

**Title:** *The Episcopalian*, 1977

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WITH PROFESSIONAL SUPPLEMENT

# THE Episcopalian



**MARTYRED PRELATE** Archbishop Janani Luwum of Uganda, whose death sparked worldwide concern for the safety of all Christians in that African country.

## Christian leaders ask probe of Uganda deaths

"He died with a purpose. He is one of the men who witnessed for Jesus Christ and sealed their witness with their blood," said Bishop Festo Kivengere of Kigezi, Uganda, of Archbishop Janani Luwum of Uganda, Rwanda, Burundi, and Boga-Zaire who was killed February 16. Kivengere, who was among the bishops attending a rally with Luwum when he was arrested, escaped Uganda on foot with his wife.

Government forces accused Luwum of plotting to overthrow the government and reported his death as an accident, but Kenyan journalists, quoting "reliable sources" who saw the body, say the Archbishop was shot and the story of an accident a pure fabrication. People who knew the Archbishop, including Archbishop of Canterbury Donald Coggan, say Janani Luwum was incapable of such plots and would have had nothing to do with arms.

As Christians around the world mourned Luwum's death, they also questioned the circumstances surrounding it. Many expressed concern for Ugandan Christians' safety. Churchmen in Africa and elsewhere are calling for investigations into Uganda's "atrocities." England, Canada, and the United States have asked for a United Nations' investigation into human rights in Uganda.

Of the 19 bishops of Uganda who signed a protest on February 10 against government policies, Luwum is dead, three are out of the country, and the last remaining non-African—Bishop Brian Herd—was exiled although at last report his wife was still there. At press time the other bishops were reportedly safe, and Luwum's wife and eight children are out of the country.

Presiding Bishop John M. Allin (see page 3) has issued a plea for prayers for Uganda and for funds to be sent to the Presiding Bishop's Fund for World Relief for the thousands of refugees who are fleeing the country.

Luwum's death comes as the Anglican Church of Uganda celebrates its centenary. That fact made churchpeople recall that Luwum was the latest in a line of the Martyrs of Uganda. The Rev. Samuel Van Culin, executive for national and

world mission, in a eulogy for Luwum at the Cathedral of St. John the Divine, New York City, said the martyrs "gave birth to that great and dynamic family of Christ in the heart of Africa 100 years ago. It is the blood of this martyr that will give birth to a new burst of faith and loving sacrifice that will shape the Church of Uganda in the next 100 years."

He called Luwum a warm and loving friend whose "home was full of women and children... the widows and orphaned children of the slain men whose lives have been snuffed out and whose bodies either appeared in the rivers and lakes or were never found. Destitute widows, broken and fearful, [came to Luwum's home] for solace, food, sleep, care, refreshment, and reassurance in the depths of their tragedy.... The shepherd has been slain with his sheep."

Christians are the majority of Uganda's 11.6 million people—Moslems are under 10 percent, animists about 30 percent—and are in the higher positions of army and government by virtue of being better educated and more affluent.

Some churchpeople see the latest deaths as a purge by President Idi Amin, a Moslem, of Uganda's Christians. Kivengere said Uganda had previously been a country where Moslems and Christians had lived without enmity, but the Rev. David Birney, an Episcopal Church Center staff member, says that Amin and his forces are now polarizing the country by pitting Moslem against Christian and tribe against tribe.

Traditionally Ugandan churchmen have left government affairs to the government, but recently, disturbed by increasing atrocities committed in Amin's name by his mercenaries and advisors, more and more of whom are Moslem outsiders—Sudanese, Libyans, Palestinians—churchmen began to protest. Their forthrightness threatened Amin.

An unconstitutional search of the Archbishop's home in the middle of the night, false allegations against Christians, and other violent acts were what led the 19 Anglican bishops to make another protest to Uganda's President just before Luwum's death. —A. Margaret Landis

## Presiding Bishop announces changes in top Center staff

The retirement of a top Episcopal Church Center executive as well as the Center's recent reorganization brought a series of staff changes and appointments which Presiding Bishop John M. Allin announced early in March.

