

Title: *The Episcopalian*, 1977

Digital Copyright Notice

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

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

Send requests for permission to re-publish to:

Rights and Permissions Office

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

50281 TX 78705
606 RATHERVUE PL
THE CHURCH HIST LTB
78705LB**606RATCO SEP74 9A

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

THE Episcopalian

JANUARY, 1977

Colorado parish votes to leave over women priests

A parish storm brewing at St. Mary's, Denver, Colo., ever since General Convention's action on the ordination of women finally broke on November 28 when the parish voted 197 to 79 to become "an independent Anglican parish."

Warned by their diocesan, Bishop William Frey, that "a parish may not change its status without diocesan permission," and by Bishop Clarence Haden of Northern California that their action would put them "out in limbo," the rector and congregation held a meeting, shut Frey out, and after four hours took their vote.

"I would sell pencils in the street before I would compromise my principles," said the Rev. James O. Mote, rector of the parish.

The next day Frey, who had asked the parish not to take this action, said he had

The resolution was overwhelmingly defeated at Colorado's diocesan convention, with St. Mary's rector and delegates virtually the only ones supporting the move. Mote and several parish representatives immediately walked out of the convention.

On November 15 Bishop Haden spoke to the congregation of St. Mary's at Mote's invitation. The meeting completely filled the church and was attended by Frey, who sat with the congregation.

"After 40 years of ministry it is dismaying to see the Faith I have loved and served, betrayed," Haden said. He added, "Several stands made by the Church" preceding the vote on women's ordination had "weakened the Faith." The bishop named "the attitude toward the sanctity of family life," changes in the marriage canon, and the Church's posture on abortion.

He alleged that the House of Bishops had been "deteriorating steadily" for the past 20 years; that there was "manipulation" at General Convention in taking action on a canonical rather than a constitutional change; that numbers of convention elections were controlled by "Coalition E," which he called "a group in Boston"; and that the Church Pension Fund was a "big plum." He said he would hesitate to send men to any of the present Episcopal theological seminaries. "For awhile I had hopes about the one in Lexington," he said, "but no more."

Following his speech Haden was asked if St. Mary's could leave the Diocese of Colorado and "come under your wing. You could be our bishop."

"Under the constitution of the Episcopal Church it is not possible for a group to become a part of any diocese other than its own," Haden said. He also ruled out joining other communions. "There is no resting place in Rome. They are having their own problems, and the Orthodox rites belong to a very different culture."

Haden suggested the parish join the group planning for "a continuing Episcopal Church. 'If you leave the Diocese of Colorado the cost will be dear,' he said. 'The diocese is the basic unit and

Continued on page 8

Remember seminaries

January is the time for parishes to consider seriously General Convention's recommendation that Episcopal congregations include a sum to support theological education in each parish budget. Convention suggested 1.5 percent of a parish's net disposable income.

The Episcopal Church is the only major denomination in the U.S. which does not include support for its seminaries in its national budget. For 40 years the gifts necessary for funding the seminaries have been sought through a special offering on Theological Education Sunday, January 23 this year.

In addition to the suggestion for a budget item, General Convention also strongly endorsed the Theological Education Offering.

See pages 9 and 13 for related information.

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.



RNS Photo

Christians, awake, and be awakeners

Christians, awake, salute the happy morn. . . .

These words by John Byrom begin Hymn 16 in our Hymnal, 1940. It has always interested me that the version of this hymn printed in the Church of England hymnal has the phrase "Christians, awake" followed by an exclamation point! It is almost as if the words were being addressed to some sleeping Christians who have a need to be awakened in order to know the glory of the "happy morn" that is Christmas.

Sometimes the routine of life can cause us to fall asleep unexpectedly. Most of us know the experience of having missed something—part of a movie, a bit of conversation, some scenery on a journey, an occasional sermon—because we have dozed off. We know what it is to awaken suddenly, or to be awakened, only to find we have missed something. We are usually sorry about this.

A recurring problem for Christians is we become so busy with the routine of Christmas, both Church-related and otherwise, that we are in danger of dozing off from fatigue and missing altogether the real glory of that happy morn. We need to stay awake so we can receive the life-giving message of the Incarnation. We need to stay alert so we can share it with those around us.

My bidding to you this Christmas is to be awake and to be awakeners.

My hope for you this Christmas is it will be a happy morn for you in the deepest sense of that word.

My wish for you this Christmas is the joy of this holy season will be known by you and shared by you.

—John M. Allin

Canadians ordain six women

"Is it your will that Douglas, Mary, and Beverly be ordained?"

"It is," the congregation of 450 shouted.

And so the Rev. Mary Lucas, 28, and the Rev. Beverly Shanley, 37, became on November 30 two of the first six women ordained in the Anglican Church of Canada. Ordained with them at Grace Church, St. Catharines, Ont., by Bishop John Bothwell of Niagara was the Rev. Douglas Campbell, 28.

Meanwhile at the cathedral in London, Ont., Bishop David Ragg of Huron had ordained the Rev. Mary Mills, 58, former high school teacher and grandmother of 11, and the Rev. Eric Hodgson.

A few hours later in the Canadian West the Rev. Virginia Briant, 50, a former businesswoman, and the Rev. Elspeth Alley, 51, a music teacher, were ordained in Vancouver by Archbishop David Somerville of New Westminster, while a social worker, the Rev. Patricia Reed, was ordained by Bishop John Snowden of Cariboo.

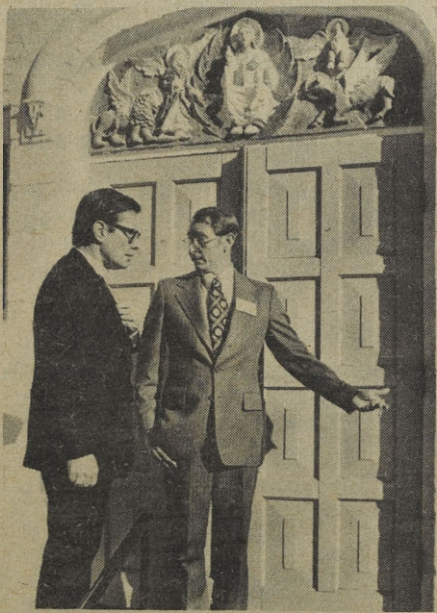
Another woman will be ordained January 9 in the Diocese of Caledonia, B.C., and four more in the Diocese of Brandon, Man., are expected to become priests later in the month.

As the Church of Canada became the second branch of the Anglican Communion to ordain women as priests, opponents remained critical. While the ordinations were taking place protest "masses to ask for tears" were being held in Toronto at St. Mary Magdalene's Anglican Church. They were poorly attended. The Province of Rupert's Land has a new "conscience clause" which permits its members not to accept women priests.

Mary Lucas, now assistant at Grace Church, said she had received "poison pen letters" and went to the Diocese of Niagara for ordination because Bishop Lewis Garnsworthy of Toronto is still undecided about women's ordination.

The controversy did not dampen the spirits of the women or of the congregations who witnessed the ordinations. At Grace Church the three new priests joined the congregation in the parish hall for coffee and there was much hugging and kissing.

"I'm happy, I'm joyous," Mary Lucas said. "I'm pretty elated, pretty excited," said Beverly Shanley. And Douglas Campbell said he felt like "the bologna in the sandwich" but was privileged to be there and felt as though he were "four feet off the ground."



NO ADMITTANCE was the message Bishop William Frey got at the door to St. Mary's Church when the vote was taken. Usher Jack Fried told him he had to get a special ticket in the basement but he was still denied admission to the meeting. The locks on the parish doors were changed after the vote to prevent "a key getting into the hands of a potential vicar."

—RNS Photo



"WE ALL DO OUR SHARE here in the diocese," says Letitia Croom, who will be ordained January 16.

Argus Photo

Opening a new year and a new ministry...

In the first three months of the new year at least 42 women will be ordained to the Episcopal priesthood in the United States, the first of them on January 1 (see page 8 for list of dates). Here are four of their stories and their hopes for their ministries.

Letitia Croom: Rural minister

"Since you're a journalist, I thought it might be fun to have you write your own story," the letter said. "You've got to be kidding," I thought. Where else but in the wide open spaces of our Western dioceses could a vicar whose bag is layout and design find herself assigned to be editor of the diocesan paper—and gain thereby a reputation for being a journalist! (I hope the professional journalists here, on whom I depend, don't hear that one.) But all clergy who serve aided congregations here in Eastern Oregon are used to doubling in brass, and I am no exception in being expected to take on my share of the diocesan jobs.

It has been more than two and a half years since I was called by the people of

the Malheur County Ministry and our bishop to work in this field, with particular oversight of St. Paul's, Nyssa, and Holy Trinity, Vale, Ore., where I am deacon-in-charge. They hoped some day I might be their priest. But together we agreed that this would depend on General Convention's action, and together we counted the cost in terms of constraints upon our parishes' mission if it were not possible. Their decision to call still held. I accepted.

Here in the diocese my ordination as priest (now set for January 16) is viewed as a normal extension of the ministry. Our congregations have been through it many times before. A newly ordained deacon comes to serve, and some time later is ordained priest. Though I do in many ways bring a wealth of experience to this assignment, I am much like a well-aged Swiss cheese—good stuff, but with lots of holes, some of them surprisingly large!

As one warden (football coach) put it, "Now that we've got you trained, will you be leaving us?" No, I do not plan to leave now that I have reaped the benefit of their bracing nurture. My field of competency is town and country work. For this I was trained, and in this I have lived most of my ministry—nearly 30 years of it now—in the employment of our Church. It began on the staff of the training program for seminary students in town and country work at Roanridge, Mo., and continued through years of service in various capacities in the Diocese of Idaho.

For five years I have known in my own life what the gift of ordination can mean. For years I sought to pattern my life, as far as my understanding went, on that of a deacon. I knew this was essentially what I was being called to do. It all seemed so natural. About the only thing that scared me was the prospect of facing the required canonical examinations, 25 years after seminary classes.

And then the gift of ordination. I experienced the grace, the support, the opening of vistas. And other persons stood tall, because I had been enabled to stand tall.

I found, in accepting this ministry, I had to experience the stress of breaking the taboos of my early Christian nurture—that it was somehow wrong for a woman to be seen in the sanctuary was one of them. But Christians where I ministered confronted and supported me. Through them and through God's insistent grace

I was enabled to face and experience ever more deeply the rightness of more responsible service and to assist freely in the celebration of Christ's own servanthood.

Then once again I was caught up in a life and ministry which is, and is not. Deacon-in-charge of two parishes is a strange mixture of diaconal service and added responsibility which anticipates, yet is not, ordained priesthood. Be responsible for celebration; but don't preside. Be responsible for mediating God's blessing; but don't bless. Be called to reconcile; but don't speak God's absolution. It is a "hang your clothes on a hickory limb, but don't go near the water" sort of thing.

And now the prospect of that priesthood. I am asked, "How do you see your ministry as a priest?" I don't know. How can you know the nature of a gift until it is given and you open it? But these things I do know:

- When I was ordained deacon five years ago, a classmate overseas was ordained priest. The fact of her priesthood has stood as a constant sign to me to accept the fullness of my own humanity in Christ. I want for others what I have known so richly in my own life.

- I will undoubtedly have to, again, experience the personal stress of breaking taboos, this time the ones connected with women serving as priests.

- Despite my best intentions, I shall do a lot of stupid things. More seriously, I shall make some bad errors and persons will be hurt. I ask your prayers.

- The people who worry me are not those who thoughtfully and prayerfully oppose the ordination of women, but those who are shallowly gung-ho, and have not awakened to the fact that some real problems are involved, perhaps even for themselves.

- Asking me now what I see in priesthood is like asking an engaged gal (or guy) what married life is like.

I hope the day will come when what prompts the request for this story will no longer be news—because it is normal in the life of the Church—and our ministry team, Malheur County clergy and laity together, can get on with the Church's business to know the Christ and to make Him known.

No better words sum up my own thoughts and feelings than Dag Hammarskjöld's New Year's prayer: "For all that has been—Thanks! To all that shall be—Yes!"

—Letitia Croom

THE Episcopalian

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

DIRECTORS

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

EDITORS

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

CONTRIBUTING EDITORS

Richard J. Anderson, Polly Bond, Salome Hansen Breck, Leonard Freeman, John M. Good, Thomas Lamond, Martha C. Moscrip, Mary Morrison, Onell A. Soto

PROFESSIONAL SUPPLEMENT

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

THE NORTHEAST: Maine
Harold A. Hopkins, Jr., editor
William W. Stubbs, associate editor
THE DESERT CHURCHMAN: Nevada
Jana Preble, editor
INTERIM: Missouri
Nell McDonald, editor
THE CHURCH NEWS: New Jersey
Isaiah G. Bell, editor
THE CHURCH IN HIWATHALAND:
Northern Michigan
Thomas Lippart, editor
OREGON TRAIL CHURCHMAN:
Eastern Oregon
Letitia Croom, editor
DIOCESAN NEWS: Pennsylvania
George H. Soule, communications
JUBILATE DEO: South Carolina
George Chassey, Jr., editor
THE JAMESTOWN CHURCHMAN:
Southern Virginia
Lucretia McDine, editor
SOUTHERN CROSS: Southwest Florida
Joyce C. Smith, editor
EXALT: Utah
Otis Charles, editor-in-chief
Ricki Degges, editor
THE HIGHLAND CHURCHMAN:
Western North Carolina
C. A. Zabriskie, editor
WESTERN KANSAS NEWSLETTER
Sylvan W. Law, editor

WEST TEXAS:
The Church News
William G. Noble, editor

BUSINESS DEPARTMENT

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

The Episcopalian, January, 1977
Vol. 142, No. 1

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.



"SOMETIMES I FELT LIKE JONAH in the whale," says Molly Radley, shown here with her family.

Bill Ferguson

Molly Radley:

Supermarket counselor

In the historic little town of Hopkinton, N.H., on January 18, the Rev. Molly Radley will be ordained a priest in the Episcopal Church.

Molly's husband, the Rev. Perrin Radley, is rector of St. Andrew's Church where the ordination will take place. For the Radleys, it will be a dream fulfilled. And it is to be a celebration in the life of the parish and in the diocese, where Molly has made many friends since coming to New Hampshire in 1970.

Bishop Charles F. Hall of New Hampshire, now retired, ordained Molly to the diaconate in 1972, the 18th female Episcopal deacon to be ordained in the United States. Thus she was ready and eager to enter the priesthood in July, 1974, when the "Philadelphia Eleven" took part in an ordination ceremony that was called irregular.

In a sermon she preached at that time, Molly explained why she did not join them.

"The Lord and my husband know how much, how badly I desire ordination to the priesthood," she said then. Her reasons were legal ("I don't feel that one takes any law lightly...") and personal ("my husband is a priest and I would hate to jeopardize his ministry and congregation"). At the same time, she strongly supported the action of those women deacons who were being denied their right to follow their Lord.

"Sometimes I have felt like Jonah in the belly of the whale," says the young mother of two. "I had a call and turned my back on it. So I was condemned to wait in a dark place until the time was ripe."

The pleasant rectory in Hopkinton is certainly not a "dark place." The Radleys are both musicians and in the living room two grand pianos are nested together. The two children, Rebecca, three, and Nathaniel, one, vie for their parents' attention.

Two days a week Molly gives violin lessons to private pupils and to students at nearby St. Paul's School. She is also concert mistress for the Concord Community Orchestra.

"I have a sort of supermarket ministry," she says with a laugh. Other young mothers who are locked into everyday boredom relate to her. "They tell me their problems, joys, and sorrows as we push our shopping carts together," she says, and adds that she finds pleasure in being able to hear and help them.

But her hopes fly higher and she looks forward to the day when her children will be older and she can find her vocation. She thinks one direction for women priests is toward small churches or as interim priests who can help parishes over a period of transition. As they succeed in these positions, it may be easier for some people to accept them as pastors.

