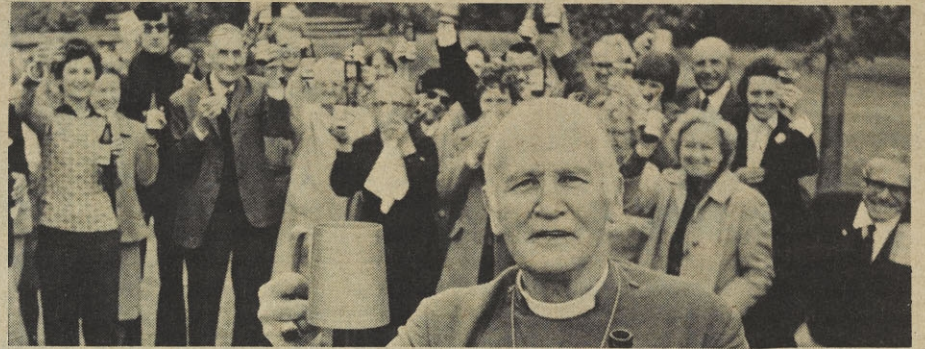
Perhaps a few words about the Ascension might be helpful. First, I am quite sure it is not a movement in space. It is not a literal ascent into the sky to a God who is "up there." Second, only Luke has the Ascension 40 days after Easter. In John, Resurrection, Ascension, and the giving of the Spirit happen all at once.

The English writer John Middleton Murry says of the 40 days that "it is the period of a timeless spiritual happening. And such a timeless spiritual happening is what is indi-

cated and symbolized by the 40 days between Jesus' resurrection and ascension. It is the period in which it was realized that Jesus had become a necessary part of the true idea of God." Thus Luke is using picture language to say Christ is at the right hand of God in power.

The Ascension, then, is the most political of all the doctrines of the Church and says that Christ is ascended over and controls the universe. He is Lord over every political or economic system man can devise. If one can think of the Ascension in this way, it is not only easier for 20th century man to understand, but is also a challenge to a world which wishes to deify its own institutions.

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



"LOVELY STUFF" WAS THE BISHOP'S reaction to Bishop's Tipple, a new brew named for Bishop George E. Reindorp of Salisbury, England. He's shown here at a tasting party he hosted for 40 parishioners of St. Mary's, Paddington, London, where his son, David, is a social worker. —Religious News Service

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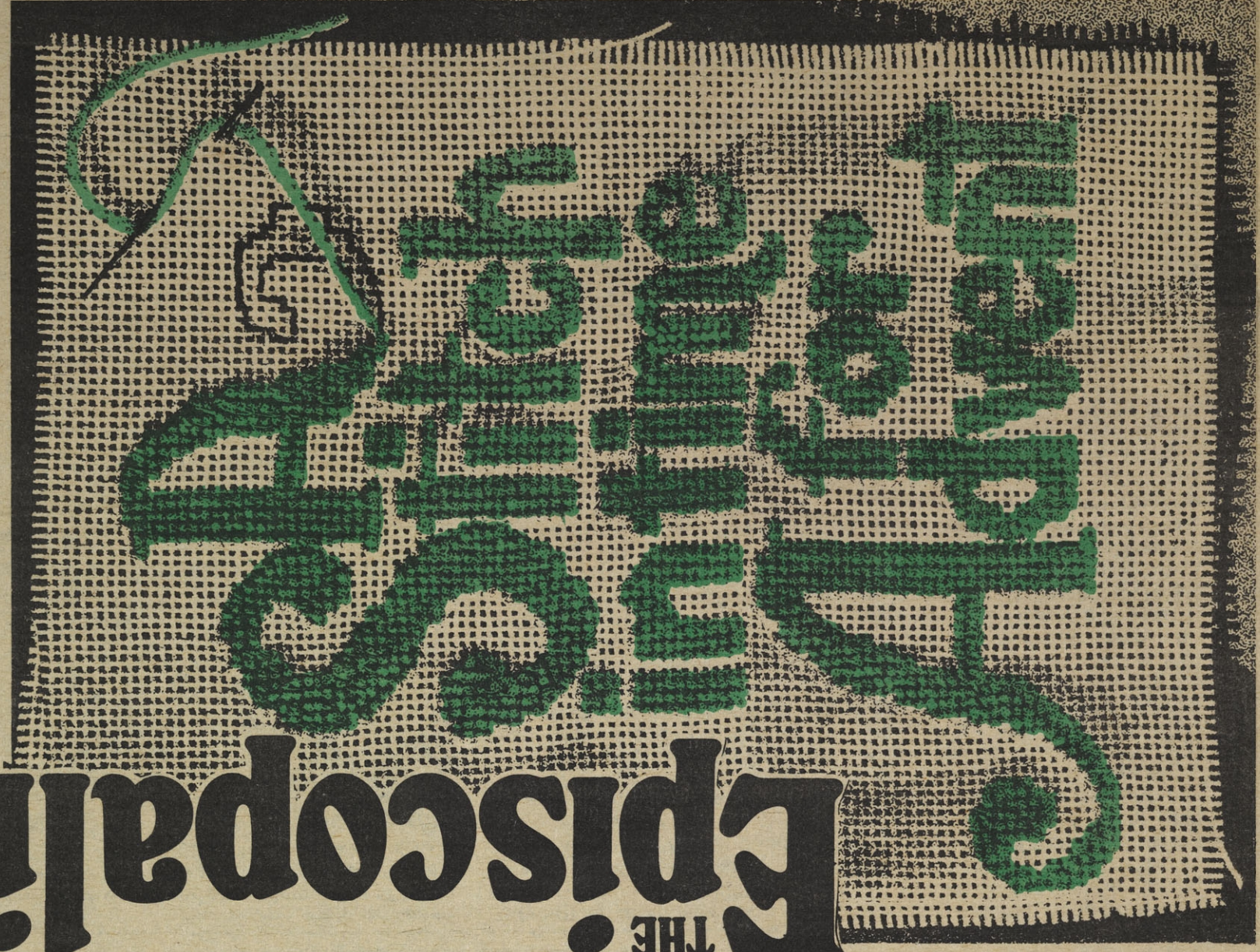
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