Ruth Gordon Cheney, executive for education for ministry and a Church Center staff member since 1974, is retiring. Bishop Richard B. Martin, currently executive for the Church in society, will replace her. Alice Emery, United Thank Offering coordinator, will take Martin's present post. The timing of the shifts depends on finding Emery's successor—no later than October 1.

Emery, widow of the late Bishop Richard R. Emery of North Dakota, will head an all-male staff with responsibilities for the ethnic, social, and economic justice ministries of the Church, including the Coalition for Human Need. The latter program is the main grant-making

try, Martin, who joined the Church Center staff when Allin became Presiding Bishop in 1974, will have oversight of diverse programs ranging from evangelism, lay ministry, Christian education, and youth and college work to chaplaincies under the Suffragan Bishop for the Armed Forces and for prisons and hospitals. In addition he will maintain liaison with the Board for Theological Education and the Clergy Deployment and Pastoral Development Offices.

Bishop Elliot Sorge of the Diocese of South Central Brasil will retire from his see and return to the United States this summer to work as staff officer for the Ministry Council.

The Church Center's seven-person "cabinet," the administrative group, will, when the transition is complete, consist of Allin; Bishop Milton Wood, executive for administration; the Rev. Samuel Van Culin, executive for national and world



**CHURCH PROGRAM EXECUTIVES:** (left to right) Emery, Van Culin, Martin

agency for minority community action, ethnic ministries, hunger, housing, and specialized services with the aging, blind, and deaf. The Rev. Earl Neil is Coalition staff officer.

As executive for education for minis-

mission; John Goodbody, executive for communications; Matthew Costigan, treasurer; and Emery and Martin. The development and stewardship program group has been vacant since Oscar Carr's resignation.

## Welcome Central Florida families

This issue, marking our 17th anniversary of publication, we welcome the more than 14,000 families in the Diocese of Central Florida who are receiving their paper, *Diocese*, in a Central Florida edition of *The Episcopalian*. We hope to

serve Bishop William Folwell and his people well and are pleased to work with editor Lydia Dorsett and communications officer Harry Griffith, long a contributor to our pages.

—The Editors



**THE EASTER STORY** will be shown in a two-part program on NBC-TV with British actor Robert Powell portraying Jesus. The production, *Jesus of Nazareth*, will be shown on Palm Sunday, April 3, and on Easter, April 10, at 8-11 p.m. (EST). See page 8 for a review by Frederick Brussat of the Cultural Information Service. —RNS Photo



## Church aides jailed in federal probe

If a joint appeal scheduled for March 24 fails, two Episcopal Church employees may serve up to 14 months in prison for refusal to testify before a federal grand jury which is investigating a series of bombings—resulting in four deaths—for which Puerto Rican nationalists in the Fuerzas Armadas Liberacion Nacional (F.A.L.N. or National Liberation Armed Forces) have claimed credit.

At press time the two—Maria Cueto, 33, and Raisa Nemikin, 27—were in Manhattan's Metropolitan Correctional Center. They were jailed early in March for refusing to answer questions concerning the National Commission on Hispanic Affairs, the church agency for which they work.

Federal authorities have been trying to locate Carlos Alberto Torres, a Chicagoan, in whose apartment police say they found bomb-making apparatus during a Nov. 3, 1976, raid. Torres, publicly identified with the F.A.L.N., was a 1976 member of the all-volunteer Hispanic Commission, a position he held when he disappeared last fall.

The Hispanic Commission was founded by the 1970 General Convention to work with Spanish-speaking churchpeople in the U.S. and also to fund community projects. Between 1973-75 the Commission gave \$58,688 to an "alternative school" founded by Torres' father, the

Rev. Jose Torres, a United Church of Christ pastor.

After the Chicago raid, Federal Bureau of Investigation officers came on Nov. 18, 1976, to the Episcopal Church Center in New York City. When questioned by agents, both Cueto and Nemikin stated they had not seen Torres since October 26, nor did they know his present whereabouts. The following day, on a business trip to Puerto Rico, the two were again questioned by FBI officials, this time at a social function given by the Diocese of Puerto Rico.

On November 22 the FBI returned to the Church Center and questioned the women about other persons, including former Commission members. On November 24 a subpoena was served on Bishop Milton Wood, executive for administration and Executive Council vice-president, asking in part for "any and all records, documents, and files within your care, custody or control, or possession relating to Maria Cueto and Raisa Nemikin, including personnel files. . . ." The bishop complied, reportedly without informing the women.

The FBI also requested samples from Church Center typewriters and duplicating machines, and Wood agreed to an after-hours visit by several FBI agents accompanied only by an administrative.

*Continued on page 6*

## To bless new Prayer Books. . .

Episcopal congregations which are now receiving their copies of *The Proposed Book of Common Prayer* might want to use this short service to introduce the books. Presiding Bishop John M. Allin used it February 2 when the new books were used in an inaugural service at the Chapel of Christ Our Lord at the Episcopal Church Center in New York City.

(As the ministers enter the chapel, the congregation stands. Each member of the congregation takes in hand a copy of *The Proposed Book of Common Prayer*.)

**Minister:** Our help is in the name of the Lord.

**Others:** The maker of heaven and earth.

**Minister:** The Lord be with you.

**Others:** And also with you.

**Minister:** Let us pray. O Lord God, cause the Holy Spirit to descend upon these books, to bless and hallow them: May you mercifully enlighten our hearts and give us understanding to keep your commandments, that we may fulfill them in good works according to your will. Through your Son Jesus Christ our Lord, who with you, in the unity of the same Holy Spirit, lives and reigns, God, world without end.

**All:** Amen.

**All:** Almighty and everliving God, whose servant Thomas Cranmer, with others, restored the language of the people in the prayers of your Church: Make us always thankful for this heritage, and help us so to pray in the Spirit and with the understanding, that we may worthily magnify your holy Name; through Christ our Lord. Amen.

## Roanridge suspends programming

Programming for rural ministries at the Roanridge Training Center, Kansas City, Mo., ended in March when the trust fund which established it was depleted.

Roanridge trustees dissolved the Chel Trust and transferred the program to Executive Council where the national and world mission staff will continue the Center's rural training program. The Rev. H. Boone Porter, Roanridge director, has not announced his future plans.

The land on which the Center is located lies near the Kansas City airport and is expected to be valuable when a sale opportunity arises. With a release from the original trust, the trustees will divide the land between the Episcopal Church, U.S.A., and St. Luke's Hospital and Holy

Trinity Cathedral, both in Kansas City. Additional acreage outside the trust will also go to the national Church.

At the February Executive Council meeting in Greenwich, Conn., Presiding Bishop John M. Allin announced the appointment of the Roanridge Advisory Committee headed by Bishop George T. Masuda of North Dakota, former chairman of Roanridge trustees. Also on the committee are James Winning, Springfield, vice-chairman; Matthew Costigan, Executive Council treasurer; Bishop William Davidson of Western Kansas; the Rev. Carlson Gerda, Northern Michigan; the Rev. Samuel Van Culin, executive for national and world mission; and Bishop Arthur Vogel of West Missouri.

## Swanson must attend seminary, bishop says

Bishop Arthur Vogel of West Missouri has told the Rev. Katrina Swanson, one of the "Philadelphia eleven" ordained in 1974, that she must complete three years of seminary training, or do equivalent academic work in an approved institution, and obtain standing committee approval before he will consider her status as a priest.

Swanson had been tutored for the diaconate, but diocesan sources say "there was no pretense that her training was for anything but the diaconate." When Vogel became diocesan in 1971, he changed the ordination requirements, Swanson says.

Vogel recently announced that West Missouri will not accept any applications for priesthood for at least two years because the diocese has enough candidates to meet clergy needs for the next three

to five years.

In December of last year 12 "irregularly" ordained women wrote their bishops, asking them to intervene with Vogel on Swanson's behalf. They said Swanson's treatment would present "serious obstacles" to recognition of their own priesthoods. Since that time, however, all but three—the Rev. Suzanne Hiatt, the Rev. Emily Hewitt, and the Rev. Alison Palmer—have proceeded with recognition ceremonies in their respective dioceses. The last of the services—for the Rev. Alison Cheek—was held in Virginia on February 12.

Swanson's supporters are actively seeking a job for her and her clergy husband, George, outside West Missouri, and Vogel has said he will not prevent her from transferring. "In fact," he said, "that might be the best thing for her to do."

## 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.*

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The Episcopalian, April, 1977

Vol. 142, No. 4

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.



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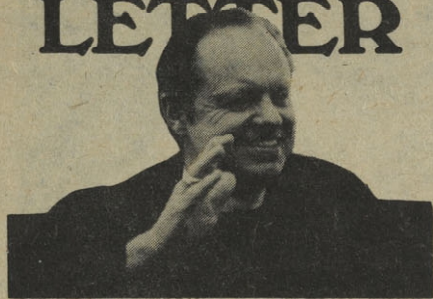
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# PB'S OPEN LETTER



by John M. Allin

I was en route from New York City to Victoria, Texas, and the annual convention of the Diocese of West Texas when I learned of the vicious murder of Archbishop Janani Luwum of Uganda. Immediately I did four things:

- I prayed, asking God to accept the soul of this great bishop and good man and to give comfort and strength to Janani's family and to the people of his diocese;

- I responded to a request from our fellow Christians in Africa by issuing a Call to Prayer; telegrams were sent to all dioceses so as many congregations as possible could participate in this Call on Sunday, February 20;

- I issued a statement condemning what I can only call a tragic and cruel murder;

- I contacted the office of U.S. Ambassador to the United Nations Andrew Young to urge United Nations action on behalf of Christians and others who are being persecuted in Africa.

As I did these things, memories of Archbishop Luwum's last visit to the United States flooded my mind. Some memories were of big things: our conversations about the worldwide mission of the Anglican Communion, a sharing of ideas about the forthcoming Partners in Mission Consultation in the United States, the stresses and strains being encountered by Christians in the emerging nations of Africa.

Some memories were of little things: the Archbishop's fascination with my half-lens reading glasses (we were able to obtain a pair from a Greenwich optometrist for him), his praises for Ann's southern fried chicken. All were memories of a gentle man, a courageous man, a man dedicated to the service of the people of his diocese and nation and to the service of Jesus Christ.

When I read the newspaper accounts of Janani standing before his accusers and shaking his head from side to side in



**SHE ASSISTED** at his consecration to be bishop; he preached at her ordination as priest. Elsa Walberg, shown above with Bishop John Coburn of Massachusetts at his consecration, was ordained priest January 19. By the end of this month the Episcopal Church will have some 70 women priests.  
—Episcopal Times photo by Ellis Herwig

denial of their accusations, I could not help thinking of our Lord in the presence of Pilate standing before the crowd on the day before His execution. We are preparing to commemorate the Martyrdom of Good Friday from which has emanated countless other martyrdoms down through the ages—including Archbishop Janani Luwum and others in Africa today.

The faith of these African Christians, the faith of the Janani Luwums, and the faith that is bringing people to baptism and confirmation by the thousands is part of what American Anglicans are going to be experiencing through the Partners in Mission Consultations later this month. We need to know that faith. We need to adopt it and make it our own.

The martyrdom of Janani Luwum will be a large part of the background against which these Consultations will be held. My prayer—in which I ask you to join—is our response to this brutal murder of one of God's anointed will bring the world to see the Gospel of Christ in glory anew.



**GUNG HAY FAT TOY** is (phonetically) a Cantonese wish for good luck and happiness in the New Year. When Baltimore's Chinese community celebrated the beginning of the Year of the Serpent, festivities ranged from a traditional street dance, above, to Evensong in Grace and St. Peter's Episcopal Church where the active Chinese congregation sang in Cantonese such familiar hymns as "Sing doy, Sing doy, Sing doy! Teng ken ate sing meng," which is the old favorite, "Holy, Holy, Holy! Lord God Almighty."  
—Judy Buck, Maryland Church News

## Read this and cry.

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



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

It costs them \$15 a month, and it gives Froilan so very much. Now he eats regularly. He gets medical care. He goes to school. Froilan writes to his sponsors and they write to him. They share something very special.

Since 1938 the Christian Children's Fund has helped hundreds of thousands of children. But so many more need your help. Become a sponsor. You needn't send any money now—you can "meet" the child assigned to your care first. Just fill out and mail the coupon. You'll receive the child's photograph, background information, and detailed instructions on how to write to the child. If you wish to sponsor the child, simply send in your first monthly check or money order for \$15 within 10 days. If not, return the photo and other materials so we may ask someone else to help.

Take this opportunity to "meet" a child who needs your help. Somewhere in the world, there's a suffering child who will share something very special with you. Love.

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



### For the love of a hungry child.

Dr. Verent J. Mills  
CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261  
I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help.  
Please send my information package today.  
☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.  
☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.  
☐ I cannot sponsor a child now but would like to contribute \$\_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Member of International Union for Child Welfare, Geneva. Gifts are tax deductible.  
Canadians: Write 1407 Yonge, Toronto, 7. Statement of income and expenses available on request.

**Christian Children's Fund, Inc.**



# Switchboard

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

## AN OPEN LETTER TO EPISCOPALIANS

In 1775, a crucial year of our nation's history, St. Michael's Church, Marblehead, Mass., was already 61 years young. Matters of grievous concern plagued the men and women of the new church. Ardent Tories, feisty patriots, fishermen who worried far less about the high tensions of the moment than they did about their catch; rich, poor, Harvard educated, illiterate, native sons and foreigners, farmers and artisans made up the congregation called St. Michael's. The rector was loyal to his sacred oath to support the King (hated King George III). St. Michael's was torn apart, and in February, 1777, it and other Anglican churches were closed by order of the Provisional Congress, to reopen only in 1780.

Over the years we have come to prize what St. Michael's stands for: independence, honesty, integrity, and love for God and our Church. The bitter disputes of the past lead us to appreciate all the more the importance of unity today. We therefore wish to make a special plea for unity to all our fellow Episcopal parishes throughout the United States. Let us not act in haste to diminish the strength of our Episcopal Church.

We would pray with you "deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in His name."

George M. Alsberg  
Marblehead, Mass.

## TO WHOM IT MAY CONCERN

Hi: I'm a 7th grader from Virginia, Trinity Episcopal Church where the Rev. C. Charles Vache used to be priest before he was made a bishop. P.S. I'm 13 years old.

I really enjoy *The Episcopalian* and *The Jamestown Churchman* edition a lot. I read every word, and it's really informative. One time my boyfriend (whose father is priest or missionary at the Chapel of the Good Samaritan) had a surprise for me and said there was something in *The Jamestown Churchman* about his

church. I read it and I was overjoyed! The building was being donated to and planned and all that good stuff!

I especially like the Episcocats. They're really cute.

In the last edition, the movie review of *Rocky* was great. My mother let me go see it, and I agree with the writer fully.

All these words can be summed up into one sentence. I really think *The Episcopalian* is great!

Keep on writing, and I'll keep a-reading.

Sarah C. Etheridge  
Portsmouth, Va.

## TO RIGHT A WRONG

Not long ago I read an article in *The New York Times* regarding withdrawal of an Olympic gold medal from Rick DeMont because of his having taken ephedrine for asthma. Even though the executive committee of the American Academy of Allergy drew up the following resolution, that gold medal has not been restored:

BE IT RESOLVED by the American Academy of Allergy that, "Participants in competitive athletics with asthma and other allergic conditions should not be disqualified because of the use, with medical supervision, of therapeutic doses of ephedrine before and during the athletic competition."

The committee and the Academy were rightly concerned that individuals with asthma are unfairly singled out to be barred from participation in the greatest of all sporting events.

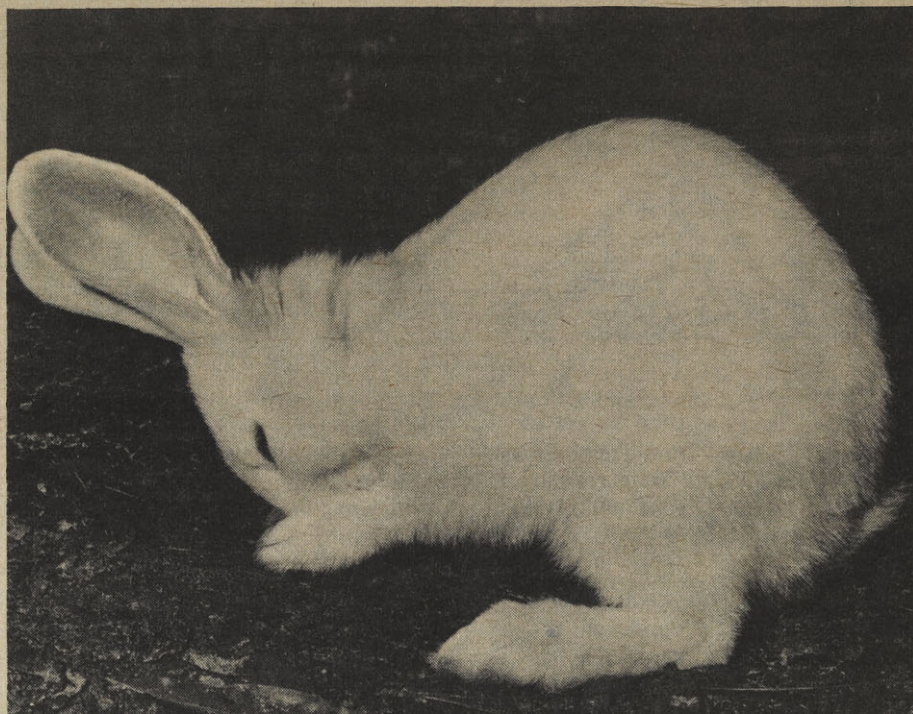
I would like to recommend that all who agree send a letter on the subject to the president of the International Olympic Committee (The Rt. Hon. Lord Killanin, 30 Lansdowne Rd., Dublin, Eire) and to the executive director of the U.S. Olympic Committee (Mr. Don Miller, 57 Park Ave., New York, N.Y. 10016), suggesting restoration of the gold medal to Rick DeMont.

Claude A. Frazier, M.D.  
Asheville, N.C.

## RAISE WHOSE VOICES?

Applause for your article, "Saints for hire?" in the February issue. I have long

# EPISCOCATS



"If I plant these seeds just right, I can save some money for my Feed the Hungry Box."

deplored mercenaries in the sanctuaries—paid choir members.

One suburban church here has a choir budget of \$19,000 and is asking for more. One city church has a choir budget of \$6,000 and is asking members to increase pledges to meet an equal total budget deficit.

These churches' highly paid organists will accept only professional singers. In my own church paid singers are not members of the parish—and not even Episcopals as far as I know. They don't even spend one evening a week rehearsing but arrive an hour before service Sunday mornings.

I've heard volunteer choirs and choral groups with good directors who perform difficult music as well as professionals. So please let us sing to God's glory in the choir as well as in the congregation and get rid of mercenaries in the sanctuaries!

Joyce Neville  
Buffalo, N.Y.

## TOGETHER WE CELEBRATE

Contrary to rumor and assumptions, the service in the Diocese of New York on January 9 was not a service of "completion," rather a service carefully and mutually constructed by the two of us as an occasion for recognizing and welcoming into good canonical standing a priest whose ordination on July 29, 1974, was valid, complete, full, and effectual.

The recognition celebration was an experience of grace for both of us, binding us as colleagues who can move on together in our work for justice and peace within and beyond the Episcopal Church.

The Rev. Carter Heyward  
The Rt. Rev. Paul Moore, Jr.

## IN THE SPIRIT IS UNITY

Bishop Jonathan Sherman (February issue) contends we have frequently considered the Holy Spirit as an afterthought. This is exactly what the proponents of female ordination are trying to do.

The bishop states we have two difficulties to face: "The definition of apostle . . . and the fact that our Lord called only Jews." For a supposedly capable New Testament scholar it is ridiculous to think there is any real confusion about how many were really apostles; there were 12, representing the 12 tribes of Israel. (St. Paul's acceptance later to this body presents no serious exegetical or doctrinal problem.)

As a fellow priest said: "If there had been any intention on the part of God later to guide His Church into a female branch of the ministry, He would have certainly appointed only 11 men; in this manner He would have left it open to His Church to accept women into the apostolic ministry."

In order to have unity in the Spirit, we must hold fast to that which He has guided us into and entrusted to us during the past centuries.

Gerald L. Claudius  
Kansas City, Mo.

Just a word of praise for the statement by Bishop Sherman on "Unity of the Spirit" in the February issue. It seems to me exactly the sort of measured and balanced judgment which we should rejoice to receive from a bishop.

I say, thank God for the light-throwing words of Bishop Sherman.

Philip H. Steinmetz  
Ashfield, Mass.

Bishop Sherman claims "... the General Convention itself is the highest authority recognized by the Episcopal Church for its own government." What about the higher authorities of our Lord's own words, the Holy Scriptures, the ecumenical councils, the catholic creeds, and the 1928 *Book of Common Prayer*?

He is quite right when he remarks: "Unity is an issue greater than the ordination of women to the priesthood." True! We never should have wasted so much time, thought, and energy on such a divisive issue.

Herbert J. Mainwaring  
Natick, Mass.

During the 1977 Trinity Institute I was sitting in the Grand Tier at the Lincoln Center Metropolitan Opera House in New York City. My clerical collar betrayed my identity. The lady sitting next to me asked if I were a "catholic" priest. I replied, "Yes. I'm an Episcopalian." She smiled and extended her hand, identifying herself as a fellow traveler who didn't get to church very often.

She then fired her guns, both barrels, at my heart. "Why did you let those women in?"

Somewhat taken aback by this intermission conversation, I replied, "We Episcopals have never been very discriminating. After all, they ordained me to the priesthood and, I assume, at some time in the deep dark distant past a bishop suddenly laid his hands on you in confirmation." I think her husband enjoyed this little act of self-defense.

It struck me that if my sharing in Christ's priesthood was totally dependent on my masculinity, His priesthood and my ministry were both sadly limited. If priesthood and masculinity are inextricably connected, then some clergy of long standing are at best in a kind of holding pattern. They project what can only be described as femininity, yet their priesthood has never been challenged. Why is it so difficult to ac-

Continued on page 16

## "One of the great Bibles of our time...."

With its commentaries, notes, and maps, it is, in effect, an entire course in its subject. Non-denominational, it presents unclouded a great literature and history." Dr. Frederick Shroyer, *Los Angeles Herald-Examiner*

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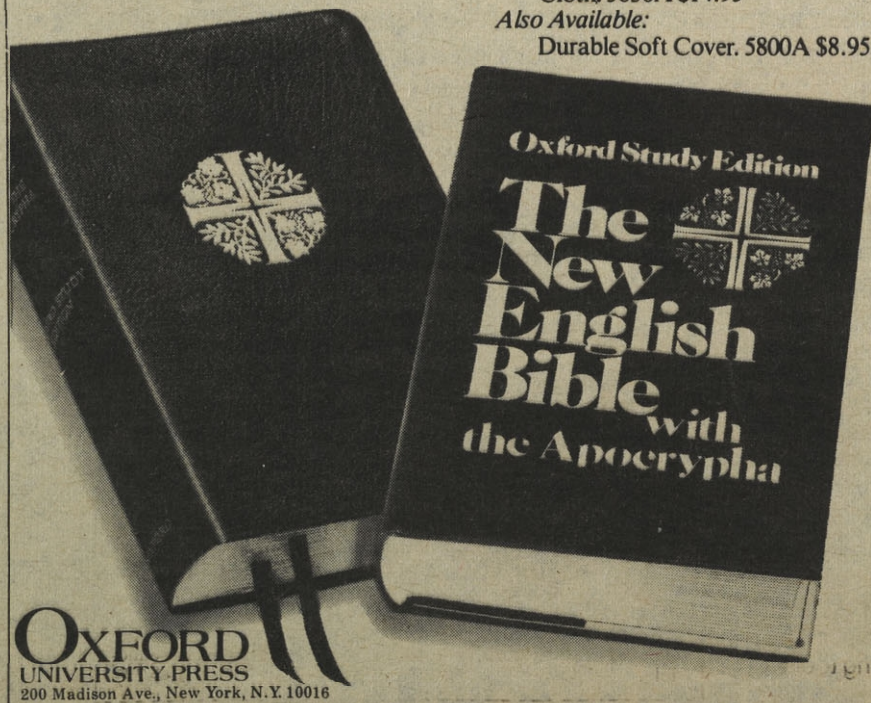
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# Executive Council prepares for PIM

Executive Council spent a quarter of its February 16-17 meeting in Greenwich, Conn., working on a presentation for the April Partners in Mission (PIM) Consultation.

It chose Suffragan Bishop Hal R. Gross of Oregon to head a committee to work with Council staff on a presentation for the Executive Council consultation at the Galt House, Louisville, Ky., April 27-30 after nine simultaneous Provincial consultations April 19-23. Working with Gross are Council members Eleanor Robinson, Montana; Bishop Donald Parsons of Quincy; and Dr. Bruce Merrifield, Texas.

Council learned from Treasurer Matthew Costigan that 1976 figures show total assets are up nearly \$8 million and income was up some \$60,000. Last year 19 dioceses overpaid their budget apportionment, he said, and only 11 failed to meet their quotas. For 1977 he reported that 11 dioceses have pledged more than their apportionments, but 17 have not yet reported and eight have said they will be unable to meet their full quotas. This means the projected income of \$11.6 million will fall about \$100,000 below budget estimates.

The \$8 million increase, Costigan explained, is due to favorable investment prices and acquisition of the defunct Seminario del Caribe in Puerto Rico. The land is on the market with a \$1.6-\$2 million price tag. On the negative side, he said trust fund income fell \$190,000 below projections.

Council also heard a report from the Rev. James R. Gundrum that the Planning and Arrangements Committee for the 1979 Convention in Colorado held its first on-site meeting in Denver in early February. Members toured the Convention site and made tentative space allocations. The committee decided to eliminate the Gathering Place but to expand the Common Ground and the Talk-It-Out/Chek-It-Out program.

Council heard a report on disbursements which the Board of the Presiding Bishop's Fund for World Relief approved at its meeting just prior to the Council meeting. In addition to making disaster and development grants, board members discussed a report on staff needs, grants procedures, funding criteria, and the agencies with which it works. The lengthy report prepared by consultant John Schott will be the basis of a Fund presentation to Executive Council in September.

In divided votes Council agreed to vote proxies in support of other Church groups which seek changes in strip mine reclamation procedures and violence on television. Only after lengthy debate did it authorize support of a resolution filed with Pittston Company, a major Virginia and Kentucky strip-mining firm, asking

the company to adopt strict reclamation standards and aid affected communities in relocation and housing efforts.

With only one dissenting vote Council supported a resolution which asks Proctor and Gamble not to sponsor television shows "containing excessive and gratuitous violence."

Council failed to support efforts aimed at disclosure of corporate policies which sustain the secondary boycott of Israeli goods which Arab nations are attempting to impose. Council instructed its Committee on Social Responsibility in Investments to abstain from voting the proxies on this issue.

In other actions during the two-day meeting, Council:

- heard that a new joint committee, headed by Council member the Rev. Robert Parks of New York, has been established to provide maximum cooperation between the publishing efforts of Seabury Press and the Church Hymnal Corporation;

● expressed congratulation to San Diego's Episcopal Community Services on its 50th anniversary;

● approved disbursement from the Constable Fund of \$30,000 more for editorial work on the Church's new teaching series, \$3,000 for the first phase of a program to train seminarians in Christian education, \$10,000 for a consultation among diocesan, regional, and national workers in Christian education, and \$10,000 for the under-funded Partners in Mission project for mailing and other appropriate expenses not covered in the present budget;

● accepted an invitation to a Partners Consultation in Manila in September and received a report of three Consultations held in South America;

● adopted a process for preparation of the 1978 General Church Program budget which relies heavily on staff work due to the pressure of the other scheduled events;

● set the following tentative dates for

1978 Executive Council meetings: February 15-17, May 17-19, September 20-22, and December 13-15;

● agreed that the annual disbursement of the Good Friday Offering this triennium should be \$20,000 to the Diocese of Jerusalem, 20 percent of the balance to Orthodox Church projects, \$500 to Bishop Kenneth Cragg's traveling expenses, \$2,000 to the Central Synod of the Episcopal Church in Jerusalem and the Middle East, and the remainder divided between the Dioceses of Jerusalem, Egypt, Cyprus, and Iran;

● named the Rev. Paul Washington, Philadelphia, Pa., to replace Bishop-elect Gerald McAllister of Oklahoma as Episcopal representative on the National Council of Churches' Division of Overseas Ministries; and

● invited Bishop Arthur A. