

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

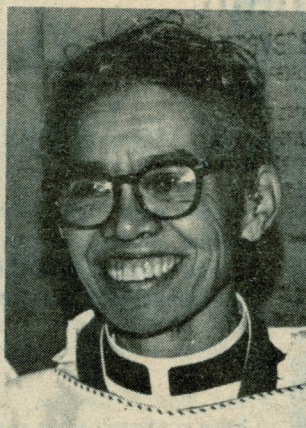
All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

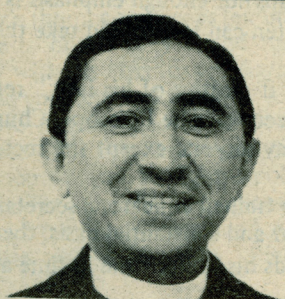
The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

Why are these people smiling?



See inside, page 9 . . .

WITH PROFESSIONAL SUPPLEMENT THE Episcopalian



A STAFF ADDITION at the Episcopal Church Center in New York City made the Rev. Herbert Arrunategui, Westfield, N.J., the new Hispanic Officer.

Hello New Yorkers!

This issue we are pleased to welcome some 35,000 new families from the Diocese of New York who are now receiving *The Episcopal New Yorker* edition of *The Episcopalian*. We have enjoyed getting to know New York's communication chairman, the Rev. Norman Hall of White Plains, and starting work with *The Episcopal New Yorker's* editor, the Rev. Jan Maas. We hope to serve you all well with our combined efforts.

Another new partner—the Diocese of West Virginia which this year celebrates its Centennial—will be joining us next month. *The Episcopalian* now reaches more than a quarter of a million families in 24 different editions. *The Editors*

More in Church

Golf courses and tennis courts aren't yet deserted, but for the first time since 1958 more people report they attend church.

When Gallup pollsters asked 13,898 persons in some 300 localities: "Did you yourself happen to attend church or synagogue in the last seven days?", 42 percent said they had. For the last five years only 40 percent had replied affirmatively.

Roman Catholics are more apt to attend services (55 percent) than Protestants (40 percent), women (46 percent) more likely than men (37 percent).

Westerners are the least likely attenders while the greatest attendance is among southerners and mid-westerners. Also, those under 30 are less likely to attend church than older persons.

Women and men with grade school educations are most likely to go to church and those with high school educations least likely; college educated persons fall between.

Respondents were almost evenly divided on whether religion is increasing, or losing, its influence on American life. Some 44 percent felt religion's impact is increasing and 45 percent felt it is decreasing; the remainder had no opinion.

'Bridge generations,' Mead tells meeting

A number of Episcopalians involved in ministry to young adults joined more than 300 other church leaders for a four-day conference at Barry College, Miami, Fla., in January. The consultation, which the National Council of Churches (NCC) sponsored, drew leaders from 25 religious groups to discuss ways in which the Churches can reach young adults, 18-35, often not included in their ministries.

Through talks by authorities, 25 workshops, and a look at the young adult world of Miami night life, participants faced the special problems, attitudes, and hopes of young adults and tried to understand their situations whether married or single, student or non-student, urban, rural, or suburban.

Anthropologist Margaret Mead, an Episcopal laywoman, suggested in her keynote address a ministry that builds bridges between generations. She urged Americans "to live in three-generation communities." In that way, young adults can be "close to older people and to children. . . close to the past and close to the future. . . so their lives have meaning."

'Good buddy' uses CB to minister to truckers

If you're driving through northwestern Pennsylvania and happen to be a "good buddy" with a citizens' band radio in your automobile, listen for a call from "The Miter" or "The Deputy." Both invite you to initiate a conversation over the air. If you do, you will be talking with Bishop Donald Davis of Erie (The Miter) or his deputy, Canon K. Michael Harmuth.

Bishop Davis and Canon Harmuth have put CB radios in their autos for several practical and pastoral uses. "Much of our travel takes us through some pretty remote mountain areas of the Allegheny Forest, and the threat of being stranded by a breakdown is lessened because you can always give a shout on the CB and get help," the bishop says. The radio is also a big help in obtaining advance notice of changes in weather conditions and traffic patterns.

Canon Harmuth and Bishop Davis are also able to communicate with each other when each is arriving from a different direction for the same meeting in the same city.

"We have also been able to communicate with a segment of the population which the ministries of the Episcopal Church would not otherwise reach and

Yale psychologist Daniel Levinson, who has completed a nine-year research project on the social and psychological development of adult men, echoed the trans-generational theme. He stressed the importance of "mentors."

As young adults enter their early 20's, they must "form a dream. . . and imagine what it would be like to live well as an adult." The mentor—"a mixture of parent and peer"—represents the world the young person wants to enter and welcomes him, or her, to this world." Thus mentors must "strike a middle ground between modesty and arrogance. They must be willing to be admired and idealized but must not be unapproachable."

Levinson said his research showed only about one-half of the men and even fewer women enjoy a relationship with a mentor.

In the workshops, conference participants discussed ministry to apartment dwellers and to those with unconventional life styles, the role of women in the Church, and the needs of single young adults.

which, perhaps, no Church may be reaching.

"Early one Sunday morning while I was going to Brookville for a pastoral visitation, I indicated over the CB radio to the truckers that I was pulling off in Brookville to go to church. I said that during the service I would be saying prayers for them. I was absolutely amazed at the quality and the number of responses which came over the CB channel. There is, among the truckers, a sense of the hazard and risk which is a part of their particular job, and the news that someone would be praying for them and for their safe return to their 'home-20' elicited what seemed to me to be a genuine and thankful response."

Later that same day at the celebration of the Eucharist, Bishop Davis invited the prayers of the congregation "particularly on behalf of the truckers—those who pass by so near."

The two men's experience with CB radio prompted a diocesan council action to establish an experimental six-months' ministry with the trucking and traveling population. Bishop Davis is looking forward to a future evaluation of this ministry and possibly to inviting other Churches in the area to join in

Those in a workshop on music and youth culture learned that the most successful records of the past few years have promoted escapism and the "look-after-yourself" philosophy. Bill Wolfe, workshop leader and producer of a "Top 40" radio program which the United Methodist Church syndicates, said, however, that for the first time since the 1960's records stressing concern for other people are now emerging. He cited several about the hunger crisis.

Wolfe also pointed to a revival of interest in dancing. "A disco is the closest thing to a church lots of young people have," he said, adding that many young people hear a top-40 song 200 to 300 times—"probably more frequently than they hear anything else, including advice from parents or teachers."

One evening the church leaders plunged into Miami's young adult night life, meeting young people of various backgrounds and experiences and visiting singles' bars, gay bars, and other places young adults frequent.

Continued on page 6



The Deputy and The Miter

making it ecumenical.

So if you're traveling through northwestern Pennsylvania, don't hesitate to identify yourself over CB radio as an Episcopalian. You might make contact with the experimental ministry to travelers or even find yourself talking with The Deputy or The Miter.

—Richard J. Anderson

Saints for Hire?

A symposium on jobs in the Church

The Episcopalian asked several people the question: "Should church people be paid for the work they do for their parishes?" We asked them to respond to an article in which the author questioned why more and more parishes now hire "professionals" to do the work "dedicated church members" formerly did on a volunteer basis.

Some of our respondents thought the question not the proper one to ask, but it did elicit insight into what eight people think the faith is and what the Church really should be about as well as suggestions on how the Church should go about its work.

—The Editors



Ann Calland, Beloit, Wis.

Mrs. Calland has served on the altar guild, vestry, diocesan council, board of the Presiding Bishop's Fund for World Relief, and as a Triennial delegate and member of the 1976 Triennial Structure Committee.

To me the question of who gets paid for what is just the tip of the iceberg. The issue is what are the proper priorities for our financial resources? Are we out to entertain people, provide polished performances, and, in general, exhibit a well-oiled piece of machinery?

I'm against paying people to do jobs in the Church they ought to do for the glory of God and because they are committed church members. The Church is a unique institution. Its value does not lie in perfect choirs, concert organists, regulated lighting, parking lot attendants, and what have you. Paying professionals to do these things makes the Church resemble a commercial venture.

I'm for developing a sense of community, a feeling of mutual dependence. I'm for each person offering his or her gifts, talent, or skill. I'm for teaching that dusting the pews is as acceptable to God as the finest solo.

I'm for the best we can offer—of ourselves—not what we can buy. I'm for the Church that summons me to worship, that proclaims values that are eternal, that offers love and concern however imperfectly done. I don't need polished professionals.



Annie Lou White, Pasadena, Calif.

Mrs. White is president of the National Association of Diocesan Altar Guilds.

Of course I feel strongly that altar guild women should not be compensated. My instant reaction is that the aspect of "joy in his service" is lost the moment the thought of payment enters into the service of altar guilds. A gift freely given is a gift of love, and the results may be more nearly perfect than if paid for.

I am a purist and believe it is unnecessary to have altar flowers arranged by a florist though many churches do this as a matter of course. Some altar guilds pay to have their linens done, but for the most part this is done by a member of the guild who may need the additional income. Even so, I feel the work of the altar is a privilege which is best shared by all the members.

Altar guilds could well have associate groups to be concerned with such specifics as vestments, linen sewing, flowers, gardening, and architecture or interior design. This would give an opportunity to use the talents of many, yet leave the essential day-by-day care of the altar to active members who have talent for that kind of dedicated work.



Eugene Niednagel, Indianapolis, Ind.

Mr. Niednagel edits the diocesan newspaper, is director of diocesan special services, and chairs the evangelism committee of St. John's, Speedway. He was formerly a journalism teacher who directed diocesan summer camps.

Money in itself does not invalidate an offering of time and talent. The validity of a ministry or an offering should not be determined by whether or not someone gets paid but on whether the act of offering is a life-giving experience. If it is an experience that takes life away, it would be of the demonic whether or not it is made "professional" by the exchange of money.

We do have to acknowledge that money does affect relationships between people, but if money is used as a tool to enhance God's Church and the liturgy, I see nothing wrong with it. In the Church we are looking for the responsible action or deed which can be obtained by a creative tension between obligation to love God and neighbor and the freedom to be created in life.

I am conscious of the warning of the Prophet Amos that the "professionals" in the Church cannot be prophetic. It is important to me as a professional Church worker to give freely of my time and treasure outside my assigned, paid duties. I do not feel, however, that my ministry for which I am paid is less valid in the eyes of God than my volunteer work in my parish.

For me the issue is not one of money or professionalism but one of ministry. I

would argue that it's about time the Church made as much use of technology, mass media, promotion, advertising, and skilled people to proclaim the gospel to all people. I don't want to see the Church sitting on the sidelines with a megaphone competing for attention in the modern world.



Nancy C. Draper, Buffalo, N.Y.

Mrs. Draper, currently in New York City while her husband attends seminary, is past regional coordinator for the Coalition for the Apostolic Ministry, has taught church school, and is an altar guild member.

"To do good, and to distribute, forget not; for with such sacrifices God is well pleased." (Hebrews 13:16) We are called, all of us, to give of our time and our talent as well as our money. It seems to me if we pay everyone who does church work we are eliminating a great opportunity for service and stewardship.

If someone is able and willing to volunteer time and talent as part of his or her tithe, to insist on paying him or her would be wrong. Perhaps not enough emphasis is placed on lay ministry as everyone's duty. This ministry often can and should take the form of unpaid volunteer work for the Church.

The quote from Luke 10:7, "...for the laborer if worthy of his hire," refers to "ministry" which was the main occupation of the disciples. The Episcopal Church today in most places does not have the money to pay anyone except the rector and perhaps a part-time organist. We are in lean times.

A good rule of thumb might be that if people are trained educators, secretaries, or janitors, and if they work for the Church on a regular and substantial basis, then they should be paid if possible. If a person's labor exceeds his or her tithe in time and talent he or she should be paid.



Charity Weymouth, Bar Harbor, Maine

Dr. Weymouth must hold a record for committee service. Among her credentials are executive council member, three-time deputy to General Convention, diocesan council member, and member of the Clergy Deployment Board.

The question provides a good starting point for reflection on "the paralysis of professionalism" which is certainly a real phenomenon. I find a distinction between a professional type of education to enable one to exercise a vocation and being a professional in ministry.

We used to provide a clerical stipend to enable a clergyman to freely follow his vocation in Holy Orders without being "hired" or "employed" by anyone. We distinguished this, I think usefully, from a secular salary dependent upon merit and productivity.

Now a high proportion of our clergy are highly—and expensively—trained in seminaries to be, both in their minds and in the minds of the people they serve, "the ministry." We have thus created a professional ministry and we expect this trained ministry to offer themselves for hire and then carry out, vicariously for the parish, an unreasonable number of tasks. What kind of a travesty is this of a community of persons gathered to worship God, committed to Jesus Christ and enabled by the Holy Spirit to liberate persons?

What has happened to Christian ministry, a vocation affirmed by baptism? What has happened to stipendiary clergymen, relieved of material needs so they may, without fear or favor, devote themselves to enabling the ministry of the whole people of God to be exercised?

We need to carefully consider whether the kind of professionalism that has been created in preparation for the ordained ministry has tended to create a professional ministry and whether this inhibits the ministries of others and stultifies the sharing of ministry in the Christian community.

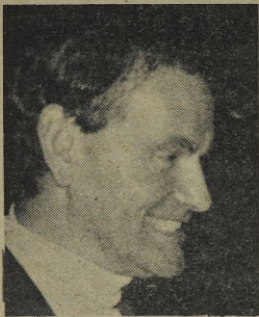
Scripture, tradition, and pragmatic considerations all support an evident need for persons to be set apart by ordination for special functions in, with, and on behalf of the Church. But do we need stereotyped generalists? Do we not need persons set apart for special tasks?

Why have we not given more thought to the order of deacons? These persons need not always be professionals. I find it saddening that just as women are seeking ordination to the priesthood they are for the most part being locked into the system of training for professional ministries.

We are beginning to consider priests more in their true role of presbyters. We are thinking now about deacons each with a special talent and vocation, trained to teach, preach, counsel, heal, or to do some other special task. We are now thinking of mobilizing all of the baptized for ministry.

As for organists, music directors, bus drivers, and the rest, I believe the answer is simple. Let each congregation look closely at its priorities and its stewardship. How much of the budget should go to music, how much to bus drivers? Which of these things (if any) is more important than to help a mission in Nicaragua, a hospital in Haiti, a school in Zambia, a program of agricultural assistance in India, or the aided parish 10 miles down the road with no music program, no paid staff beyond the services of a priest on Thursdays, and a large mortgage?

Thirteen years ago we initiated a program called Mutual Responsibility and Interdependence in the Body of Christ. We called it MRI. Have we forgotten it?



Richard N. Bolles, San Francisco, Calif.

Mr. Bolles is an ordained priest who directs Career Development and is author of several books on career and life-planning, one of which, What Color is your Parachute? is now in its second printing.

A more apt question is why has volunteerism fallen on hard times? Certainly it is in part due to the declining authority of the Church in people's lives, and also to increasing parochialism which reflects itself in the secular world as "states' rights vs. federal rights" and in the church world as "parish needs vs. diocesan needs." or "diocesan needs vs. national Church needs."

The fall-off of volunteerism is also due in part to the declining family structure which manifests itself not so much in divorce as in "much running to and fro" to keep from dealing with starving human relationships within families. Consequently people feel they have "less time" for volunteering.

And this period of hard times for volunteerism is dependent certainly upon the Church failure to make real to people the nature of discipleship and servanthood, perhaps because the materialism on six days of the week drowns out the pulpit's message on the seventh. So much for the decline of volunteerism, for all the reasons we may deplore.

On the other side, we may salute the decline as a phase in church history which may cause the Church to take a new hard look at a number of things. I'll list two in particular:

1) We have too often tended to "recruit" (or worse "assign") people to particular tasks the institution needed done without any attempt to identify what particular skills the person possessed. Churches need to learn how to help people identify their real skills and talents.

2) We have too often tended to preach "altruism," or "lay your own intelligent self-interest aside and look at how you're helping others." But the Bible insists we take a hard look at the totality of reality, leaving nothing out lest it become demonic by its isolation. There is evidence to suggest people are tired of altruism thus preached because something within them (perhaps the Spirit of God) whispers that one's intelligent self-interest does need to be taken into account as a part (but not the totality) of the reality of volunteerism.

If the decline in volunteering leads the Church to re-examine how it can treat its members less like "tools" and more like "people," then we may all eventually be able to celebrate the fact that the Church went through this phase—and came out of it a better and stronger community of disciples joyously serving their Lord.



Olga Larkin, Philadelphia, Pa.

Mrs. Larkin has been administrator of the diocesan survey, secretary to the archdeacon, and is now associate registrar for the diocese. She has been a junior choir member, guild leader, choir mother, "you name it," and now limits her volunteer work to serving on the Altar Guild, "which I love."

I believe firmly that the "laborer is worthy of his hire." I thank God we are past the day when a clergyman was supposed to accept—with all decent humility and thanksgiving—the "gifts" of his congregation.

I'd rather work with professional staff than with good-hearted, but inept, volunteers. For one thing, if a paid person isn't performing, he or she can be fired. On the other hand, there are many people with varied talents who can most advantageously use their skills in the work of God's house. We just have to be careful that what we call "church work" doesn't deteriorate into giving suppers to raise money to build

better kitchens so we can give more suppers.

Also of prime importance is an evaluation of what return one gets for the money spent on staff. A large parish with clergy and secretaries and little theatres and music programs is an enormous establishment. The critical question is, "Do they do the work of an evangelist?" Do they do it to the extent to justify all those salaries? With the world falling to pieces around us, can we justify paying thousands of dollars in building maintenance so that 40 or 50 people can gather for one hour on Sunday morning in the place they are accustomed to gather? Only He knows.

I do think we can get along without some of the sophisticated visual aids and elegant printing equipment (who remembers the good, old hand-cranked stencil machine?), but here I am writing to you on a \$600 plus typewriter which really does help me to turn out more work. But how much of that work is necessary?

I suppose I'm like everyone else—all the aids and financial return and fringe benefits for the persons and programs I feel are doing the worthwhile jobs.

Can we really, in this complicated society, live like Paul the Tentmaker, carry our worldly goods and the tools of our trade on our backs, live wherever we are—or sleep in a doorway in the places where we are welcomed? Can we gather to worship in any convenient place? By what yardstick do we measure the success or failure of our missionary outreach?

So, as is my custom, I haven't come up with any answers, only a lot more questions! Signs of the times!



Martha C. Moscrip, Swarthmore, Pa.

Mrs. Moscrip, formerly a contributing editor of The Episcopalian, and now book reviewer, has put in her time, as she chronicles below, and still does—currently serving on the worship committee and vestry of Trinity Church, Swarthmore.

A parish ought to ask what do we really need, do we want it enough to do it ourselves and if we can't find a volunteer,

do we want it enough to pay an outsider to do it for us?

When I first joined Trinity I taught Sunday school, graduated to superintendent of first the department, then the whole shebang—with no pay. As soon as I felt my kids were old enough I got a paid, part-time job in the school system and continued with Sunday school on a volunteer basis. If I had elected—as I think most women like me would today—to take a full-time paid job, the volunteer work would have had to be reduced.

I might add that I needed that job. In a culture that puts a high premium on the worth of financial reward, a person does not get the same kind of satisfaction in volunteer work he or she gets in paid work. With the cultural changes in the last 10 years it is getting harder and harder to find volunteers for long, on-going jobs. On the other hand those small, less affluent parishes with lots of volunteer involvement always seemed to me to be friendlier, more caring, warmer, and happier places.

At a recent vestry meeting during a discussion of low attendance at the 9:15 service someone suggested that people are so involved all over the place they don't want to come and have the rector or senior warden grab them and plead for some volunteer help. Since they don't like to say "no" and feel too harassed to say "yes," they just stay away or come to 8 o'clock where, presumably, the rector is not sufficiently awake to collar them!

During the depression a lot of buying cooperatives were begun. They expanded, moved out of cellars to regular stores, but the members met once a month, made the major decisions, volunteered to take inventory once a month and performed other chores. It was fun!

When people began to have more money than time the co-ops hired people to run the stores and eventually they folded. Now if you want to shop cheaply you do it in a supermarket while bemoaning how impersonal, confusing, and easier to be cheated it is there. Maybe the churches ought to think about this.

QUILT WORLD



- Over 120 Quilt Patterns Annually!
- Everything you want to know about Quilts and More!

Each issue bulging with Quilt Patterns, Quilt Designs, Quilt Talk, Quilt Pictures, Quilt Gossip, Quilt Club, Quilt Letters, Quilt Exchanges, Contests, Quilt Photos, etc.! A real "Quilt World"! Just \$3.50 per year. 1/2 year, \$1.75.

(Published Bimonthly.)
Quilt World, Box 337-FC, Seabrook, New Hampshire 03874

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

DOLL WORLD



"NATIONAL DOLL WORLD"

Features, doll patterns (over 100 complete published annually!), doll accessories, doll clothes patterns, doll gossip, antique dolls, doll contests, doll photos, doll news, doll club, doll stories, doll house patterns, doll exchanges, etc., etc.! Save Money! Make your own dolls, doll clothes, doll accessories, etc. Truly each issue a big doll world! Just \$3.50 per year. (Published bimonthly.) National Doll World, Box 336-A1, Seabrook, New Hampshire 03874.

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 _____

COMING UP!

THE WITNESS

THE WITNESS

GENERAL CONVENTION ISSUE

THE WITNESS



SEXISM

Rosemary Ruether
Pam Chinnis
Bill Coats

RACISM

Larry Carter
Barbara Harris
Chris Cavender

THEOLOGY OF HUNGER

Gustavo Gutierrez
William Wipfler

subscribe today!
get 1 issue
FREE

THE WITNESS

Box 359

Ambler, PA 19002

Enclosed is \$9 for 13 issues of THE WITNESS.

(\$6.75 for students or those over 65)

Name _____

Address _____

City _____ State _____ Zip _____

Switchboard

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

CLERGYWOMEN: LOVE AND REGRETS

Although deeply embarrassed by and for the churchpeople who recently voted for the ordination of women, I am grateful for *The Episcopalian's* moderation in reporting this bizarre event and its depressing sequelae. As the whole Church now moves to resolve the tragic problem created in Minneapolis, it is precisely such moderation, and not propaganda nor stridency, that seems most likely to bring us back together.

By the same token, I hope you will continue to give full coverage to such encouraging developments as the Coalition for the Apostolic Ministry that breathe promise of restoring truth, unity, and concord to the Church. For those of us who can accept priestesses only as well-meaning laywomen and who take cold comfort from being compelled to reject some of the former authority of both the episcopate and the General Convention, such news may make all the difference.

H. W. Gleason, Jr.
Shippensburg, Pa.

I find it difficult to believe *The Episcopalian* has in this time of "crisis" printed such a condescending and contemptuous commentary as that by David Moss in the January issue.

Surely the author cannot believe that his dismissal of opponents to women clergy as presumed regressives can in any sense be regarded as either an effectual form of crisis intervention or an attempt to win those who disagree with him on the matter.

I may believe supporters of women clergy are mistaken without assuming they are theological cretins.

Winston F. Jensen
Baltimore, Md.

In times like these, when we are all doing our very best to keep things on an even keel and heal hurts in the Church, why must the paranoia of a parish's reaction to the decision of General Convention get front-page coverage? We do not need emphasis on this kind of negative proceeding, which is exactly what such folk are looking for. We ought to take such things in stride, regretting them, and, hoping [people] will change their minds, loving them.

Michael R. Becker
Philadelphia, Pa.

A letter from Bruce E. Voran in the January issue says: "The authority for all church belief or doctrine rests on the consensus of the faithful."

I suggest to the writer that at least a few of us in the Episcopal Church believe this is precisely where the Church's authority does *not* rest and never has.

It is over against the erring tendencies of consensus that we must set those standards of authority which do not err, most notably the mind of Holy Scripture.

Those of us who deem the ordination of women to be unscriptural are not necessarily biblical literalists, nor do we argue for our position on the basis of a few highly particularized comments by the Apostle Paul for the benefit of a few Corinthian ecstasies. It is the whole sweep of biblical witness which persuades us.

David Edman
Scottsville, N.Y.

IN—NOT OF

I wish to register an objection. In the December issue, page 10, in relation to Fiji appears a title to photographs which reads "Polynesian Portraits." Fiji is *not* in Polynesia. The Fijians are Melanesians

with the exception of a few descendants of Tongans who migrated to Fiji.

Peggy Kai
Honolulu, Hawaii

ED. NOTE: Canon Howard A. Johnson's book, *Global Odyssey*, says, "Diocese of Polynesia. Part of the Church of the Province of New Zealand. . . . The diocesan's title is Bishop in Polynesia rather than Bishop of Polynesia. Most of his flock are not Polynesians at all, but Melanesians and East Indians. And . . . a glorious grab-bag of Chinese, English, Americans, Australians, New Zealanders, Maoris, and French. . . ."

SOUTH PACIFIC NEEDS

The article in the December issue, together with the two-page listing of the funding of United Thank Offering (UTO) projects, furnishes a perfect example of our world situation.

The article gives a sketch of a typical overpopulated community in Fiji. The South Pacific islands, once an area of unspoiled beauty and abundance, are struggling to "feed the hungry, clothe the naked, heal the sick, and house the unsheltered" as well as care for new mothers, unwed pregnant girls, orphans, and abandoned children while trying to raise food on exhausted soil.

One notes that UTO has no project for providing modern methods of birth control although there are many projects for buildings, education of clergy, and so forth—all good in themselves but which suggest fiddling while Rome burns. It is hard to see how money could be better spent than to help families to control their lives by controlling their fertility. Surely, if the Church threw its support and strength into this cause and became a champion of family planning and stabilized world population, coming generations would call it blessed.

Roy J. Schaffer
Sarasota, Fla.