Right now she feels it would be unrealistic for her to look outside her home for full-time work. "Clergy couples," she remarks, "unlike other professional couples, don't earn enough for children's day care. But by shaping our lives around our family, Perrin and I hope to set a precedent for other clergy couples to follow."

In 1973, soon after Rebecca was born, Molly took the baby and drove to Louisville where, she fondly believed, General Convention would approve the ordination of women. "I was dismayed and depressed when it failed to pass," she remembers. Last fall she and Perrin took both children to Minneapolis where they greeted the vote with joy and thanksgiving.

Asked what led her to seek ordination, Molly found it hard to answer in a few words. "It was a complicated thing," she mused. "It came from being one of 30,000 students in a college where there were only three psychologists, who had no time to listen. It came from a back ailment which was wrongly diagnosed as

being crippling. And most of all, it came from a love of people and a conviction that the Good News must be told again and again."

It is this conviction of Molly's that moves the people of St. Andrew's to make her ordination an event, with special music and many diocesan clergy attending. People in the parish are arranging a reception for Molly and Perrin, for Bishop Philip A. Smith and Bishop Hall of New Hampshire, and for retired Bishop Roger Blanchard of Southern Ohio. He married the Radleys and will preach at the ordination service. The Rev. Anne Webb of Plaistow, N.H., will serve as deacon for her friend from college days.

"Even those who find it hard to accept a woman as a priest," says Molly, "are sharing in the planning. It will be a real family celebration." —Helen Ferguson

Means and Vonnegut:

Preacher, Counselor

Two women who have built their own ministries will be ordained priests in the Diocese of Indianapolis in early January by Bishop John P. Craine.

The Rev. Jacqueline A. Means, 40, a part-time assistant at All Saints', Indianapolis, and a chaplain at Indiana Women's Prison in Indianapolis and at the Indiana Reformatory, Pendleton, Ind., will apparently become the first woman ordained in the United States when she is ordained at All Saints' at 2:00 p.m., January 1.

The Rev. Natalia Vonnegut, 44, who will be priested at 4:00 p.m., January 8, at St. John's, Crawfordsville, Ind., is president and executive director of the Mission of Julian, a "listening ministry" in Indianapolis which she initiated and developed.

"Both were told no placements were available in parochial work in the diocese before ordination to the diaconate and they would have to build approved ministries," Bishop Craine said, "which they have done, each in her own way."

At All Saints', Means is deacon of the Mass each Sunday and preaches regularly. She also does services and counseling at the two correctional facilities and is campaigning for a halfway house in Indianapolis for soon-to-be-released women. She is presently majoring in criminology at Indiana Central University.

"I never dreamed five years ago when I began thinking about my ministry that it would come to this," she said, showing newspaper clippings from across the country, letters (not one crank letter yet), and a schedule of TV and radio interviews.

Means attended Indiana University

and worked as a visiting nurse in Indianapolis before beginning in 1972 her work toward the ordained ministry. Her husband, Delton, "has been supportive and protective" all along the way, she said. The couple has four children and one grandchild.

"Priesthood means I can do the entire consecration, and that is awesome in itself. I don't know how I'll feel," she commented. She said she hopes the experience of a woman priest will have a positive effect on many people.

The Mission of Julian has kept Natalia Vonnegut involved in continuing and new programs for women in Indianapolis. Funded by Lilly Endowment, the mission provides one-to-one crisis listening, works with human sexuality, professionally and personally oppressed women, and battered women.

The mother of four, Vonnegut is concerned with adolescents and inaugurates a central Indiana adolescent health care clinic this month. The clinic, a mission brainchild, will be staffed and administered by the Indianapolis-based Health and Hospital Corp., which manages other medical facilities in the area.

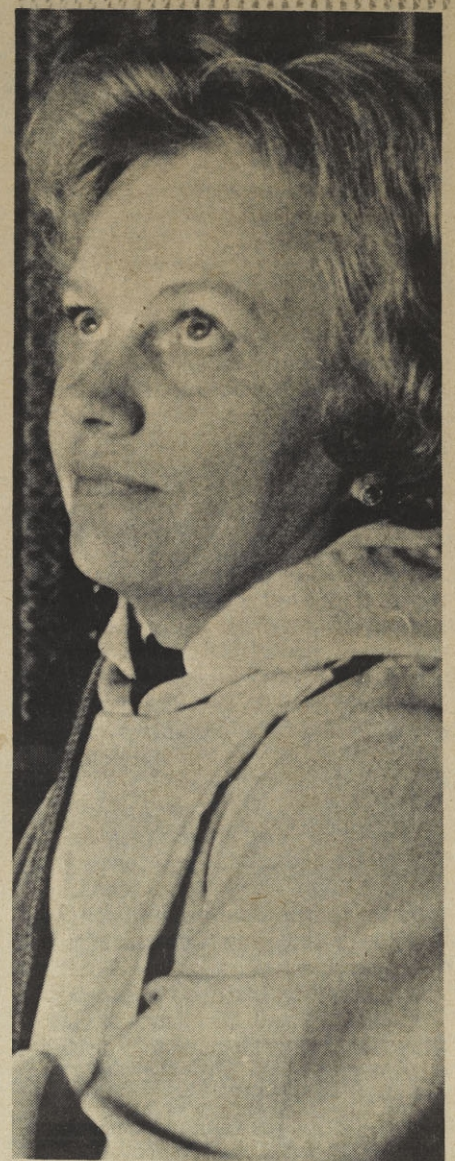
"We're excited about the clinic and its potential to provide both emotional and physical care for adolescents," she said.

She sees the Mission of Julian standing alongside and complementary to the traditional parish church. "The same priestly functions will operate in the mission as in the parish" following her ordination, she said. "We deal with crisis and work people back into the community."

The mission has also been actively



Natalia Vonnegut, founder of the Mission of Julian, will be ordained January 8.



Jacqueline Means, who majors in criminology, will be ordained January 1.

working with the Diocese of Haiti and government and other Church-related programs there dealing with education, health, and ministry of women.

The nagging question of whether priesthood for her is part of God's plan persists, but "I'm willing to take the risk." Ordination of women to the priesthood is an historic time in the Church not only for "my ministry in Indianapolis, but it also will reflect new thinking at the world level.

"The mission staff is finding that more and more men are coming to us because of increasing varieties of relationships and associations with women, both in their professional and personal lives," she commented, pointing out that much of the mission's work is in development of the growth process as well as crisis listening. —Eugene Niednagel

But the debate goes on

Some 240 Episcopalians opposed to the ordination of women as priests declared their desire to be faithful to both their Church and their convictions at an early December meeting in Chicago, Ill.

"We do not intend to secede from the Church," said Bishop Stanley Atkins of Eau Claire. "We intend to do something more horrendous—stay in it and work for its revitalization and for the reversal of the action of the 1976 General Convention."

The two-day strategy meeting at Church of the Ascension, Chicago, called by the Coalition for the Apostolic Ministry (CAM) and Bishop Charles Gaskell of Milwaukee, attracted 15 bishops as well as priests and laity from several dioceses in all parts of the country.

The press was barred from the meeting, but when it was over Atkins, who chaired it, made public two documents approved by the conference.

One was "An Evangelical and Catho-

lic Covenant," affirming "the tradition of male priesthood ordained by the Father in His choice of the sexuality of His Son. . . ." The covenant ended by saying, "We will not accept the sacramental acts" performed by women priests.

The other document, "A Statement of Action," calls for development of a continuing group "within the Episcopal Church" which will create guidelines for action and raise money.

The bishops present were urged to create task forces on devotional life, theology, liturgy, constitution and by-laws, and finances, and to plan for the 1979 General Convention, test the possibility of setting aside a seminary devoted to their point of view, and raise funds for legal battles if they arise.

Eleven bishops and 161 clergy and laypeople signed the covenant. The bishops who signed are: Bishops Atkins, Addison Hosea of Lexington, Clarence Haden of Northern California, Gaskell, Al-

bert Hillestad of Springfield, George Reeves of Georgia, A. Donald Davies of Dallas, Robert Terwilliger, Suffragan of Dallas, Robert Wolterstorff of San Diego, William Folwell of Central Florida, and William Brady of Fond du Lac.

Bishops James Montgomery of Chicago, Joseph Harte of Arizona, William Frey of Colorado, and Victor Rivera of San Joaquin attended parts of the conference but were not present when the covenant was signed.

At a press conference Bishop Atkins and the Rev. Edwin A. Norris, Jr., rector of the host church, said they do not advocate a boycott of giving to the General Church Program budget or of dioceses that accept women priests.

The group plans to meet again in Minneapolis, Minn., in May, when the task forces will report and form the "orderly administration of this organization."

—Roy Larson, Religion Editor, Chicago Sun Times

Switchboard

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

FOR THE RECORD

In December, 1974, Jeremy D. Lansman and Lorenzo W. Milam asked the Federal Communications Commission to inquire, among other things, into the practices of noncommercial educational broadcast stations, including those licensed to religious educational organizations. Pending the completion of the requested inquiry, Messrs. Lansman and Milam asked that no licenses be granted for any new noncommercial educational station.

This petition, routinely designated as RM-2493, was denied by the Commission on Aug. 1, 1975. The Commission stated, among other things, that it was required by the First Amendment "to observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion." It also stated that religious and secular organizations are treated alike with regard to eligibility for broadcasting channels.

Nevertheless, erroneous rumors began to be circulated around the country to the effect that the petitioners had called for an end to religious broadcasting and that the Commission itself was about to forbid any further religious broadcasts.

In recent months, we have received additional mail and telephone calls indicating that many persons hold another belief; namely, that Mrs. Madalyn Murray O'Hair was either a part to the original petition or has initiated a proceeding looking toward the restriction or abolition of religious broadcasting. This rumor is also untrue. The Commission never proposed to abolish religious broadcasting and on Aug. 1, 1975, it rejected even the petition asking that it grant no more licenses to religious organizations.

The Communications Act prohibits the Commission from censoring broadcast material and both the Act and the Constitution forbid any action on its part that would interfere in any way with the freedoms of speech and of religion.

The FCC has neither the authority nor the desire to attempt to direct any

broadcaster to present or refrain from presenting any announcement or program on religion or to be the arbiter of the adequacy, relevance, wisdom, or accuracy of such material. Broadcasters are not common carriers and therefore do not have to accept everything offered to them, including religious matter. It is they, not the Commission, who determine what specific material, including religious programs or announcements, is to be presented over their facilities.

William B. Ray,
Chief, Complaints and Compliance
Division, Broadcast Bureau,
Federal Communications Commission
Washington, D.C.

A BRUISED BODY OR THUMB?

A remarkably stable institution, the Episcopal Church has withstood the tremendous upheaval and turmoil of the Revolutionary and Civil Wars. The only schism occurred a half century ago over the fundamental interpretation of the Bible and this resulted in the formation of the Reformed Episcopal Church which is now virtually defunct.

After the recent Minneapolis Convention, a group (Fellowship of Concerned Churchmen) which has focused on the Revised Prayer Book and the ordination of women is advocating a not too veiled schism. They urge those who share their views to withhold themselves from the community and fellowship of the faithful and to receive the Eucharist only at the hands of similarly minded priests. They suggest that those who think otherwise are apostate from the Holy Spirit.

God has chosen to fulfill his purpose in and by means of the Church. God's redemptive work, which is the activity of the Holy Spirit, is distinct from the community through which it works. This is to say that God chooses us as we join together into a church body. We do not force God to offer redemption simply because we have formed a group.

EPISCOCATS



"With that hat, Santa looks like one of the Wise Men."

Those who advocate such a dangerous schismatic position are guilty of presumption at best and are heretical at worst. All Christians owe great authority to the Church. Each individual has a limited view; the Church, as a whole, has a much wider perspective.

The authority for all Church belief or doctrine rests on the consensus of the faithful. If an Episcopalian disagrees with a particular formulary, he has a special obligation to preserve whatever truth that formulary was trying to secure and to see to it that any statement or action he puts forth more adequately secures the truth. He must recognize that only in the fellowship and worship of the community can he come fully to appreciate and accept faith and belief.

Should one injure the hand, the whole body suffers. We are the Body of Christ, which is the blessed company of all faithful people. As very members of that Body, what injures one, injures all. To effect schism by a minority is to cut off one's hand because of a bruised thumb.

Our ability to receive the power of the Holy Spirit is determined by our willingness to commit ourselves to the truths revealed through the Church. Our spiritual growth individually and collectively will be affected by our free response to this and other matters of faith.

Bruce E. Voran
Phoenix, Ariz.

programming itself—oblivion. The list of crying issues of the day missed a most crucial problem we face and [the House of Bishops'] silence shouts of unawareness or unconcern.

Putting it bluntly, the children who should be nurtured in the teachings of Jesus Christ are being taught the very opposite in many of our public schools.

When the Supreme Court disallowed Christian prayer, Christian philosophy, and any reference to Christian ethics, it substituted the religion of blatant atheism.

The initial assumption was that the influence of the Christian home would more than balance a neutral school system. This assumption has proved to be wrong.

The Roman Catholic Church and many of the more fundamental Churches understand—which the Episcopal Church apparently does not—that Christ and Christian principles must be taught and applied all day long, seven days a week. At one time Episcopal schools enjoyed a fine reputation. Now they are hard to find and difficult to distinguish from secular private schools. They could provide what is needed if their numbers and focus were greatly enhanced.

If the Church refuses to face its responsibility to our children, its continued existence is in serious doubt.

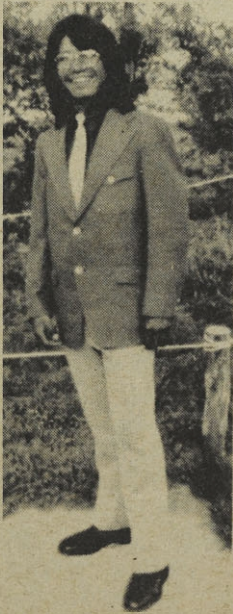
Edwin B. Biederman, Jr.
State College, Pa.

American Indians and the Episcopal Church

Are we doing anything? Yes!

BISHOP HARE MISSION HOME

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



- Since 1929 the Episcopal Church's leadership training facility for Indian boys from all across America's Great Plains.
- But many of the Church's finest educational institutions have closed in the last few years! We too are facing serious financial demands as we try to continue to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.
- This is not a time for the Church to fail to provide support for tomorrow's Indian leadership! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168, Mission, South Dakota 57555.



REPLY TO A LETTER

[Most] letters deserve to be answered. The letter from the House of Bishops particularly deserves an answer because the soothing words indicate a sense of self-delusion and self-satisfaction which must be tempered with facts. Put in more biblical terms, strong evidence [appears to show] the 65th General Convention strained at gnats and swallowed camels.

Although I cannot assume to speak for the Almighty, I feel strongly compelled to point with alarm to the direction in which the Episcopal Church is

WELCOME STUDENTS

We at All Saints' want to know if your children are going to attend Northeastern Junior College. We want to get to know them and invite them to be a part of our family. Why not drop us a post card and tell us their names and addresses so we can contact them and let them know they have friends away from home?

All Saints' Church
NJC Outreach Committee
P.O. Box 164
Sterling, Colo. 80751

Call to Action conference sparks Roman Catholic debate

When a reporter at General Convention asked Presiding Bishop John M. Allin about ordination of women in the Roman Catholic Church he declined to make any predictions but did say that if the subject arose he just planned to settle back and watch.

So maybe he's joined those watching with interest reactions to the Roman Catholic Call to Action conference in Detroit which recommended ordaining women, opening the priesthood to married persons, and new approaches to family planning and to remarriage.

The Conference of Catholic Bishops sponsored the three-day event, which was attended by 1,340 handpicked representatives from 152 (out of 172) dioceses and 100 national organizations.

For the Roman Catholic Church it was the first time that laity and clergy had formally participated in planning for the Church's future direction.

The meeting was the culmination of the bishops' two-year program of consultations and questionnaires aimed at identifying U.S. Catholics' concerns. The process included seven major hearings held in various parts of the country and resulted in a conference agenda of 150 social and ecclesiastical proposals.

But the bishops may have gotten more than they bargained for, as one Catholic publication said. Several bishops have already criticized the gathering as being unrepresentative of U.S. Catholics, despite the fact that the bishops themselves picked the delegates.

Certainly many of the conference recommendations are unrepresentative of, in fact diametrically opposed to, official Catholic doctrine and tradition. This will surely pose some problems when, as they have promised, the bishops gather in May to consider the recommendations.

Observers believe there is little U.S. bishops can do about ordaining women or permitting priests to marry: such decisions have to be made by Rome. The conference also asked that remarriage after divorce not bring automatic excommunication and that couples be allowed to

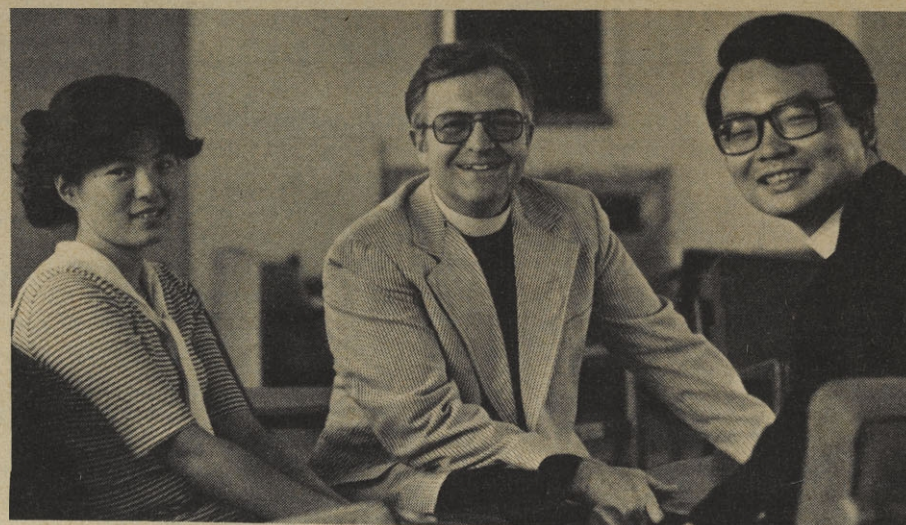
choose the type of family planning they feel is "morally appropriate." The worldwide Roman Catholic hierarchy would hardly support these proposals.

And the bishops could feel threatened by the conference request for full financial disclosure and accountability at all church levels, or by the request for a national board to implement due process in church proceedings.

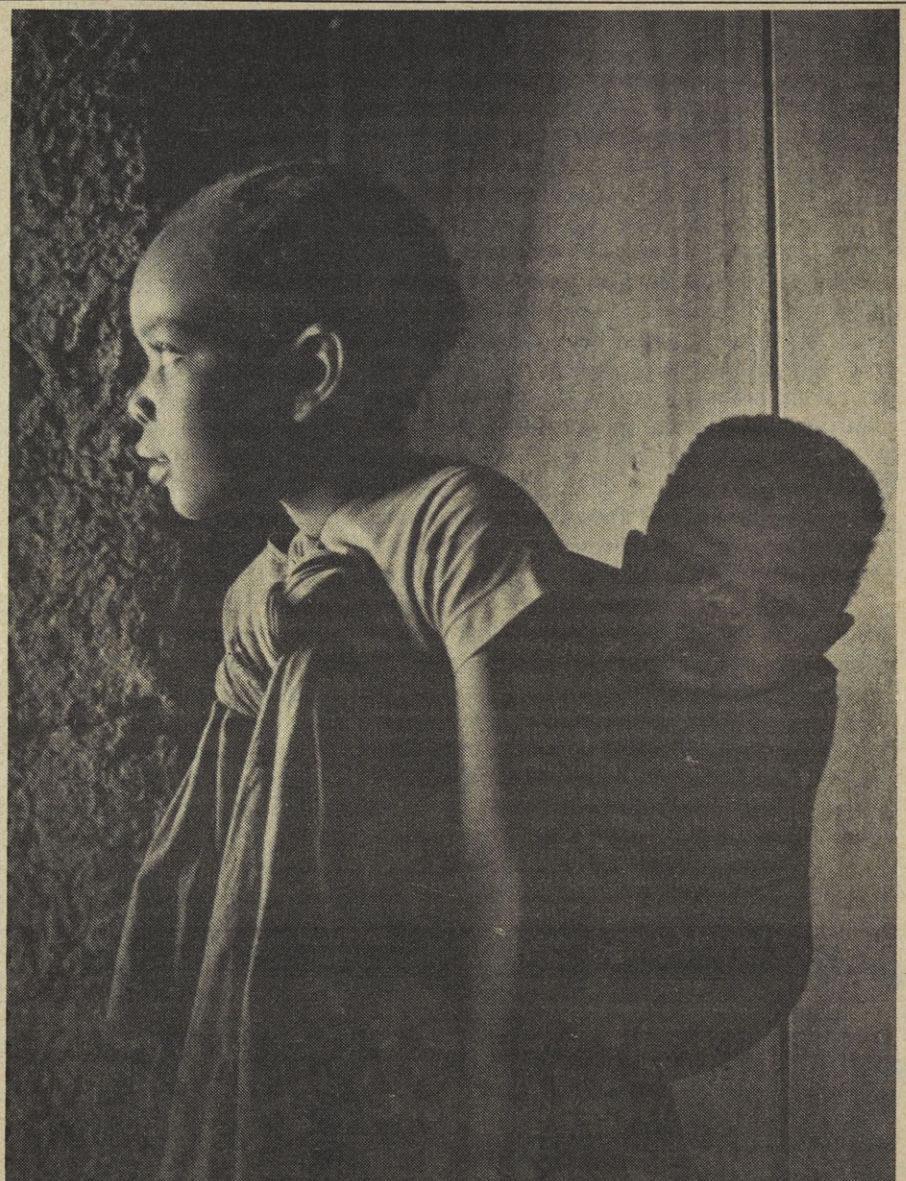
Among other issues, the conference sought:

- elimination of sexist language and imagery in official documents;
- reevaluation of church investment policies;
- passage of an anti-abortion amendment to the U.S. Constitution;
- equal pay for men and women in secular and religious jobs;
- repeal of right-to-work laws;
- affirmation of rights of church or agricultural workers to organize;
- implementation of plans for full employment;
- commitment to racially open neighborhoods;
- exploration of alternate economic structures to distribute power more equitably;
- condemnation of proliferating nuclear weapons;
- advocacy of amnesty and disarmament;
- public aid for church-related schools;
- greater concern by Catholic parents for the quality of public education;
- expansion of ministries to the aged, youth, the handicapped, plus more sensitivity to ethnic concerns; and
- protection of the civil rights of homosexuals and recognition of their needs for pastoral care.

As *Christianity Today* reported in its story on the conference, "...an observer noted, since this was the first time the Catholic hierarchy had given lay people a major role in decision-making, delegates had to catch up in a hurry with resolutions adopted by most mainline Protestant denominations over the past 15 years."



A STUDENT EXCHANGE PROGRAM has kept the Central Pennsylvania-North Kanto, Japan, Companion Diocese Program alive and well. While Christopher Stump of State College, Pa., spends a year in Japan, Mary Mizuzawa, left, of North Kanto is living in the States. Samuel Koshiishi, right, of North Kanto was ordained at the 1976 Central Pennsylvania diocesan convention. A graduate student at the University of Toronto, he spent the summer working with the Rev. Derald Stump, center, at Pennsylvania State University.



"As we celebrate the holiday season, our rejoicing in God's bounty and blessings must be tempered by concern for the millions of our brothers and sisters who lack the basic necessities of life, including daily bread."

—The Rt. Rev. John M. Allin,
Presiding Bishop.

Two well-known Episcopalians die

Two well-known Episcopalians—one a judge, the other a professor—died recently.

The Hon. Herbert V. Walker, 77, retired West Coast jurist and former member of Executive Council, died suddenly Nov. 20, 1976, while visiting his son's home in Newport Beach, Calif.

Judge Walker, a California native, was involved in some of the state's most notorious capital trials including the Sirhan B. Sirhan trial for the assassination

of Sen. Robert Kennedy.

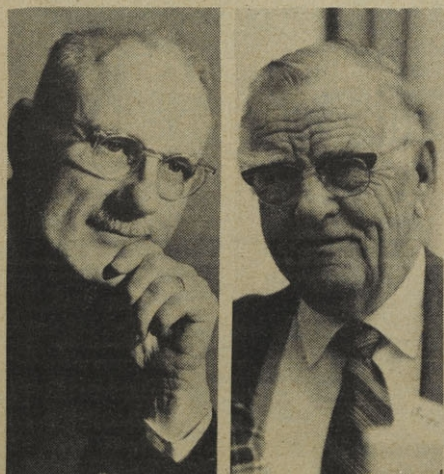
Judge Walker was active in his own parish, St. Luke's in the Mountains, La-Canada, as well as serving nine years on Executive Council and as a deputy to General Convention where in 1973 he chaired the deputies' committee to confirm the bishops' nominees for Presiding Bishop.

Both the academic and religious communities mourned the death of noted Church historian, Dr. Cyril Charles Richardson, 67, in his Manhattan home on Nov. 16, 1976, following a heart attack.

Dr. Richardson, an Episcopal priest, had been a professor of Church History at Union Theological Seminary for 42 years. A native of England, he joined the Union faculty in 1934, working with such men as Reinhold Niebuhr and Paul Tillich during his career.

In addition to teaching, and later administrative, duties, Dr. Richardson was the author of five books and one hymn, and a collaborator, editor, and/or contributor to numerous scholarly works, published both here and in Europe.

From 1963 to 1976, Dr. Richardson was an adjunct professor of religion at Columbia University. Its flag flew at half-mast the day following his death.



Richardson Walker

here is my contribution to:

The Presiding Bishop's Fund for World Relief

Name _____

Address _____

City _____ State _____ Zip _____

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

Church needs crisis intervention before it's too late

General Convention's decisions to adopt the Draft Proposed Prayer Book and to allow women to enter the priesthood are dynamic expressions of growth and maturation within the Episcopal Church. Growth, however, is frequently accompanied by regression, and each stage of development entails a crisis which may or may not be resolved. The ordination of women to the priesthood is an example.

Prayer Book revision was accomplished in gradual stages and most Episcopalians have some familiarity with the new book, so it is not likely to cause the same kind of shock waves as will the ordination of women to the priesthood. The reality of a changing Episcopal ministry was far from resolved by General Convention's vote. Intellectual acceptance—even traditional or institutional acceptance—is a house built on sand. It is not enough.

COMMENTARY



by David Moss, member, clinical staff, Center for Religion and Psychotherapy, Chicago; associate chaplain, Northwestern University; author of research studies in the pastoral care field.

In the next few weeks female deacons will be ordained priests. The Church has been so polarized on this issue and so much energy has been expended by those in favor and those opposed that what psychiatry calls a "transient situational disturbance," a negative adjustment reaction, will almost certainly occur. Such a reaction is manifested by subtle irritability and depression, casual but hostile complaints, apparent indifference, institutional resistance, and false camaraderie.

Resistance by clergy and laity of both sexes to women becoming priests is still strong. Currently this resistance shows itself in varying degrees and, like racial prejudice, the more subtle it is the more difficult it will be to work through.

Tragic psychological reverberations could well occur, primarily in the parochial ministry. Episcopal parishes will find it difficult to have female curates and will resist having women as rectors or vicars. It's not just the celebration of the Eucharist by a woman which will call this defensiveness into focus. It could also surface in pastoral counseling, preaching, confession, and teaching situations, and it might cause difficulties between colleagues of the opposite sex.

The Episcopal Church needs to become immediately alert to ways to check this crisis. Bishops and advisory committees might get some advice from a recent symposium, "Women Managers: How Different Are They?", which was part of the annual convention of the American Psychological Association. The symposium included two provocative research reports which underscore psychological resistance to women as professionals.

In a study of attitudes toward equal employment, Maureen Ullrich of the University of Montana and John Holden of the U.S. Forest Service randomly surveyed members of a federal agency who had completed a training program in civil rights.

They found that "women are seen as having considerably less opportunity than white males or minority males. Interestingly, on the job, employees of the agency see themselves as being fairly positive about racial and sexual equality." Yet, "within their social circles, racial and sexual equality is not very likely to be viewed positively."

The second, related, study by Thomas Jerdee and Benson Rosen of the University of North Carolina concentrated on factors influencing career commitments of women. They found potential managers have a strong opinion that women lack career commitment. The researchers found this allegation was based largely on perception of women as having a stronger "home orientation" as opposed to "job orientation." Jerdee and Rosen identified this attitude as a "sexist model" which leads to career abortion and causes difficulties for women who pursue careers. They concluded by suggesting:

"One solution is for employers to provide new opportunities and special encouragement for women, such as career planning workshops, flexible work schedules to accommodate further education, job sharing, on-site day care, and awareness training for males. However, employers cannot be expected to solve this problem by themselves. More far-reaching changes are needed.

"We need innovative approaches at the societal level. These might include government-sponsored financing of career development activities for both women and men, sponsorship by educational institutions of work-study plans and career-oriented part-time and evening programs, and community-sponsored family counseling services to assist in developing solutions to women's home-career conflicts.

"Still more basic is the need for more flexible attitudes toward roles in marriage and the family. Men must develop new attitudes toward themselves as well as toward women, so that husbands and wives might have truly equal opportunity for self-realization both at home and at work.

"Changes along these lines could help to eliminate the problem of career abortion, hasten the scrapping of our sexist model, and enable both sexes to enjoy continually growing commitment to self-actualizing career development. We are excited about the prospects for change in the years ahead." [Italics added.]

Those in the Church who are concerned about the reverberations of the outcome of the decision to ordain women to the priesthood could use this research as a touchstone to work out crisis intervention mechanisms. Whatever the avenues, time is limited. Resistance to women priests has been too intense for us to plan adequately for repercussions. Now we must do so to prevent a regressive shift which could retard our maturing Church.

Navajo Area Mission begins to organize

Bluff, Utah—Representatives of the Navajo Area Mission, meeting for the first time since General Convention, took several major steps to set up a permanent organization when they convened here at St. Christopher's Mission, Nov. 4-6, 1976.

Now that they have won Convention approval they are ready to incorporate as a non-profit organization, hoping for a national charter.

Thomas Jackson of Good Shepherd Mission, Fort Defiance, Ariz., was elected executive assistant to Bishop Otis Charles of Utah, who is serving as bishop to the Navajos during the one-year period of organization designated by Convention action.

Representatives at the Bluff meeting elected a Commission on Ministry for the Area Mission: Bishop Charles; the Rev. Steven Plummer of Good Shepherd; the Rev. Henry Bird, San Juan Mission, Farmington, N.M.; Catherine Tso, St. Christopher's; Dr. Lloyd House, Window Rock, Ariz.; and Dina Yazza, Saw Mill, N.M.

The Council, with its representatives from Navajo missions, voted to change its title to *Standing Committee*, a term which will better define its role.

Plummer was elected to represent the Area Mission when it meets with Coalition 14, Feb. 3-5 in Phoenix, Ariz.

—Salome Breck

for the Best of your life...

RETIRE TO Estero Woods Village
FLORIDA

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

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

ACT NOW Write for FREE "Packet of Facts"

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

Alaska!

1977,
27th Annual
Cruise-Tour
for
Episcopalians



Send for full color brochure describing this expertly planned and conducted, all expense cruise-tour to America's last frontier. Join a congenial group who enjoy friendly travel together. Combine thrilling scenery, a restful voyage in cool northern waters and good fellowship!

Leaving Chicago in late July for 21 days. See the Inside Passage, Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Lake Bennett, Alaska and the Yukon. Glacier National Park, Waterton Lakes, Banff, Lake Louise, Victoria and the Pacific Northwest also included. Brochure sent with no obligation.

Episcopalian Alaska Cruise-Tour

c/o Carefree Travel, Inc.
520 N. Michigan Ave.
Chicago, IL 60611

Sail a tall ship
to small Caribbean islands.
6 or 14 days from \$290.
Write for free Adventure Booklet
Box 120, Dept. 203, Miami Beach, Fla. 33139.
Windjammer Barefoot Cruises

On an island, nestled amongst the palms of a coconut plantation in Florida is a hotel that still lives by old fashioned hospitality and casual elegance.

THE KEY BISCAIYNE HOTEL & VILLAS

701 Ocean Drive, Key Biscayne
Florida 33149. Tel: (305) 361-5431

YOUNG WOMEN
Gracious residence with meals in Society Hill area at rates you can afford.
COLES HOUSE
915 Clinton Street, Philadelphia, Pa. 19107
Equal Opportunity Housing • Write for Information

CARIBBEAN BEACH
LUXURY CONDO. 2 Bd, 2B, LR/DR, KIT.
LG DECK/PANORAMIC VIEW OF ISLANDS, LG POOL,
TENNIS, GOLF, SAILING, BEACH COMBING
DELA. OWNER; RENT WK. OR MO.
(302) 798-8884 OR 475-4111

IN THE FOOTSTEPS OF THE WISEMEN
DELUXE 15-DAY ALL INCLUSIVE TOUR
(IRAN, JORDAN, HOLY LAND)
CONDUCTED BY
THE VERY REVEREND MAURICE COOMBS
(Formerly Chaplain to the Archbishop in Jerusalem)
RECTOR OF MEMORIAL CHURCH
OF THE GOOD SHEPHERD
3820 The Oak Road — Germantown, Pa. 19129
For Information Call
VI 4-0580 or GE 8-1207
\$1,329.00 April 19 - May 3, 1977

4th Annual Season of the ECUMENICAL INSTITUTE AT SALAMANCA, SPAIN
Theme "TREASURES OLD AND NEW"
July 28-August 9, 1977
Lectures in English by Spanish & British leaders
Optional Spain/Portugal tour & low-cost trans-Atlantic jet flights to Madrid & London.
SALAMANCA, gem of a medieval city, home of one of Europe's oldest universities, founded 1222.
Climate: INVIGORATING! Welcome: WARM! Prices: LOW!
Advisor: Spanish Secretariat for Ecumenical Relations, and John XXIII Institute, Salamanca.
Prospectus from:
SALAMANCA INSTITUTE SECRETARY
150 Greeves St. Phone 814/837-9178 Kane, Pa. 16735

Partners in Mission consultation dates set

Plans are taking shape for the two-step Partners in Mission consultation which the Episcopal Church will host this spring.

The American Church is at least the seventeenth to host a consultation since the plan was initiated in 1973. The meetings give Anglican Churches around the world an opportunity to share needs, plans, and resources with each other.

From April 15 to May 1, the Episcopal Church will welcome some 60 representatives from other Anglican Churches, the [Roman] Catholic Conference of Bishops, the Orthodox Churches, and the National and World Councils of Churches.

The first step will be concurrent meetings, April 19-23, in each of the nine provinces. The planners asked every diocese to send three participants to meet with the partners from the Anglican Council of North America and the Caribbean and four other Churches. Then the partners will meet with Executive Council at Covington, Ky., April 27-30.

Tentative initial assignments are as follows:

PROVINCE I: Oblate Retreat House, Natick, Mass. Mrs. Carter Chinnis will moderate. Partners include National Council of Churches, Tanzania, Council of Churches in East Asia, and Church of Ireland. For further information contact Canon Harold A. Hopkins, 143 State St., Portland, Me. 04101.

PROVINCE II: At Thornfield Conference center, Cazenovia, N.Y., the Rev. William Skilton will moderate. Partners include the Catholic Conference of Bishops, Churches of Australia, Uganda, Sudan, and Jerusalem and the Middle East. For further information contact the Ven.

EXCHANGE

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

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

HOLY ORDER. PEN PALS

I would be very happy to hear from others studying for Holy Orders in isolated areas who would be interested in forming a correspondence network of sharing study and ministry ideas and prayer life for our mutual growth as well as the spiritual enrichment of the Church. Please write to: Carol Stilwell, 1223 Hammond Ave., Superior, Wis. 54880.

UNWANTED VESTMENTS?

Does any church have unwanted vestments which it would send me? I'd be willing to pay postage. If possible, I would also like to have an altar missal with music. Write to: David B. J. Patterson, C1-185 College St., Palmerston North, Manawatu, N.I., New Zealand.

CHOIR ROBES NEEDED

A growing mission congregation would like to obtain robes for a newly formed choir of men and women. We need about 15 assorted sizes and prefer gold color or robes that can be dyed. Write to: Mrs. Shannon Milton, Grace Church, Box 246, Georgetown, Texas 78626.

William Penny, 36 Cathedral Ave., Garden City, N.Y. 11530.

PROVINCE III: At Hemlock Haven, Marion, Va., the Rev. Thomas Anthony will moderate. Partners include the World Council of Churches, Tanzania, Church of England, Province of the Indian Ocean, and Jerusalem and the Middle East. For further information contact Bishop Robert P. Atkinson, 1608 Virginia East, Charleston, W. Va. 25311.

PROVINCE IV: At Dubose Conference Center, Monteagle, Tenn., the Rev. David Chaplin will moderate. Partners include Orthodox Churches, South Pacific Anglican Communion, Churches of Scotland, Sudan, and South Africa. For fur-

ther information contact Bishop Furman C. Stough, 521 N. 20th St., Birmingham, Ala. 35203.

PROVINCE V: At St. Mary's Seminary, Lemont, Ill., the Rev. Canon Lloyd Casson will moderate. Partners include the National Council of Churches, Nippon Sei-Ko-Kai, Churches of Ireland, Uganda, and Central Africa. For further information contact the Rev. Keith A. Leach, 12219 S. 86th St., Palos Park, Ill. 60464.

PROVINCE VI: At Sioux Falls, S.D., Mrs. Harold Kelleran will moderate. Partners include the Catholic Conference of Bishops, South Pacific Anglican Communion, Kenya, and Church of Wales. For further information contact the Rev. Richard Hayes, 104 S. Fourth St., Laramie, Wyo. 82070.

PROVINCE VII: At Monserrat Retreat House, Dallas, Texas, the Rev. Charles Eddy will moderate. Partners include

the World Council of Churches, Kenya, Consejo Anglicana Sud Americana, West Africa, and Church of Wales. For further information, contact the Ven. Richard Wilson, P.O. Box 1067, Lubbock, Texas 79408.

PROVINCE VIII: At Christ the King Center, Sacramento, Calif., the Rev. John O'Hear will moderate. Partners include the Orthodox Churches, South Africa, West Africa, and Church of Scotland. For further information contact Bishop Wesley Frensdorff, Box 6357, Reno, Nev. 89503.

PROVINCE IX: In Panama, the Rev. Gordon Charlton will moderate. Partners include the Council of Churches of East Asia, Consejo Anglicana Sud Americana, Province of the Indian Ocean, Central Africa, and Church of England. For further information contact the Rev. Onell Soto, Apartado (01) 142, San Salvador, El Salvador, Central America.

Make a miracle.

Joanne and David Brownlee did. They took a desperate child and gave that child hope.

Her name is Cintia. Even though she lives very far away, she lives close to the Brownlees' hearts. When Cintia was born, her parents already had eight children. They lived in a two-room hut exposed to the scorching sun and the drenching rains.

Cintia's mother works hard washing clothes, but the little money she earns just isn't enough to feed and clothe her family.

Until the Brownlees came into her life, Cintia had no hope.

Now she has food to eat and clothes to wear. Medical care. And a chance to go to school. Because the Brownlees sponsor her through the Christian Children's Fund. It costs them \$15 a month, but it gives Cintia so much.

You can make a miracle. Become a sponsor. You needn't send any money now—you can "meet" the child assigned to your care first.

Just fill out and mail the coupon. You'll receive the child's photograph, background informa-



tion, and detailed instructions on how to write to the child. If you wish to sponsor the child, simply send in your first monthly check or money order for \$15 within 10 days. If not, return the photo and other materials so we may ask someone else to help. You can give a desperate child hopes and dreams. And that's a miracle.



For the love of a hungry child.

Dr. Verent J. Mills
CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261
I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help.
Please send my information package today.
☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.
☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.
☐ I cannot sponsor a child now but would like to contribute \$_____
Name _____
Address _____
City _____ State _____ Zip _____
Member of International Union for Child Welfare, Geneva. Gifts are tax deductible.
Canadians: Write 1407 Yonge, Toronto, 7. Statement of income and expenses available on request.
Christian Children's Fund, Inc.

Council hears PIM plans

With 17 of its 41 members newly-elected and serving for the first time, the Episcopal Church's national Executive Council met in Greenwich, Conn., December 8-9 for a quiet session.

An orientation period led by James Winning of Springfield, Ill., and Bruce Merrifield of Houston, Texas, helped the new members—elected last fall at General Convention—join the others in digging into an agenda that included two major reports, adoption of a budget, and several resolutions.

The Rev. Rustin Kimsey of The Dalles, Ore., reported on the Episcopal Church's preparation for its first Partners in Mission (PIM) consultation. Some 60 to 80 invited Anglican and ecumenical partners from throughout the world will join Episcopalians in nine Provincial consultations and one at Executive Council in April to examine this Church's mission and ministry (see page 7).

Describing the consultation as a process of sharing the experience of "joint planning, dreaming, and strategy," Kimsey, who chairs the national planning committee which coordinates the Episcopal Church's part of the Anglican Communion's worldwide PIM consultation process, told Council members Episcopalians must be prepared to share—and possibly have challenged—their priorities of mission.

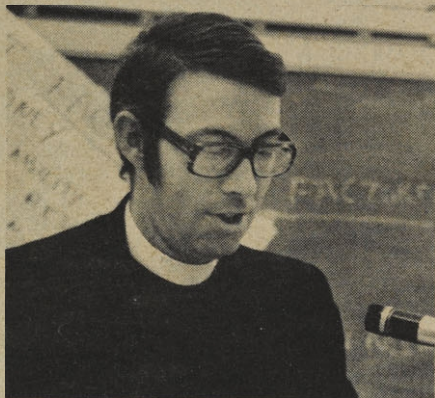
Bishop Christoph Keller of Arkansas introduced a second major report to the Council, reporting on the \$96 million Venture in Mission (VIM) campaign which General Convention approved.

Admitting that Convention's approval of VIM was "something less than wholehearted," Keller said the deputies and bishops "helped the cause by amending the timetable to allow for better planning and preparation." He noted some "loss of momentum" but said "the need for the Church to move ahead in faith" is increasing.

The bishop outlined a timetable from now until the 1979 General Convention which includes visitations to dioceses, an advance special gifts drive, and a general solicitation throughout the Church.

Keller introduced Suffragan Bishop Richard Millard of California, whom Presiding Bishop John Allin recently appointed to coordinate the program. "It is a fascinating experience to be in the position of one who has to assemble the plane as he flies it," quipped Millard, emphasizing that the proposal has yet to be completed.

The Rev. Canon W. Ebert Hobbs of Cleveland, Ohio, warned that VIM must not be seen as "just so much more pressure" on the parish from the diocese. He and several others said VIM and the Part-



Rustin Kimsey reports.

ners in Mission consultation must be coordinated. The Council asked that the two programs be "actively coordinated in both their planning and implementation so each serves the other."

Council members adopted a 1977 budget of \$14,030,000 after they heard treasurer Matthew Costigan report that as of December 9, 51 of 55 reporting dioceses had agreed to pay their full apportioned share of the General Church budget for 1977. Nine of the 51 have pledged more than the amount requested.

The Council's Committee on Education for Ministry reported that the National Association of Episcopal Schools and the Association of Episcopal Colleges want to participate in the development of the new Church's Teaching Series, a resource for adult education now being written. Committee members criticized the two groups' letter of request, however, because they said it implied the Council is also preparing a set of "basic materials for the instruction of our people from pre-schoolers through adults" when no such curriculum is being planned. An Episcopal Church Center press release mentioning the curriculum was also criticized.

The Rev. William Powell of Stillwater,

Okla., reported for the committee and thanked the two education organizations for their interest. He said the Rev. Alan Jones, chairman of the Church's Teaching Series steering committee, would be informed of their willingness to be a part of the effort.

A report from the Church in Society Committee noted that the Presiding Bishop's Fund for World Relief has received part of the results of a study that recommends organizational changes for the Fund as well as some alterations in its method of allocating money. The Fund's board will study the full report and make a recommendation to Council.

In a report from Oscar C. Carr, Jr., executive for Development/Stewardship, the Council learned that by December 8 the Cuttington College Crossroads Fund had received \$1,024,065. The Executive Council-sponsored drive is being conducted for Cuttington College, an Episcopal school in Liberia. Carr said the money has been raised in spite of general lack of Episcopal Church support. "We have even been asked to stay out of some dioceses by some bishops," he reported, adding that the effort represents "the hardest money-raising job I have ever had in my life."

At the invitation of the Committee on Social Responsibility in Investments, Sean Gervasi, aide to the United Nations Commissioner for Namibia, spoke about the current tense racial situation in South Africa, sketching the history of what he called "an impending crisis that could well envelop all of Africa."

Bishop Coadjutor John Spong of Newark reported on his visit to South Africa last summer on a PIM consultation: "Black leadership in South Africa is in the hands of a new generation that has made it clear they would rather be dead than do without liberation."

"Our Church there has lost its objectivity," he said, telling Council members that black leaders participating in the consultation were unanimous that American business investments should cease, even though such action would

bring hardship to black workers who Spong said "are last to be hired and first to be fired."

The Council adopted a resolution requesting shareholder resolutions from the Manufacturers Hanover Trust and the Morgan Guaranty banks, asking them not to make or renew loans to the South African government. Council also approved a resolution asking American Metal Climax about investments in Namibia.

After adjournment, the Executive Council met for three hours in an off-the-record session during which members shared their views on current church issues as well as some of their personal experiences. —Richard J. Anderson

42 women scheduled to become priests

In the first three months of the new year 42 women deacons will be ordained to the priesthood in 22 dioceses (see page 2). At least five others have been approved for ordination this year, but dates are not firm yet.

We listed dates and dioceses of 17 of these women in the December, 1976, issue. The remaining dioceses, names, and dates are: Alabama: Marianne Bogel, Jan. 9; Washington: Carole Crumley, Jan. 8; Eastern Oregon: Letitia Croom, Jan. 16; New York: Julia Sibley, Jan. 8, Barbara Schlacter, Jan. 20, Columba Gillis, OSH, Jan. 30, Mary Michael Simpson, OSH, Jan. 9, A. Fleming Rutledge, Jan. 21, Annette Ruark, Jan. 10, Ellen Barrett, Jan. 10, and Susan Mills, March 5.

In Alaska: Jean Dementi, Jan. 9; California: Marjorie K. Quinn, Jan. 8, Ellen McIlroy, Jan. 16, and Susan Bergmans, Jan. 5; Southern Ohio: Doris Mote, Jan. 29, and Mary Anthony, Jan. 13.

In West Virginia: Keith E. Mathews and Margaret Phillimore, Jan. 5; Los Angeles: Victoria Hatch, Jan. 15; Olympia: Laura Cameron Fraser, Feb. 3, and Wendy Martin Smith, Feb. 9; Pennsylvania: Frances C. B. Bickerton, Feb. 5; Arkansas: Peggy S. Bosmyer, Jan. 29; and Indianapolis: Natalia Vonnegut, Jan. 8.

Others have plans but not dates. Central Pennsylvania plans to ordain Catherine L. Welton and Elizabeth W. Myers in 1977; East Carolina will ordain Wendy Sykora Raynor in the month before Easter; in Minnesota Mary Belfry is scheduled for a mid-January ordination; and in Ohio Joan Grimm plans ordination "sometime in the spring."

In three dioceses women who had previously participated in ordination services will participate in "completion" ceremonies as follows: Nancy Wittig, Newark, Jan. 2; Carter Heyward and Emily Hewitt, New York, Jan. 9; and Diane Tickell, Alaska, Jan. 9.

Denver Parish *Continued from page 1*

the bishop is the authority. Leave it and you will be out in limbo."

In a letter to parishioners before the vote Frey said that while individual members of the congregation might wish to leave the Episcopal Church, "St. Mary's will continue as a congregation of the Episcopal Church in this diocese."

In another letter after Haden's speech Frey said he agreed with Haden that the diocese, not a parish, is the basic structural unit of the Episcopal Church. He said the parish is governed by the Constitution and Canons of the General Con-

vention which say "no parish shall amend its Articles of Incorporation without the written consent of the Bishop and the Chancellor."

The Rev. T. Raynor Morton, curate, abstained from the vote and later resigned from the parish and moved out. Parishioners changed the locks on the doors and guarded the property around the clock.

John Archibald, a lawyer on St. Mary's vestry, said it would take a civil court order to remove Mote from the premises.

—Salome Breck

MUSIC for EUCHARIST

Rite II—Proposed Prayer Book
"THANKS and PRAISE"

St. Michael's Mass by Benjamin Harrison
Easy—Joyful Dignity—Unison/Organ
Send \$1.00 for Exam Packet of
Priest/Organist and Pew editions
Available soon:
"Missa Marialis" Rite II text
2211 S. Bluff Street, Wichita, Kan. 67218

CASSETTE TAPES

of
Outstanding Charismatic Leaders
in
Testimonies, Sermons, Teachings

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

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

Send \$1 with your name and address to:
Inspirational Tape Club, Dept. EP-4
41 East Main St., Mesa, Arizona 85201

SEWANEE VANDERBILT

JOINT D.MIN. PROGRAM

The School of Theology
Vanderbilt Divinity School

Summer 1977

NASHVILLE: MAY 16-27, MAY 30-

JUNE 10; JUNE 12-17

SEWANEE: JUNE 28-JULY 28

For information write: Director's Office,
School of Theology, Sewanee, TN 37375.

WHO ARE YOU ?

...an evolution/creation film

This exciting film challenges the viewer to see himself in relation to the vast and complex universe in which he lives. The human body is presented as a universe of its own, reflecting the cosmic order and complexity of the solar system. Partly animated, this film presents a brief description of two popular explanations of how the world came to be. The theories of evolution and creation are both described in a way that will promote discussion and challenge each viewer to an awareness of how he fits into this intricate design.

Grade level - Junior High/Adult 15 min., Color, 16mm,

Purchase \$185
Rental \$ 15

BILL HELVEY PRODUCTIONS
P. O. Box 1691
Columbia, Missouri 65201

FREE



Write for a free sample copy of
The Upper Room, the world's
largest daily devotional guide.

The Upper Room
1908 Grand Avenue
Nashville, Tennessee 37203

1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretariat

Mr. Everett Courtland Martin
Post Office Box 656 - Old Towne Station
Alexandria, Virginia 22313

1931 1976

INTEGRITY

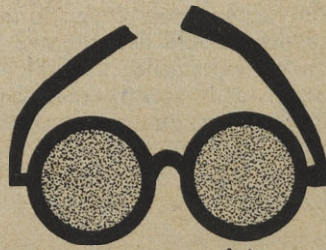
FOR GAY EPISCOPALIANS

\$10 MEMBERSHIP

INCLUDES 10 ISSUES FORUM

P.O. BOX 891

OAK PARK, IL 60303



Let the competition
See green...
Advertise in

THE
Episcopalian

Write: Leila S. Cooke
Advertising manager
1930 Chestnut St.
Philadelphia, Pa. 19103
or phone 215-564-2015

Parents' Scholarship honors layman

His name was Alexis duPont Parker.

He graduated from General Theological Seminary in 1883 but elected to minister as a layman rather than as a priest.

He went west and rose from track laborer to vice-president of the Colorado and Southern Railroad.

His broad ministry included preaching, teaching, sitting on church committees, and advising bishops.

And in 1959 his three daughters founded a little known but much-needed scholarship fund at General Theological Seminary in New York City to commemorate his unique ministry and that of his wife, a devoted churchwoman.

The Parents' Scholarship, which has since received contributions from others in memory of their parents and is open to all who would like to make similar memorials, aids persons who are preparing for ordination.

Alexis duPont Parker's story is one of those true tales of the old west. An easterner by birth, he grew up in the rectory of Christ Church, Elizabeth, N.J., where his father, the Rev. Stevens Parker, was rector for many years. Though not certain about his vocation to the priesthood, he enrolled in General Seminary primarily at the urging of one of his father's classmates, the Rev. James DeKoven. Dr. DeKoven gave young Parker a job teaching Latin and Greek at Racine College in Wisconsin in order for him to earn his seminary tuition.

Alexis Parker entered General Seminary in 1880 and graduated with high scholastic marks three years later. Having decided to minister as a layman, he joined the steady stream of young men who were wandering westward from the eastern seaboard. He spent six months in Cheyenne and then journeyed south to Denver where he obtained a manual labor job as a track walker for the Colorado and Southern Railroad.

As soon as he was settled, he paid a call on Bishop John F. Spalding of Colorado. He told the bishop he could do little for the Church financially on a track walker's salary but said he had heard some mission congregations in the diocese could not pay clergy salaries. He volunteered to read services and preach for such congregations. Any offering received the congregation would bank toward the eventual hiring of a clergyman.

"I know it is customary for a layman to read a sermon from a book of such," said Alexis Parker to Bishop Spalding. "But I, sir, have been taught to preach, and I would like to give them my own thoughts." The bishop assented, and Mr. Parker soon became one of the better-known preachers in the diocese and continued to supply mission congregations until his retirement.

The railroad, as well as the Episcopal Church, noticed Alexis Parker's abilities, and he soon moved from laborer to auditor on the Colorado and Southern. By the time

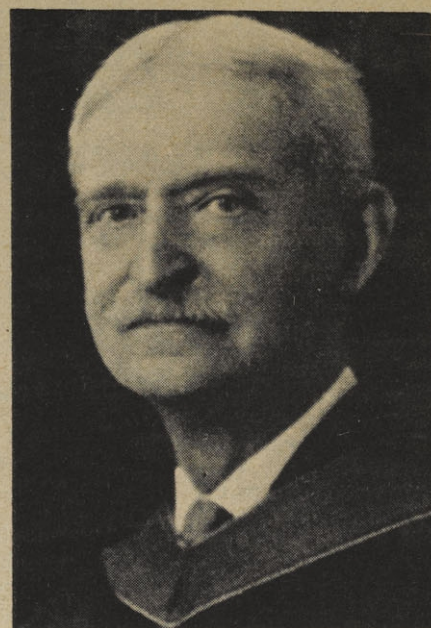
he retired in 1915 he had become vice-president of the company. As such he saw that clergy and their families always had free rail transportation for business and vacation trips.

Alexis duPont Parker's ministry was not confined to pulpit and prayer desk. He was a deputy to the General Conventions between 1884 and 1915, and he was a standing committee member and a special financial advisor to the bishops of Colorado. In 1910 the Bishop and Chapter of the diocese were close to bankruptcy. Alexis Parker gathered together a group of laymen who worked out a plan to incorporate the diocese, and he presided at the diocesan meeting that voted for incorporation in 1915.

Shortly before her death in 1976, one of Alexis Parker's daughters, Mrs. G. C. Cunningham of Milton, Mass., reissued the invitation to contribute to the Parents' Scholarship, whose capacity to aid students has been limited by rising costs.

"My father had a unique ministry, to be sure," she said in a letter to Presiding Bishop John Allin, "but I know he was not the only person to have one. I would like the sons and daughters of others to use the Parents' Scholarship as a way of honoring the contribution made by all sorts of parents in all sorts of ways. I think it is a suitable memorial—also a way of meeting an important need."

Information about the scholarship can be obtained from General



Alexis Parker

Theological Seminary in New York City.
—Richard J. Anderson



ARTHRITICS:
If you use Tylenol® (325 mg.) you may be hurting more than you have to.

Use Bufferin® instead.

Bufferin can reduce painful swelling and inflammation. Tylenol cannot.

And with Bufferin, like Tylenol, there's far less chance of stomach upset than with Bayer® or Anacin®.

So use Bufferin for hours of relief from minor arthritis pain.

Because arthritis can be serious, if pain persists more than ten days or redness is present, consult your doctor immediately. If under medical care, do not take without consulting a physician.



Read and follow label directions.

©1976 Bristol-Myers Co.

Books

A number of books published within the last year are designed to help clergy and laity with their ministry.

—Martha C. Moscrip

Laity and Liturgy, *A handbook for parish worship*, William S. Pregnall, paperback \$3.95, a Crossroad Book, Seabury Press, New York.

Since General Convention accepted *The Draft Proposed Book of Common Prayer* and The Church Hymnal Corporation is preparing to publish it, most of the laity are no longer involved in Prayer Book revision, at least for the present. Liturgical renewal—reform of worship itself—is, however, a continuing possibility. This book is concerned with the latter. As the author points out in the preface, "We can change Prayer Books. . . every 10 years, but nothing significant will happen until we rediscover who we are—the people of God—and what we are about—a liturgy of worship and a mission thankfully celebrated by the whole people, clergy and lay."

William Pregnall's "handbook for parish worship" is based on his experiences in leading worship in a number of parishes over a period of 15 years and particularly in exploring the meaning and function of a liturgical planning group in St. Augustine's Parish, Washington, D.C.

From beginning to end, "Who Are We?" to "Preparing for the Drama—The Liturgical Planning Committee," the book is clear, interesting, and well organized. It is a particularly useful tool for clergy and laity involved in liturgical planning; on the other hand, parishes who have done little with trial use and are now asking themselves, "What can

we do now? The Proposed Book is coming out soon!" would do well to introduce their members to this little book either in study groups or by making it available for individual reading. It could be one way to get ready for intelligent, creative use of the Proposed Book as well as the 1928 *Book of Common Prayer*.

Jesus, Dollars and Sense, *An Effective Stewardship Guide for Clergy and Lay Leaders*, Oscar C. Carr, Jr., editor paperback \$3.95, Seabury Press, New York.

Stewardship Committee chairpersons, members, and rectors take note! Were you completely satisfied with the results of your 1976 stewardship program? If not—and I don't know anyone who was—Oscar Carr's book will help you gear up for 1977. Bishop of Alabama Furman C. Stough says in his foreword, "In this book you will find some of the soundest and most workable theology and methodology in the Episcopal Church today as it relates to the stewardship of money."

In large part this guide is based on nine Provincial workshops which the Episcopal Church's Office of Development staff conducted between December, 1974, and May, 1976, and which the participants rated highly successful. Contributing editors include such experts as Bishop John B. Coburn, W. Ebert Hobbs, George F. Regas, and Betty Pearson.

The guide is divided into three parts: Theology, including two essays on the theological basis for Christian stewardship; Methodology, consisting of five detailed accounts of plans actually used on

diocesan and/or parish levels; and Selected Sermons (on stewardship).

New Life for Your Sunday School, Iris V. Cully, \$5.95, Hawthorn Books, Inc., New York.

Iris Cully, nationally known Christian educator, brings the insights gained from long experience to us in this useful "source book of ideas for improving the education program of your church." The short meaty chapters deal with the real issues parishioners face in planning and executing a Christian education program.

In discussing the special time we set aside for Sunday school, Cully says, "This book is dedicated to the improvement of the time. Read it alone or in a group. Pick up suggested activities. Do further reading. It will not tell you how, but it will show you how you can improve your Sunday school."

From the first chapter, which helps the reader consider why a Sunday school exists and what the goals for it are, through recruiting and keeping teachers, getting and keeping pupils, the Christian education committee, running the Sunday school, and the place of youth and adults in the program to the final chapter, "We Worship Together," the book fulfills its promise.

This bare outline gives but a glimpse of the richness, variety, and thought-provoking nature of the contents. Above all, the emphasis is not so much on the Christian education program as it is on the Christian people involved in it and on their approach to it.

To the Kid in the Pew, *60 Chapel Talks—Series B*, Eldon Weisheit, paperback \$4.75, Concordia Publishing House, St. Louis, Mo.

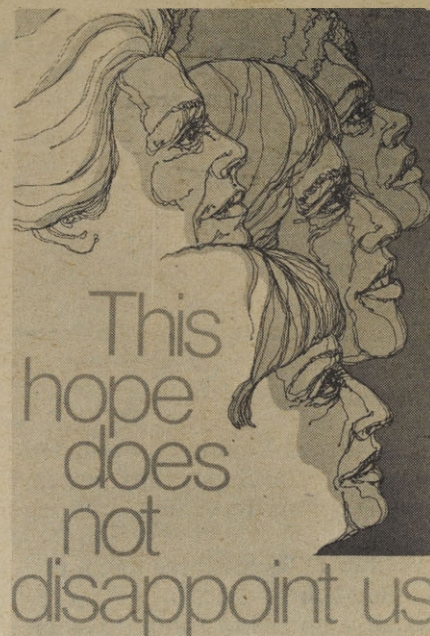
Although in many Episcopal parishes either the children go to Sunday school before the sermon is preached or the preacher delivers an adult sermon which children suffer as best they may, there are still times when the clergy are in desperate need of ideas for talks especially for the youngest members of their flock. These might include a "word," just to them, before they are dismissed, special children's weekday services, and, of course, children's chapel services in Episcopal schools and elsewhere. Eldon Weisheit's book is full of ideas for these times.

The author says, "Please do not regard these children's sermons as loaves of bakery bread all wrapped and on the shelf ready for you to serve." An important point!

The chapters do, however, contain short biblical texts, each accompanied by a suggestion for visual illustration and comments on possible use of the illustration. I well remember a Sunday school superintendent who did this superbly and always got the attention of the children without talking down to them. Admittedly some of the listening adults squirmed at the oversimplification—or maybe the message was all too clear? The collection in *To the Kid in the Pew* will be welcomed by clergy and church school superintendents alike. It provides not only ideas but also a method to be further refined if you read and digest the preface before beginning.

The New English Bible with the Apocrypha: Oxford Study Edition, general editor Samuel Sandmel; New Testament editor, M. Jack Suggs; Apocrypha editor, Arnold J. Tkacik, O.S.B., soft cover \$8.95, cloth \$14.95, Oxford University Press, New York.

The best news about this study edition, a product of the cooperative work of Protestant, Catholic, and Jewish scholars, is that its durable soft-cover format puts this valuable volume within reach of most students. In addition to the New English Bible text, which was published in 1970, special study aids are presented in a clear non-technical way.



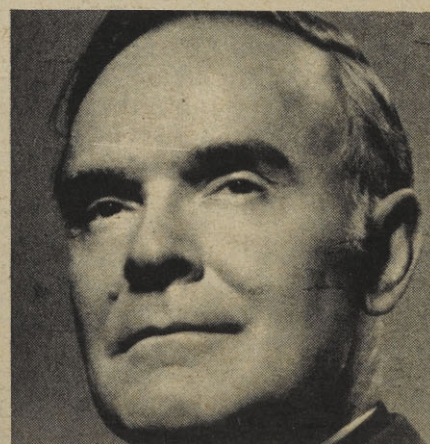
HOPE IS THEME of the Week of Prayer for Christian Unity, January 18-25, sponsored by the National Council of Churches' Faith and Order Commission and the Roman Catholic Graymoor Ecumenical Institute in Garrison, N.Y. The worldwide observation focuses on St. Paul's words, shown here on the Week's poster.

for the student who has little or no experience in Bible study. These include introductions, which describe the contents of and give known historical facts for each Bible book; annotations, which furnish literary, historical, geographical, and archaeological background; and cross-references, which indicate related scriptural passages. There are also four special articles about the Bible and a select index, as well as full color maps based on the most recent archaeological discoveries.

The brief, clear data in this edition are without doctrinal commentary and will be particularly welcomed by both the interested novice and the longtime church school teacher.

Book of Sermons, Theodore Parker Ferris, \$7.95 (plus \$1.10 for mailing), Trinity Church, Copley Square, Boston, Mass. 02116.

As a memorial to Dr. Ferris, Trinity Church, where he was rector for 31 years, has now published 52 of his sermons. In a foreword the Rev. John Bell and Bishop Henry Knox Sherrill say, "He had the artist's power to communicate and evoke . . . he used his artistic talents to reveal truths about God and the human heart."



BISHOP RICHARD MILLARD, 62, will coordinate the Church's multi-million dollar Venture in Mission Program. Bishop Millard, Suffragan Bishop of the Diocese of California since 1960, will work with the "Committee of Two Hundred," prominent churchpeople; an executive committee chaired by Bishop Christoph Keller of Arkansas; and a member of Ward, Dresham, and Reinhardt, a professional fund-raising firm, to implement the three-year renewal program. Robert M. Ayres, Jr., who served for five months as a volunteer director for the program has returned to his investment business in San Antonio, Texas.

No politics set for Orthodox meeting

When delegates from 14 Eastern Orthodox Churches gather in Chambesy, Switzerland, to plan for the first Great Synod of Eastern Orthodoxy since the 8th century, the Orthodox Church of America will not be represented.

And no political discussion will be on the proposed agenda because its leader says that each Orthodox Church is "faithful to its country, to its laws, and works for the well-being of its people."

The questions of women's place in Orthodoxy and the subject of abortion are not likely to be agenda items, according to Metropolitan Meliton, dean of the Holy Synod of the Ecumenical Patriarchate, host of the conference.

"For the Orthodox Churches there is no problem about the participation of lay people in the Church. . . including our sisters, our mothers, our wives," he said, but "no participation in the priesthood."

Abortion, too, he said, would probably not be discussed because "we leave it to each individual to resolve this prob-

lem with his spiritual father. . . ."

Representatives from the Churches of Constantinople, Alexandria, Antioch, Jerusalem, Moscow, Serbia, Romania, Bulgaria, Georgia (a Soviet Republic), Cyprus, Greece, Poland, Czechoslovakia, and Finland are likely to talk about a common date for Easter, marriage rules for priests, fasting rules, ecumenical and intra-Orthodox relationships, Orthodoxy as a Christian minority, and procedures for granting autocephaly (self-governing status) to Orthodox bodies.

The latter is what is keeping the Orthodox Church of America participation in the Great Synod limited to two American theologians serving on the Metropolitan's personal staff. Its autocephaly, granted by the Russian Orthodox Church in 1970, is not universally recognized.

Nor will the Armenian Orthodox Church, which has American congregations, be represented. The Armenians haven't attended the Great Synods of Eastern Orthodoxy since the 5th century.



Training for Lay Ministry

Consultant Services to Parishes and Dioceses

Placement Service for Volunteers

For more information, write:
THE NATIONAL INSTITUTE FOR LAY TRAINING
815 Second Ave., N.Y., N.Y. 10017

Name _____
Address _____
City _____ State _____ Zip _____

Hunger among Indians still concerns JSAC strategy group

Denver, Colo.—The National Indian Task Force for the Joint Strategy and Action Committee (JSAC) met here Nov. 8-9, 1976. Some 25 men and women represented most major Protestant denominations.

Lillian Vallely of Fort Hall, Idaho, chairperson for the National Committee on Indian Work (NCIW), and Joan Bordman of Newark, Calif., represented the Episcopal Church. Bordman is staff person for NCIW in the West. JSAC's acting director, John Stevens, was the third Episcopalian present.

The hunger crisis among Indians, leadership training, and legislation were foremost topics on the two-day agenda.

Bordman, who has spent a great deal of time on the hunger problem among the Navajo, said Church World Service

does not provide money for food for Indians, nor does the Bureau of Indian Affairs (BIA). "In fact there are no Federal funds readily available for food for Indian people," she said.

The Church School Missionary Offering for this year will go to the Navajo Council, and some of this will be used for food.

"The Indians of the Southwest are especially vulnerable," Bordman pointed out. "If you are a hungry person in Washington, D.C., you can walk six blocks to the nearest Food Stamp office.

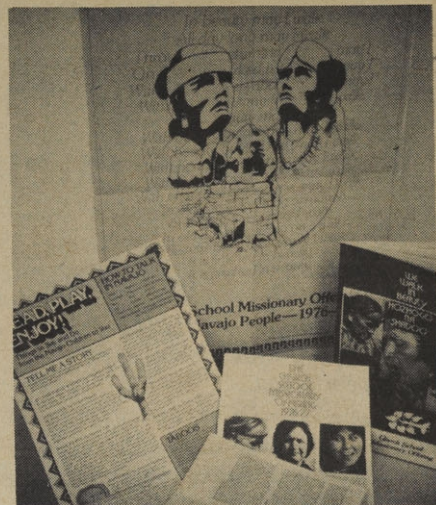
"If you are a Navajo living in Arizona, you often must walk six miles to the paved road, then hitchhike 100 miles to a Food Stamp office, then wait six weeks while your case is processed. After that you must make the same trip again to

pick up the stamps."

Dr. Cecil Corbett, director of Cook Christian Training School, Tempe, Ariz., talked about leadership training. Corbett sees Church policies as partially responsible for many problems in leadership training for Indians.

Jim West, a young Baptist clergyman who is with the Joint Staff Indian Ministries Task Force, reported that the National Council of Churches hopes to ask for a Board of Inquiry action into government policy, with several treaty studies underway.

"A number of tribal courts will get back into service," Tillie Walker of Denver told the group. "Senator Mondale has put together the draft of a bill which, hopefully, will get some direct aid for tribes."
—Salome Breck



A NAVAJO PRAYER, "In beauty may I walk," is the theme for the Church School Missionary Offering (CSMO). The Navajo Episcopal Council will use the CSMO for scholarships, a mobile church, and Christian education materials.

Free Booklet on Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws — how to make Uncle Sam your partner in giving — how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP-177, 815 Second Ave., New York, N.Y. 10017.

FOR HOME DELIVERY OF

THE EPISCOPALIAN

SEND—Your name, address, zip, with
\$4 check for 1 year
OR
\$7 check for 2 years

OR — SAVE DOLLARS —
JOIN A GROUP PLAN

LEADERS' PLAN — 25% discount

SEND — your name, address, zip plus
those of your Vestry and any
parishioner who wants to
join WITH one check fig-
ured at \$3 per person per
year.

PARISH PLAN—½ price subscriptions

SEND — your name, address, zip, and
those of EVERY PLEDGING
FAMILY in your parish WITH
one check figured at \$2 per
family per year.

SEND TO:

The EPISCOPALIAN, Box 2122
Middle City Station, Phila., PA 19103

Please enter my own subscription for

☐ 1 year @ \$4 ☐ 2 years @ \$7

OR

☐ Leaders' Plan

☐ Parish Plan

Group list and check attached

Name _____

Address _____

City _____ State _____ Zip _____

Parish _____

please send address
change BEFORE you move

In July the U.S. Postal Service increased its fee for handling changes of address by 150%, or from 10 cents to 25 cents per change. If you let *The Episcopalian* and other publications you use know about your move well before you actually go, mail will not be sent to your old address and returned, thus eliminating this charge.

The advantage to you—you'll receive your periodicals on time at your new address and help keep subscription rates stable. Thank you.



What you should know about Life Insurance

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

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

In my last column, I dealt with the question: Why have a Pension Plan for Lay Employees of the Church? This month, let's explore the essential elements of such a Plan.

A good pension plan must, of course, assure adequate income to the worker who retires. To the greatest extent possible, it should relate income in retirement to the income and living standard enjoyed by the worker in the years immediately preceding retirement: i.e. it should be so established as to relate the retirement income to final salary.

A pension plan should also be equitable. The number of years of service which the employee has given to the Church, whether before or after establishment of the pension plan should be given weight in determining the pension income to be received. There should be assurance that the employee will actually receive benefits from the plan. This is accomplished by vesting all or a portion of the benefits of the pension plan at its inception or at some fixed date in the future.

Flexibility and portability are important, particularly in Church employment. The pension plan should, for example, permit early or deferred retirement. Since some Church employees — organists, Christian Education Directors, teachers, and others of like special talents — will move from Church employer to Church employer once or many times, the pension plan should be of a nature that it can be carried along by the employee. The funding of the plan should be continuable by each new employer without loss of accrued, earned benefits by the employee.

And, finally, the pension plan should be within the Church's financial ability. The Church employer, accustomed to the predictability of pension assessments for the clergy based on a percentage of earnings, must also be assured of predictable cost in funding the pensions of lay employees. The ability to know in advance that a pension plan is going to require a certain percent of the payroll and that any increase in salary also will mean a similar percentage increase in pension funding costs is most important in Church planning.

Have you a question?
Send it today to:

Mr. Charles Dockendorff
Church Life Insurance Corporation
800 Second Ave., New York, N.Y. 10017

Christian Heritage Tour of Britain

INCLUDING all travel by air and luxury coach; guide and entrance fees; breakfast and dinner throughout in high standard accommodation.

VISIT St. Paul's Cathedral, John Wesley's House, John Bunyan's village, William Carey's home, York Minster, John Knox's house in Edinburgh, Bath Abbey, ancient Glastonbury, Exeter Cathedral, Plymouth, Cornwall, Salisbury Cathedral, Stonehenge, Westminster Abbey, and other famous London sights.

ALTERNATIVE tour includes much of the above, but also Epworth, the home of the Wesley family, and the oldest Methodist Church in the world at Bristol.

TOURS depart in June and August, limited to about 35 persons. Group leader receives free place. Each tour is 15 days (13 nights).

RAYMOND COOK HOLIDAYS

are highly respected in Britain and have provided tours for Christians of all denominations throughout Europe for over 40 years.

"Happy is the traveller who finds one friend.
Fortunate is the traveller who finds many."

(Patricia Barrett)

DETAILS of these unique Christian fellowship tours can be found in the RAYMOND COOK free color folder distributed by FOURWAYS TRAVEL LTD.

MAIL THIS COUPON
TODAY!

To: FOURWAYS TRAVEL LTD. (E1)
245 Park Ave., N.Y., N.Y. 10017

Please rush Raymond Cook folder:

Name: M. _____

Address: _____

City: _____

State: _____ Zip: _____

Not 'them,' but 'us' is enemy in *The Front*

*Fairy tales can come true, it can happen to you
If you're young at heart. . . .
Don't you know that it's true? It can happen to you. . . .*

Fairy tales that stay in the realm of fantasy are nicer than the ones that break out into real life. Columbia Pictures' release, *The Front* (rated PG), is about a fairy-tale nightmare that came true in this country in the early 1950's under the general rubric of "McCarthyism," or the "Red scare." People in the entertainment business remember it as the time of the "Blacklist."

In the early 1950's Americans had just finished fighting World War II. We were embroiled in a war in Korea with our former allies, the Communists. After recently defeating the Nazis, many were horrified to find the world had not yet, even by that tremendous effort, been rendered "safe for democracy": the Communists apparently really meant to "bury us." For many it was a bitter, frustrating, and bellicose time on all fronts.

And into the middle of those frustrations came a group of demagogical politicians, headed by Senator Joseph McCarthy, and the U.S. House of Representatives' Un-American Activities Committee, focusing the rage, frustrations, and yearnings of the American people into a modern-day witch hunt. Anything even remotely "Pink," never mind "Red," in a person's background was grounds for public and covert censure. Some lost their jobs, others were jailed, many were ostracized in one way or another—some until they died. People saw "Reds" everywhere and lashed out at what they saw.

The Front recalls that period of our history through the eyes of the entertainment industry where the Blacklist denied jobs to actors, directors, writers, and technicians on the grounds of their supposed Communist leanings. Written, directed, and acted by many who were

actual victims of the Blacklist, such as Zero Mostel and Herschel Bernardi, the film tells its story through Howard Prince (Woody Allen), a small-time bookie who comes to the aid of a blacklisted writer friend by "fronting" for him. His friend writes the stories while Howard peddles them as his own, taking a percentage of the fee as his commission. Soon he is fronting for a virtual syndicate of blacklisted writers, and "Howard Prince" scripts are in great demand. What starts out as a gesture of friendship and bravado by a man with nothing to lose becomes an increasingly touchy battleground of rationalization and integrity for a man tasting the first fruits of success, respect, and romance.

The Front is remarkable in that, given the nature of its authorship, it avoids the obvious degeneration into simple bitterness and reproach. This is *not* a "now-it's-our-turn-to-get-you-guys" movie. Rather it has a good deal of humor and sensitivity; it is a comedy in the best, most sensitive meaning of the word.

Casting Woody Allen in the lead, of course, is a clue this is not going to be *Macbeth*—but, for Allen, this is a "straight" role. His comedic touches are primarily the delicate characterization of a little, witty guy who has gotten in over his head. The mood is one of pathos rather than of slapstick.

Neither is the film a whitewash. As Howard's writer tell him, "We're not blacklisted because somebody made a mistake": they really *are* Communists and they admit it from the start. The issue is not that the "Red scare" was simply a vicious hoax against poor innocents (though the callous devastation of such innocents is portrayed in the film) but whether such vicious counter-tactics are ever justified in the first place.

This is in many ways a uniquely American film for the issues of civil and human rights it raises—whether the parties involved are guilty or not—are largely

American issues. Most countries of the world don't worry about, or actively reject, such fine points in dealing with internal opponents. To the extent this is true, films like this are almost a tribute to our overall integrity as a nation in our willingness to look coldly at such tough issues and to value so highly the "natural" freedoms of humanity.

But that scrupulousness raises many questions, not the least of which is: how does a nation deal with internal opposition and subversion? Granted the back-room gossip/front-room demagogism, corporate cowardice pattern of the early 1950's does not present an appealing picture, how do we as a people deal responsibly with elements potentially destructive to the health of the whole body without falling into traps just as deadly to our spirit as those we are trying to combat?

The issue goes beyond a mere look back at the excesses of the 1950's: it relates to such current matters as our growing concern for a viable, humane way to deal with, for example, crime in the streets short of a return to the old patterns of dungeons, torture, and the Inquisition. Do we have any alternative than to be either a nation of victims or a nation of wolves? This film, because it is told from the point of view of the victims, offers no solution except resistance.

The Christian heritage has valuable insights into this dilemma. The doctrine of original sin, stated positively, underlies our assertion that all people are created equal—with equal potentials but also with equal limitations in terms of character. "All men have sinned and fallen short of the glory of God," St. Paul said; and that insight has kept Christians from

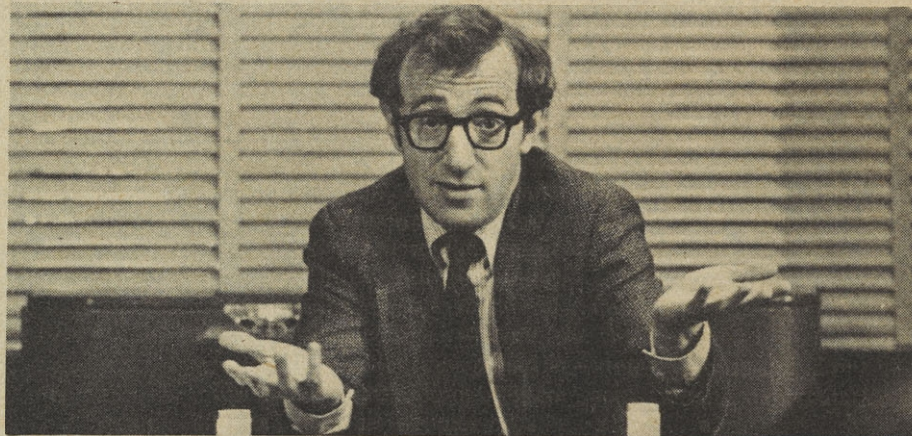
too easily presuming to lump people into the "us" and "them" categories that typified the "Red scare." The problems of humanity will not go away just because we get rid of "them": the problems lie within all of us.

Original sin also means one cannot just naively ignore the presence of evil in the world. The witch hunt of the early 1950's grew partially out of the frustrations of the period; similarly the growing vigilante mood in the 1970's is due to frustration over the apparent inability of our society and others to deal effectively with terrorism, deprivation, and crime.

A further Christian insight, the concept of the Kingdom of God, speaks directly to the source of those frustrations because it makes clear the solutions to all human problems will *not* come within this world. The expectations that World War II would be the war to end all wars, or that the Great Society would bring lasting prosperity and peace, for example, carried within their unreality the seeds of their own degeneration into frustration and bitterness and rage. It may be human to hope for such solutions within our lifetime, but it is Christian to recognize that such ultimate resolutions are beyond the possibility of this world and thus not matters for despair when they fail.

The possibility that we Americans could solve our internal problems by getting rid of "them," the Commies in our midst, was a fairy-tale fantasy that became unfortunately all too real in such vehicles as the Blacklist and "fronts." Fairy tales can come true. They can happen to you. If you are among the very naive at heart.

—Leonard Freeman



PLAYING IT STRAIGHT for a change, Woody Allen stars in *The Front*.

A Table Before Me

A Fortress
Lenten Book

JOHN R. RILLING

Here are more than forty daily devotions to enrich the Christian life. In this festive book of inspiration John Rilling expands the table fellowship so amply portrayed in the Gospel of Luke. These Lenten devotions heighten the joy of that unique fellowship in which Jesus is both guest and host.

\$1.95 Paperback

At bookstores or
from the publisher



FORTRESS PRESS
2900 Queen Lane
Philadelphia, Pa. 19129

WRITERS WHY WAIT?

PUBLISH
YOUR
BOOK
IN 90 DAYS

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

EXPOSITION PRESS, INC.
Dept. 767A

Hicksville, New York 11801

Gentlemen:

Please send me your two FREE books giving details of your publishing plan.

Name _____

Address _____

City _____ State _____ Zip _____



Ward Choir
Robes. Your
best vestment
investment.

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

C. E. WARD ROBES
Macmillan Ward Ostwald, Inc.
23 Main Street, New London, Ohio 44851
(419) 929-1523



MARY MOORE

Box 3394-F

Davenport, Iowa 52808

Phone: (319) 322-1693

FINEST OLD WORLD CRAFTSMANSHIP

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

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write For Our Catalog

FIBERGLASS

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

Write for free color brochure.



Fiberglass Specialties

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

CREATIVE GIVING



This new booklet covers the importance of making a will and suggests a variety of ways to make gifts to the church or church organizations while still living. Free on request from

Episcopal Church Building Fund,
815 Second Ave., New York, N.Y. 10017

REMBRANDT DID IT IN OILS...

Let us do it in
BRONZE PLAQUES

FOR ALL OCCASIONS

Write for Free Catalog EP23

Engraved Plaques EP21

INTERNATIONAL BRONZE TABLET CO., INC.
150 W. 22nd St., N.Y. 10011 212-WA 4-2323





THE RIGHT REVEREND JOHN M. ALLIN
PRESIDING BISHOP, EPISCOPAL CHURCH



Dear Episcopalians:

January, 1977

815 SECOND AVENUE
NEW YORK, N. Y. 10017

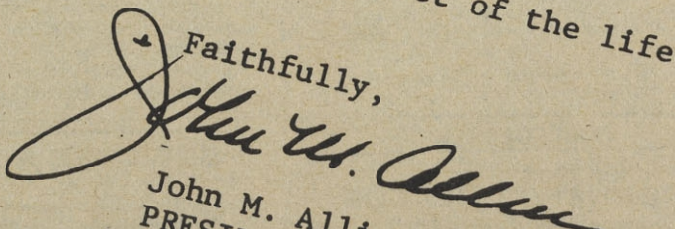
On a Sunday during the next few weeks, your congregation will probably be observing Theological Education Sunday. This observance will give you an opportunity to learn something about the vital and on-going mission of the seminaries related to the Episcopal Church, as well as a chance to participate in an offering of money needed by these schools to continue this mission.

We all know that ministry involves every member of the Church, but we also know that this total ministry functions best when nurtured and enabled by priests who are both competent and committed to the Gospel of Jesus Christ. I firmly believe it is God who calls those persons to serve in the Priesthood. I believe just as firmly that those who have received and responded to such a call need the best this Church can offer in the way of education, training and stimulation. Our seminaries have long labored to provide such, even though handicapped by staggering financial burdens. The annual Theological Education Sunday Offering provides Church members with an opportunity to share a portion of this responsibility by providing vitally needed operating funds to our theological institutions. It is also an opportunity for us to give thanks for ministries which have influenced our lives and to help insure a supply of properly educated leaders for those who follow us.

General Convention, in addition to endorsing the annual Theological Education Offering, strongly recommends that each congregation make a commitment to theological education in its annual budget. The Convention has suggested a budget figure for theological education equal to 1.5% of a congregation's net disposable budget income. I underline this recommendation and commend it to you.

Thank you for participating in this vital aspect of the life of our Church.

Faithfully,


John M. Allin
PRESIDING BISHOP

This page sponsored by:

Berkeley Divinity School at Yale
New Haven, Connecticut

Bexley Hall
a member of the Rochester Center for Theological
Studies, Rochester, New York

Church Divinity School of the Pacific
Berkeley, California

Episcopal Divinity School
Cambridge, Massachusetts

The Episcopal Theological Seminary of the Southwest
Austin, Texas

The General Theological Seminary
New York, New York

Nashotah House Theological Seminary
Nashotah, Wisconsin

School of Theology of the University of the South
Sewanee, Tennessee

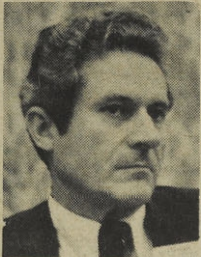
Seabury-Western Theological Seminary
Evanston, Illinois

Virginia Theological Seminary
Alexandria, Virginia

IN THE DIOCESES

ATLANTA—Bishop Bennett J. Sims and Roman Catholic Archbishop Thomas A. Donnellan have issued a joint pastoral letter opposing the recent Supreme Court decision approving the death penalty. Both prelates oppose the death penalty on theological and practical grounds and called data about the effectiveness of the death sentence "ambiguous." They urged that a shortened version of their pastoral be read in all Episcopal and Roman Catholic churches in their dioceses.

OKLAHOMA—The Rev. Canon Gerald N. McAllister, 53 (pictured), was elected Bishop Coadjutor of Oklahoma on the 10th ballot. Canon McAllister, a former member of Executive Council, is at present rector of St. David's, San Antonio, Texas. The present diocesan, Bishop Chilton Powell, plans a spring retirement.



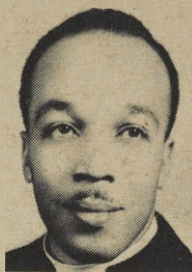
RHODE ISLAND—The diocesan convention met at the cathedral in Providence and heard the Rev. Dr. Norman Faramelli speak on world hunger following an "alternate diet banquet." Bishop Richard Martin, executive for ministries, preached at the convention Eucharist. The convention discussed and approved a new assessment and quota formula for the diocese, held elections, and, in statements, disagreed about the acceptability of women priests but took no formal action on the issue.

NORTHERN INDIANA—The 78th annual convention almost unanimously rejected an attempt to repudiate *The Proposed Book of Common Prayer* but clarified diocesan guidelines for the bishop in the choice of rectors and established diocesan commissions on evangelism and Christian education.

NEW YORK—Archbishop Edward W. Scott of Canada will lead the annual conference of Trinity Institute and the Bishops' Seminar, January 17-21. The Rev. John C.

Fletcher, Washington, D.C.; the Rev. Jose Miguez Bonino, Buenos Aires; and the Rev. Thomas F. Stransky, CSP, president of the Paulist Fathers, are the other speakers at the conference, whose theme is "Theological Trends: Clues to the Future of the Christian Church." Trinity Institute is operated by Trinity Parish, Manhattan.

MICHIGAN—The 143rd diocesan convention met in Midland, approved a \$1,113,000 budget, and heard the new suffragan bishop, H. Irving Mayson (pictured) preach. The convention refused to change the method of electing bishops and declined to discuss seven resolutions concerning social problems, but did agree on the election of 11 men and five women to various posts.



CENTRAL NEW YORK—In June, 1976, Bishop Ned Cole visited St. Peter's, Auburn, where he confirmed Fannie Smith, 97. She is the oldest person Bishop Cole has confirmed during his episcopate.



A PUBLISHING SENSATION is what the American Bible Society expects of its new "Good News Bible," published December 1 with a press run of 1.2 million copies. The Episcopal Church has authorized its use for public worship. With nearly 500 illustrations, the "Good News Bible" is available in two hard-cover editions and the flexible plastic-cover edition shown here.

Papua New Guinea to become province

Dogura, Papua New Guinea—The Diocese of Papua New Guinea will become an autonomous Province of the Anglican Communion in 1977, according to plans announced by Bishop J. L. Bryce, secretary of the South Pacific Anglican Council.

The inauguration ceremonies will take place on Sunday, February 27, at Dogura, in the Cathedral Church of St. Peter and St. Paul. Bishop Bryce said Archbishop of Canterbury Donald Coggan will attend the inauguration of the new Province and meet with the bishops of the South Pacific Anglican Council just prior to the inauguration.

The new Province, which has a membership of about 100,000, will be composed of five dioceses. The country of Papua New Guinea achieved its independence in 1975.

The Archbishop of Papua New Guinea will be the present diocesan, Bishop David Hand, who said he believes the new Province will continue to be part of the South Pacific Anglican Council region as has the new Province of Melanesia.

The enthronement of the five diocesan bishops in their respective dioceses will take place later in their own jurisdictions. The new dioceses with their diocesan bishops are: Aipo-Rongo, Jeremy Ashton; New Guinea Islands, Bevan Meredith; Southern Papua, David Hand; Pongdota, George Ambo; and Dogura, Rhynold Sanana.

The Anglican Church in Papua New Guinea will become the 26th independent national or regional Church in the 46.7 million-member Anglican Communion. —Diocesan Press Service

Polish Catholics sever intercommunion

The 35,000-member Polish National Catholic Church (PNCC) has severed its 30-year-old sacramental relationship with the Episcopal Church because of the latter's decision to ordain women priests.

In a one-sentence statement the PNCC said, "Sacramental intercommunion is terminated until a determination is made by our general synod." The break occurs January 1 when the Episcopal Church will officially allow women to become priests.

Previously the two Churches have allowed members of their denominations to receive Holy Communion in parishes of the other faith.

Education Guide

SCHOOLS FOR GIRLS

Personhood - Womanhood

"An excellent school which prepares girls for the fullness of living . . . basically college oriented . . . our small classes allow us to give individual attention to all motivated students."

The Rev. Edwin H. Cromey, Headmaster

St. John Baptist School
Day and Boarding, Grades 7 - 12
Mendham, New Jersey 07945
Telephone: 201 - 543 - 4161

Margaret Hall

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



GIVE TO THE COLLEGE OF YOUR CHOICE. NOW.

Council for Financial Aid to Education, Inc. 680 Fifth Avenue, New York, N.Y. 10019
Ad Council A Public Service Of This Magazine And The Advertising Council.

COLLEGES

VOORHEES COLLEGE

Denmark, South Carolina 29042
Dr. Harry P. Graham, President
A senior liberal arts college founded in 1897. Affiliated with the Episcopal Church over 50 years. Located on a 350 acre tree-lined campus. An internationally educated faculty. Write: Director of Admissions or call: (803) 793-3346

UNIVERSITIES

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

TRINITY UNIVERSITY
San Antonio, Texas

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



SPECIAL BOYS SCHOOL



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

HOME STUDY PROGRAM

TRAIN WITH CONFIDENCE

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

AMERICAN BIBLE COLLEGE
Pineland, Florida 33945

SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL

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

25 miles west of Philadelphia

Write Headmaster

BOX S, PAOLI, PA. 19301.

COEDUCATIONAL SCHOOLS

the bishop's schools in la jolla, california

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

SEWANEE ACADEMY

Formerly Sewanee Military Academy
The College Preparatory School
of the University of the South... Est. 1868
Coed Boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program.

Write or call: Dir. of Admissions

SEWANEE ACADEMY
2502 Tennessee Ave.
Sewanee, Tennessee 36375
615/598-5931



PATTERSON

Coed College Preparatory (Girls, Day only)



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

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

Rome's Anglican Center starts second decade

The Anglican Center in Rome is 10 years old and continues to be a place of ecumenical encounter in the Eternal City.

The Center was inaugurated in 1966 as a commitment on the part of the Anglican Communion as a whole to the restoration of full sacramental life and fellowship with the Roman Catholic Church. At that time the Archbishop of Canterbury, Dr. Michael Ramsey, said:

"The Center will be a place where Christians of different traditions can meet and come to know one another. It will make available resources of Anglican learning to any who will come and enjoy them."

And for a decade the Center has been doing that. The library exercises a unique role in the educational ministry of the Center. It contains nearly 40,000 volumes about the Anglican Communion—probably the most complete library on Anglicanism outside England.

Most of the books are in English but a few have been translated into Italian. Students interested in writing theses can find almost any book on history, theology, worship, ministry, and mission from an Anglican point of view.

The Center also provides the opportunity for leaders of the Roman Catholic Church to meet visiting Anglicans and get acquainted with them. A delegation of Episcopalians visited Rome for the canonization of Mother Seton with the help of the Center.

The Gregorian University in Rome now has a course in Anglican studies as an optional subject. Dr. Eric Mascall, the noted Church of England theologian, this past year taught a course on Christian unity.

Director of the Center is Dr. Harry

Smythe, an Australian clergyman who has been a seminary professor for many years and also holds the title of Representative in Rome of the Anglican Communion. He humorously notes he "formally took this post on April 1, 1970—that is on April Fool's Day."

Dr. Smythe has been invited this year to teach a course on "Anglican Theology Today" at the Gregorian University and another course on "Anglican Spirituality Today." Next year, Dr. Louis Weil, a professor at Nashotah House, will be visiting professor at Gregorian.

The Center is located in a 500-year-old Italian palace, the *Palazzo Doria Pamphili* which contains art collections and sculpture galleries. The palace has a tumultuous history but always has been owned by the Doria family who still live there. The Princess Doria and her husband take a keen and personal interest in the Center. The 1,000 rooms have now been divided into 200 apartments. Located on Via del Corso, it is within walking distance of several seminaries and a university, a few steps from the famous *Piazza Venezia*.

A great deal of the work of the Center is done through personal contacts. Dr. Smythe and his predecessor, the Archdeacon of Canterbury, Dr. Bernard Pawley, have taken special interest in making friends among the leaders of the Roman Catholic Church, especially the staff of the Secretariat for Promoting Christian Unity. Dr. Smythe is constantly invited to speak in seminaries and other institutions of learning. In 1975 he came to the United States and Canada to speak.

The Episcopal Church has been one of the Center's main supporters and Presiding Bishop John M. Allin is a new



AT THE ANGLICAN CENTER Dr. Harry Smythe pins the latest information from the Anglican Communion to a big bulletin board. —Onell Soto photo

member of the Council of the Center.

The Center is under the administration of the Anglican Consultative Council. Its Secretary General, Bishop John Howe, chairs the Council of the Center.

Programs are financed with contributions from all parts of the Anglican Communion. Its budget is 17,000 English pounds (which unfortunately is decreasing with the devaluation of the pound) for the director's salary, his secretary, and the other expenses related to the Center.

Naturally the Center will be involved in the visit of the new Archbishop of Canterbury, Dr. Donald Coggan, to Pope Paul VI in April.

The Center is not the only Anglican presence in Rome. An English Church which belongs to the Diocese of Fulham and Gibraltar serves British residents, and St. Paul's Episcopal Church, part of the Convocation of American Churches in Europe, concentrates mostly on Americans who live in or visit Rome.

In February of 1977 the Center will

begin a new program. Some 12 persons from all parts of the Anglican Communion will spend three weeks in Rome to learn about the progress of the Anglican-Roman Catholic dialogue; to meet dignitaries of the Roman Catholic Church; to learn the functioning of the Vatican as an independent state with its diplomatic relations around the world; to visit seminaries and learn how Roman priests are being educated today and, of course, to visit historic sites and works of Christian art in the churches of the old city.

After 10 years the Center is assessing its past and planning for the future. In times to come the Council of the Center will be dealing with questions such as: "How can the Center help local parishes to understand the implications of the ecumenical dialogue?" "What is the best way to present a fair picture of the whole Anglican Communion?" "What is the most effective way to disseminate the wealth of information that the Center has?" —Onell A. Soto

Church of England forms European diocese

The Church of England now has a new diocese which brings together the Jurisdiction of North and Central Europe and the Diocese of Gibraltar, but does not include the Convocation of American Churches in Europe.

The existence of two "parallel" Churches caused some debate at the fall meeting of the General Synod of the Church of England, where the decision was made.

Americans constitute "something like 40 percent" of the total membership of Anglican congregations in Europe. Four cities—Paris, Rome, Florence, and Geneva—have both English and American parishes; the Convocation of American Churches in Europe has a pro-cathedral in Paris.

Some speakers at the Synod urged the two Churches to integrate their efforts as soon as possible, but Bishop Gerald Ellison of London said the Synod should not try to dictate to American Episcopalians. Constitutional integration "might well come later, but I am sure the time is not yet right for it," he said.

A report before the Synod said it was "becoming increasingly clear that the American churches, which have always had a close relationship with the Episcopal Church and are represented in its General Convention, were hesitant about any modification or weakening of that relationship."

The Rev. Samuel Van Culin, executive for national and world mission at the Episcopal Church Center in New York, verified the accuracy of the statements and said it would take two or three years

to work out all the legal problems, such as disenfranchisement and access to pension funds, which would be involved if the Convocation were integrated into the new English diocese.

The new diocese will become part of the Church of England's Province of Canterbury and be represented both in its Convocation and in the General Synod.

Watch for this program

Would Sir Thomas More and Marie Antoinette have anything to talk about? Or St. Thomas Aquinas and Theodore Roosevelt? How about Charles Darwin and Attila the Hun?

The answer will come on a Public Broadcasting Service (PBS) series, *Meeting of Minds*, which debuts January 10.

TV personality Steve Allen created and wrote the six-part series which will bring together historical personages to discuss the significant social questions of Western history. Four "persons" will appear on two consecutive programs, each to discuss such issues as women's rights, war, revolution, science, art, and religion.

Allen's guests will be Cleopatra, St. Thomas Aquinas, Theodore Roosevelt, and Thomas Paine on January 10 and 17; Marie Antoinette, Karl Marx, Ulysses S. Grant, and Sir Thomas More on January 24 and 31; and Attila, Emily Dickinson, Galileo, and Charles Darwin on February 7 and 14.

Check local schedules for broadcast time for *Meeting of Minds* in your area. Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.



Do You Know A Troubled Teenager?

... A St. Francis Home may be able to help!

Our therapy in Christ can reach even more young people with your support.

OUR GOAL

To give troubled boys and girls a second chance at life... rescue them from a confused and twisted past and then through love, understanding and guidance set their feet on solid ground again.

The St. Francis Homes For Boys & Girls (Episcopal)

OVER 80% OF THE TEENAGERS WHO "GRADUATE" FROM OUR HOMES NEVER FALL INTO TROUBLE AGAIN! St. Francis operates four homes for delinquent and troubled teenagers—two in Kansas and another in Lake Placid, New York, for boys. A home for girls is located in Albany, New York. Passport For Adventure, a Kansas division, provides wilderness experience for pre-and-early-teen children who are already experiencing difficulty. OUR HOMES are open facilities with no more than 26 residents each, by design. A "family" atmosphere exists in which each youngster is assigned duties. Residents attend public schools and are involved in



community affairs. We give individualized attention to rebuild emotional stability, restore the self-image and improve self-control and self-understanding. THE YOUNG people who come to us by referral from clergy, courts and individuals are carefully selected. Whether or not it is felt that a child can be helped is the criterion for admission—not the ability to pay. We accept all races and all creeds from every part of the United States. THE METHODS and techniques developed by our highly dedicated and expert profes-



sional staff have received national recognition. We make innovations and improve our programs on a continuing basis. APPROXIMATELY HALF of our operating funds come from contributions. Another forty per cent is realized from fees paid by state and county social agencies, sometimes with the help of the parents of a resident. The other five per cent is received from a small endowment fund. St. Francis is incorporated as a nonprofit charitable organization. Your gifts and donations are tax deductible.

Please Help Us ... To Help Teenagers ... Help Themselves.

For applications (grades 7-12 accepted), information or donations please write or call:

The St. Francis Boys' Homes
Post Office Box 1348, Salina, Kansas 67401
Telephone: (913) 825-0541

The St. Francis Homes For Boys & Girls
66 South Swan Street, Albany, New York 12210
Telephone: (518) 462-4297

'Can't afford amateur Christians,' England's youngest bishop says

Nowhere does the Anglican Communion, and our historic place in its structure, seem more real than in England—as my husband Allen and I discovered while vacationing there last Christmas.

During our visit we had the great good fortune to meet numbers of fascinating Anglicans, and some of our impressions and memories are recorded in this article, being produced in two parts.

This is a story of part of the Church of England. It is the story of famous old Southwark Cathedral; of England's youngest bishop, the Bishop of Woolwich; of the Church's touch on its professional women; of how it serves the "little people" of South London—theater folk, hotel maids and waiters, lost children; and of devoted laymen and women who, in the midst of England's stark and rigorous life today, are discovering joy and creativity.

"Where are the boundaries of South London?" I asked as we started on our journey one Sunday morning.

"You will know," I was told. "Not only will you cross the Thames, there is a change in the shops, in the streets, in the people. You will know." And I did.

We were going to services at Southwark Cathedral that Sunday morning because the London *Times* had reported that our friend, the Rev. John Hester, would be preaching. Father Hester had lectured numbers of times in the United States, telling about his ministry to the theater folk in London's West End. He has served in famous St. Anne's Center, Soho (Centrepont), where many of England's lost children find themselves.

We heard Father Hester preach. Then, through him, we met a whole new world of London's Church and people.

Southwark Cathedral

Down from the "oh-so-charming" and popular sight-seeing areas of London, down near the wharves and warehouses and whistles of boats on the Thames, stands the Cathedral Church of St. Saviour and St. Mary Overie, Southwark.

Its very name remembers its ancient beginnings, suggests a lifeline which dates back to the 11th century and the days of Edward the Confessor. Roman ruins are here, but no Saxon building remains. On this spot a Norman church was erected in 1106 and a priory of Augustinian Canons was founded—the Canons of St. Mary Overie.

Augustinians have always been led by their rule to care for the poor and the sick. St. Thomas' Hospital, begun by them, still remains, still serves, now housed in a vast new skyscraper.

Consumed by London's fire of 1212, St. Mary's was rebuilt, joined and rejoined with other parishes. At last in 1540, it became the Church of St. Saviour.

Southwark was now prospering. The era was that of the playhouse, the theater. A young man named William Shakespeare had come from the country to seek his fortune at the Globe Theatre nearby. He worshiped in this church and is memorialized in a handsome window and in an alabaster, life-sized study which shows him reclining casually against a background of early Southwark and the old Globe Theatre.

John Gower, one of the earliest of English poets, lies

buried in a magnificent tomb, as does Jeremy Taylor whose palace nearby gave way to the infamous Clink Prison of Dickens' day. Many of the great of the early Church are memorialized or buried here in the midst of an eclectic collection of stained glass and carving.

In the 1880's the area began to disintegrate. The well-to-do were leaving the inner city. The old church was often referred to as "St. Saviour's Folly." At last, as the century was closing, the Cathedral emerged. Early in 1904 an Act of Parliament created the Diocese of Southwark.

The Cathedral of Southwark stands—a church first Saxon, then Norman, and at last Gothic—a shrine rich in many traditions and architectural treasures, including even a touch of America—Harvard Chapel where John Harvard was baptized in 1607. The Cathedral stands serenely beautiful in the midst of its ancient courtyard and trees, surrounded by South London warehouses. It seems to be listening to the sounds of the river.

But Southwark is no remote bystander. The Cathedral listens and responds to the sounds of life around it, ministering to that life in wondrous ways.

"The Cathedral has remained a parish church. This, perhaps, has helped give it a quality of neighborliness," says communicant Florence Hingham. "It has sponsored many ventures and opportunities of the district while, as the mother church of a diocese varied in character, it has been, Sunday by Sunday as on great occasions, a vital center of worship and a source of inspiration to many."

The Rt. Rev. Michael Marshall, Bishop of Woolwich, Suffragan of Southwark

"A bishop must be a prophet, speaking on behalf of the Church to his people. He must be prepared to say the uncomfortable thing, no matter how costly this may be. But he must always say it in love. Above all he must be a pastor to his priests," the Rt. Rev. Michael Marshall, Bishop of Woolwich and Suffragan of the Diocese of Southwark, told us. We had been invited to his home for the Eucharist and to spend the morning.

We had knelt for his celebration in the deep restfulness of the simple downstairs chapel, a room of quiet browns and bronzes, tones keyed to a magnificent icon of flaming colors. A prized possession, this, he told us, a gift from the people of All Saints', Margaret Street, when he left them to be consecrated.

Now we sat with the bishop in the sitting room of the ordinary English flat, a room extraordinary only because it reflects so precisely the passionate concerns of this extraordinary young man.

The religious memorabilia are simple, almost austere; well-used books overrun the shelves lining the walls while records are stacked high beside a sophisticated, utilitarian recording and playing mechanism acceptable to the meticulous musician. Dwarfing all, even the heavy leather chairs and sofas, stands the concert grand. The bishop's playing is superb. Here, one knows immediately, is balm for a weary man.

"As soon as possible I want to move to a large old house," he told us. "I want to be able to invite my priests who may have crises of some kind to come, with their families, to the bishop's residence, to give them at least a brief relief from their pressures. Our men in England are having a bad time. They are terribly underpaid. Some have become so discouraged they have stopped praying."

The clergy and parishes of Woolwich are the urgent concern of England's youngest bishop, consecrated last year at age 38.

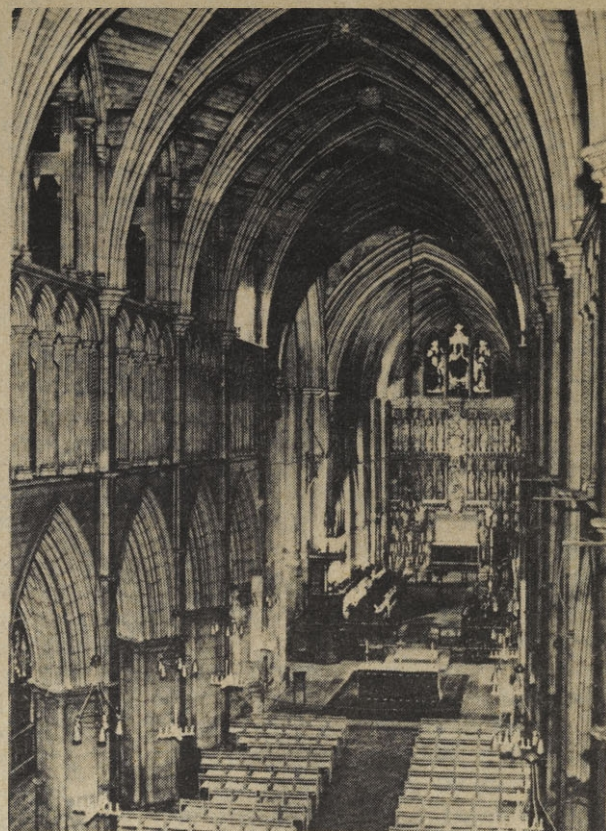
A graduate of Cambridge, Michael Marshall was chaplain at the University of London before he became vicar of that citadel of Anglo-Catholicism, All Saints', Margaret Street, in London. During his six years there, All Saints' also became the center for an experiment in education now being copied all over England—the Institute of Christian Studies.

How did it all happen? "We can't afford any amateur Christians in the 20th century" is his explanation. "We must create an environment of learning where we can train Christian minds and imaginations."

Bishop Marshall calls the Institute of Christian Studies "the Church's answer to the lamed world of educational reductionism and to the opposing evils of fire quenched to extinction—or fire burning to madness."

He adds, "The Church which redeems the whole man—mind, body, and spirit—is a flame, yes, but a flame in the mind."

His emphasis on the mind's importance as related to spirit is so strong he has entitled the booklet which describes the Institute, "Flame in the Mind." Here this scholarly, deeply spiritual, and happily human young



"SHAKESPEARE WORSHIPED HERE" is a claim the Cathedral Church of St. Saviour and St. Mary Overie, Southwark, can accurately make.

—Photo courtesy of the Cathedral

man outlines priorities, as he sees them, in the training and education of laypeople.

Enrollment in the Institute of Christian Studies involves a commitment of time—three eight-week terms. The participants must also make a commitment to their own core group throughout the period. For three years they face together the simple and all-inclusive question: "What is a Christian?"

During the first year that question is dealt with in Bible study. The second year's topic is "The Church, the Fathers, and Spirituality." In the last year the group progresses to "Christian Responsibility and the Church in the World Today." Since 1970 the courses have been expanded. They cover not only Christian belief and practice, but also related academic disciplines.

The Institute's classes are now held at 84 Margaret Street, the home of the former choir school. The church's undercroft houses a bar and a restaurant, open for supper at 7 p.m. on the evenings classes meet and for lunch on all weekdays. Volunteer help keeps the prices modest.

The Institute's membership fee entitles those enrolled to use the library as well as other facilities. An arrangement with the University of London makes class credit possible.

So strongly does Michael Marshall feel about laypeople's ministry that he hopes "to see the end of seminaries as we have known them. Rather," he writes, he would wish to have "faculties of theology wedged into secular universities as we have known them in the past." There they would undertake the "training of the whole body of lay and clerical alike" and together.

"In the end," he writes, "Christianity has blazed a flare path which has left myth and erratic forms of mysticism behind, on either side of it, in the pursuit of not a new and spiritual world—that is the concern of the gnostics—but of nothing less than the bringing home to God of the whole of creation and the whole of man."

It was growing late. The bishop had calls to make. "Last night I was told my name is now engraved on the Bishops' Roll in Westminster Abbey where I was consecrated." His tone was eager.

All at once he was a boyish, intensely human person who was still quite surprised at what had happened to him in this one short year.

"I thought I would stop by the Abbey on my way and have a look at it. Would you two like to come with me and see that roll? Then I will drop you off at your hotel."

Would we like to come? We were delighted!

The hour was not a traditional one for visiting the Abbey, but the guards waved us through: "Good day, your lordship. Right this way, your lordship."

His two guests from Colorado stood beside him in Westminster Abbey's vast, shadowy corridor. The Abbey, heart of the Empire, had witnessed the consecration of hundreds of bishops of the Church of England.

We looked up with him at the great brass plate above the door. There the names of the anointed go back, back to the founding of the Abbey itself. And engraved on it was the newest name of all: "Michael Marshall, Bishop of Woolwich."

—Salome Hansen Breck

To be concluded next month.



ENGLAND'S YOUNGEST BISHOP when he was consecrated, Michael Marshall of Woolwich believes strongly in laypeople's talents.