BROTHERS AND SISTERS CONTINUED

I read Louis J. Willie's letter (December issue) impugning the position and article by the Rev. Franklin D. Turner on the status and deployment of black clergy. The gentleman from Alabama was politically and economically naive. It was as though he had drawn an historical blank. It is always a sad day when a black man puts forth an apology for cultural racism.

Mr. Willie's instruction on the realistic place and "main work" of black clergy in the Episcopal Church was astonishing in the light of his resolute stand on the priestly rights of women. It was like a statement from one bedazzled after having sprung from the mist of southern squirearchy.

W. James Walker
St. Louis, Mo.

Continued on page 19

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.

EPISCOCATS

Hedgecoth Photographers



"If we can be friends, who knows who else. . . ?"

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 Wieghart, 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
Marvyn Womack, managing editor

THE NORTHEAST: Maine
Harold A. Hopkins, Jr., editor
William W. Stubbs, associate editor
INTERIM: Missouri
Nell McDonald, editor
THE DESERT CHURCHMAN: Nevada
Jana Preble, editor
THE CHURCH NEWS: New Jersey
Isaiah G. Bell, editor
THE EPISCOPAL NEW YORKER
Jan Maas, editor
THE CHURCH IN HIAWATHALAND:
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

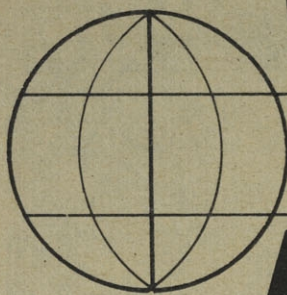
BUSINESS DEPARTMENT

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, February, 1977
Vol. 142, No. 2

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 © 1977, 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.



WORLD NEWS BRIEFS

WASHINGTON—The 95th Congress will have 47 Episcopal representatives and 17 Episcopal senators, the third largest representation by a religious group. The 129 Roman Catholic congressmen comprise the largest group, followed by 80 United Methodists. Seven congressmen are ordained ministers in various denominations, including the Rev. John Danforth, an Episcopal priest from Missouri.

MARANGHADA—Joan Barker, 42, an Anglican missionary who was superintendent of the Maranghada Hostel at Bihar, was killed here in December. She had taught in England and worked for various youth organizations before coming to India in 1959.

GENEVA, N.Y.—The Rev. Durstan McDonald, 39, chaplain and assistant professor of philosophy at Hobart and William Smith Colleges here, will become director of Trinity Institute, New York City, on July 1. The institute, a program of Trinity Parish, provides continuing theological education for clergy. McDonald will succeed Robert Terwilliger, now Suffragan Bishop of Dallas.

MELBOURNE—An Australian nun, Sister Mary Serena Clunen, Sisters of Mercy, has been appointed episcopal vicar for all Roman Catholic religious—both men and women—in the Archdiocese of Melbourne. Sister Mary Serena is the first woman in Australia to hold this post in which she represents the archbishop in matters pertaining to members of all religious orders and congregations.

CLEVELAND—Bishop John Burt of Ohio can be called "the Right Reverend," but instead he thinks all church honorifics such as "the Reverend" and "Venerable" should be scrapped. In a letter to his priests, Bishop Burt said such titles "seem so out of place in a servant Church" and that he envied "the

CAM elects officers

The Coalition for the Apostolic Ministry (CAM), at its annual meeting Dec. 16, 1976, in New York City, elected Bishop Stanley Atkins of Eau Claire to be its new chairman. It also enlarged its governing council's membership from 24 to 45. Members presently represent the eight domestic Provinces.

CAM also announced plans for two programs for clergy and laity to be scheduled for New York and Chicago after Easter. Suffragan Bishop Robert E. Terwilliger of Dallas is chairman of the board planning the two-day theological and spiritual institutes on the nature of ministry and authority in the Church. The institutes will include a special evening program for seminarians.

For further information contact CAM at 226 East 60th St., New York, N.Y. 10022.

Lutherans their custom of calling their minister pastor."

NASHVILLE—Maggie Muzorewa, wife of activist Rhodesian United Methodist Bishop Abel T. Muzorewa, is living in exile here at Scarritt College with two of the couple's five children. Mrs. Muzorewa studies English at Scarritt, and the children are in public school. The bishop is still in Rhodesia.

AURORA—Bishop Jose Gonzalez

of Cuba recently addressed a meeting of Anglican Church Women presidents in this Ontario town. The first native-born Bishop of Cuba—a missionary diocese of the Episcopal Church until it became autonomous in 1967—he described Cuba as "a new society" and said that Churches can exist and clergy can move about freely.

ADELAIDE—Pastor Sir Douglas Nicholls, an aboriginal Christian minister who couldn't read or write until age 21, is the Governor of South Australia. This is the highest rank ever accorded a black Australian.

LONDON—An across-the-board pay raise for Church of England clergy brought the lowest end of the pay scale to \$3,344 for "grade A" assistant curates. Thirty-eight English prelates now make \$8,168.



OSCAR C. CARR, JR., the Episcopal Church's executive for stewardship and development, has resigned effective January 31. A native of Mississippi and a former Executive Council member, he has worked at the Episcopal Church Center since 1971 to develop the Church's human and financial resources. Carr helped with the multi-million dollar campaign for Cuttington College, Liberia, and helped plan the current Venture in Mission program.



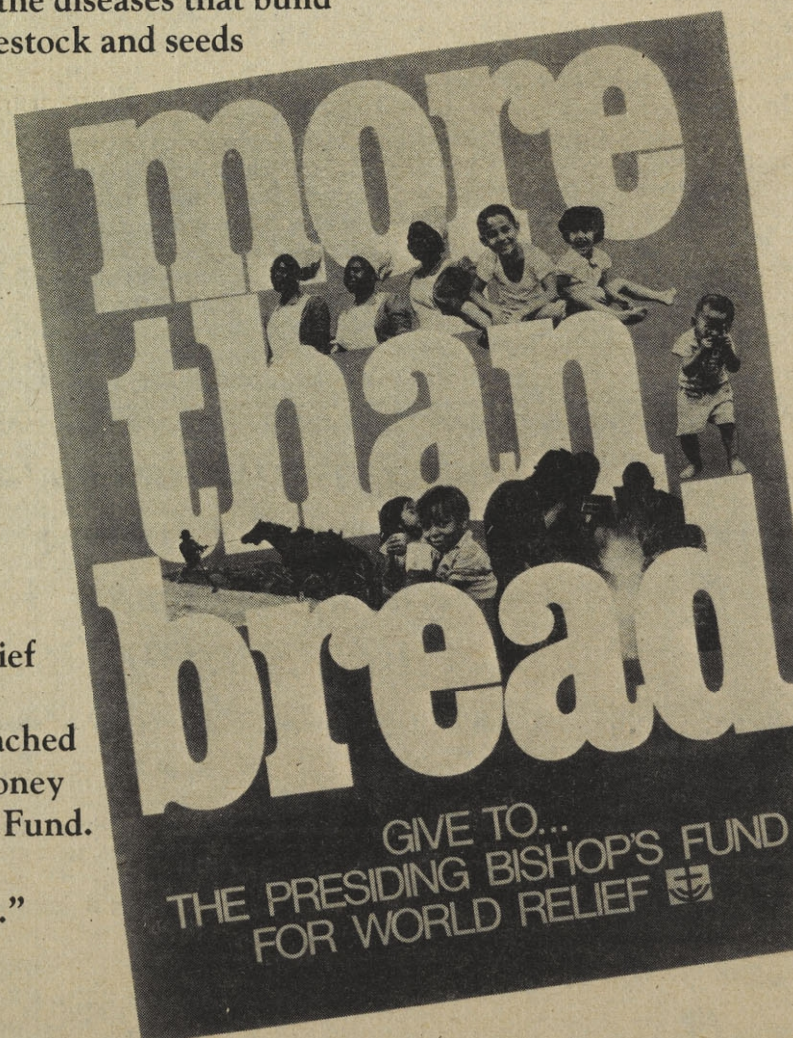
It is hard for most of us to understand the plague of hunger rampaging through large parts of Africa and Asia, sections of Latin America, and even a few places in our own land. It is hard to imagine the misery and fear and sickness and death that follow it.

And then . . . what can we do?

We can send bread to the hungry, for one thing. But much more is needed—medicines to fight the diseases that build on weakness, materials and livestock and seeds so people can make a new start, training and research programs that come to grips with the terrible problem itself.

That's why Episcopalians across the country—and millions of others in the Christian family—are joining together in a great Lenten offering for the hungry of the world. Please add in your contribution—through your parish—during the World Relief Octave, March 13th through March 20th. Or fill out the attached coupon and mail a check or money order to the Presiding Bishop's Fund.

"Do this in remembrance of me."



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

Name _____

Address _____

City _____ State _____ Zip _____

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

E-2-77

Lenten reading for all seasons, people

The Irrational Season by Madeleine L'Engle, this year's Seabury Lenten Book, is a book for all seasons: times of joy and sadness, periods of spiritual dryness and spiritual growth, days when you need to know how someone else found loss and grief could be redeeming, and—most of all—when you need to hear again of God's love and its manifestation today.

Seabury's Lenten offering this year tells the Good News as it has been sought, found, temporarily lost, and rediscovered in the particular life and person of Madeleine L'Engle, wife, mother, author, Christian pilgrim. Her books have long been on my gift list for children, grandchildren, surrogate grandchildren, and a few discerning adults because, like those of C. S. Lewis and George MacDonald, they are books which one experiences on a spiritual level while reading for pleasure.

The Irrational Season also is an experience. In it L'Engle describes the personal joys and sorrows, love and anger, anxieties and frustrations in her own full life and tells how her commitment to Christ has affected these experiences common to all of us. She speaks movingly of her theology of failure and in glowing terms of what happens when we open the door to the Spirit.

Go away. You can't come in. I'm shutting the door.

I'm afraid of you. I'm not sure who you are anymore.

I'm closing the door. I'm staying safe and alone.

Batter against it all you like. This house is built on stone.

You can't come in. I've shuttered the windows tight.

You never say who you are. If it's You, then it's all right.

But you might be the other, the beautiful prince of this world

Who makes my heart leap with his cohorts and banners unfurled.

I could be unfaithful with him without any trouble

If I opened the door. He could easily pass for your double.

I've buried my talents. If I put them to use

I could hurt or be hurt, be abused or abuse.

I wish you'd stop blowing. My whole house is shaken.

I'll hide under the covers. Be gone when I waken.

What's that light at the windows, that blast at the door?

The shutters are burning, there's fire on the floor.

Go away. I don't know you. My clothes are aflame.

My tongue is on fire, you are crying my name;

I hear your wild voice through the holocaust's din.

My house is burned up.

What?

Oh, welcome! Come in!

In case this all seems heavy and difficult, I hasten to add L'Engle the storyteller is much in evidence throughout these chapters. Her theological thoughts are liberally illustrated with biographical anecdotes, always candid, engaging, and often humorous. This skill, perhaps, is what makes possible facing the hard questions she asks and following her to the hopeful conclusions she reaches.

The Irrational Season follows the Church's calendar year, using each season as an unobtrusive springboard into the subject matter. The overriding theme is love—how else could one write the Good News?

We will be quicker to respond with love, under judgment, if we have learned to respond with love now. Every response of love gives us a glimpse on earth of the Kingdom of Heaven, that brilliant Easter which is born from the dark womb of Good Friday. We cannot repress or deny the darkness, the sinister and mysterious side of love. Without it, Easter, too, is only a fragment of a whole.

The chapter, "To a Long-Loved Love," is one of the best. A candid account of her own marriage, it is also about all marriages. Working wives and mothers and feminists please note. She says, "The first bitter lessons of marriage consisted in learning to love the persons we had actually married instead of the image we wanted to have mar-

ried."

And, "Epiphany is a special time to me in another and extra-special way because Hugh and I were married during the Epiphany season. . . and my wedding anniversary is part of my personal calendar of the Church year. My attitude toward the promises Hugh and I made is a fundamental part of my theology of failure and the freedom and laughter and joy which this brings."

The two chapters which mark Lent and Holy Week are an interesting and insightful discussion of the Beatitudes, especially as they speak to us in 1977. "So mercy, as all the other Beatitudes, is a Christ-like word, and I must look for understanding of it in the small and daily events of my own living because if I do not recognize it in little things, I will not see it in the great."

Finally L'Engle speaks frequently and forcefully of the times she has struggled with unbelief and her difficulties with the institutional Church.

I stumbled back into Church after years away, not out of intellectual conviction but intuitive need. I had learned through sorry experience that I cannot do it alone. I am often so irritated in church that I can manage to sit through the service with a reasonably good grace only by writing poetry or memorizing my favorite psalms. If I go to services with reasonable regularity, it is largely because I believe that if I am attempting to understand what it means to be Christian, this cannot be done in lofty isolation.



Madeleine L'Engle

The Irrational Season is for everyone. It is a special joy for me, however that this Lenten book is written by a woman, out of a woman's experience. Nevertheless, I hope as many men as women will read and be inspired by it. Certainly in the past women have received spiritual sustenance from male authors, and I am sure the reverse will be true for those men who read this book because basically L'Engle writes to and for people. Madeleine L'Engle has given us a book to treasure, to read, to think upon and read again.

—Martha C. Moscrip

The Irrational Season is available at *The Seabury Bookstore*, 815 Second Ave., New York, N.Y. 10017, and other outlets for \$8.95.

Lenten resources: Tapes, cassettes

The Episcopal Radio-TV Foundation has cassette tapes and films on almost every area of the Church's life.

If you'd like to have the Archbishop of Canterbury, Presiding Bishop John M. Allin, C. S. Lewis, and/or Bishops John B. Coburn, Michael Ramsey, and Michael Marshall speak in your parish for Lent, they will: the Foundation can send you cassettes of these and many others.

Bishop Michael Ramsey's course, "The Holy Spirit and the Christian Life," which he gave at Nashotah House is good continuing education for clergy and laypeople. The Foundation offers the 16 talks on 8 cassettes. Arrangements can be made to take the course for credit at

Nashotah House.

The Foundation's single cassettes cost \$6 with sets of two, three, or more starting at \$8; some include a book and study guide.

Or how about films? The Foundation has 11 half-hour, 16mm, color films which deal with moral and ethical issues from a Christian perspective.

Films, and most cassettes, have leaders' guides.

For more information, write to the Foundation's executive director, Caroline Rakestraw, 3376 Peachtree Road, NE, Atlanta, Ga. 30326, or phone (404) 233-5419. Same-day shipment is guaranteed.

Youth *Continued from page 1*

The Rev. Al Carmines, a New York City clergyman, writer, and composer of award-winning off-Broadway musicals, performed twice during the conference. At the last evening session he introduced a song he wrote during the conference in which he used overheard phrases: "I hate young adults/I love young adults/What is a young adult?/Oh, my God!"

Among Episcopalians active in the conference were Elizabeth Crawford and

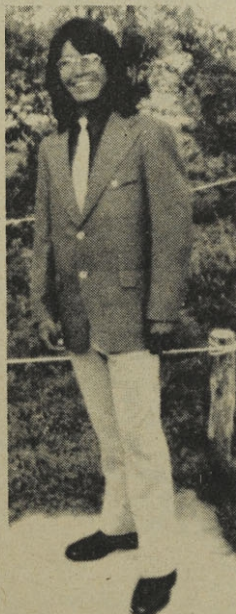
the Rev. James McNamee, executives for young adult ministries at the Episcopal Church Center; Clifford Swanson, director of the General Commission on Chaplains and Armed Forces Personnel; Andrew J. W. Mullins, director of St. Bartholomew's Episcopal Church Community Club in New York City; and Sharon Ensign, director of young adult ministries for Episcopal congregations in the Portland, Ore., area.

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.

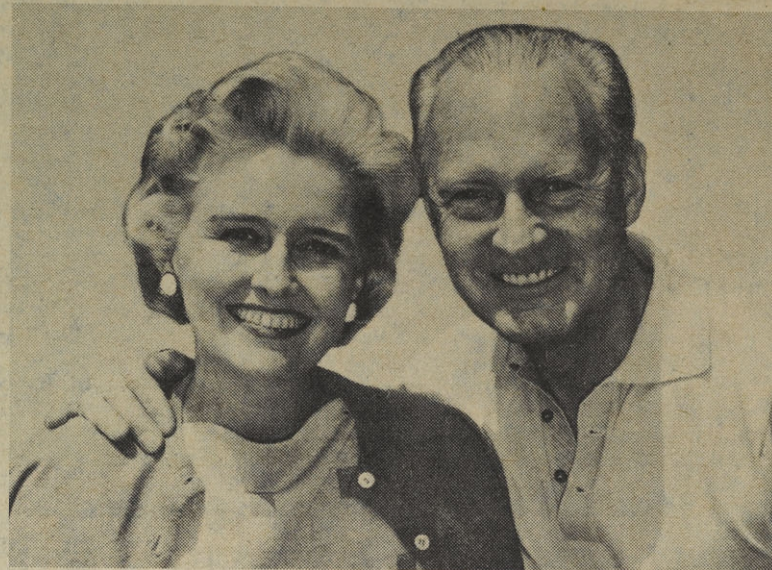


- Since 1929 the Episcopal Church's leadership training facility for Indian boys from all across America's Great Plains.
- But many of the Church's finest educational institutions have closed in the last few years! We too are facing serious financial demands as we try to continue to offer this important 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.



A BAGPIPE MASS FOR ST. ANDREW'S DAY at St. John's, Los Angeles, Calif., helped raise money for the Well Child Center, a free clinic for preventive and diagnostic health care. The fourth annual celebration, which culminated in the Holy Fair and Bagpipe Mass, included the Kirkin' of the Tartans (blessing of the clans) and traditional Scottish dancing. Here Louis Clark (right) represents the United Scottish Society.

You can't be turned down for this Insurance if you're 50 to 80!



Here is a life insurance policy that can be yours for the asking if you inquire before February 28th. No ifs, ands, or buts! Not only is no physical examination required, but the policy is actually issued to you without a single health question!

PRIME LIFE 50 PLUS® is an individual life insurance policy that guarantees to accept every man and woman between 50 and 80 who applies during the guaranteed acceptance period—regardless of any other insurance carried.

PRIME LIFE 50 PLUS is underwritten by Colonial Penn Life Insurance Company of Philadelphia, Pennsylvania, specialists in serving the specific needs of America's older population. This protection is recommended to their members by two of America's highly respected national nonprofit organizations of the mature: the National Retired Teachers Association (NRTA) and the American Association of Retired Persons (AARP).

A Protection Breakthrough for Every Older Person!

PRIME LIFE 50 PLUS is a distinctive concept of life insurance, achieved as a result of the years of effort Colonial Penn has devoted to meeting the insurance needs of mature people.

Our goal was a life insurance policy we can make available to all mature people—a policy whose cost would be reasonable and whose benefits would be worthwhile. With PRIME LIFE 50 PLUS, the Colonial Penn Life Insurance Company has succeeded.

Here's How PRIME LIFE 50 PLUS Can Do This For You:

During the first two years that your policy is in effect, your coverage is reduced. If you should die during the first policy year, the benefit paid to your beneficiary is \$100. If death occurs during the second policy year, your beneficiary receives \$250. Once two years have passed, you are covered for the full face amount of the policy.

PRIME LIFE 50 PLUS enables the older person to obtain worthwhile benefits for his insurance dollar—and, at the same time, guarantees acceptance for all applicants.

PRIME LIFE 50 PLUS also provides increasing cash values which begin in the first or second year.

The cost? JUST \$6.95 A MONTH.

No matter what your age, your sex, or the condition of your health, you pay just \$6.95 a month. The amount of coverage you receive is based on your sex and age. However, once you are insured *the amount of your insurance will never go down, and your payments will never go up!*

Act Now—You Have Nothing to Lose!

To obtain full information on PRIME LIFE 50 PLUS in time to take advantage of this opportunity to become insured, please mail the coupon before February 28th.

With PRIME LIFE 50 PLUS insurance . . .

- * Everyone between 50 and 80 can get this life insurance—no one will be refused!
- * You receive a policy created for the needs of mature persons!
- * There are no health questions!
- * There is no physical examination!
- * This policy provides increasing cash values which begin in the first or second year!
- * Your insurance cannot be cancelled for any reason as long as you maintain your premium payments.
- * You get a policy which has been recommended to their members by both the National Retired Teachers Association and the American Association of Retired Persons!

REMEMBER—To take advantage of this guaranteed opportunity to obtain PRIME LIFE 50 PLUS without answering any questions about your health, please mail the coupon before Monday, February 28, 1977. Full information and your guaranteed issue application will be on their way to you at once by mail.

No broker or agent will visit you and you will be under no obligation to purchase the policy.

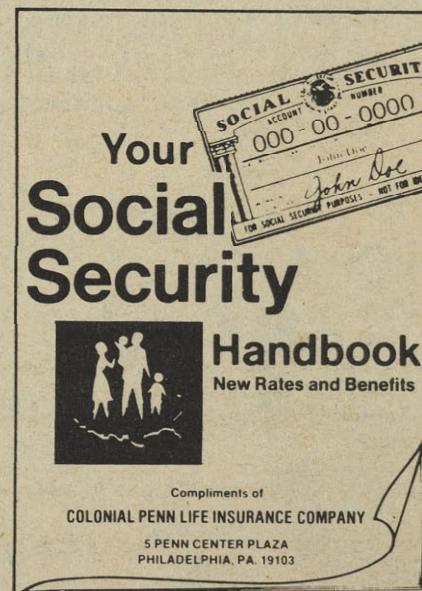
Even if you are not old enough for this insurance, you may want the information for another member of your family or for a friend.

FREE Social Security Handbook

To introduce you to our PRIME LIFE 50 PLUS life insurance policy, we'll mail you "YOUR SOCIAL SECURITY HANDBOOK" absolutely FREE, whether you apply for the insurance or not.

This informative 32 page booklet explains the most recent revisions and describes the rates, benefits, disability payments, family and widow's payments, Medicare and many other important facts you should know.

We, at Colonial Penn, are very interested in the welfare and security of America's older citizens and we will be delighted to send you "YOUR SOCIAL SECURITY HANDBOOK" together with information about PRIME LIFE 50 PLUS. Simply mail us the coupon below.



This offer is available in all states except: Ark.; Mich.; Mo.; N.J.; N.Y.; D.C.; W. Va.; Fla.; Ill.; Pa. and Ky.

Fla., Ill. and Mo. Residents: Although Prime Life 50 Plus is not available in your state, upon request Colonial Penn will send information about other life insurance available to you without health questions or physical examination.

North Dakota residents: Acceptance is not guaranteed, but a few health questions and liberal underwriting assume acceptance of most applicants.

Texas Residents: The program we offer in your state is described in the information we will send you.



COLONIAL PENN LIFE INSURANCE COMPANY
5 Penn Center Plaza, Philadelphia, Pa. 19103

Policy Form Series 3-82-572

PRIME LIFE 50 PLUS®

Colonial Penn Life Insurance Company
 5 Penn Center Plaza, Philadelphia, Pa. 19103

J1BHA

I am interested in PRIME LIFE 50 PLUS Insurance. Please send me full information and an application by mail. Also, please send me my free copy of "YOUR SOCIAL SECURITY HANDBOOK".

I understand no salesmen or agents will call, and I will not be obligated in any way.

NAME _____ AGE _____
(Please print)

ADDRESS _____

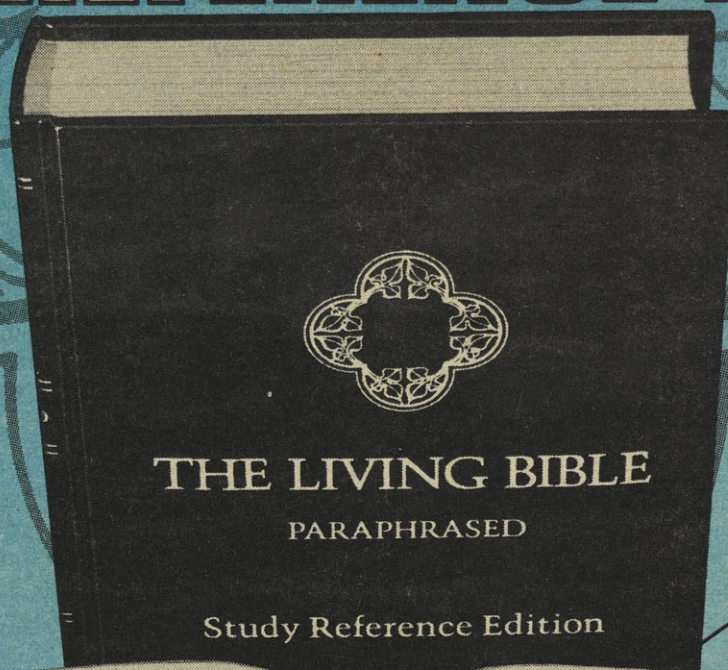
CITY _____ STATE _____ ZIP _____

J1BHA

NOW...A Study Bible You Can Understand. THE LIVING BIBLE STUDY REFERENCE EDITION

New
Introductions &
Outlines to each
Book of the
Living Bible

Center
Column References
tracing events, topics
and key words
throughout
the Bible



Extensive
footnotes for
clarification of text
and alternate
translations

Paraphrased
for easy
reading

Beautiful
color maps give
added meaning to
biblical
locations

The Living Bible
Concordance enables
students to research
topics as well as
familiar
King James
words

only \$14.95

Printed on fine Bible paper with padded cover.
Dark Brown Italian-crush Skivertex.

At your local bookstore.

TYNDALE
HOUSE PUBLISHERS
WHEATON, ILLINOIS 60187



'Fill her with grace and power...'

By the end of January, 41 women will have been ordained priests in 22 dioceses of the Episcopal Church as a result of the 1976 General Convention's action. Eight of the 15 women "irregularly" ordained in 1974 and 1975 have participated in "completion" services, bringing the total number of women priests serving the Church to 49. In some services, churchpeople protested the ordinations, but to the women and their supporters, the occasions were cause for celebration.

HAPPY Pauli Murray, a 66-year-old lawyer, stands with Bishop John Walker after her Jan. 8 Washington ordination.



Dana Grubb



Dana Grubb

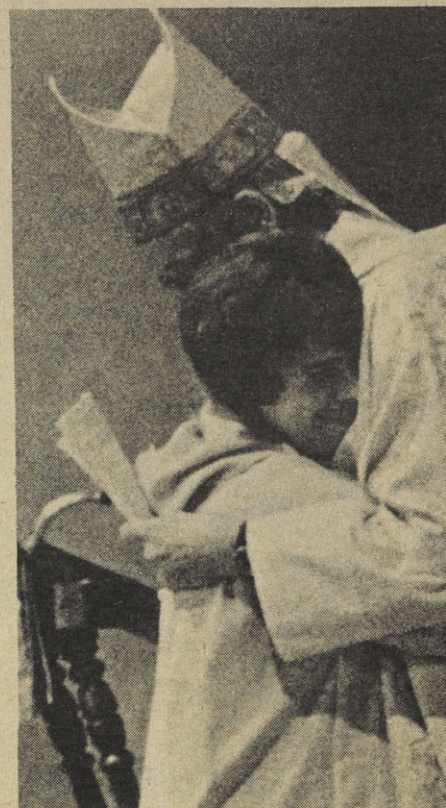


George H. Kimball



Dana Grubb

TWO OTHER WOMEN ordained in Washington are (far left and center) Carole Crumley and Elizabeth Wiesner; Lee McGee and Elizabeth Rosenberg were "completed" at the same time. Merrill Bittner (left) was "regularized" in a Jan. 3 service in Rochester's diocesan office. In Pennsylvania Alice Mann, 27 (below), was ordained at St. Asaph's, Bala Cynwyd; three other women will be ordained in the diocese soon.



RNS Photo by John Lei

RNS Photo by John Lei



FIRST NUN IN THE ANGLICAN COMMUNION to be ordained is Sister Mary Simpson of the Order of St. Helena who was ordained by Bishop Paul Moore of New York on Jan. 9 at the Cathedral of St. John the Divine. A certified psychotherapist and pastoral counselor, she was one of eight women ordained in New York in January. Carter Heyward (far right) embraces Bishop Moore after she was formally welcomed as a priest at the same service.



Philadelphia Inquirer

Continued on page 14

ARTHRITIS:

Arthritis Strength Bufferin[®] provides more complete help than Bayer,[®] Anacin[®] or even Tylenol[®] Extra Strength.

- A greater amount of pain reliever than Bayer or even Anacin for hours of relief from minor arthritis pain.
 - Stomach protection ingredients Bayer and Anacin do not have.
 - More anti-inflammatory and anti-swelling ingredient than Anacin. Tylenol and even Tylenol Extra Strength have none.
- 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.



© 1976, Bristol-Myers Co.

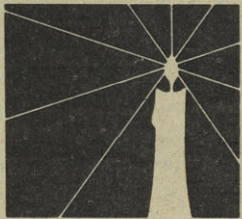
Read and follow label directions.

Miracles still happen



Support Easter Seals

**PROCLAMATION
COMMENTARIES**
**The New Testament
Witnesses for Preaching**
Gerhard A. Krodel, editor



**HEBREWS,
JAMES,
1 & 2 PETER,
JUDE,
REVELATION**

**Reginald H. Fuller,
Gerard S. Sloyan,
Gerhard Krodel,
Frederick W. Danker
Elisabeth Schüssler Fiorenza**

This volume includes studies of the literary problems and theology of Hebrews, the Petrine Epistles, James, Jude, and Revelation.

Perspectives are provided on these books of the New Testament which will give new guidance and stimulation to the practicing preacher and student.

\$3.50 Paper

Already Available

MARK

By Paul J. Achtemeier

JOHN

By D. Moody Smith

LUKE

By Frederick W. Danker

Each \$2.95 Paper

Available from the Publisher
or your local bookseller.



FORTRESS PRESS
2900 Queen Lane
Philadelphia, Pa. 19129

Women priests top news

For the third year in a row, priesting of women in the Episcopal Church ranked as a top news story.

For the secular press, as represented by Religion Newswriters Association (RNA), approval of ordaining women topped Jimmy Carter's election and the interest raised by his evangelical beliefs.

Religious News Service's (RNS) news and photo staffs ranked approval of women priests second to the presidential election campaign and efforts to secure an anti-abortion amendment to the Constitution.

The ecumenical weekly, *The Christian Century*, also chose the increased religious awareness generated by the presidential campaign as the year's top story; Episcopal women priests ranked second.

Both RNA and RNS considered the Lutheran Church-Missouri Synod split and the Roman Catholic bishops' "Call to Action" Conference in Detroit the next two top stories while *The Christian Century* chose African liberation and the torture and imprisonment of church workers in several South American and Asian countries as top-ranking stories.

Other important news stories cited include the Karen Quinlan right-to-die case; life-after-death research by Elisabeth Kubler-Ross and Raymond A. Moody, Jr.; controversy surrounding Sun Myung Moon and the Unification Church; the Roman Catholic Eucharistic Congress in Philadelphia; civil wars in Lebanon and Northern Ireland and the peace movement in Northern Ireland; dissident French Archbishop Marcel LeFebvre's ignoring of Vatican II reforms; human sexuality; and issuance of the complete Good News Bible, a major event in religious publishing.

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

FOOD FOR STAMPS

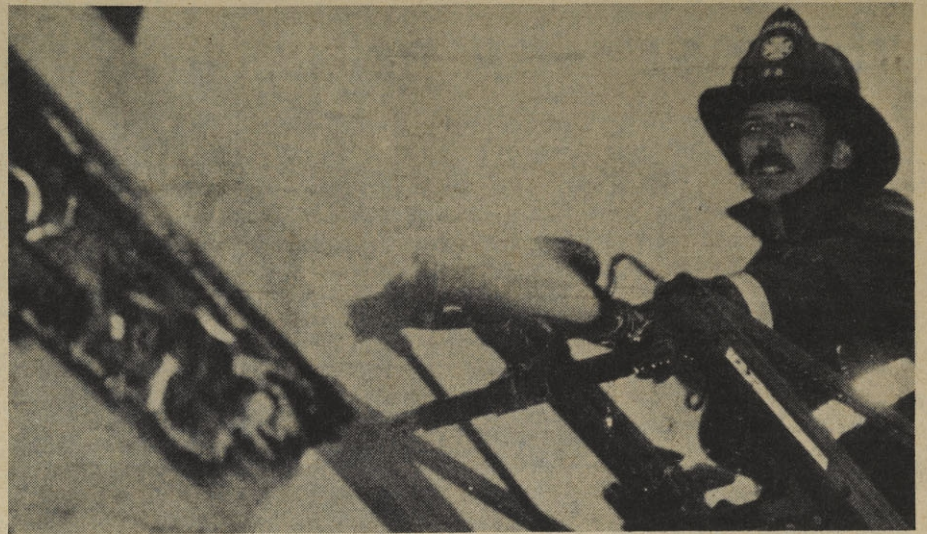
Canceled postage stamps—foreign and domestic—still on a portion of the envelope can be used to obtain money to help feed children at a Salvation Army foster home in Bangladesh. Every U.S. dollar raised represents 10 rupees; each rupee will provide one meal for one child. A million stamps are urgently needed for this permanent project. Please send stamps to: Miss Lilamani Perera, c/o Salvation Army Divisional Headquarters, P.O. Box 2040, Louisville, Ky. 40201.

WANTED ITEMS

St. John's Church in Charlotte, N.C., is looking for a 12-volume set of *The Interpreter's Bible* and a four-volume set of *The Interpreter's Bible Dictionary* for its church library. If anyone has a set which he is willing to give or sell at a reasonable price, please write to St. John's Episcopal Church, 1623 Carmel Rd., Charlotte, N.C. 28211, or telephone (704) 366-3034.

St. Andrew's Church in Scotia, N.Y., is collecting S&H Green Stamps to pay for a needed filmstrip set. Only slightly more than half the number of books needed has been collected. If you can help, write to the Rev. William L. Gray, St. Andrew's Episcopal Church, 52 Sacandaga Rd., Scotia, N.Y. 12302.

St. Stephen's Church, a small parish of 100 families, would like to obtain a hanging sanctuary light, a pyx for the Sacrament to be used in hospital calls, and a



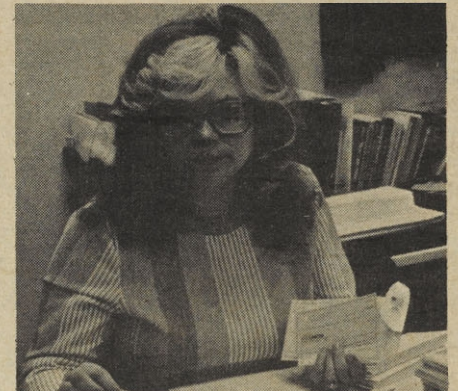
CHAPLAIN-FIREFIGHTER: The Rev. Stephen N. Brannon, campus minister at Illinois State University at Normal, is one of eight volunteer firemen for the Normal Fire Department. In addition to serving with Engine Company 12 in multi-alarm fires, such as the fraternity house fire at which he is pictured here, Brannon has served with Engine Companies 11 and 13, Hook and Ladder Company 14, and Emergency Rescue Squad 20. His four years as a Normal volunteer were preceded by three years of volunteer fireman service in Salem, Ill., where he was vicar of St. Thomas' Church.

—Daily Pantagraph photo

Unity officers to meet

When the Episcopal Diocesan Ecumenical Officers (EDEO) meet in Pittsburgh, Pa., on February 14-16, they will consider a proposal for the next triennium's program. The executive committee, meeting in November, 1976, developed a plan for reading, dialogue, and group meetings in dioceses and regions to clarify the concept of Christian unity. The climax may be a national conference in 1978.

The Pittsburgh meeting will feature Dr. Bernard Pawley, Archdeacon of Canterbury, who will speak on the World Council of Churches and Anglican-Roman Catholic relationships.



EPISCOPAL CHURCH CENTER secretary Mary Altieri opens the more than 80 replies to a special appeal for money to restore items cut from the 1976 budget.

portable Communion set. Please write to the Rev. Charles Preble, St. Stephen's Episcopal Church, 2400 W. 7th St., Reno, Nev. 89503, if you have any leads.

A small parish in Oregon is interested in obtaining the following: a pair of processional torches, a small votive light stand, incense boat and censer, paschal candle stand, sanctus bells (not gong), and a brass missal stand for the altar—but, most of all, a church bell for which the parish would be willing to pay value and shipping costs. Write to the Rev. Kenneth D. Miller, All Saints' Episcopal Church, P.O. Box 246, Heppner, Ore. 97836.

St. Mark's Mission in Medicine Lodge, Kan., would like to obtain a stained glass window 24" x 48" and is willing to pay shipping costs. Write to L. H. Rickard, 1203 N. High St., Medicine Lodge, Kan. 67104.

Does your parish have an extra set of eucharistic vestments (chasuble and stole, with or without veil) that you would be willing to give to a small congregation with a small budget? St. Martin's Episcopal Church, 133 Dalton Ave., Pittsfield, Mass. 01201, is looking for sets of white, red, green, and purple vestments and is willing to pay shipping costs. Write to the Rev. H. Scott Tonk at the above address or telephone (413) 448-8276.

FREE CHOIR ROBES

St. Paul's Church in Chester, Pa., has 20 Wedgwood blue choir robes (sizes 9 to 17) with hats to give to any parish which can use them. Write to Mrs. William Atkinson, Denise Dr., R.D. 5, West Chester, Pa. 19380.

St. John's Church offers sleeveless red choir vestments to a parish which can use them. Write to the Rev. Phillip W. Ayers, St. John's Episcopal Church on the Green, North Haven, Conn. 06473.

SUMMER EMPLOYMENT OPPORTUNITIES

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), sponsored by a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors and auxiliary staff. Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 18 to August 21, with opportunities for post-season work. Salaries range from \$450 to \$600 for nine weeks.

Write to Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

CHURCH MUSICIANS PLEASE NOTE

The Royal School of Church Music offers a six-week residential course on church music from July 4 to Aug. 15, 1977, at Addington Palace, Croydon, England. For details and brochure write to: Lionel Dakers, Director, The Royal School of Church Music, Addington Palace, Croydon CR9 5AD, England.

PARISH EXCHANGES DESIRED

The Rev. Canon David Stevens, 5 The Dell, Uppingham Rd., Oakham, Rutland LE15 6JG, England, offers his house (and parish) for July and August, 1977, in exchange for a southern U.S.A. parish. Canon Stevens would welcome paid lecture engagements to speak on subjects ranging from ecumenism and history to poetry and humor. His group will be of three or four, including his doctor wife. Please write to him at the address above.

A priest in the English Midlands wishes to exchange his parish for the month of August, 1977, with a U.S. priest near Montclair, N.J. Along with the beautiful old rectory and garden are Wednesday and Sunday services and two dogs. Please write to the Rev. D. B. Skelding, St. James' Rectory, Norton Canes, Nr. Cannock, Staffordshire, England.

Parish celebrates an anniversary

"How can a parish celebrate 60 years of marriage?" was the question the Rev. Howard Hanchey asked his staff at St. Andrew's, Meriden, Conn.

The idea sprang from a casual conversation one morning with parishioner Frank Wright, born in Scotland 87 years ago, who mentioned prayers that were offered on his and his wife's 50th anniversary. "Frank's comment that there were only three of the original wedding party left alive caught my attention," Hanchey says. "Sixty years deserves recognition and more than a few prayers, and I wanted to provide them if we could."

After a number of conversations with the Wrights and other parishioners, the liturgy began to take shape. Explaining it to the parish Hanchey said, "Frank and Jenny offer to St. Andrew's a profound moment, and I invite you to join in an engagement, for perhaps an hour, with yourselves, those around you, your spouses and children, and perhaps discern a bit more fully the hand of God at work among the people of His world."

Both the congregation and the larger

Meriden community joined one Sunday morning in the celebration of the marriage. With a contemporary setting and some traditional Scottish music, more than 350 persons joined to pay tribute. The service included a reaffirmation of vows not only for the Wrights, but for all wedded members of the congregation.

The Sphinx Temple Highlanders pipers, of which Wright serves as chaplain and piper, provided some of the liturgy's music; the presentation hymn at the offertory was "Amazing Grace."

In the church school children spent several classroom hours exploring marriage in general. After the service they held a reception for the Wrights and presented them with a liturgical banner depicting their 60 years of marriage. "We used Frank and Jenny, in a way, with their permission," says Hanchey, "but with marriage and family life coming under such current pressure, our worship and its preparation were good teaching vehicles."

Later a 37-year-old member of St. Andrew's who'd known the Wrights all



TRADITIONAL SCOTTISH MUSIC and atmosphere heralded Jenny and Frank Wright's 60th wedding anniversary celebration at St. Andrew's.

her life said she'd cried a bit during the service, but "I never felt closer to them

or to myself than today. I wish church were like this more often."

Can you tell me?



Q: Can you tell me something about the life of John Henry Hobart? Was he not a graduate of your school?

A: Some have called John Henry Hobart "the greatest religious leader the American Episcopal Church ever produced." Born in Philadelphia Sept. 14, 1775, young Hobart entered Episcopal Academy at the age of 9. After two years at the University of Pennsylvania, he entered Princeton, from which he graduated in 1793. He experimented with a business career but returned to Princeton as a tutor; four years later he decided to enter the ministry.

Bishop William White of Pennsylvania, a long-time friend, ordained him in 1798. After a year in Philadelphia, he successively served Christ Church, New Brunswick, N.J.; St. George's Church, Hempstead, Long Island; and finally settled as assistant minister of Trinity Church, New York City. He remained at Trinity for the remainder of his ministry.

John Henry Hobart was a remarkable man. He served with Alexander Hamilton on the Board of Trustees of Columbia College; helped form the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York; edited *The Churchman's Magazine*; and established the Bible and Common Prayer Book Society of New York—all before he was 35. A great evangelical preacher, he yet held in high regard the three-fold order of the ordained ministry and was consecrated Assistant Bishop of New York after Diocesan Benjamin Moore suffered a stroke. Bishop Hobart became both diocesan

and rector of Trinity Parish upon Bishop Moore's death in 1816.

Bishop Hobart was an indefatigable evangelist and missionary. When he was consecrated, New York had two diocesan missionaries; when he died, it had 50. He was the prime mover in founding General Theological Seminary and in establishing a college at Geneva, N.Y., which now bears his name.

Q. Can one properly name a retired bishop of a diocese as bishop emeritus?

A. The word emeritus comes from the Latin *emereri* which means to serve out one's term. The French word *meriter* means to earn or deserve. The word in English means to hold a title corresponding to that held during active service and is a way of honoring a person who has given laudable service to an institution. In light of this, I see no reason why a retired bishop could not be designated bishop emeritus of a diocese. Many parish churches designate retired rectors as rector emeritus.

If I were a retired bishop, however, I am not sure I would want the title even though it is a way of showing respect and affection. When one has served our Lord as a bishop, the rewards of the service itself would be enough to honor anyone. That sounds a bit pious, and I do not mean it to be so. Somehow the title has a hollow and redundant ring.

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

For a rare and wonderful feeling—try saving a life

Do you find extra satisfaction in an act of generosity when you can see the direct results of your kindness? If so, you should be familiar with the unique feature of Foster Parents Plan that allows you to follow the progress of the child you sponsor through letters, photographs and field reports.

By becoming a Foster Parent, you may also change the way you feel about the world, perhaps about yourself. How? It's possible you could save the life of a child living in circumstances where disease and death too often come at a far-too-early age.

And it goes beyond the necessities. In a world of children without dreams, a little girl's smile can be a minor miracle.

Thanks to nearly forty years of experience and careful planning, Foster Parents Plan can stretch your \$19 a month to provide healthy diet, decent clothing and medical care, not only for the child but the whole family. In too many cases, \$19 is more than the total family income for a month. One long-range benefit: the child you aid



will have an excellent chance to build a life in which his or her children will not need similar help to survive.

When you join, you may specify a boy or girl of a given age in a certain country—or let us select a child whose needs are particularly urgent. You'll receive a recent photograph, a case history and a monthly letter from your foster child, translated by our local staff.

To sponsor a child (or just for information on how you can become a Foster Parent), simply fill in and mail the coupon below or call. But do it now. If you can't help those millions of hungry children, think about what you can mean to just one.

CALL TOLL FREE!

***800-327-8912**

Information will be SENT immediately.

Reinhart B. Gutmann, Foster Parents Plan
P.O. Box 400, Warwick, Rhode Island 02887

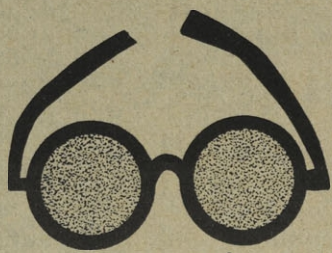
- ☐ Please send more information about becoming a Foster Parent
☐ I am ready now to become a Foster Parent to a boy ☐ girl ☐
age _____ country _____ or whoever you feel needs me most ☐. Please send photo and case history.
☐ Enclosed is my first monthly contribution \$19.

Name _____

Address _____

City _____ State _____ Zip _____

Foster Parents Plan works in Indonesia, Colombia, El Salvador, Ecuador, Bolivia, Haiti and The Philippines. All contributions are tax deductible. We are a non-political, non-profit, non-sectarian, independent child care organization. An Annual Report is available on request from either Foster Parents Plan, or the New York State Board of Social Welfare in Albany, N.Y.
*In Florida 1-800-432-5024
EPF2007



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

EPISCOPAL BOOKLET ON WILLS SENT FREE

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws, 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-277, 815 Second Ave., New York, N.Y. 10017.



**SCHOOLS, CHURCHES,
SORORITIES, WOMEN'S CLUBS,
D.A.R. CHAPTERS,**

and other groups interested in
home decoration and group
memories or commemoration will
find the

PICTORIAL MEMORY PLATE

of personal value and
organizational profit.

The things of beauty for which you stand, the buildings where you have labored to establish a background of either individual or group progress, the places where ancestral foundations were laid, and many other memories that live in mental pictures, are brought to life and established, in their own right, as heirlooms, pieces of art, and a lasting utility through the Pictorial Memory Plate.

Memory Plates, Inc.

2505 GAINES COURT, N.
AUGUSTA, GEORGIA 30904
TELEPHONE 404-736-6977
FREE CATALOGUE AVAILABLE

Gertrude Chapman: Bountiful faith

In an era when only 40 percent of Americans attend church services each week and when many would call the Episcopal Church a country club for the wealthy, an immigrant named Gertrude Chapman knows better. "I can't live without my Church," she says.

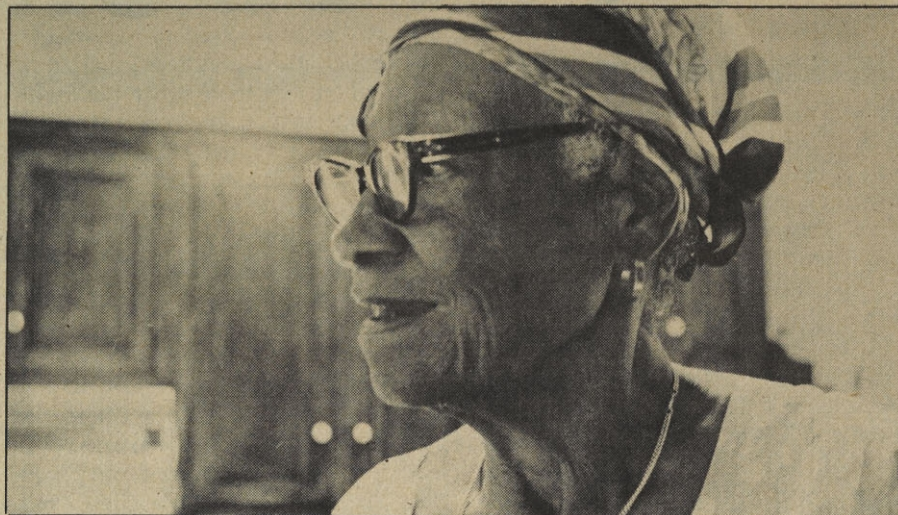
Miss Chapman, who may be in her 70's or 80's, came to the United States two years ago to be governess to the children of Dr. Antony Santana and his wife Lolli, just as she had cared for Lolli, her mother, and her grandmother in the Dominican Republic for the past 35 years.

The Santanas settled in Mt. Sterling, Ky., within walking distance of Church of the Ascension. The rector, the Ven. Lewis Tanno, says that within a week of Miss Chapman's arrival she had transferred into the parish, pledged, and taken a box of offering envelopes. "She has memorized the Prayer Book and Hymnal and is one of the outstanding singers in the parish. She never misses a Sunday."

In April, disaster seemed imminent. Dr. Santana called Archdeacon Tanno and told him Miss Chapman's visa would expire in three weeks and could not be renewed. She had no family left in the Virgin Islands, her birthplace, or in the Dominican Republic. She had nowhere to go, and she suffered from arthritis and high blood pressure. Could Archdeacon Tanno help?

After much prayer the clergyman called a local dentist who is a friend of Senator Wendell H. Ford.

"Senator Ford put a private relief bill through the judiciary committee, which allows her to stay in the country until she receives an adjustment of her immigration status to permanent residency," said the dentist, who did not want his



"GOD KNOWS BEST WHAT TO DO," Gertrude Chapman believes.

name mentioned. "Miss Chapman doesn't know who I am when I sit behind her at church, and I think it's better that way."

He emphasized that having the bill passed had not been easy. "Senator Ford had to use up a lot of favors and spend a lot of time writing it up and getting it through the committee. But I told him, 'You might as well get it done because Lew's prayed on it, and his prayers get answered.'"

"Episcopalians will do things to help people. Our arms are open. It's nice for people to know we care. No one's gonna let that old lady go back and be left at the dock with no one to meet her. It's just not gonna happen."

So Miss Chapman continues to support the Church of the Ascension in her offerings, her prayers, and her voice raised in song each Sunday and feast day and to care for the Santanas' 3-year-old son and 1-year-old daughter.

More than six feet tall, wearing silver bracelets and earrings, Miss

Chapman presents an imposing figure. In British-accented English salted with Spanish phrases, she told of her life. "I am English. I was christened and confirmed in St. George's Church in Road Town, Tortola, British Virgin Islands." She was also educated in the Virgin Islands.

When she was 19 she went to Puerto Rico to live with an aunt. There she met Mrs. Santana's Spanish-speaking, Roman Catholic family. When they returned to their home in the Dominican Republic, she went with them.

"I raised her grandmother and her mother [who] married the man she did because she liked him and I liked him, but her parents did not. So I spoke to her brother, and he spoke to her mother. I raised her surely."

"She had four children. I went to the two girls' weddings. One boy, I was sick, and the other is in Spain."

"Lolli wanted me to go with her when she got married, but my sis-

Continued on page 15

Books

Do It Yourself Hebrew and Greek, Edward W. Goodrick, \$9.95, Multnomah Press, Portland, Ore.

This book and its accompanying cassette are designed as a self-study course on, primarily, Greek structure and, secondarily, Hebrew. If the 22 lessons were assiduously pursued, and the worksheets filled out and checked with the answer key, a serious student could reach the same level as the average second-year classroom student. But each "lesson" might take many weeks to master, particularly in the early sections where the lesson plans call for alphabet memorization and drill. Without a teacher or tutor, the year's course might take several years. In any case the level attained might only be sufficient to "understand" the original text with the help of an interlinear translation. Indeed, the course itself advocates the use of such a "pony."

I found the Greek cassette extremely helpful except for the use of "uh" for omicron, current in some seminaries but upsetting to those whose New Testament Greek study was preceded by some knowledge of the classics. But the Yeminite voice used for the Hebrew was recorded off-mike, giving an echo chamber effect and losing much of the nuances of Sephardic pronunciation.

One undesirable byproduct of participation in the course by Anglicans

would be a thorough indoctrination in fundamentalist methods of exegesis.

Overall the book is a great improvement over similar attempts such as the English Universities Press' "Teach Yourself" series. The grammatical charts are well-arranged. Great care is taken to explain the uses of concordances and other aids. For those with some basic knowledge of the languages, the text and cassette would be most helpful as a refresher course.

—John Schultz

Norma, Norma Zimmer, \$7.95, Tyndale House, Wheaton, Ill.

Norma Zimmer tells her own story in her own way. No ghost writer assisted her in recounting her rise from poverty in a tar paper shack to marriage, motherhood, and stardom on the Lawrence Welk Show and the Billy Graham Crusades. Her Christian faith takes her through many vicissitudes and guides her to become Welk's "Champagne Lady" and even a special soloist at a Nixon White House prayer breakfast.

Zimmer's world is populated with loving friends and good neighbors, the kind with whom one has fellowship and not just a simple social visit. She goes through bad times aplenty, but her faith trans-

mutes them into learning experiences rather than tragedies.

Zimmer's choices of what to expand on in her life story are unusual and fascinating. The guilty purchase of a too-expensive mink stole and the attendant remorse take several pages to describe; her mother's recovery from alcoholism is covered in four sentences.

Admirers of Lawrence Welk, Billy Graham, the Lennon Sisters, and especially Norma Zimmer will be charmed by this book. Non-fans probably will not. —J.P.

Getting the Books Off the Shelves, Making the most of your congregation's library, Ruth S. Smith, paperback \$3.50, Hawthorne Books, Inc., New York.

Do the books in your church library circulate constantly, or do they exist only to decorate an otherwise bare wall in the parish hall? Perhaps the truth is somewhere in between, but if you as rector, education director, librarian, or interested parishioner wish your collection were used more extensively, this is the book for you. Its pages are bursting with ideas, activities, and methods which have been used successfully to increase circulation in both church and public libraries. For further inspiration the author has included many photographs as well as clever line drawings to illustrate the text. Ruth Smith has given us an attractive, useful tool.

—Martha C. Moscrip

An alcoholic priest is recovered and ready to work - then what?

So anxious are we to help a sufferer find his way out of the hells of alcoholism that we can easily over-promise. Too often we over-promise the non-drinking spouse: "Just get the alcohol under control and your marriage problems will be solved." We make excessive (and unwarranted) promises to the alcoholic himself: "Get that plug in the jug and all your concerns—domestic, financial, legal, vocational—will resolve themselves."

We over-anxious, sober brethren make the mistake of over-promising a priest, his bishop, vestry, and congregation. We are desperately anxious to assure everyone concerned that if our priest can be helped to find abstinence, parish problems will vanish.

We, our priest, his bishop, vestry, congregation, and therapy program have been "successful." Let the fatted calf be killed! Let the music and dancing begin! No more shall we have drunkenness in the pulpit and before the altar! It is meet that we should make merry!

But seldom, in reality, does this happy ending occur. So often the priest's new sobriety is only the first, hesitant step toward a happy resolution of his living problems. The recovery of a human being by no means guarantees the immediate recovery of his external circumstances. The new sobriety of the husband does not guarantee the success of the marriage. The new sobriety of the alcoholic guarantees nothing but the first step of a life lived in reality. Let those who love the Lord, the Church, and this suffering brother be extremely careful about making no more promise than that. He may not be received with music or dancing. He instead may face hostility, rejection, and the pink slip.

Drawing from my own personal experience and that of dozens of clergy with whom I have worked, I know that congregations (and frequently bishops) have assumed parental (i.e., dominating) roles with their sick priest. Thick of speech, he weaves in the pulpit and before the altar. He was a bit "out of it" at the meeting last week. And heaven knows he lost control at the senior warden's party a couple of nights ago. But he did keep his mouth shut at the vestry meeting and did not make waves when we set up next year's budget. Perhaps a few man-to-man talks will help him cut down on his liquor.

The priest's role is to be the "sickie"—to be nursed along from week to week by his congregation and vestry, perhaps with the bishop's help. His role is the passive one. The others are the aggressive decision-makers. The priest is helpless in his "hospital bed." His "doctors" and "nurses" are the dominants and doers.

Through wise counseling, recovery may begin. All concerned in the situation must be prepared to make changes. Roles will change. The non-drinking priest is now "sitting up" in his hospital bed, giving a few orders and making feeble attempts to assert himself. Or, his new self-assertive-

Bishop of Atlanta's office is evaluated

When Bishop Bennett J. Sims of Atlanta called for a "clergy evaluation process" in his diocese early last year, he suggested that the executive board evaluate the office of the bishop first in order to develop a model by which other clergy might be evaluated.

According to *Diocese*, Atlanta's official diocesan newspaper, evaluation of the bishop is now complete and the results of the process have been shared with the executive board. The newspaper reported that "while there were no conclusions in the report as written, observers felt that the evaluation confirmed that the Bishop of Atlanta is extremely competent."

Sims thanked the evaluation committee for its work and stated he had found the honesty in the process extremely valuable in determining priorities as well as staff duties and responsibilities for the coming year.



ness may not be so feeble. He may now be giving orders to his former dominants. He may not be using all the tactful wisdom one could desire. He may now be announcing to his vestry that some new item darned well is going to be put into the budget. Instead of playing Mr. Agreeable to his congregation, the newly-sober priest may be making statements about its obligations, financial and spiritual. He will resist attempts to "take care" of him (probably over-resist). He will let his people know that his goal in life is not to make himself endeared to everyone. He will not grovel before bishop or vestry.

Roles have changed, as indeed they must if the priest is to return to reality. The reaction to the role change may be anything but positive. After initial confusion, congregation and vestry may become angry. They may be unable to reverse a former role: they simply may be unable to leave the delights of dominant nursing to become the more passive flock.

Hurts took place in the history of priest and congregation. Time does not heal *all* wounds. Not everyone will be able to erase from painful memory the priest's collapse at the altar. Not everyone will be able to forget the alcohol breath, the inadequacies, the gross errors in judgment. This unforgiving, unloving, unforgetting component is inevitable in the new priest-congregation relationship. Humorists have asked, "Would you buy a used car from *this* politician?" We bring this over into the church situation by asking, "Can I entrust the intimacies of my problems to *this* priest?"

The new solution—to be found before angry battles break loose and resentment surfaces—may well be a new placement for the newly-sober clergyman. The bishop, vestry, and congregation must survey the scene with honesty. Perhaps returning to his former cure is simply not the thing for the priest to do. We are dealing with human beings, not angels. In graceful love and forgiveness, let the sober shepherd go. He may seek temporary work in a secular field, to function sacerdotally as a non-stipendiary. Wisdom may decree he find another cure.

The return may not be a problem to some congregations. It may not be an anxiety to some recovered clergy. But grievous difficulties do arise too frequently to be ignored. In any event, everyone must avoid excessive promises. Rarely, if ever, will the priestly prodigal return to music and dancing.

Alcoholics Anonymous has a truism that once alcoholism has occurred in a marriage, that marriage will never be the same. It may be vastly improved upon recovery. Or, it may be vastly worse.

We commend this same wisdom to the Church: congregations, vestries, priests, bishops.

This article was written by a member of the Recovered Alcoholic Clergy Association who is now serving as an assistant to the rector of a large parish.

Practical matters

Deacons: Who? Why? Where?

by James L. Lowery, Jr.

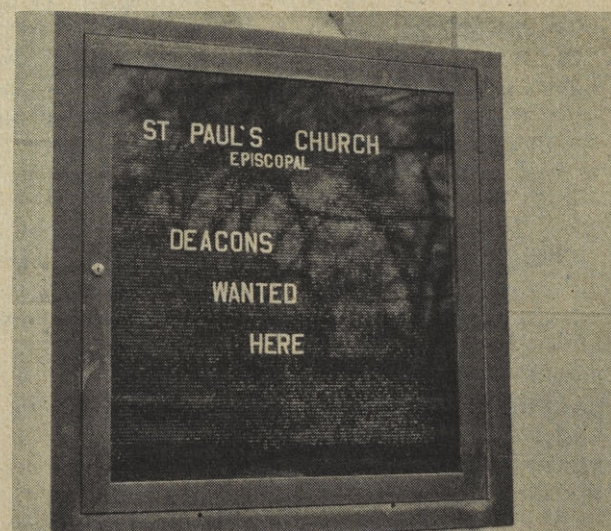
Deacons are our subject this month. We discuss them because of what I have learned in several years of service on the board of the National Center for the Diaconate. I would be willing to bet most people are hazy on the basic central identity of the diaconate (even though most of us were ordered deacons before being priested), know less about it ecumenically, and are ignorant of the National Center's existence. So read, mark, learn, and inwardly digest!

What Is It?

We know that Churches which observe catholic faith and order (Romans, Anglicans, Orthodox, etc.) have three historic orders of ordained ministry: bishops, priests, and deacons. We know the diaconate has a New Testament origin (Acts 6, I Timothy 3) more precisely described than the Christian priesthood which derived from the Jewish elders. From biblical times the diaconate's keynote has been service—to serve tables and do relief work. The diaconate is also a key bridge-ministry.

The deacon has three ministries. The *ministry of the liturgy* is one, including assisting the celebrant at the Eucharist (and the bishop in pontificating) and administering the sacrament in church and outside to the sick and dying. The Roman use of lay "extraordinary ministers of the Eucharist" and the Anglican use of lay "chalice bearers" may seem to encroach on this ministry. In reality it is part of it for in a real sense the diaconate is a summing up of the service of the whole Church in the world and a bridge-ministry between Church and world.

Another ministry is the *ministry of the word*, growing out of the deacon's special right to read the Gospel liturgically and then proclaim it from the pulpit. The deacon, who is closer to the laity's daily life than is the priest, has a special calling to preach in a down-to-earth yet truly theologizing way.



The deacon's third and final ministry is the *ministry of service*, coming out of the New Testament injunction to care for the widows and to serve tables, as well as the Greek verb *diakoneo*—to serve. So the deacon wears the maniple, the waiter's ecclesiastical napkin, when in full regalia. The service may be administrative, as with the classical archdeacon; teaching, as with Athanasius; ascetical, as with Nicholas Ferrar; or social service, as with a host of present-day practitioners.

The basic identity of the diaconate is found in the *ministry of service*. The "interim deacon," passing through the diaconate en route to priesthood/episcopate, learns the ropes in all three areas but will find his basic identity in leadership, presiding at the Eucharist, representing the

Continued on page 2

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

Deacons: Who? Why? Where?

Continued from page 1

unity of the Church, or some other role. But the "real deacon," "permanent deacon," or "perpetual deacon," as he/she is variously called, finds identity in a ministry of service. My favorite example is that of the Rev. Frances Schwanneke who serves the elderly of five churches and the general Saginaw, Mich., community. She has her identity straight and is one of the most fulfilled ordained ministers I know.

A study of the diaconate done in 1973 by Jean Mancini and the Rev. Frances Zielinski of the National Center for the Diaconate in the Episcopal Church is of interest here. Distributed to bishops who requested it, the document surveyed 400-500 deacons. The overwhelmingly evident conclusions were: (1) those deacons who found their identity in matters liturgical were rather unhappy in the diaconate, and many were angling to be received into the presbyterate while (2) those deacons who found identity in a ministry of service were content and fulfilled. This study corroborates the experience of directors of Roman Catholic training programs in this country.

A special characteristic of the diaconate is it is much looked upon as a *bridge-ministry*—between Church and world, between lay and clergy, between gathered Church and scattered Church. The ordination to the diaconate according to *The Proposed Book of Common Prayer* makes this fact evident. Notice how the bishop describes the clergy's work as: "To interpret to the Church the needs, concerns, and hopes of the world," and "To serve all people, particularly the poor, the weak, the sick, and the lonely."

In the Guidelines for the Formation and Ministry of Permanent Deacons in the United States, the Roman Catholic Bishops Committee places a special section (No. 149) on "The Deacon as Bridge." It says, "Deacons can constitute a *bridge*, reminding both clergy and laity that our common identity as Christians is more important than our particular roles."

How Many?

According to the National Center for the Diaconate, as of Jan. 1, 1977, the Church had 421 male perpetual deacons (i.e., real, not interim, deacons). On the same date it had almost 200 female deacons of all categories. I estimate that, with the implementation of General Convention's actions on priesting women, by Jan. 1, 1978, the Church will have 50-75 female perpetual deacons. Compare the figure with about 10,000 active clergy of all orders in the Episcopal Church. We are talking of 5 percent of the Episcopal Church's clergypower.

Ecumenical

While Protestant denominations have deacons, they are usually not understood as a clergy order, but as important lay functionaries in the local church. The 13th Plenary of the Consultation on Church Union (of which the Episcopal Church is a member) revised the description of the diaconate in the 1971 Plan of Union not only to recognize it as an historic order, but to separate it from an interim preparation for the presbyterate. The deacon's essential place in Eastern Orthodoxy is well known.

Of special interest is the *revival of the permanent deacon in the Roman Catholic Church*, especially in the U.S.



where half of that communion's permanent deacons reside. At this writing the Roman Church has in the U.S. an estimated 1,500 permanent deacons versus 55,500 priests. The deacons represent between 2 and 3 percent of ordained men.

American Roman Catholicism has a great variety of diocesan and archdiocesan programs for producing permanent deacons. The Washington-Richmond one is perhaps the most cited and was one of the pioneers. Kansas City-St. Joseph is a small diocesan program. Chicago is the biggest. Monsignor Ernest Fiedler of the Bishops Committee on the Permanent Diaconate provides national coordination. All diaconal training programs are very different from those for the priesthood, unlike the great similarity in Anglicanism. The programs have great freedom and flexibility since candidates are not encumbered by the priestly rule of celibacy.

We Episcopalians have much to learn from the selection guidelines the Roman Church has developed. On the negative side, many bishops and priests insist on calling them "lay deacons" and discourage the wearing of clerical collars. The proper distinction, as we know, is between career and self-supporting clergy, not between lay and clergy in the diaconate. Few deacons are ever involved in the training staffs preparing for the diaconate.

The National Center

We would do well to note the central place in American Romanism of Monsignor Fiedler's office on the permanent diaconate and in the Episcopal Church of the National Center for the Diaconate. Having a central support office for the diaconate seems to be a good idea, and in the American Episcopal Church the National Center has a unique and honored position, stemming from a previous era in which it served deaconesses or, as we have called them since 1970, women deacons.

After the revival of the office of deaconess in the 19th century, training and support centers sprang up in New York, Philadelphia, Chicago, and California. All except Chicago also concerned themselves with training various kinds of women church workers. All have since fallen by the wayside, save the old Central House for Deaconesses in the Chicago area which was transformed into the coeducational National Center for the Diaconate in Evanston whose board, headed by the Bishop of Chicago, and staff are composed of both men and women. The center is active in promoting the diaconate as an historic, viable, and contemporary form of ordained ministry, in educating for the diaconate, and in supporting deacons in ministry. It is a small but key agency.

Resources

For further information, places and literature follow.

Centers

1. National Center for the Diaconate, 1914 Orrington Ave., Evanston, Ill. 60201. The Rev. Robert Jackson, Jean Mancini, the Rev. Frances Zielinski (director).
2. Bishops Committee on the Permanent Diaconate, 1312 Massachusetts Ave., N.W., Washington, D.C.

20005. Msgr. Ernest Fiedler.

3. Josephite Pastoral Institute, 1200 Varnum St., N.E., Washington, D.C. 20016. The Rev. Robert Kearns.

Literature

1. Associated Parishes: *A Deacon Is a . . . What?*, P.O. Box 5562, Washington, D.C. 20016, 1976.
2. Bloesch, Donald G. (editor): *Servants of Christ*, Bethany Fellowship, Minneapolis, 1971. (Protestant concepts)
3. Brockman, Norbert, SM: *Ordained to Service*, Exposition Press, Hicksville, 1976.
4. Episcopal Women's Caucus: *Women and the Diaconate*, Ruach Series No. 6, 935 East Ave., Rochester, N.Y. 14607, 1976.
5. Echlin, Edward P., SJ: *The Deacon in the Church*, Alba House, Staten Island, 1971.
6. Frensdorff, Wesley: *The Diaconate: A Symposium*, Episcopal Diocese of Nevada, Reno, 1976.
7. Frensdorff, Wesley: "Holy Orders and Ministry: Some Reflections," article slated for late 1977 publication, *Anglican Theological Review*, Evanston.
8. Greenleaf, Robert K.: *The Servant as Leader*, Center for Applied Studies, Cambridge, 1971. Available from Cheswick Center, 11 Newbury St., 3rd Floor, Boston, Mass. 02116. (Old but good)
9. Holmes, Urban T., III: *The Future Shape of Ministry*, Seabury, New York, 1971. (Chapter mentioning diaconate)
10. National Center for the Diaconate: *A Call to the Future—The Diaconate*, Evanston, 1976.
11. U.S. Catholic Conference, *Permanent Deacons in the US*, Bishops Committee on the Permanent Diaconate, Washington, 1971.



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

Deacons: What one of them is thinking

This excerpt is from an article written by the Rev. William Drew Dearnely, a member of the communication staff at the Episcopal Church Center in New York, six days after his ordination to the diaconate.

Ok, here I am, a six-day deacon reflecting on the nature of the diaconate and reflecting on it from a job that I've been doing for six months as a layperson and will continue to do no differently as a deacon.

The fact is, that I've been exercising my diaconate—liturgical duties apart—for the last six months. I have been a servant. (The lowliest staff person is *always* a servant but the nature of the staff process is to attempt to see and respond to needs of church people and institutions.) I am directly under the authority of the bishop (in fact under the authority of any number of them). Much of my work is an attempt to translate the Gospel into secular, or worse, journalistic terms. And I work two nights a week as a hospital chaplain.

Apart from the fact that I will now assist at eucharist when called on and preach when asked and the fact that I can substitute a bit of plastic for a necktie when early-morning decisions are beyond me, nothing has changed or is likely to for some time.

Yet things have changed. I have been consecrated (what an awful and awesome word!) into the first Order of ministry. It isn't something I shed when I pass into the next Order and it is something out of which I have to make sense—as I had to make sense of my experience as a Christian person before this step was taken.

If that is true, the diaconate can't be simply a transitional phase (for what I am paid to do, it is almost out of phase). It has to be seen as a gift to be delved into in order to enhance whatever else remains of my ministry.

/PS About books

Revised Episcopal Eucharistic Lectionary, paperback, 1-10 books at \$6, 11-49 books at \$5, 50-99 books at \$4, and 100 or more books at \$3 per copy, St. Mark's Episcopal Church, 2040 Westridge, Wichita, Kan. 67203.

This handy volume contains all the approved propers for Sundays and major holy days for the yearly cycles A, B, and C as approved by General Convention in 1976. The book complements *The Proposed Book of Common Prayer* and is designed to be supplemental to it. This lectionary uses the Revised Standard Version and is printed on good paper in clear, readable type. A spiral-bound edition is available at \$8; one spiral edition is included free with all orders of 11 or more of the stitched paperback books. The *Revised Episcopal Eucharistic Lectionary* is especially handy for lay readers of Bible lessons to use during the liturgy on Sundays and holy days.

/PS 2 February, 1977

Clergy drunks is meeting topic

No ordained minister is probably quite so badly off as the one who everyone knows is a drunk. Drunken clergy are the Church's problem, and helping them is the Church's business.

If you need such help—or if you want to be one of the helpers—you are encouraged to attend a conference May 2-4 at Grace and Holy Trinity Cathedral, Kansas City, Mo. Conference sponsors are the Recovered Alcoholic Clergy Association (RACA), the office of pastoral development, and Executive Council's education for ministry staff.

The conference will begin with dinner on Monday, May 2, and conclude with a Eucharist at 11 a.m. on Wednesday, May 4. It will include lectures and seminars on such subjects as policy statements on alcoholism, parish and vestry education about alcoholic clergy, and how to help your favorite drunken priest. Rooms for conference participants have been reserved at the Downtown Holiday Inn.

To participate in this conference, please send the form printed below, together with your check for \$30, to RACA Conference, Grace and Holy Trinity Cathedral, Box 8364, Kansas City, Mo. 64105.

RACA Conference for Clergy
Grace and Holy Trinity Cathedral
Box 8364
Kansas City, Mo. 64105

Enclosed is my check for \$30 to reserve a place for me at the RACA Conference for Clergy, May 2-4, 1977.

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

(1) I would like a single room reserved at the

Holiday Inn for the nights of May _____

(2) _____ and I would like

a double room reserved for us at the Holi-

day Inn for the nights of May _____

(The conference fee includes the cost of dinner on May 2 and lunch on May 3.)

/PS Clergy changes

AMEND, Albert E., from St. John the Baptist, Center Moriches, NY, to St. Andrew's, Williston Park, NY

ANTHONY, Mary B., to chaplain and teacher of religion, St. Margaret's School, Tappan, VA

ARMFIELD, John S., from St. John's, Ellenville, NY, to St. Peter's-by-the-Sea, Swansboro, NC

ASBOE, Eric B., from St. David's, Lincoln, NB, to St. Andrew's, Paris, IL

ASEL, J. Kenneth, assistant, Christ Church Cathedral, New Orleans, LA, to also consultant in religious education, Diocese of Louisiana, New Orleans, LA

BABCOCK, Carl W., from St. Andrew's, Rogers, AR, to faculty, All Saints' School, Vicksburg, MS

BAUSCH, Lawrence D., from St. Dunstan's, San Diego, CA, to St. Luke's, San Diego, CA

BEAN, Theodore W., from non-parochial to Ascension, Brooklyn, NY

BEERY, William S., program/counseling supervisor, Yonkers Volunteers in Partnership, Yonkers, NY, to also graduate studies in psychology, New York University, New York, NY, and supply priest with NASSAM

BETTS, Darby W., president, Episcopal Homes Foundation, Oakland, CA, to also archdeacon for the elderly, Diocese of California, San Francisco, CA

BLACKLOCK, Martha, to consultant, Bishop Anand Resource Center, Newark, NJ

BOGEL, Marianne, to pastoral care dept., St. Vincent's Hospital, Birmingham, AL

BONNER, Robert H., from St. Francis, Temple, TX, to Trinity, Baytown, TX

BURTON, Robert, from St. Edmund's, San Marino, CA, to Christ, Coronado, CA

CADIGAN, Bishop George L., to director of religious activities, Amherst College, Amherst, MA

CAMM, Paul A., from non-parochial to St. Andrew's, Encinitas, CA

CLARK, Frank H., from Holy Trinity, Platteville, WI, to Trinity, Pierre, SD

CLARK, Paul A., from Emmanuel, Rapid City, SD, to Grace, Huron, SD

CLEMENTS, Bishop James P., from faculty, University of Houston, Houston, TX, to canon to the ordinary, Diocese of Texas, Houston, TX. Bishop Clements is at present serving as interim dean, Christ Church Cathedral, Houston.

CRISPELL, Howard R., from St. Paul's, Roosevelt, and St. Matthias, North Bellmore, NY, to St. John the Baptist, Center Moriches, NY

CULBERTSON, Philip L., from graduate studies, Hebrew University, Jerusalem, Israel, to Christ, Oberlin, OH

CURRAN, Charles D., Jr., director of reimbursement, Western State Hospital and DeJarnette Center for Human Development, Staunton, VA, to also Good Shepherd, Folly Mills, VA

DAVIS, Michael M., from non-parochial to Ascension, Houston, TX

DELEERY, Seth M., from St. Paul's, Tehran, Iran, to Trinity, Jacksonville, and St. Luke's, Rusk, TX

DICKENSON, Paul C., to St. Michael's, Gainesville, FL

DICKINSON, Hugh, from Christ, Baltimore, MD, to St. John the Evangelist, Lansdowne, PA

DOWNING, G. LaRue, from St. James, Wilmington, NC, to St. John's, Wilmington, NC

DOYLE, Charles F., from Good Shepherd, Houston, TX, to St. Paul's, San Miguel de Allende, Mexico

EDELMAN, Walter L., from Christ, Coronado, CA, to chaplain, Bishop's Schools, La Jolla, CA

EVANS, Geoffrey, from St. Michael the Archangel, Lexington, KY, to Holy Comforter, Miami, FL

EVANS, Paul, from St. Barnabas, Antioch, CA, to St. John the Evangelist, San Francisco, CA

EVANS, Virgil P., from chaplain, Bishop's Schools, La Jolla, CA, to graduate studies in England

FIEBER, Kenneth C., from Incarnation, Gregory, SD, to St. Paul's, Brookings, SD

FLORA, John F., III, from St. George's, Bolton, CT, to St. Andrew's, St. Johnsbury, and St. Peter's, Lyndonville, VT

FOOT, Loren, to St. Michael and All Angels, Eureka, MT

FRANK, Anna, from St. Barnabas, Minto, AK, to St. Matthew's, Fairbanks, AK

GIBSON, J. N. Keith, from Holy Cross, Kingshill, St. Croix, VI, to St. Mary's, Virgin Gorda, British Virgin Islands

GIBSON, John W., Jr., from St. John's, Stamford, CT, to St. John's, Youngstown, NY

GIBSON, Robert R., from dean, Christ Church Cathedral, Houston, TX, to Trinity Church of the Woodlands, Houston, TX

GINNEVER, Richard A., from Good Shepherd, Tequesta, FL, to Grace, Massapequa, NY

GRAVES, L. Robert, Jr., from St. Paul's, Charlottesville, VA, to St. Luke's, Birmingham, AL

GRAY, Thomas W., from Trinity, Carroll, IA, to St. Mark's, Wichita, KS

GRISWOLD, Robert M. C., from St. Andrew's, Mariposa, CA, to St. Luke's, Lakeview, and Our Saviour, Summer Lake, OR

GUETTSCHE, Walter L., from St. Vincent's, Eulless, TX, to St. Christopher's, Houston, TX. (Note: we received incorrect information, which we included in our October, 1976, issue, stating that Father Guetttsche was moving from Eulless to Holy Trinity, Heath, TX.)

HALL, Richard C., executive director, Episcopal City Mission Society, Los Angeles, CA, to also St. Mark's, Upland, CA

HANCHEY, Howard, from Eastern Shore Chapel, Virginia Beach, VA, to St. Andrew's, Meriden, CT

HARMS, Richard B., from non-parochial to All Saints, Brawley, and St. Mark's, Holtville, CA

HAYNES, Ralph D., from St. Andrew's, Encinitas, CA, to All Saints, Vista, CA

HECKTERS, Paul A., from Trinity, Bryan, OH, to St. Stephen's, East Liverpool, OH

HEERS, Eric C., from Calvary, Ashland, KY, and Christ, Ironton, OH, to Christ, Delavan, WI

HITCHCOCK, H. Gaylord, Jr., from Resurrection, New York, NY, to St. John's, Norristown, PA

HODGKINS, Lewis K., from vicar, Omak/Okanogan, and St. James, Brewster, WA, to St. Peter's, Pomeroy, and Grace, Dayton, WA

HOLBY, Worrell H., Jr., from chaplain, U.S. Air Force, Eglin AFB, FL, to St. Thomas, North Charleston, SC

HORTON, Andrew, from the Church of England to St. Peter's, Westfield, NY

HOSLER, Samuel O., from Christ, Delaware City, and Immanuel-on-the-Green, New Castle, DE, to Trinity, Rupert, and St. James, Burley, ID

HOWE, Parkman D., Jr., from faculty, Darrow School, New Lebanon, NY, to faculty, Holderness School, Plymouth, NH

HUTCHERSON, Robert M., from St. John the Divine, Champaign, IL, to Resurrection, Blue Springs, and St. Michael's, Independence, MO

JEANTY, Pierre O., from St. Paul, Montrouis, Haiti, to Holy Trinity Cathedral, Port-au-Prince, and Notre Dame, Bolosse, Haiti

JOYCE, Aristide J., Jr., from Grace, Pine Bluff, AR, to St. Thomas, Springdale, AR

KITTS, Joseph, from Redeemer, Okmulgee, OK, to Truro, Fairfax, VA

LAEDLEIN, George R., from Emmanuel, Westton, CT, to Emmanuel, Southern Pines, NC

LANGDON, Clarence M., from Grace, Freeport, IL, to St. Mary's, Park Ridge, IL

LAWTON, J. Keith, from non-parochial to Arctic field associate, Diocese of Alaska, Kotzebue, AK

LENNAN, Geoffrey W., from St. Anne's, Lowell, MA, to Epiphany, Wilbraham, MA

LEWIS, Albert D., III, from Resurrection, Starkville, and chaplain, Mississippi State University, Starkville, MS, to Ascension, Hattiesburg, and chaplain, University of Southern Mississippi, Hattiesburg, MS

LYLE, William E., from faculty, Kent State University, Kent, OH, to Grace, Ravenna, OH

MAGUIRE, Bernard L., III, from Transfiguration, Cranston, RI, to Holy Communion, Philadelphia, PA

MAXWELL, Raymond E. (retired), from 5231 Mehren/Westerwald, Germany, to Schuetzenweg 7, 7841 Muellheim/Niederweiler, Germany (BRD)

MAXWELL, Robert M., from St. Paul's, Winslow, AZ, to St. Peter and St. Paul, El Centro, CA

McLAUCHLAN, H. Frederick, from St. Stephen's, Longview, WA, to Ascension, Seattle, WA

MEYER, Ronald D., from St. Paul's, New York, NY, to St. Ann and the Holy Trinity, Brooklyn, NY

MITCHELL, James F., III, from St. Thomas, Rockdale, TX, to St. Mark's, Beaumont, TX

MONK, Samuel S., Jr., from St. Matthew's, Kosciusko, and St. Francis of Assisi, Philadelphia, MS, to St. Luke's, Chickasha, OK

MOUILLE, David R., from St. Paul's, Maryville, and St. Oswald's, Skidmore, MO, to traveling team psychologist, Diagnostic and Evaluation Unit, Medical Center, Woodward State Hospital-School, Woodward, IA

PINEDA-SUAREZ, Oscar H., from St. George's, Medellin, Colombia, to assistant for Spanish work, Atonement, Chicago, IL

REAVES, James M., from St. Barnabas-on-the-Desert, Scottsdale, AZ, to All Saints-of-the-Desert, Sun City, AZ

South Carolina rector kidnapped last year

We have seen our share of gimmicks and have not been above devising a few of our own from time to time. We are thus in a position to appreciate a good gimmick when we read about one as we did last month in The Piedmont Churchman, newspaper of the Diocese of Upper South Carolina.
—R.J.A.

At the close of services on November 7, the Rev. Joseph E. Sturtevant, rector of St. Michael and All Angels', Columbia, S.C., was seized by two people disguised with stocking masks who left a ransom note on the chancel rail. The note, read to the congregation by senior warden Lucian R. Rawls, Jr., follows: "You have just witnessed the kidnapping of Fr. Sturtevant by the St. Michael's Episcopal Young Churchmen. Do not contact the police! We will return Fr. Sturtevant when the following ransom has been collected: 100 cans of food. This ransom must be paid by Thursday, November 17, before our parish supper and program. Sanford H. Howie of the Episcopal Church Home for Children, York, S.C., will be present to accept this ransom and to present a program dealing with the Home for Children. Fr. Sturtevant will be returned unharmed when the ransom has been paid."

Sturtevant was returned at the parish night supper on November 17, escorted by the blue lights and siren of the Richland County Sheriff's Department and two handcuffed culprits, Marcie McCaulley and Ken Mashburn. Upon being released to the custody of the senior warden, the culprits presented over 200 cans of food to Howie. Sturtevant reported being courteously treated by Mr. and Mrs. Robert Mashburn, advisors to the youth group, and their 40-odd accomplices.

/PS...clergy changes

RICE, Charles G., Jr., from St. Paul's, Harris Hill, NY, to Calvary, Cairo; Trinity, Ashland; and Gloria Dei, Palenville, NY
RILEY, Gerald A., from St. James, West Hartford, CT, to Trinity, Arlington, VA
RILEY, Reese M., from St. Luke's Cathedral, Portland, ME, to St. John's, Randolph, VT
RINES, Charles T., from St. Peter's, Del Mar, CA, to St. Paul's, San Diego, CA
ROBERTSON, Frederick W., from St. Thomas of Canterbury, Greendale, WI, to Epiphany, Independence, and Ascension, Neodesha, KS
SANDERSON, Joseph W., from non-parochial to Trinity, Wetumpka, AL
SCHAUBLE, Jack L., from St. Ann's, Woodstock, IL, to chaplain, Northwestern Military and Naval Academy, Lake Geneva, WI
SCHEIBLE, Gordon K., from St. James, La Jolla, CA, to chaplain, U.S. Navy
SELLS, Jeffery E., from Trinity, Reno, NV, to St. Stephen's, Baker, OR
SLOAN, Carey E., III, from St. Paul's, Henderson, KY, to St. Mark's, Canton, OH
SMITH, Robert A., from non-parochial to Grace, Menominee, MI
SPITZ, Newton C., Holy Trinity Cathedral, Port-au-Prince, and director, The Theological Seminary of the Episcopal Church of Haiti, to also St. Paul's, Montrois, Haiti
STIVERS, Alton H., from St. James, Watkins Glen, NY, to St. John's, Auburn, NY
TARBET, Robert M., Jr., from Christ, Matagorda, and St. John's, Palacios, TX, to chaplain, U.S. Army, Fort Stewart, GA
THOMPSON, W. Douglas, from St. Anne's, Stockton, CA, to St. Paul's, Klamath Falls, OR
UNDERWOOD, Arthur H., from St. Aidan's, Alexandria, VA, to chaplain, Yale University, New Haven, CT
VOCK, Edward G., from Trinity, Mission, SD, to Holy Fellowship, Greenwood; Holy Name, Dante; St. Philip the Deacon, Lake Andes; and St. Peter's, Lake Andes, SD
WARDEN, Charles G., from non-parochial to St. Timothy's, Athens, AL
WARING, James H., from Christ, East Orange, NJ, to dean, Calvary Cathedral, Sioux Falls, SD
WARNER, Edward L., from St. Augustine's, Kansas City, MO, to St. Paul's, Atlanta, GA
WASHINGTON, Emery, from St. Michael's, Little Rock, AR, to Emmanuel, Memphis, TN
WATKINS, James W., from St. Paul's, San Diego, CA, to St. Alban's, San Diego, CA
WELCH, Wayne W., from St. Stephen's, San Luis Obispo, CA, to Calvary, Santa Cruz, CA
WHITEMORE, James R., from Trinity, Princeton, NJ, to director, Seamen's Church Institute, New York, NY
WIECHERT, Hillman R., from St. George's, Dayton, OH, to All Saints, Parma, OH
WOOD, E. Eager, from Atonement, Atlanta, GA, to St. Peter's, Solomons, MD

NEW DEACONS

BELKNAP, Charles, to St. John's, Los Angeles, CA
BENSON, E. Heather, to graduate studies, University of Toronto, Toronto, Canada
BENSON, George A., Jr., to Epiphany, New York, NY
BLIVEN, Jack C., to Diocese of Northern Indiana, South Bend, IN
BOUCHER, John P., to St. Patrick's, Atlanta, GA
BOYA, Theodore L., to Advent, Brownsville, TX
BREWER, Gregory O., to All Saints, Winter Park, FL
BRIGHT, Carl C., to Ascension, Montgomery, AL
BROOKFIELD, Christopher M., dean of church schools, Diocese of Virginia, Richmond, VA
CHEEK, Paul A., to Diocese of Northern Indiana, South Bend, IN
COLLIS, Geoffrey, to Christ, Toms River, NJ
COUNSELMAN, Robert, to Diocese of Rio Grande, Albuquerque, NM
CRARY, William A., Jr., to St. Vincent's, Euless, TX
CROSS, Samuel O., to Good Shepherd, Lookout Mountain, TN
CUTLER, E. Clifford, to St. George's, Ardmore, PA
DAGE, Raymond E., Jr., to St. Luke's, Fort Myers, FL
DUGAN, James F., to faculty, St. Mark's School, Southborough, MA
FICKLING, Craig P., to Incarnation, West Point, MS

FURGERSON, John A., to R. E. Lee Memorial, Lexington, VA
GARDNER, E. Morgan, to St. Andrew's, Bessemer City, and Trinity, Kings Mountain, NC
GEORGE, Ronald, to St. Alban's, Arlington, TX
GIDEON, Stephen G., to St. George's, Germantown, TN
GODDARD, John R., to St. Christopher's, Hobbs, NM
HANNUM, Christopher, to Holy Nativity, Plano, TX
HEISCHMAN, Daniel R., to St. Paul's, Englewood, NJ
HERVEY, Theodore E., Jr., to All Saints, Corpus Christi, TX
HILTZ, Arnold A., to Christ, Media, PA
HOLLAND, J. Carr, III, to Grace, Asheville, NC
HOWARD, Noah B., to St. Michael's, Taboro, NC
JOHNSON, Charles E., professor of English, Jacksonville State University, Jacksonville, AL, to also Resurrection, Gadsden, AL
JONES, Hugh B., Jr., to St. John's, Laurel, MS
JONES, Michael, to Holy Redeemer, Lake Worth, FL
KLEMMT, Pierce, to St. Mark's, Evanston, IL
LEMLER, James B., to Diocese of Northern Indiana, South Bend, IN
LEUDE, Christopher, to Trinity, Carbondale; St. James, Dundaff; Christ, Forest City; St. James, Jermyn; and St. George's, Olyphant, PA
MARTIN, Lee R., Jr., to Grace, St. Mary's, WV
MATIS, Glenn M., to Redeemer, Springfield, PA
MCALLISTER, James L., Jr., professor of religion and philosophy, Mary Baldwin College, Staunton, VA, to also Emmanuel, Staunton, VA
McCARTY, C. Gerald, to Diocese of Louisiana, New Orleans, LA
MELTON, Wayland E., to Saviour, Cincinnati, OH
MORRIS, Loyd, to Diocese of Dallas, TX
OATES, Thomas N., to St. Helen's, Bishops-gate, London, England
ORY, David L., organist, choir director, and director of music, St. Andrew's, New Orleans, LA
PARKER, Arthur C., to St. Andrew's, State College, PA
PEACOCK, Heber F., to Grace, Asheville, NC
PEERMAN, C. Gordon, III, to St. Stephen's, Richmond, VA
PIERSON, Paul H., to St. Luke's, Gladstone, and chaplain, Purnell School, Pottersville, NJ
POVEY, Michael, to Good Shepherd, Fitchburg, MA
POWELL, Peter, Jr., to St. Andrew's, Murray Hill, and teaching fellow, Princeton Theological Seminary, Princeton, NJ
POWERS, Clark H., to Christ, Nashville, TN
RAMSEY, Joseph, to Diocese of Dallas, TX
REED, Thomas L., to Christ, Spotsylvania, VA
REID, John H., to Incarnation, Highlands, NC
RHODES, William C., to St. John's, Larchmont, NY
ROBERTS, J. Christopher, to Emmanuel, Jenkins Bridge, VA
SAMMONS, Gregory, to St. Michael-on-the-Heights, Worcester, MA
SAMPSON, Timothy W., to St. Luke's, Jamestown, NY
SCHELLING, Robert L., to Diocese of Colorado, Denver, CO
SEAVER, Maurice B., to St. Mary's, West Jefferson, NC
SEMES, Robert L., to St. Thomas, Mamaronck, NY
SHIELDS, William B., Jr., to All Saints, Mobile, AL
SMITH, Robert B., to Grace, Anniston, AL
SMITH, William L., Jr., to St. John's, Knoxville, TN
SURINER, Noreen P., to St. Columba's, Washington, DC
SUTCLIFFE, David K., to St. Matthew's, Wheeling, WV
THOMAS, Humbert A., to All Saints, Whalom, MA
THREEWIT, Charles R., to St. Paul's, Modesto, CA
TILDESLEY, Arthur, to St. Mary's, Point Pleasant, NJ
VANDERAU, Robert J., Jr., to Christ, Rockville, MD
WARNKY, William, to graduate studies, Na-shotah House, Nashotah, WI
WEBB, Anne S. N., to Grace, Manchester, NH

WELD, George F., II, to Christ, Springfield, IL
WHELESS, Benjamin F., Jr., chairman, humanities and social sciences division, and associate professor of economics, Mountain Empire Community College, Big Stone Gap, VA, to also Christ, Big Stone Gap, VA
WILSON, Scot, to St. Luke's, Dallas, TX
ZEILFELDER, Eugene W., to Christ, Collingswood, NJ

LIFE PROFESSION

Brother DEAN BENEDICT in the Order of the Holy Cross

RECEIVED

BROUILLETTE, Paul T., in the Diocese of Chicago on Aug. 13, 1976. He is serving at St. John's, Mount Prospect, IL.
DOOLEY, Bernard, from the Roman Catholic Church on Dec. 12, 1976, by Bishop Frank S. Cerveny of Florida
REARDON, Patrick, from the Roman Catholic Church on Dec. 12, 1976, by Bishop Frank S. Cerveny of Florida

RETIRED

BAKER, Richard G., from St. Barnabas, Portage, MI, in September, 1976
GILFILLAN, Perry M., from chaplain, Metropolitan Medical Center, Minneapolis, MN
HARBACH, Sheldon T., from St. John's, Sharon, PA, on Oct. 31, 1976
HASKELL, Louis A., from Grace and Holy Trinity, Richmond, VA, on January 5
HERMAN, Carl F., from St. Andrew's, Greensboro, NC, on January 1
HOUSTON, Wallace B., from Good Samaritan, Paoli, PA, in February
IREDALE, Joseph L., from Our Saviour, Jenkintown, PA, on January 1
KIRTON, Edwin E., from St. Mark's, Wilmington, NC, on Dec. 1, 1976
MILLER, Poland H., from Ascension, Seattle, WA
MURRAY, Thomas W., from Redeemer, Addison, and Good Shepherd, Savona, NY, at the end of 1976
O'LEARY, William P. D., from St. Paul's, Dowagiac, MI, on Oct. 31, 1976
SANDS, Lambert L., from St. Agnes, Miami, FL
SYDNOR, Charles W., from Christ, Alexandria, VA, on Dec. 31, 1976
TAYLOR, George N., from St. Helena's, Boerne, TX
TUTON, John W., from Trinity, Asheville, NC, on Dec. 31, 1976
WELLWOOD, John R., from St. Thomas, Springdale, AR

RESIGNED

AGNEW, David T., from Trinity, South Boston, VA, on Sept. 15, 1976
BAKER, Robert S., from St. Andrew's, Allenhurst, NJ
FARRAR, Charles T., from chaplain, St. John's Hospital, Smithtown, NY
HALL, Laurence H., from St. Timothy's, Perrysburg, OH

HOWE, Spaulding, Jr., from St. Peter's, Pomeroy, and Grace, Dayton, WA
LUNDY, Thomas J., Jr., from Holy Trinity, Crystal Springs, and St. Stephen's, Hazlehurst, MS, on June 1, 1976
MASON, John S., from St. Matthew's, Sterling Park, VA
PARTRIDGE, Edmund B., from Holy Trinity, Hillsdale, NJ, on May 31, 1976
PRIEBE, Charles M., Jr., from St. James, Newport, DE
RANDOLPH, Michael P. G. G., from Canterbury Center, Atlanta, GA, on January 31
RICE, Marshall T., from Christ, Ridgewood, NJ, on Aug. 31, 1976
SEELIGER, M. Wesley, from Advent, Houston, TX, on Oct. 14, 1976
THOMAS, R. Franklin, Jr., from Good Shepherd, Wilmington, NC, on July 31, 1976
WHEELER, Michael I., from Our Saviour, Camden, NJ, on Sept. 1, 1976
WHITE, Elijah B., III, from Grace, Casanova, and St. Stephen's, Catlett, VA, on Oct. 1, 1976
WILSON, James D., from Grace, Plainfield, NJ, on Aug. 31, 1976
WOODRUM, L. Paul, from St. Gabriel's, Milton-Oak Ridge, NJ, on July 31, 1976
YOUNG, Gary E., from Christ, Lexington, and St. Paul's, Carrollton, MO

DEPOSED

COWART, John L.
DRAKE, Max L.
PEABODY, Morrill W.

DEATHS

ANDERSON, George C., age 69
BENNINGFIELD, Bruce E., III, age 38
BOND, Richard M., age 73
BRYANT, Nelson W., age 75
CAMPBELL, Bruce H., age 53
Sister CARLOTTA, CSM, age 83
CASTLEMAN, Lauriston, age 79
CHEKPA, Paul J., age 82
CLARK, Benjamin H., age 49
DAY, John W., age 88
FORRESTER, Donald F., age 86
GUS, Charles E., age 73
HATFIELD, John L., age 88
HILL, Bruce R., age 39
HOAG, Harold B., age 78
JONES, Thomas W., age 86
KEEN, Harold R., age 80
KILPATRICK, James W., Jr., age 44
LAX, John M., age 72
McWILLIAMS, Alfred R., age 92
NES, William H., age 80
OSBORN, Daniel C., Jr., age 64
ROWLAND, William P., age 50
TURNER, William D., age 65
WHITING, Robert W., age 66
WIDDIFIELD, James G., age 88

CORRECTION

In our December, 1976, Clergy Changes we erred in stating that the Rev. Charles G. Ackerson had come to St. George's, Pennsville, NJ, from a non-parochial position. Father Ackerson in fact came to St. George's from St. Timothy's, Moreau, NY.

We have for some time gleaned our Clergy Changes from many sources, including diocesan reports, newspapers, etc. But with 114 dioceses in PECUSA, reading and checking all those papers has become too much for us. So if you want this column to continue, please supply us with the material for it in a letter or on the form below, or ask your diocese to keep us informed. We have already asked your diocesan office to tell us of ordinations to the diaconate, receptions, deaths, etc. From now on, it's up to you!

To: Clergy Changes
The Episcopalian
1930 Chestnut St.
Philadelphia, Penna. 19103

_____ has moved from
Name _____

_____ City and State
Church or other position _____

_____ City and State
to _____
Church or other position (if appropriate) _____

_____ New address _____

_____ Signed _____
Date of change _____

Please type or print in ink

SAVINGS UP TO 80%

Hurry! Tear out this ad today
and mark your choices and quantity!
... MAIL to Room 248

Cokesbury

201 EIGHTH AVENUE, SOUTH
NASHVILLE, TENN. 37203

SPECIAL SAVINGS ON RELIGIOUS BOOKS FROM COKESBURY

—Limited Stocks

(Quantity)

Number Title

9248. **THE ACADEMIC MYSTERYHOUSE**, by Robert Merrill Holmes. 3.95
Thorough analysis of today's educational crisis. **79¢**
8858. **THE AGE OF THE SPIRIT**, by Phillip Toynbee. Kaleidoscope of 4.95
intellectual musings about perceptual experiences. **1.59**
7810. **AUDIOVISUAL FACILITIES & EQUIPMENT FOR** 7.50
CHURCHMEN, edited by B. F. Jackson. Explores creative use of audio-
visuals. **1.29**
9534. **THE BIBLE STORY**, by William Neil. The Bible as a continuing 6.95
adventure that speaks to modern man. **2.69**
0716. **BEGGAR TO KING**, by Walter Duckat. Over 200 alphabetically 2.95
arranged entries describing Biblical trades. **79¢**
9261. **THE BOOK OF POSTERS**, by Norman Laliberte and Alex 7.95
Mogelon. Illustrated history of posters. **1.29**
1425. **CAN THE CHURCH MAKE IT?** by Elmer N. Witt. Straightforward 1.95
appraisal of the crisis of the survival of the church. **99¢**
1516. **THE CASE OF A MIDDLE CLASS CHRISTIAN**, by Charles M. 4.95
Smith. A middle-class Christian's self-appraisal of his values. **1.29**
4064. **CELEBRATION!** by Thomas John Carlisle. Poetic celebration of 1.00
life and its seasons of the calendar, heart, and mind. **49¢**
0421. **COMPASS POINTS FOR OLD TESTAMENT STUDY**, by 4.95
Marc Lovelace. Biblical passages accompany dynamic discussion of the Bible. **2.19**
1686. **COME TO THE PARTY**, by Karl A. Olsson. Invitation to join the 4.95
feast at the Father's house that Jesus made possible. **1.29**
1620. **THE DEVIL LOVES A SHINING MARK**, by Jim Vaus with 5.95
Julie Maxey. Moving story of ex-gangster's encounter with God. **1.49**
3060. **EASTER: A PICTORIAL PICTURE**. Tour the Holy Land with 7.95
these vivid color and black and white photographs. **1.39**
4053. **THE FAILURE AND THE HOPE**, edited by Will D. Campbell and 3.95
James Y. Holloway. Collection of essays on today's morality. **99¢**
7887. **THE FIRE WE CAN LIGHT**, by Martin E. Marty. Discusses role of 6.95
religion in the 1970's, giving historical perspective. **1.19**
7444. **FOUNDERS OF LIVING RELIGION**, by Herbert Stroup. Fasci- 4.25
nating narrative of eight religious founders who shaped history. **99¢**
4097. **GALATIANS: A LETTER FOR TODAY**, by L. Harold DeWolf. 2.25
Sensitive interpretation of Galatians and Paul's message. **89¢**
7067. **THE GOSPEL OF CHRISTIAN ATHEISM**, by Thomas J. J. 1.75
Altizer. Influence of modern life on perceptions of God. **79¢**
4020. **THE HISTORICAL JESUS: A CONTINUING QUEST**, by 3.95
Charles C. Anderson. Discusses value of historical understanding of Jesus. **1.19**
1414. **THE INFORMATION EXPLOSION**, by William Kuhns. Critical 1.95
appraisal of effect of media bombardment on man and religion. **99¢**
4166. **JOURNEY INTO JOY**, by Lesslie Newbigin. Reminder of the Chris- 1.95
tian's purpose in life and inspiration for its fulfillment. **79¢**
7240. **KNOWING JESUS**, by T. Ralph Morton. Examines ways we can 2.95
know Jesus today, with emphasis on self-knowledge. **1.29**
7422. **THE LAYMAN'S BIBLE COMMENTARY**. Clear, readable Bible 77.50
study for the layman. **49.95**
4202. **LIFE AS EUCHARIST**, by Norman Pittenger. Demonstrates how 1.95
the sacrament makes the common life holy. **79¢**
2008. **Set: CLARKE'S COMMENTARY**, by Adam Clarke, and 59.90
STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE, by **49.95**
James Strong.
9647. **LIGHT IN HOURS OF DARKNESS**, by Dorothy Mason Fuller. 4.95
Experiences and thoughts of those who have faced bereavement. **2.29**
8530. **LOOK AT US, LORD**, by Robert Marshall Haven. Arresting prose 4.95
and photography that dramatically capture human emotion. **1.39**
1697. **THE LOVER**, by Malcolm Boyd. Sensitive vignettes describing 4.95
man's search for faith and meaning. **1.29**
9660. **MANKIND MY CHURCH**, by Colin Morris. Powerful treatment of 2.45
the concept of church as embracing all mankind. **99¢**
1391. **YOUTH CONSIDERS MARRIAGE**, by David R. Mace. Answers 1.50
to questions about the options and meaning in marriage today. **89¢**

0738. **MISSION SINGERS SONGBOOK**, by The Mission Singers. 1.50
Songs that reflect the Christian beliefs of a group of young singers. **69¢**
4075. **MISTAKEN IDENTITY**, by Thomas John Carlisle. Poetic portrayal 1.25
of Jesus that comments on renewed interest in him. **59¢**
7728. **OUR AMERICAN HERITAGE**, edited by Charles L. Wallis. Com- 6.95
memorative album of America's birth, with stirring quotes. **3.99**
8255. **PRAYER IN MY LIFE**, edited by Maxie D. Dunnam. Thoughtful 2.00
Christians share their spiritual struggles and insights. **69¢**
9693. **PREACHING VALUES IN TODAY'S ENGLISH VERSION**, 4.75
by David A. MacLennan. Powerful passages from Good News for Modern
Man. **2.29**
4235. **A PRIVATE AND PUBLIC FAITH**, by William Stringfellow. Con- 1.65
troversial analysis of nature and status of the church. **79¢**
9716. **PROPHETS WITHOUT HONOR**, by John A. Rohr. The new 4.50
conscientious objector—a Christian ethics viewpoint. **1.59**
8368. **"SECULAR CHRISTIANITY" AND THE GOD WHO ACTS**, 2.95
by Robert J. Blaikie. Forceful argument for belief in an active God. **99¢**
1802. **SILHOUETTES**, by Helen Kooiman. Stories of wives and mothers 4.95
of great men and their positive achievements. **99¢**
1562. **A SLOW AND CERTAIN LIGHT**, by Elisabeth Elliot. Observa- 3.95
tions on God's guidance and man's response to that guidance. **1.29**
9966. ***WYETH AT KUERNERS**, by Betsy James Wyeth. A truly magnifi-
cent collector's item. Contains 370 of the works of Andrew Wyeth in pencil,
dry-brush, and watercolor, 316 of which have never before been reproduced.
Revealing portrait of his creative genius. Price held at \$60 for a limited time. **60.00**
9977. ***DELUXE COLLECTOR'S BOX FOR WYETH AT KUERNERS**. Handcrafted to keep your copy of Wyeth at Kuerners in mint condition. **20.00**

Add 10% of total order for postage and handling on cash orders.

* These items only 1.50 for postage and handling for cash orders.

Date

SEND TO

(Print or type)

Address

City

State

Zip

☐ Payment Enclosed

☐ Open an Account

Charge my Cokesbury Acct. No.

CHARGE TO

Address

City

State

Zip

Add tax where applicable. Transportation extra.

We also honor the following charge cards. Please give complete number and
expiration date of the card.

☐ BankAmericard
☐ American Express
☐ Master Charge

Account Number

Expiration Date of Card

Interbank No. (Master Charge Only)

Signature required if using a card.

'...and make her a priest in your Church'

IN VIRGINIA Patricia Park (far left, below), co-chairperson of the National Coalition for Women's Ordination, was ordained Jan. 2 and Blanche Powell (third from left +), vicar of St. David's, Manassas, was ordained Jan. 8, both by Bishop Robert Hall.



Neale Morgan



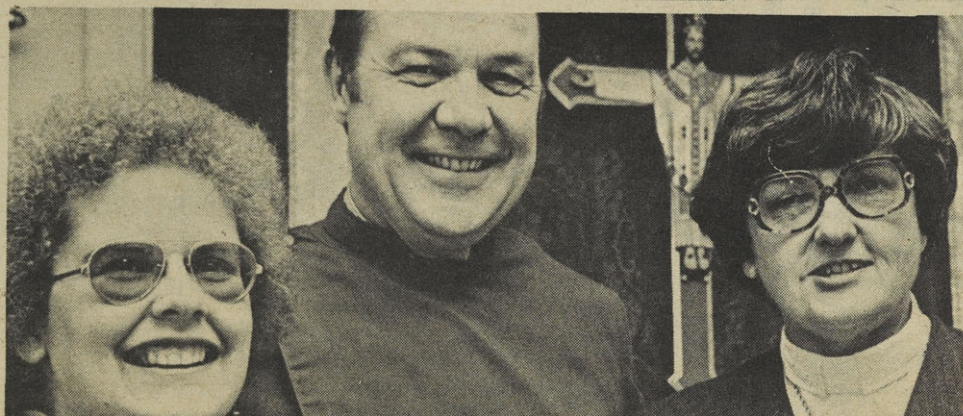
Gerald S. Upham



Ed Morgan



Jo-Ann Price



IN CLEVELAND, OHIO, Mary Sterrett Anderson (above, second from left) is shown with presenters Maria Tucker Bowerfind and Carol Freund and the Rev. George Regas who preached at her Jan. 4 ordination. Below, Beryl Choi, ordained in Pittsburgh Jan. 8, appears at a press conference with Bishop Robert Appleyard who ordained his son in the same service.

Dory Adams



Religious News Service



George H. Kimball

WEST VIRGINIA HAD EPIPHANY EVE ordinations on Jan. 5 when Keith Mathews and Margaret Phillimore (above with Bishop Robert P. Atkinson) became priests. The day after her 82nd birthday Jeannette Piccard (above left) and Alla Bozarth-Campbell were recognized in a completion service in Minnesota. Marilyle Sweet Page (above center) was ordained in Rochester Jan. 4, and Marianne Bogel (above right), chaplain at St. Vincent's Hospital, Birmingham, was ordained in Alabama Jan. 9.



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

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., N.Y. 10011 212-WA 4-2323

Give Heart Fund
American Heart Association

WIPPELL'S
For ROBES and CLOTHING
For CLERGY and CHOIR
WRITE OR CALL
J. WIPPELL & COMPANY
P.O. BOX 456 • FAIR LAWN • N.J. 07410
201-796-9421

THE FLAX
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

**Erie Area
Calligraphy Service**
Old English & Italic, etc.
All Church matters and "specials"
P.O. Box 146, Edinboro, Pa.
16412

Vestments
Choir and
Pulpit
**IN THE
SPIRIT OF
WORSHIP**
A complete selection of
styles and materials. Send
today for FREE catalogs:
C-92 (Choir Vestments);
J-92 (Children's Vestments);
P-92 (Pulpit Vestments).
COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
LONG ISLAND CITY, N.Y. VAN NUYS, CAL. OKLAHOMA CITY, OKLA.
32-50 Hunterspoint Ave. 15525 Cabrito Rd. 801 N. Western Ave.

AFRICAN PALMS
If you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life. All work done in this country is volunteered. Please order early; all orders acknowledged, then shipped two weeks before Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50.
AFRICAN PALMS
P. O. Box 575 Olney, MD. 20832

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-5
41 East Main St., Mesa, Arizona 85201

**We make
finding the
right choir
robe easy**
C. E. Ward Robes are available in six choice fabrics and over 100 different colors. Send for your free, full-color Robe Portfolio. Fifty attractive styles for Juniors and Seniors. Finding the right choir robe is made easy. Pulpit gown catalog also available.
C. E. WARD PRODUCTS
by Macmillan Ward Oswald, Inc.
23 Main Street, New London, Ohio 44851

Clown 'frees the laughter'

The University of Man at Manhattan, Kan., reportedly the oldest street campus in the U.S., now offers an eight-week course on the art of being a clown. The principal instructor is the Episcopal chaplain at Kansas State University.

As a college student David Fly was a five-days-a-week clown on a children's television program. After ordination he was canon in charge of youth work at Grace and Holy Trinity Cathedral, Kansas City, Mo., arriving at Kansas State via chaplaincies in Springfield, Mo., and Mankato, Minn.

"Behind every face lies the face of a clown," he says, explaining that "white face," preparation of the face for the public, "is a means to explore one's inner person. What I do is free the child in me when I put on a new face." Father Fly

Chapman

Continued from page 12

ter was dying. She knew when my sister died—I don't know how she knew—and had me come then.

The interview was interrupted by many telephone calls for Dr. Santana and Miss Chapman's whispered responses of "Ah yo mio" and "Heavenly God" as she went to answer it. The latter was clearly a prayer, not an expletive.

"I don't like to sit down," she said as she worked. "Even if I'm sick, I like to be doing something." The fragrance from the stove indicated she was doing something very tasty.

"Dr. Santana is really, really nice to me. I have no one to look to if it is not to them. It isn't so bad because there's nothing I want they don't do. When I came here I gave them a sum to take care of me if I got sick. Get someone to take care of me, if you need to, but give me a good funeral in the church.

"Always, all my life, I worked for the Church like I used to work for my mother. I was living in the Republic 35 years. I was everything in that church," she recalled, her eyes aglow.

"We used to have a meeting once a year for one week with all the clergy from the Dominican Republic. We had three meals a day, and I was in charge of that. And I was head of the choir. There were 40 in the choir. They wanted to do just as they liked so the minister put me over them. If they didn't behave, they were out of the choir. I don't like to speak harshly of people like that..." Her voice trailed off to indicate that she did so when necessary.

"I miss my friends," she continued, "but you have to take things as they come. The children are so loving and nice. The boy, of course, he's just like a man. They all are just a family to me."

Although she doesn't entirely understand the complexities of her application for U.S. citizenship, Miss Chapman is aware the problem was taken care of. "They are not stopping me from doing anything at all," she said.

She probably would not be surprised to learn that God has worked through the Church she loves and the family she loves to care for her old age, for she ended the interview appropriately: "God knows best what to do."

—Peg Shull

thinks people "take themselves seriously too much of the time. In clown makeup we do things we would not do if our real faces were showing."

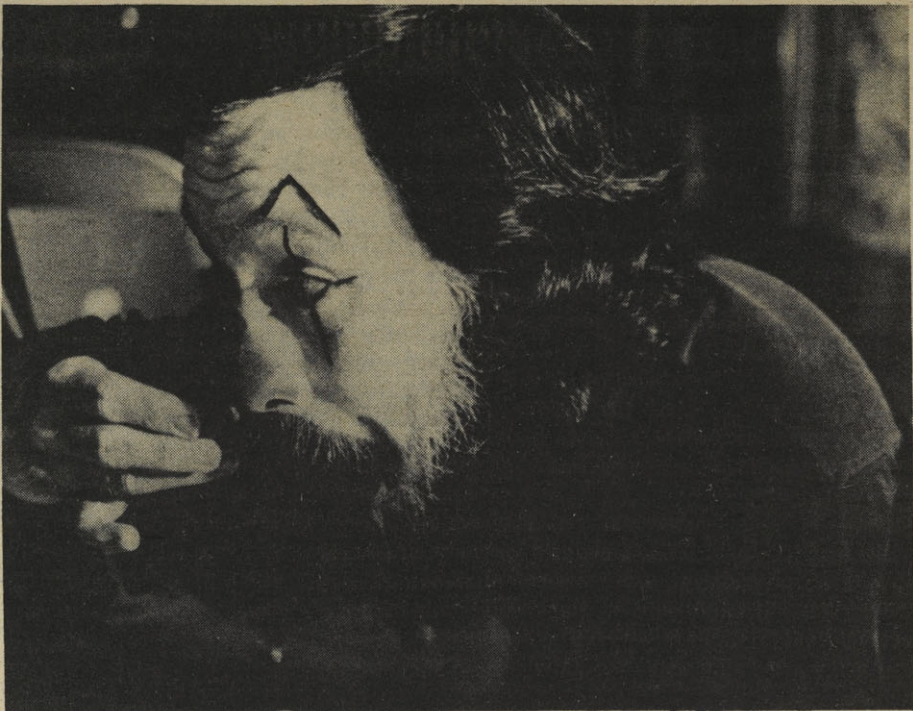
"Clowning is an art of discovery. I want to portray the clown as a child, and the characteristics of the child I want to portray are those of a discoverer. The child helps us discover the world in ways we don't always see."

"The clown also triggers in the observer what is going on in the observer's mind at the moment. In a sense, the clown frees the laughter."

Ken Feit, an "itinerant fool" to whom Father Fly credits his own renewed interest in the art, assists the priest in his university course.

"Our program is going just simply great, which shows something."

—Donald E. Becker



Dear Debbera,

I want to tell you about my study. At the end of last year I was announced as best student. My school report is very satisfactory. I got a present from school. How about you, Debbera? Are you still studying? I hope you are successful in your studies. I stop my letter now. I give you all my love. From your sponsored child,

Tristaca



Dear Tristaca,

I was so pleased to get your letter. That's quite an honor to be first in your class. I'm very proud of you. I'm still teaching, but the only classes I'm taking now are ballet. Did you get all the postcards I sent? It was a great trip. I'm looking forward to the holidays now—hope to do a lot of skiing this winter. Take care now and write soon.

Debbera

P.S. I love you.

Tristaca and Debbera, though they've never even met, share a very special love. Tristaca lived in extreme poverty. Her mother has tried to support her family herself, but she can only get menial jobs that pay almost nothing.

Tristaca was a girl without any hopes, without any dreams. Then Debbera Drake came into her life.

Debbera sponsors her through the Christian Children's Fund for \$15 a month. Her money gives Tristaca food and clothing and a chance to go to school. It gives her hopes and dreams once more.

You can give a child hope. Become a sponsor. You needn't send any money now—you can "meet" the child assigned to your care first. Just mail the coupon. You'll receive the child's photograph and background information. 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.

We have thousands of children like Tristaca on our waiting list right now who desperately need sponsors. Let one of them share something special with you. Love.

For the love of a hungry child.

Dr. Verent J. Mills, CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261 PEPN 20

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.

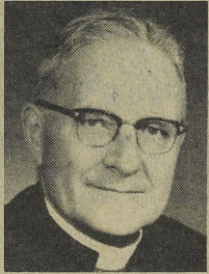
Christian Children's Fund, Inc.

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

Unity of the Spirit: One bishop's observations

The action of the 1976 General Convention in authorizing the ordination of women to the priesthood has produced a new situation in the Episcopal Church. That there will be priests who are women is a firm prospect. The General Convention acted to regularize, either by conditional ordination or by a supplementary rite, those who had been allegedly ordained in Philadelphia and Washington. With over 90 bishops voting in favor of the ordination of women, it appears certain that new ordinations will be taking place in dioceses which had delayed until General Convention came to a decision. In view of the fluidity of our population, women priests will shortly be in circulation. This prospect brings anguish to many members of the Church, clergy and laity, even as it brings joy to others. In the writer's view an issue greater than the ordination of women to the priesthood is the unity of the Church. "Christ loved the

MY TURN NOW



by Jonathan G. Sherman, Bishop of Long Island and past vice-chairman of the Episcopal Church's House of Bishops.

Church, and gave Himself for it." (Eph. 5:25) He prayed that His disciples might be one, even as He and the Father are one. (John 17:21) How shall we endeavor to keep the unity of the Spirit in the bond of peace? (Eph. 4:3)

It may be useful to identify some of the issues which underlie our dilemma. There is, first, the question of the authority of the General Convention. On the one hand it is claimed that the Convention, or even the Episcopal Church by whatever means, has no right to act unilaterally on such a

basic matter involving catholic tradition and practice from the time of the early Church. On the other hand it is held that in the Anglican Communion no Province is governed by higher authority, humanly speaking, than the legislative body established in its own constitution. I hold the latter view and feel bound by my oaths in ordination and consecration to uphold the discipline of this Church as set forth in the Constitution and Canons as established by General Convention.

A problem arises at this point in that the Constitution in Article VIII employs the male pronoun with reference to the ordination of priests and deacons. In Title III, Canon 26, however ("Of Women in the Diaconate"), the General Convention had already interpreted the Constitution in allowing the male pronoun to be applied generically. In 1976, the effort was made specifically in each House to insist upon the constitutional route for authorizing the ordination of women to the priesthood, and in each House this effort failed. The Episcopal Church, unlike the government of the United States, has no supreme court to which questions of interpretation of its Constitution may be referred. As already stated, the General Convention itself is the highest authority recognized by the Episcopal Church for its own governance.

It has been objected that in a matter of such vital importance a consensus rather

than a mere majority should have been required to settle the question. But here the Constitution is clear (Article I) in specifying "a majority of all votes cast." The word "consensus" is not found, and it is to be observed that this word is variously defined in standard dictionaries.

Opposing the view stated above as to the ultimate authority of General Convention is the conviction of those who appeal to the "higher authority" of scripture and tradition. That in both areas the question is open to debate is demonstrated by the considerable literature that has been produced on both sides of the argument, specifically in the last three years. The arguments from Holy Scripture emphasize the male imagery in the idea of God in both Testaments and claim that our Lord did not appoint a woman to be an apostle. The argument from tradition points to the unbroken adherence of catholic Christendom to the male priesthood from the early Church until now.

I offer my own conviction that Holy Scripture itself is the ground for the new departure which the Episcopal Church has undertaken. Taking the long view, we do not find that tradition is "according to the law of the Medes and the Persians, which altereth not." In our Lord's time the Law was, in essence, the divine tradition, and it is not difficult for us to imagine the anguish of the "Judaizers" who were confronted with St. Paul's claim that "Christ is the end of the law for righteousness to everyone that believeth." (Rom. 10:4) The Orthodox Church leans heavily on holy tradition, but the Church in the West, including the Anglican, has not been scrupulous about adding the filioque clause to the Nicene Creed without conceding that this addition to a major statement of the Faith implies in the least any loss of catholic status. (In Minneapolis the House of Deputies failed to confirm the proposal of the House of Bishops to remove "filioque" from the ICET text in the Second Service.) The same could be said for western views of the importance of the ecumenical councils after Chalcedon. (These questions, of course, have been high on the agenda in our recent Anglican-Orthodox joint doctrinal discussions.)

The particularistic argument drawn from our Lord's own pattern of ministry in calling only men to be His apostles faces two difficulties: (a) the definition of "apostle" as one who has seen the risen Christ and been commissioned to proclaim the Resurrection (I Cor. 9:1, Acts 1:22), and for the apostles as more than the 12, I Cor. 15:7, Matt. 28:9-10, and parallel passages), and (b) the fact that our Lord called only Jews to be His apostles did not deter the Church from later welcoming Gentiles into the ministry.

I believe many of our dilemmas would be reconciled if we admitted into our thinking and feeling (loving God with our minds and our hearts) the Holy Spirit as our prior theological principle. In our practice the Holy Spirit is often admitted only at the end as an after-thought: "... also the Holy Ghost, the Comforter!" The Holy Spirit is the chief agent in Revelation. He is the weaver constantly at work uniting all things in Christ. In the Old Testament the weaving process is seen in the relating of the God of the volcano and the storm (Ex. 19 and Psalm 29) to the wisdom distilled in the social experience of the Egyptians (Acts 7:22 and Ex. 20), in the incorporation into this tradition of the covenant concept drawn from Canaanite Baalism (Judges 8:33 and 9:4), in the political experience of the monarchy (the Messiah) and the universal implications of the Exile (Isa. 40). In the Incarnation the Holy Spirit draws together in Jesus the concepts, originally distinct and separate, developed in the course of Israel's history—Messiah, Prophet like unto Moses, Suffering Servant, Son of God, Son of Man, High Priest, the Word—"All the promises of God in Him are Yes!" (II Cor. 1:20) The unitive process goes on in the life of the Church as it breaks from its Jewish moorings and ventures into Gentile territory. Our Lord says, "I have many things to tell you, but you cannot bear them now. Howbeit, the Holy Spirit will guide you into the truth." (John 16:12) St. Paul in Galatians (3:28) enunciates the implication of the Incarnation: "In Christ there is neither Jew nor Greek, neither bond nor free, neither male nor female." St. Paul tackled the first of these terms in the admission of Gentiles into the fellowship, and it was the chief burden of his ministry. It took the Christian world 18 centuries and more to realize that slavery is repugnant to the mind of Christ. It has been reserved to the Church in our time to apply St. Paul's insight to the Church's ministry. It is in our time that women have been permitted to assume positions of leadership with men in business, in education, and in government. I have no difficulty in seeing the ordination of women as a new demonstration of the Holy Spirit's work in uniting all things in Christ, not subtracting from but adding to and enriching our catholic heritage.

My prayer for my diocese and for the whole Church is we may be open to the Holy Spirit's leading, willing to test this new development in the confidence and the patience of Gamaliel (Acts 5:34-39), in mutual respect and understanding and acceptance of each other in the Body of Christ. How else shall we seek the unity of the Spirit in the bond of peace?

—Jonathan G. Sherman



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



'Clean Sweep' helps parish clean up

It began with a pile of garbage in front of the altar and ended with a clear message: people need not live in trash.

The Rev. James B. Hagen, priest-in-charge of St. Andrew's, Brooklyn, N.Y., dumped a bag of garbage in front of the altar one Sunday and preached on the Church's responsibility to witness to Christ's ability to clean up the garbage of our lives. The congregation responded by assuming the practical chore of clearing the literal garbage from the streets around the church, including daily sweeping of the avenue and intersections. In fact, that very morning more than 20 people, in white shoes, dress clothes, and all, swept the street after the 10 a.m.

Eucharist.

For six weeks parishioners and other helpers, including a bevy of neighborhood children, cleaned up litter. Beer cans, pop bottles, gum wrappers—all the excretia from a society committed to filling the world with debris and fattening the wrapping industry—went into cardboard boxes our local liquor store supplied.

The streets are still dirty, of course, but the message has been given. And the congregation now knows for sure that two industrial brooms, some work gloves, and a few willing backs can be gifts brought to the altar.

—June Steffensen Hagen

EPISCOPALIANS IN UNIFORM



WINTER 1977

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

COLUMN LEFT

Think for a moment about the fire station down on the corner. It's so much a part of the landscape that we hardly notice it when we drive by. From time to time we are made aware of its importance by distant sirens or—perish the thought!—an emergency in our own home.

Firemen are not always fighting fires, of course. Public lore has it that they spend their time between alarms playing checkers (recently updated to watching television). While they probably do a little of this—and should—not all time between emergencies is spent in idle pastime by fire fighters.

Firemen spend some time in training, both manual and mental.

Firemen spend some time in what we might call continuing education.

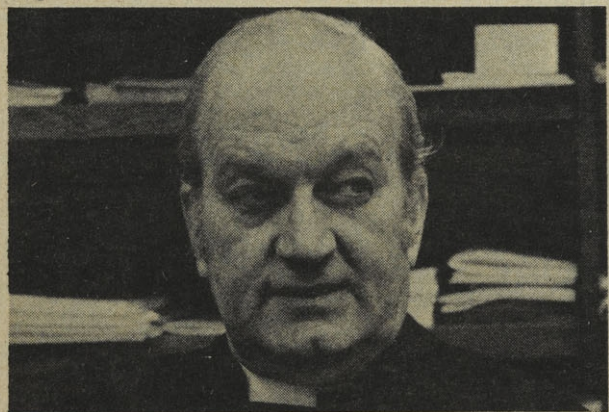
Firemen spend some time maintaining equipment.

And firemen are also famous for improving the quality of life in their communities by participating in many activities under the umbrella of public service. These between-the-alarms tasks range from toy repairing to fire prevention courses in schools to donating blood to collecting food for those in need. Our towns and cities are better because firemen to more than fight fires.

Those who serve in the Armed Forces of our nation are a lot like firemen.

They are on call for alarms we hope will never come.

In the meantime, they engage in equipment maintenance, continuing education and improved preparedness. My suggestion is that they follow the example of our firemen-neighbors by spending more of their time between emergencies in



what might be called community service and the improvement of the quality of life throughout the world.

Those in the Armed Forces who are Christians have some special opportunities to do this, provided for through the Church, both post chapel as well as off-post congregation. The Church has always served Christ by serving others, by translating what we believe into what we do.

It is my hope that the Christians who have chosen to serve through the Armed Forces will take advantage of such opportunities to serve as the United Thank Offering, the Presiding Bishop's Fund for World Relief, the many and varied local projects for better housing, better schools and equal employment opportunities.

There is certainly more to do between alarms than play checkers!

† The Rt. Rev. Clarence E. Hobgood
Bishop for the Armed Forces

Korean student and American priest become partners in mission



Matthew Y. Ahn
Why so many war planes?

by Matthew Y. Ahn

In 1956 I was a young pre-law student. I was drafted into the Korean Army. After basic training as a soldier and as an artilleryman, I was assigned to the 10th Anti-Aircraft Artillery Group of the 8th U.S. Army as a Korean augmentation to the American forces. The 10th AAA Group was located at the Osan Air Force Base in Korea. My main duty, though an Army private, was to act as a liaison between this 10th AAA Group of the U.S. Army and the 1st Korean Army AAA Brigade. Each day I had to make a statistical report on how many Anti-Aircraft guns were combat ready. It was a part of air defense strategy in Korea.

As a young man I had many doubts and questions on war, poverty, and the suffering of human beings. The air base was full of combat-ready jet bombers, fighters and huge cargo planes which roared and produced noise for take-offs and landings during 24 hours of each day.

Why the Anti-Aircraft Guns?
Why the combat-ready exercises?
Why so many war planes?

If I had asked such questions in the Korean Army, I would have been court martialed and perhaps executed. Therefore, in search of the answers to such philosophical questions, I visited the base libraries often on weekends or in the evenings. But there were no simple answers in any books. The more I searched for such answers, the more complicated things became, and even more difficult questions arose. In this agonizing period in my life, no sign of new hope showed.

During Lent in 1957 at a Sunday service at the base, Captain Talley Jarrett, a U.S. Air Force Chaplain, preached on the Lord's mission to this world. His sermon so moved me that I wrote to my bishop in Seoul that afternoon. I asked whether I could have a chance to study theology in a seminary. The answer was "yes" but the bishop said there was no seminary to train me as it had been bombed and destroyed during the Korean War. And there was no staff to teach me as they had been killed during the war or had retired. Therefore, two years later when I was



Talley Jarrett
The Lord's mission to this world.

discharged from the Army, I was sent to an interdenominational theological school in Seoul for four years and to an Anglican seminary in New Zealand for two years.

After ten years of searching such fundamental questions as war, poverty and the suffering of human beings, I found the concrete answers in Christ. I received a call to become His partner in this world's mission. After my ordination I was assigned to teach at the seminary, by that time reactivated, and to establish new mission work in a suburb of Seoul. In 1969 I came to the United States in order to prepare to teach full time. But I was called instead to work in the Diocese of Chicago. In 1975 I came to the Diocese of Los Angeles to launch a ministry to Koreans, one of the fastest growing ethnic groups in Southern California. For the first time in 20 years I was reunited with Father Jarrett, now a retired Air Force Colonel and rector of St. Peter's, Del Mar, California.

I was once an altar boy in an Air Force chapel and a skeptic about the world and about human beings. I am now working as a partner with the priest who was instrumental in changing my life. The greatest joy for me is that there are still young people—such as I was—being touched and ministered to by chaplains such as Father Jarrett. It is our privilege to find these young people and make them, too, our partners in serving the Lord.

At its Dublin meeting, the Anglican Consultative Council declared that all of us are committed to being partners in mission. Developing this partnership is important to the future of the Christian mission.

We would like to hear from you:

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

Chaplain Chief: 'War is evil; represents man's worst'

By Tracy Early

Because of the Vietnam War and debate over its morality, Army chaplains have had to reassess the meaning of their ministry, says the United Methodist minister who currently serves as Army Chief of Chaplains.

For Chaplain (Maj. Gen.) Orris E. Kelly, a member of the Kansas West Conference, this reassessment has not led to any agreement with those critics of the chaplaincy who would like to "civilianize" it.

Rather, his position is that ministers must walk with their people "through the hard places," and that chaplains must continue their Army ministry even in the face of moral ambiguity.

A native of Montrose, Kan., Chaplain Kelly served as an infantry lieutenant in World War II, and then studied for the ministry at Kansas Wesleyan University and Garrett Theological Seminary. After ordination in 1953, he returned to the Army as a chaplain.

The usual variety of assignments followed, including a Vietnam tour late in the war, and then last year President Ford named him Army Chief of Chaplains, effective Aug. 1.

A small number of chaplains resigned because of their opposition to the Vietnam War, Chaplain Kelly said during an interview while visiting the Army Chaplain School at Fort Wadsworth, Staten Island.

Others were "immobilized," so caught up in conflicting emotions about the war that their ability to minister was crippled, he said.

But for himself, Chaplain Kelly came to the conclusion that the essential point lay not in deciding whether the war was right or wrong, but in staying with the troops.

Given that war is always evil and represents "man at his worst," if a minister does not take the pacifist position, then questions about the morality of military action usually carry a large element of ambiguity, Chaplain Kelly feels.

"I was never able to reach a conclusion about



Orris E. Kelly

whether the Vietnam War was immoral or not," he said. "I always remained agnostic on that."

"But I felt very strongly that I had to be in Vietnam to serve the troops," he said.

Could a chaplain perform such a ministry if he had a conviction that the war was wrong? Chaplain Kelly answers yes, and says that some chaplains did so.

Part of his justification for continuing to serve while "agnostic" on the morality of the war lies in the American constitutional system that makes the military an instrument of civilian authority.

Chaplain Kelly is at pains to emphasize that "Vietnam was not the Army's war." The Army was an instrument in carrying out the war, but he has been unhappy to find some people apparently blaming the war on the Army. Responsibility for Army operations in Vietnam and elsewhere, he stresses, lies with those to whom the Army is constitutionally subordinate.

Critics of the chaplaincy system note that since the president stands at the top of the chain

of command as commander-in-chief, a presidential decision to use the Army in a questionable way presents a point of tension for the chaplain, with his dual loyalties as Army officer and minister.

But Chaplain Kelly argues that the priesthood of all believers means that a layman in the Army has as much responsibility to deal with this conflict as a chaplain.

There may be occasions, Chaplain Kelly concedes, when an issue becomes so clearcut that a chaplain would feel compelled to resign. "But I find most cases are more ambiguous, and the moral answer not all that clear," he said.

It was not clear for him in Vietnam, and he thinks most people in the churches wound up somewhere close to his position. "Although some groups in some churches were advocating a withdrawal of chaplains from the Army, I don't know of any denomination that ever took an action requiring that," he said.

Some opponents of the Vietnam War argued that if ministers serving military personnel worked as civilians, sent and supported by their churches, they could act more forthrightly in dealing with moral issues.

Chaplain Kelly replies, "If you are going to minister to any institution, you have to be a part of that institution. You cannot just speak 'at' it from outside.

In addition to serving individuals and groups within an institution, he says, a chaplain ministers to the institution itself, as a totality, and participates in the process by which policy is made.

"If chaplains cease to be a part of the institution and only walk along parallel to it," he concludes, "they will lose their impact."

Tracy Early is a free lance writer living in New York City. Our thanks to the United Methodist Reporter for permission to reprint this article.

Episcopal priest calls recruit training abuses 'despicable'

Our thanks to The Chaplain, a journal for chaplains serving the Armed Forces, Veterans Administration and Civil Air Patrol, for permission to reprint these editorial comments by the Rev. Edward I. Swanson. Father Swanson, an Episcopal priest, publishes The Chaplain for the General Commission on Chaplains and Armed Forces Personnel.

The General Commission on Chaplains and Armed Forces Personnel may seem to be encumbered by a long name, but no better way has been found to indicate that it exists to promote not only the well-being of chaplains, but that of all who serve in our military forces. While much of its effort has gone into chaplaincy matters, the Commission has also paid attention to such things as the need for more housing for dependents of troops on duty in Korea, racial tensions in all the services, drug and alcohol abuse, family separation, the needs of the young adult, and other concerns affecting both physical and spiritual well-being. These are all matters of great importance to the Commission's member denominations. They expect the Commission staff to inform them when problems arise and on occasion to voice concern on their behalf.

In recent months very serious abuses of Marine Corps recruits have come to light. One young Marine was apparently deliberately shot in the hand by his drill instructor; one, so retarded that he should never have been accepted, was severely beaten in a training exercise and later died; another collapsed and died after he was returned to training over the objection of Marine Corps doctors; still another was hospitalized with a perforated intestine after having been allegedly punched by his drill

instructor. Privates Hiscock, McClure, John and Sprock, in order, the recruits whose cases are cited above, were entitled to something better from the country they volunteered to serve. From any viewpoint such treatment is despicable. A retired gunnery sergeant writes, "There is no way that this conduct can be related to the mission of personnel charged with the task of training young men for service with the Corps." Top Marine Corps leaders say that it is "totally contrary to instructions." They should indeed be as disturbed as their fellow citizens across the land—including members of the House of Representatives Subcommittee before whom they have been summoned to explain how such atrocities could occur and what is being done to see to it that they cease. Such incidents are totally unacceptable under any circumstances. They violate everything the Armed Forces exist to defend. In the Marine Corps they have had a disturbingly persistent history. It does not matter how many "successes" the training process has produced. It must not so abuse any human being. Abuse is abuse, whether it is physical or "merely verbal"

EPISCOPALIANS IN UNIFORM

Supplement to *The Episcopalian*

as one USMC spokesman claimed was the case in many instances. Child abuse is severely penalized in civilian courts; a seventeen-year-old recruit — Pvt. Sprock, for instance — is hardly more than a child.

Among the several facets of this problem, one is of immediate interest. What is the role of the chaplain in the recruit training process? How can the chaplain help eliminate such incidents? We agree with the suggestion of the Subcommittee members that there is a need to find a way for recruits to report abuses without fear of reprisals from their drill instructors. Chaplains assert that such fears do indeed deter recruits from coming to them. In the Hiscock case it was because a courageous recruit went to a chaplain who took action immediately that the incident came to the attention of command. Apparently one form of reprisal has been the stigmatizing of recruits who go to see a chaplain—which in turn suggests that the drill instructor perceives the chaplain as an adversary. Obviously, there is a tension here, but it ought to become a creative one. Also, the chaplain's status as an advisor to the commander would seem to be especially important at a training base. No officer has a more primal duty to call for the respecting of human dignity than the chaplain.

We note with satisfaction that the Navy's Chief of Chaplains, RAdm John J. O'Connor, has responded promptly to this crisis by calling together the senior chaplains of all Navy and Marine Corps training centers. For most of a week last June at Pensacola they discussed the chaplain's role in the training process and compared their experience. No report was issued, but we trust that much good will come from such consultations.

Switchboard

Continued from page 4

CAN'T BLAME FREUD

Well, you've done it again! You give us a singular example of the very reason why many have sincere reservations over the real motives of those seeking female priests. You review the aspirations of four of the women in your January issue. Except for one or two vague references to "Christian" things and one reference to "Lord," there is no evidence of total commitment to Christ. Many of us in the Church still think such commitment is what priesthood is essentially about. We would be delighted to learn these female candidates share that commitment.

Evidence of how you consider all this to be of a minor nature is the item on page 14 noting the Polish National Catholic Church's severing of intercommunion, in which you manage to reduce that communion to about one-tenth of its actual strength, or 30,000! If it's a typo, one suspects that old bugaboo, the Freudian slip!

Robert A. Shackles
Muskegon, Mich.

ED. NOTE: Our story gave the Polish National Catholic Church 35,000 members as stated in the news report on

which the article was based. No membership figure is given in Yearbook of American and Canadian Churches, 1976. The World Almanac, however, gives a figure about 10 times that which was used.

ART IN WOOL

Thank you for the excellent article on church needlework in the December issue. As one who is deeply involved in the production of needlepoint designs for churches, it was a pleasure to read an article which, on the whole, was extremely helpful.

I would like to make a few observations. The first concerns the use of inexpensive materials for the work. The difference in price between the cheap and the most expensive is quite minimal. For an acolyte kneeler, the difference might be only \$5, which is extremely small when you realize more than 100 hours of work will be expended in executing the design.

The author suggests the design be executed by the group itself. This works well provided someone in the group knows about design for needlepoint. Needlepoint cannot be designed by just any artist. Because of the special needs of the canvas, some designs are not

possible.

I take violent disagreement that imperfections in yarn, ground, and workmanship are to be expected. Those working on the project should be selected only after their work is examined and passed by a committee.

Robert E. Blackburn, Jr.
Lansing, Ill.

I was interested in the article on needlepoint. There seems to be no end of uses for [the art].

Last year at an altar guild meeting [at St. Paul's, Chester], we learned that the 8" velvet pads for the offering plates needed to be replaced. This struck me as a good place for needlepoint and for a memorial for my mother, a needlewoman, too. If anyone wants to start small, this is a good way.

Harriett O. McKinney
Media, Pa.

DEMILITARIZE THE CHAPLAINCY

The Executive Committee of the Episcopal Peace Fellowship (EPF) has responded to the "Report of the Study Commission on Ministry to the Military" (Episcopalians in Uniform, December, 1976, issue). An abridged version of that response follows:

1) The scandal of Episcopal chaplains' being paid by the state should be stopped. The salaries of 121 active duty chaplains and 173 chaplains to the reserves and the National Guard is neither beyond the financial resources of the Church, nor is it morally justifiable to permit the state to finance and, thereby, to one degree or another control the Episcopal Church's ministry to its own people.

2) The example of chaplains' being officers and placing themselves under the authority of the military chain of command is harmful to our young men and women. Chaplains should not be under

military authority except in the sense that war correspondents of the press come under the temporary authority of a battlefield commander.

3) The implicit obedience to the military and the state that goes with the wearing of a military or military style uniform and the wearing of military rank should be ended. There is no justification for a chaplain's wearing military rank. . . nor a military uniform.

4) The office of the Bishop for the Armed Forces is a symbol of the Episcopal Church's endorsement of military service and Christian participation in war. It is also a functional participation in the military arm of the state. This would be even more of a problem if the Bishop for the Armed Forces were to become a diocesan rather than a suffragan to the Presiding Bishop as it would serve to increase further the present isolation of the military chaplaincy from the rest of the Church and make it that much more an institution of the state. The military chaplaincy has in the past and can in the future operate without this office.

The EPF calls for a chaplaincy that is truly separated from the military organization and in which chaplains are salaried by the Church, minister under church authority, and dress appropriately for that office in Christ's Church.

Mary H. Miller, for the
EPF Executive Committee

PLEASE WRITE

I shall be grateful if rectors and organists of 52 Episcopal churches in the U.S.A., to whom I sent a copy of my Bicentennial List of Hymns by American Authors and/or Composers, would send me a postcard to let me know if they have been able to carry out the project in their churches.

Jessica M. Kerr
Clearwater Beach, Fla.

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

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

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 Cruiser

INVESTIGATE
this
REFRESHING NEW IDEA
for Low-Cost, Christ-Centered
RETIREMENT
Compare These Advantages:
• Comfy Residence
• Healthful Climate
• Self-contained community
of 363 acres
• Bicycle Trails
• Activities program
• Nursing care
• Medical care
• Apartments now available
• Affordable
(for little more
than \$192 per
month for
two persons)
Write for FREE "Packet of Facts"
Estero Woods Village
for the Best of your life
PHONE (813) 992-1141 P.O. BOX 311
ESTERO, FLORIDA 33928
A Michigan Baptist Foundation Program

Announcing . . .
VIENNA INTERNATIONAL
SEMINAR, AUSTRIA
JUNE 28 - JULY 9, 1977
• European theologians, lectures in
English.
• Pre-Session tour of Alpine Countries.
• Post-Session tour of Eastern Europe.
to be held at
BILDUNGSHAUS NEUWALDEGG
Former summer palace of the
Dukes of Schwarzenberg
For prospectus apply to:
VIENNA SUMMER SEMINAR
150 Greeves St. KANE, PA. 16735
814/837-9178

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

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. (E2)
245 Park Ave., N.Y., N.Y. 10017
Please rush Raymond Cook folder:
Name: M _____
Address _____
City _____
State _____ Zip _____

In Person

A \$5 million Margaret Mead Fund for the Advancement of Anthropology recently honored the 75-year-old Episcopal laywoman. . . . The Rev. John C. Danforth is freshman senator from Missouri, replacing another Episcopalian, retiring Sen. Stuart Symington, who serves on the Venture in Mission steering committee. . . . The Rev. David H. Evans, rector of Grace Church, Mount Clemens, Mich., was elected to represent the 75th District in the Michigan House of Representatives. Brenda Oakley, Grace Church's senior warden, was his campaign chairperson. . . .

The government of Japan has honored the Rev. Andrew N. Otani, 73, of Minneapolis with the Fifth Class Order of the Sacred Treasure for his work in promoting Japanese-American friendship. . . . Religious Heritage of America chose Presbyterian Claire Randall, head of the National Council of Churches, as 1976 Churchwoman of the Year and Episcopal Dean Francis B. Sayre, Jr., of Washington Cathedral as Clergyman of the Year. . . .

Episcopal layman J. Paul Lyet, chairman of Sperry Rand Corporation, is national chairman of Religion In American Life, working with fellow Episcopalians Robert Zabel, N. W. Ayer and Son and vice-chairman of RIAL's anniversary dinner, and H. Peers Brewer, a senior vice-president of Manufacturers Hanover Trust and RIAL's treasurer. . . . Nell McDonald is new editor of *Interim*, Missouri's diocesan newspaper. . . . The Rev. Thomas F. Pike will lead the combined parish of Calvary, Holy Communion, and St. George's, New York City. . . .

The Rev. J. Willard Yoder, consulting psychologist at the Marlboro, N.J., therapeutic community for drug addicts, was honored by his alma mater, Tri-State University, Angola, Ind., with the Alumni Distinguished Service Award. . . . Jane Arneberg and Lydia Phelps-Stokes Katzenbach, both of New York, have been elected trustees of Bard College, Annandale-on-Hudson, N.Y. . . . Dr. and Mrs. Charles Flint Kellogg were honored during dedication ceremonies for the new Kellogg Library at Bard College which they gave in honor of their parents. Also present was retired Bishop Horace W. B. Donegan of New York for whom the special reference collection is named. . . .

News of bishops includes these appointments: Donald J. Davis of Erie to be chairman of the board of Province III's 1977 Hood Conference; Victor M.

Rivera of San Joaquin to be Province VIII president; and J. Milton Richardson of Texas to be vice-chairman of the Church Pension Fund board. . . . Retired Bishop R. Heber Gooden, formerly of Panama and the Canal Zone, has joined the staff of Church of the Holy Cross, Shreveport, La. . . .

Bishop James L. Duncan of Southeast Florida celebrated the 15th anniversary of his consecration at a special service in Miami. . . . Leone H. Smith, wife of retired Bishop Gordon H. Smith of Iowa, died in October. . . . The Board for Clergy Deployment chose Bishop Lloyd E. Gressle of Bethlehem to be its new chairman and Dr. Charity Waymouth of Maine to serve another term as vice-chairman. . . .

Rachel Nugee, an East London magistrate, has been elected head of the 410,000-member Mothers' Union, the largest Anglican women's organization. . . . The Rev. Austin Cooper, St. Andrew's Episcopal Church, Cleveland, Ohio, and president of the Cleveland NAACP, was honored for his church leadership and civil rights work by Olivet Baptist Church, one of Cleveland's largest black congregations. . . . The Rev. Gregory Baum, an Augustinian scholar and theologian, has resigned from the active Roman Catholic priesthood and asked Pope Paul for laicization. . . .

Iris Cully, who—with her husband, the Rev. Kendig Brubaker Cully—is co-editor of *The New Review of Books and Religion*, has been installed as Alexander Campbell Hopkins Professor of Religious Education at Lexington Theological Seminary, Lexington, Ky. . . . Presbyterian James A. Sanders, an Old Testament scholar and authority on biblical archaeology, will join the faculty of the School of Theology at Claremont, Calif., in June. . . .

Gordon Shintaku, Martin Wong, and Ricky Sukita, all students at Iolani School, Honolulu, won top places in the Hawaii Bicentennial Sun Yat-Sen essay contest sponsored by the Chinese History Center and the Consulate General of the Republic of China. . . . Gina Paget will coordinate Missouri's diocesan efforts to deal with hunger. . . . The Rev. Richard W. Ingalls, Detroit, Mich., has succeeded the late Canon Joseph Wittkofski as president of the Foundation for Christian Theology. . . .

Grover "Chief" Wood and his wife Mary resigned as managers of the Georgia Episcopal Conference Center in Waverly



Pike



Yoder



Cully



Evans



Kellogg



Duncan



Richardson

. . . The Rev. William Wendt, rector of St. Stephen's and the Incarnation in Washington, D.C., is taking a six-months' sabbatical to study intensively about death and dying. He celebrated the 25th anniversary of his ordination to the priesthood in December. . . . Edith Macnaughtan Parker Cather is the first wom-

an to be elected diocesan trustee in the history of the Diocese of West Virginia. . . . The Rev. Philip L. Culbertson, 32, succeeded the Rev. L. Peter Beebe as rector of Christ Church, Oberlin, Ohio, scene of battles over women priests. . . . Alice B. Durham is new director of St. Michael's Day Nursery in Wilmington, Del.

SCHOLARSHIP AID AVAILABLE

Each year the Church Training and Deaconess House, Diocese of Pennsylvania, grants scholarship aid to qualified women who would like to 1) attend seminary or training school; 2) work toward advanced degrees in social work, teaching, and religious education and 3) seek con-

tinuing education in their fields.

Applications must be received by March 15 of the academic year preceding intended use and should be addressed to The Board of Managers, Church Training and Deaconess House, Suite 1600, 1700 Market St., Philadelphia, Pa. 19103.

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

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

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



The Blossom Festival School
of Kent State University and The Cleveland Orchestra

BOY CHOIR WORKSHOP

with

BARRY ROSE

Associate Master of Choristers,
St. Paul's Cathedral, London

July 4-17, 1977

on the campus of Kent State University

graduate or undergraduate credit available

Tuition¹ \$88-\$100
Room \$70
Board \$50
Choristers Fee² \$25

¹Does not apply to Choristers
²Applies only to Choristers

Write for information:
Blossom Festival School
E101 M&S
Kent State University
Kent, Ohio 44242

We invite you to pray with us

CONFRATERNITY OF THE BLESSED SACRAMENT

A Prayer Society in the
Episcopal Church
for over a Century

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General
440 Valley St., Orange, New Jersey 07050



New members attend first post-convention meeting

It is the canonical responsibility of the Executive Council of the Episcopal Church to carry out the program and policies adopted by General Convention during the three years between Conventions. The Council consists of 39 elected members, with the Presiding Bishop and President of the House of Deputies serving as ex officio chairman and vice-chairman.

The canons of the Episcopal Church require that 30 members of the Council be elected by the General Convention. Of this number, six must be bishops, six priests, and 18 lay persons. Normally half of these numbers are elected by each triennial meeting of Convention. Except for the filling

of vacancies for uncompleted terms, Council members elected by Convention serve for six years, with a class rotation every three years.

In addition to the 30 members elected by Convention, the Council includes a representative elected by the Synod of each of the Church's nine Provinces. Provincial representatives normally serve for a three-year term.

The first meeting of Executive Council following a General Convention always brings many new faces representing a broad cross section of the Church. Here is a brief look at the members who attended their first Council meeting in December.

CHARLES R. LAWRENCE was elected President of the House of Deputies at the 1976 General Convention. He will preside throughout the proceedings of the 1979 General Convention at Denver. Dr. Lawrence's Convention office makes him an ex officio member and vice-chairman of the Executive Council.

Dr. Lawrence is senior warden of Trinity Parish, New York City, and is co-chairman, with Bishop Paul Moore of New York, of the Presiding Bishop's Consultation on Church in Society. A deputy to all General Conventions since 1967, he was a member of the Joint Commission on Ecumenical Relations and the General Board of Examining Chaplains. As President of the House of Deputies, Dr. Lawrence is now an ex officio member of all Joint Committees and Joint Commissions of Convention and appoints the membership of these groups with the Presiding Bishop.

Dr. Lawrence is professor of sociology at Brooklyn College, City University of New York, where he has been a faculty member since 1948. He and his wife, Margaret Morgan Lawrence, M.D., have a son, two daughters, and three grandchildren.

PAUL M. NEUHAUSER is a communicant of Trinity Church, Iowa City, Iowa, and professor of law at the University of Iowa. Dr. Neuhauser has represented the Diocese of Iowa as a deputy to three General Conventions and has served on the Convention's National and International Affairs Committee. He has also served on the Council of the Diocese of Iowa, the diocesan Episcopal Corporation, and the diocesan Christian Social Relations Committee.

Dr. Neuhauser was chairman of the Executive Council's Committee on Social Responsibility in Investments and a participant in the Presiding Bishop's 1976 Conference on Evangelism. He is a member of the American Bar Association Committee on Federal Regulation of Securities. Dr. Neuhauser was elected to a six-year term on the Executive Council by the Minnesota Convention.

The Rev. Canon **W. EBERT HOBBS** is executive assistant to the Bishop of Ohio, diocesan planning officer, and a canon of Trinity Cathedral, Cleveland. A native of Canada, Canon Hobbs served as director of information and stewardship for the Anglican Church of Canada. He was also director of church renewal and associate general secretary for communications of the National Council of Churches. He assumed his posts in the Diocese of Ohio in 1971.

Canon Hobbs sits on all major legislative and program committees of the Diocese of Ohio, including the departments of Christian education, congregational development, communications, and finance. He is a member of the Episcopal Church's National Advisory Committee

on Stewardship/Development and was a speaker at nine Provincial stewardship/development workshops.

Canon Hobbs is also a member of the cabinet for the Church's national Venture in Mission program and was a deputy to the Minnesota General Convention. He was elected by Convention to serve a six-year term on the Executive Council. He and his wife, Audrey, are the parents of four children.

The Rt. Rev. **CHRISTOPH KELLER, JR.**, became Bishop Coadjutor of Arkansas in 1967 and diocesan in 1970. Bishop Keller was active in the Marine Corps during World War II. He pursued a business career after the war and was an active layman in the Diocese of Louisiana.

Bishop Keller received his theological training at the University of the South, Sewanee, Tenn., and at the General Theological Seminary, New York. He was ordained priest in 1957 at the age of 41 and served parishes in Arkansas and Mississippi. He was rector of St. Andrew's, Jackson, Miss., from 1962 to 1965, and became dean when St. Andrew's was designated the cathedral church of the diocese in 1966.

As a priest in the Diocese of Arkansas, Bishop Keller was a deputy to the General Conventions of 1958 and 1961. A past member of the Board for Theological Education, he is currently chairman of the Executive Committee for the Venture in Mission program. Bishop Keller was elected by the House of Bishops to serve on the Executive Council until 1982.

Bishop Keller is married to the former Caroline Murphy; they have six children.

The Rev. **CLARENCE W. HAYES** is principal of the 1,000-student San Cristobal Episcopal School in the Diocese of Panama and the Canal Zone and a member of the English department faculty of the University of Panama. A native of Panama, Father Hayes is president of the diocesan Standing Committee and holds membership on the diocesan council and commission on ministry. He is also an examining chaplain and a member of the Ninth Province's committee on theological education.

Father Hayes attended the University of Panama, the Church Divinity School of the Pacific, and the Graduate School of Education of the University of Southern California. He has served parishes in Panama and Los Angeles.

Father Hayes was a deputy to the 1976 General Convention and will serve a three-year term on the Executive Council. He and his wife, Constance, have three children.

VIRGINIA RAM has been a communicant of the Church of the Epiphany, Los Angeles, since 1941, and parish program director for the past 11 years. Her lifelong residence and work in the Spanish-Speaking Society. Permission required for reuse and publication.

speaking *barrios* of Arizona and Los Angeles caused Presiding Bishop John E. Hines to appoint Mrs. Ram to the National Commission on Hispanic Affairs in 1970. In 1973 she received Los Angeles Bishop Robert C. Rusack's Award of Merit "for distinguished service in the Church of God and for the Diocese of Los Angeles." She is currently serving on the diocesan Program Group on Urban and Special Ministries.

In 1975 Presiding Bishop John M. Alin appointed Mrs. Ram to the Episcopal Church's Ad Hoc Interprovincial Hunger Task Force. She was elected by the Minnesota Convention to serve on the Executive Council until the General Convention of 1982.

H. HARRISON TILLMAN is a vestryman, Sunday school teacher, lay reader, and chalice bearer at Christ Church, Valdosta, Ga. A deputy to many conventions of the Diocese of Georgia, Mr. Tillman also served a six-year term on the diocesan council. He is a certified public accountant.

Mr. Tillman has been a member of the Standing Liturgical Commission for the past six years and served as chairman of the Commission's committee on rubrics during the preparation of *The Draft Proposed Book of Common Prayer*. He has represented the Diocese of Georgia as a deputy at five General Conventions and has been a member of the House of Deputies Prayer Book Committee at every Convention since 1967.

He was elected by the General Convention of 1976 to serve a six-year term on the Executive Council. Mr. Tillman and his wife, Mary, are the parents of five children.

The Rt. Rev. **DONALD J. PARSONS** had a long and distinguished academic career before his consecration as Bishop of Quincy in 1973. A native of Philadelphia, Bishop Parsons was educated at Temple University and Philadelphia Divinity School, with post-doctoral work at the University of Nottingham, England.

He was ordained priest in 1946 and served parishes in Philadelphia and Delaware. He was tutor in New Testament at Philadelphia Divinity School and then joined the faculty of Nashotah House where for 23 years he was professor of New Testament, sub-dean, and then president and dean from 1963 to 1973.

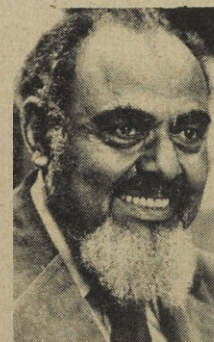
Bishop Parsons has been a member of the Joint Commission on Theological Education, the Conference of American Seminary Deans, and the Annual Conference of Examining Chaplains of the Fifth and Sixth Provinces. He is the author of numerous books and magazine articles; his most recent work, *The Holy Eucharist, Rite Two: A Devotional Commentary*, was published last year by The Seabury Press.

Bishop Parsons was elected by the Synod of the Fifth Province for a three-year term on the Executive Council. He and his wife, the former Mary Russell, are the parents of two daughters and a son.

MATTHEW K. CHEW is a native of Ohio and has lived in Phoenix, Ariz., for the past 15 years. He was treasurer of the Diocese of Arizona from 1969 to 1975 and is currently chairman of the diocesan finance department and a member of the Standing Committee.

A lay reader for 20 years, Mr. Chew

Continued on next page



Lawrence



Neuhauser



Hobbs



Keller



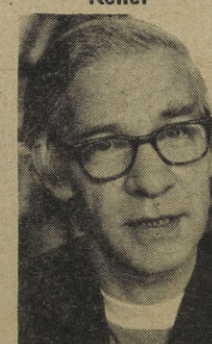
Hayes



Ram



Tillman



Parsons



Chew



Holmes



Hargrove



Ayres



Van Duzer



McNeilly



Green



Folwell

is licensed to administer the chalice and to preach in the Diocese of Arizona. He helped start two missions in Arizona. His present parish shares its facilities with a Lutheran congregation.

Mr. Chew was a deputy to the past three General Conventions and served on the Joint Committee on Program, Budget, and Finance for the 1976 Convention. He was elected to serve on the Executive Council until the 1982 Convention.

A partner in a certified public accounting firm in Phoenix, Mr. Chew is married and the father of three sons.

The Very Rev. **URBAN T. HOLMES** is Dean of the School of Theology of the University of the South, Sewanee, Tenn. He has also served parishes in Wisconsin and North Carolina and was Episcopal chaplain and lecturer in Greek at Louisiana State University. Before going to Sewanee, Dean Holmes was professor of pastoral theology at Nashotah House. A native of North Carolina, he is a graduate of Philadelphia Divinity School and holds a Ph.D. from Marquette University.

The author of several books and numerous articles on the ministry, Dean Holmes served on the Krumm Study Committee on Preparation for the Ordained Ministry and is presently a member of the steering committee to prepare a new edition of the Church's Teaching Series. He was elected by the 1976 Convention to serve on the Executive Council for six years.

Dean Holmes married Jane Wiley Neighbours in 1951; they are the parents of four children.

JOSEPH L. HARGROVE is a communicant of St. Mark's Church, Shreveport, La., where he has served as every member canvass chairman, church school teacher, vestryman, and warden. He has been a member of the council and finance committee of the Diocese of Louisiana.

Mr. Hargrove is a petroleum engineer, and since 1958 he has been an independent oil and gas operator.

He has been a deputy to General Convention since 1969 and served as general chairman of the National and International Affairs Committee. He has been elected to the Executive Council until the General Convention of 1982.

ROBERT M. AYRES, JR., is a former vestryman and senior warden of Christ Church, San Antonio, Texas, and a past member of the executive board and department of stewardship of the Diocese of West Texas. He has served two terms as chairman of the Board of Regents of the University of the South, Sewanee,

Tenn., and is currently a member of that board and of the university's Board of Trustees.

Mr. Ayres was a founder and director of the San Antonio Housing Development Fund, which works to provide housing for the poor, and has served as vice-chairman of the United Negro College Fund in Texas.

Mr. Ayres recently took a year's leave of absence from his investment banking firm to devote his full-time efforts to volunteer relief work in Latin America and to chair a development program for the University of the South. At the request of the Presiding Bishop he also coordinated earthquake relief activities in Guatemala for the Presiding Bishop's Fund and gave volunteer assistance in developing the first phase of the Venture in Mission program.

A deputy to the 1976 General Convention, Mr. Ayres was elected to a six-year term on the Executive Council.

The Rt. Rev. **ALBERT W. VAN DUZER** was consecrated Suffragan Bishop of New Jersey in 1966 and was elected bishop coadjutor of that diocese in 1972. He became diocesan in 1973. Educated at Trinity College, Hartford, Conn., and the General Theological Seminary, New York, he was ordained deacon in 1945 and priest in 1946. He was rector of Grace Church, Merchantville, N.J., from 1949 until his election to the episcopate.

As a priest he served two terms on the diocesan Standing Committee, including two years as president. He also served as an examining chaplain and youth director of the diocese and was president of the Youth Consultation Service for seven years.

Long active in community and civic organizations, Bishop Van Duzer is past president of the South Jersey Religious Radio Committee and was a broadcaster of religious news for several years. He also served as a representative of Camden County, N.J., at the first White House Conference on Aging.

He was elected by the House of Bishops at the 1976 General Convention to serve on the Executive Council until the Convention of 1979. Bishop Van Duzer and his wife, Marion, whom he married in 1940, have three daughters.

ROBERT E. MCNEILLY, JR., is co-chairman of the Lay Ministry Task Force of the Diocese of Tennessee and a past president of the Episcopal Laymen of Tennessee. A communicant and former senior warden of St. David's, Nashville, Mr. McNeilly is an active board member of a number of domestic and foreign missionary

societies, including the Salvation Army, the Nashville Children's Hospital, the Rotary Club, and the Nashville Symphony Association.

Mr. McNeilly has been a deputy to all General Conventions since 1969. He was elected by the Synod of the Fourth Province to serve on the Executive Council for three years.

Mr. McNeilly is executive vice-president of Baird-Ward Printing Company, Inc., which specializes in directory and magazine work. He and his wife, Mary, are the parents of three children.

The Rev. **JOSEPH N. GREEN, JR.**, has been rector of Grace Church, Norfolk, Va., since 1963. He is a member of the executive board of the Diocese of Southern Virginia and is chairman of the diocesan division of urban work. He has also served as chairman of the diocesan board of examining chaplains and co-chairman of the diocesan commission on evangelism.

A five-time deputy to General Convention, Father Green has served on the national Board of Examining Chaplains, the General Convention Special Program Screening Board, and the National Commission on Evangelism. He is the current president of the Union of Black Episcopalians.

Father Green is extensively involved in community work and is presently a member of the Norfolk School Board. He will serve on the Executive Council for six years. Father Green and his wife, Evelyn, have two children.

The Rt. Rev. **WILLIAM H. FOLWELL** was consecrated Bishop of Central Florida in 1970. The Diocese of Central Florida is one of three dioceses created from the former Diocese of South Florida. Prior to entering the ministry, Bishop Folwell was a civil engineer and worked in

the Traffic Engineering Department of the City of Miami. After his graduation from Seabury-Western Theological Seminary in 1952, he was ordained deacon and priest that same year.

Bishop Folwell was chaplain of St. Martin's School, New Orleans, La., from 1955 to 1956, then served parishes in Plant City, Fla., and Titusville, Fla. In 1959 he became rector of All Saints' Church, Winter Park, Fla., where he served until his consecration.

Bishop Folwell was a clerical deputy to the 1967 General Convention and was active on several boards and committees of the Diocese of South Florida. He is also a past president of the Florida Episcopal School Association. He and his wife, Christine, are the parents of three children.

At the 1976 General Convention Bishop Folwell was elected by the House of Bishops to a six-year term on the Executive Council.

FRANK P. FOSTER (no picture available) is a communicant and former vestryman of St. John's Parish, Arlington, Mass., and has served as executive secretary for laity in the Diocese of Massachusetts. Mr. Foster has also acted as a stewardship resource person in several dioceses and is a member of the national Church's Joint Committee on Program, Budget, and Finance.

A deputy to the General Conventions of 1964, 1967, 1970, and 1976, Mr. Foster has an active interest in ecumenical evangelism and has been a member of the General Convention's Committee on the State of the Church. He has been elected to the Executive Council for a six-year term.

Formerly New England sales manager for Wilson and Company, Mr. Foster is presently working part-time for the Diocese of Western Massachusetts.

1977 Executive Council Committees

The Council accomplishes much of its work at each meeting by dividing into committees which enable members to plan and work closely with the staff of the Episcopal Church Center in implementing the various facets of the General Church Program. The Presiding Bishop and the President of the House of Deputies are ex officio members of all committees.

National and World Mission—9 members

The Rt. Rev. George T. Masuda, Chairman
Mrs. John S. Jackson, Vice-Chairman
Mr. Robert M. Ayres, Jr.
Mr. Hamilton Edwards
The Rt. Rev. William H. Folwell
The Rev. Mother Mary Grace, CSM
The Rev. Joseph N. Green, Jr.
Dr. D. Bruce Merrifield
The Rev. Paul M. Washington
The Rev. Samuel Van Culin, Staff Executive

Education for Ministry—9 members

The Rev. William V. Powell, Chairman
The Rev. Clarence W. Hayes, Vice-Chairman
The Rev. J. Leonardo Cespedes
Mr. Matthew K. Chew
The Very Rev. Urban T. Holmes
Mr. Robert E. McNeilly, Jr.
The Rt. Rev. Donald J. Parsons
The Rev. Robert F. Royster
The Rt. Rev. Philip A. Smith
Mrs. Ruth Gordon Cheney, Staff Executive

Church in Society—9 members

The Rt. Rev. Quintin E. Primo, Chairman
Mr. Marcus A. Cummings, Vice-Chairman
The Hon. Chester J. Byrns
The Rt. Rev. Hal R. Gross
Mr. Joseph L. Hargrove
Mr. Gerald One Feather
Dr. Paul Neuhauser
Mrs. Virginia Ram
The Rt. Rev. Albert W. Van Duzer
The Rt. Rev. Richard B. Martin, Staff Executive

Administration—3 members

Mr. James M. Winning, Chairman
Mr. Dupuy Bateman, Jr.

The Rev. Canon Edward J. Morgan
The Rt. Rev. Milton L. Wood, Staff Executive

Communication—3 members

The Rev. Robert R. Parks, Chairman
Mrs. Leona E. Bryant
Mr. George T. Guernsey, III
Mr. John C. Goodbody, Staff Executive

Finance—3 members

The Rev. Robert M. Wainwright, Chairman
Mr. Frank P. Foster
Mr. Harrison Tillman
Mr. Matthew Costigan, Staff Executive

Development/Stewardship—3 members

The Rev. Canon W. Ebert Hobbs, Chairman
The Rt. Rev. Christoph Keller
Mrs. J. Brooks Robinson
Dr. Oscar C. Carr, Staff Executive

Venture in Mission Executive Committee

Mr. Robert M. Ayres, Jr.
Mrs. Seaton G. Bailey
The Rev. Thomas H. Carson, Jr.
Mrs. Carter Chinnis
The Rt. Rev. John B. Coburn
The Rt. Rev. Harold C. Gosnell
The Rev. Canon W. Ebert Hobbs
The Rt. Rev. Christoph Keller
Dr. Charles R. Lawrence
The Rev. Canon Gerald N. McAllister
Mr. Henry S. Noble
The Rev. George F. Regas
The Rt. Rev. John T. Walker
The Rt. Rev. Richard Millard, Staff Executive

Consultant:

Mr. Harold T. Treash,
Ward, Dreshman & Reinhardt, Inc.

Rocky is a real spirit-lifter movie

Rocky is a winner: a tugging-at-your-heartstrings, raising-you-out-of-your-seat, good-simple-folk-overcoming-great-odds, lifting-the-human-spirit kind of movie.

Do you remember the good old days when movies would do all those things? And a night at the movies was neither an excursion in anguish, nor pornography, nor inane drivel rated "G" for ghastly?

If you do, and if you've been looking for something good to come out of Hollywood that would be solid yet entertaining, then, hoo-boy do we have a movie for you! Happy New Year!

Rocky (Sylvester Stallone) is a semi-tank fighter—a real "ham-and-egger" as he calls himself. A South Philly boy going nowhere, starting on the downward slide already at 30. His current occupation is loan shark enforcer, which his heart is not in. He refuses to break a late payer's thumbs and keeps fending off the requests of his only friend for a good word with his boss for employment. It's a dead end, and he knows it.

Into this bleak scene step two opportunities. The first, and most obvious, is the opportunity to fight Apollo Creed (Carl Weathers) for the championship. It's right out of Muhammed Ali's bum-of-the-month-club with Bicentennial overtones.

Apollo Creed is a blatant Ali double—flashy, good-looking fighter/promoter/entertainer all wrapped into one. For the Bicentennial he will play out the American Dream in its most cynical fashion. "Everybody knows that America's the land of opportunity. . . I'm going to give a local Philadelphia underdog—a snow-white underdog—the chance to fight for the championship of the world on New Year's Day in Philadelphia." He picks

Rocky because of his nickname in an old book—Rocky Balboa "The Italian Stallion." "Columbus was Italian, right? The media will eat it up." Which, of course, they do.

The kicker is: neither Creed nor Rocky knows how good he really is until the fight is underway, at which time they discover "he doesn't know it's a show—he thinks it's a damn fight!"

The second opportunity is named Adrian (Talia Shire), a friend's painfully shy, withdrawn sister whom Rocky would like to date and attempts to woo with strained, made-up jokes he practices in front of his mirror at home.

It sounds hokey, but instead it is remarkably magnificent. The dialogue is real, the characters and photography superb. The culminating championship fight is unquestionably the greatest cinematic portrayal of a boxing match ever to appear on the screen. (Which means that it is vivid and brutal, the reason for the PG rating.)

Part of the film's strength is its ability to be sparse—to take simple dialogue and encapsulate a lifetime. As when Rocky is discussing Adrian with her brother Pauley, and Pauley tells him "she's a loser, she's pushing 33 years old and she's drying up. . . she's gonna die alone." When Rocky responds that he's 30, the reply is: "And you're gonna die alone, too."

Or when Mickey (Burgess Meredith), manager of the local gym, tells Rocky why he's booted him out of his locker after six years when Rocky insists he wants to know why: "Because you had the talent to be a real fighter. . . and instead you've become a leg-breaker." "It's a living," he says in defense. "It's a waste



A BIG KISS from Rocky to Butkus in Rocky, rated "PG."

of life," says Mickey.

Like Old Testament prophecies, the phrases tell of what is to come *unless*—unless, as biblical prophecy always holds out, the people involved change their ways and take the offer of new life held out to them by the chastisement.

Rocky's story is biblical in that sense for, almost paralleling the wastrel son Israel, we have a child of God who has wasted his promise, whose doom is sure if he stays on the road he's on, who is offered a chance for new life, and who responds.

Rocky could easily be misunderstood here. The obvious thing is to assume that the key chance and response is to the *deus ex machina* of the fight for the championship. It's not. The real chance for Rocky is Adrian: the chance to share himself with another human being, to help and be helped, to love and be loved by Adrian.

The real life that lifts Rocky out of the slums, out of the feared self-knowledge that he "was just another bum from the neighborhood" is not his face on the cover of *Time* nor the big money, but the mutual joy he and Adrian bring to one another and which will go on long after the big payday is over. He is a man, and he

will never again be "just another bum."

At film's end Rocky knows which things matter and which don't. And so do we.

It's a masterful film, all the more so because Sylvester Stallone, the star, wrote it himself as his own "Rocky" story. A second-string actor whose chances were almost gone, it was now or never for him, also. That's an interesting and heartening side note, but it's not needed to defend the film which stands on its own merit.

Rocky and Sylvester Stallone should both be proposed for Academy Awards this year. And if you don't see the film, just remember, we told you so.

—Leonard Freeman

Education Guide

SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL

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

25 miles west of Philadelphia

Write Headmaster

BOX S, PAOLI, PA. 19301.

SPECIAL BOYS SCHOOL



san pablo IN ARIZONA

Residential Treatment for young men 15 - 19.

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

HOME STUDY PROGRAM

TRAIN WITH CONFIDENCE

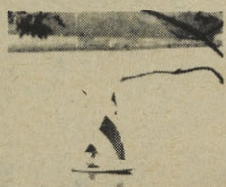
If you cannot go away to a resident school enroll in a HOME STUDY course, and earn your diploma or degree from a school which has been approved by the Department of Education and is affiliated with the Florida Association of Community Colleges. Write for catalog E10.

AMERICAN BIBLE COLLEGE
Pineland, Florida 33945

SCHOOLS FOR GIRLS

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



The Gunston School

where a girl is encouraged to develop her abilities to the fullest. Gunston is a boarding and day school for girls in grades 9-12 offering

college preparatory and general courses of study. Founded in 1911 as a family school, Gunston has a warm atmosphere where individualized attention fosters success. Riding and sailing are major sports. Rural setting, yet close to metropolitan areas. Fully accredited. Paul M. Long, Headmaster, Rt. 3, Box 317E, Centreville, Md. 21617.

EDUCATIONAL CONSULTANT

J/R McDowell associates

Educational Consultants
Specializing In
Church-owned and Church-related
Schools

Rt. 4 Box 165, Brevard, N.C. 28712
or Call Us Collect (704) 884-4388

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.

"An atmosphere of excellence at the foot of Pikes Peak"

COLLEGE PREPARATORY
COEDUCATIONAL DAY—BOARDING GIRLS
The Colorado Springs School
Small classes, fine teachers and careful training in basic skills. Unique curriculum offers many electives. All sports plus art, drama and music. Outdoor program includes skiing, climbing, back-packing, kayaking and camping.

21 Broadmoor Avenue Colorado Springs, Colorado 80906
(303) 632-1591



PATTERSON

College Preparatory
(Coed Day)

Fully accredited. Grades 7-12. Episcopal. Small classes. Tutoring. Post Graduate. Emphasis on Christian character. On 1300-acre estate. Full athletic program. Write:

James H. Watson, Headmaster,
Box F, Lenoir, N.C. 28645

SEWANEE ACADEMY

Formerly Sewanee Military Academy

The College Preparatory School
of the University of the South... Est. 1868

Coed Boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre min. 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

St. Peter's Church in the Great Valley

presents:

A Limited Edition of
1000 Commemorative Plates

One of the original churches
of the Diocese of Pennsylvania
and of the Protestant
Episcopal Church of America
Circa 1700

A Collectors Item

This beautifully designed
armatel plate is issued with
a certificate of registry and
historical brochure.

Superb as a gift for all ages
and all occasions.

\$27.50 incl. postage and
handling.

St. Peter's Church in the
Great Valley

P.O. Box 334, Paoli, Pa. 19301

☐ Please send _____ plates.
Name to be on certificate:

_____ please print
☐ Payment enclosed.

Name _____ please print

Address _____

City _____ State _____ Zip Code _____

If you are an Episcopal clergyman or a full or part-time employee of the church,

A CHURCH LIFE "TAX SHELTERED ANNUITY" WILL MEAN HIGHER RETIREMENT INCOME FOR LIFE

Here's how it works...

The tax law permits you, as a salaried church employee, to have your employer reduce your salary, and use the amount of the salary reduction each month to purchase an annuity for your retirement. Since your salary is reduced before income taxes are calculated, the amount of money that goes toward the purchase of your annuity is free of current income taxation.

After age 65, you will probably be in a much lower income tax bracket, and will have the double personal exemption given to individuals age 65 and over. Therefore, taxes on the money you receive

from your annuity after retirement should be considerably lower than you would have had to pay had you taken the money during your working years. And aside from the current income tax savings, you will be building up a substantial sum of money over the years which will guarantee an additional measure of financial security for your retirement.

Since the reduction is for the purpose of purchasing your annuity only, your original, unreduced salary is still used in the calculation of your social security and Church Pension Fund benefits.

CHURCH LIFE INSURANCE CORPORATION

A Contributing Affiliate of The Church Pension Fund of the Episcopal Church

800 Second Avenue, New York, N. Y. 10017
Area Code 212-661-6700



Want to know more?

Call Church Life

or

mail this coupon today.

Church Life Insurance Corporation
800 Second Avenue, New York, N. Y. 10017

Please send more information about a Church Life "Tax Sheltered" Annuity

Name _____
Address _____
City _____ State _____ Zip _____
Church occupation _____
Employer's name _____

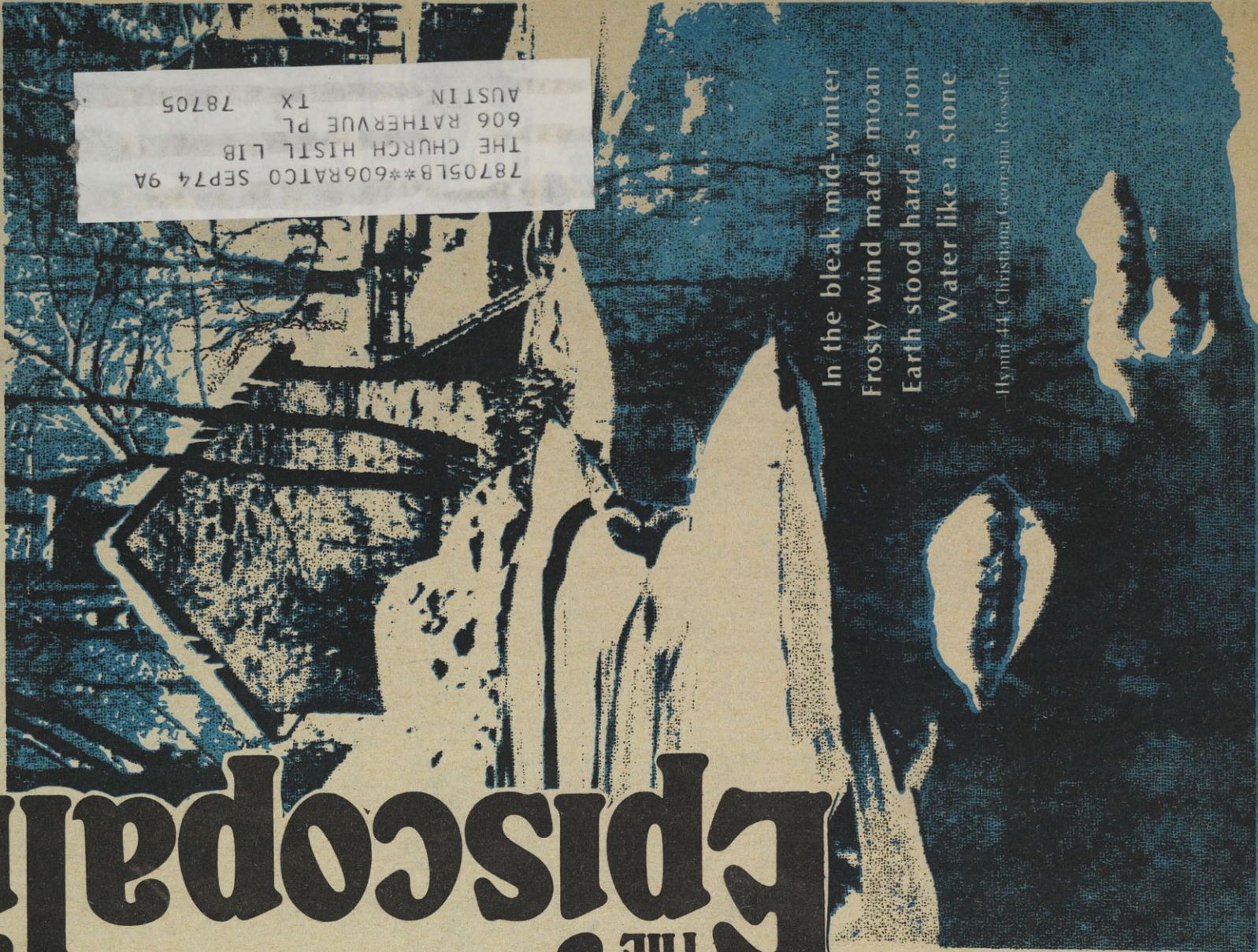
THE Episcopalian

FEBRUARY, 1977

WITH

professional

SUPPLEMENT



In the bleak mid-winter
Frosty wind made moan
Earth stood hard as iron
Water like a stone.

Hymn 44 Christina Georgina Rossetti

78705LB**606RATCO SEP74 9A
THE CHURCH HISTL LIB
606 RATHERVUE PL
AUSTIN TX 78705

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS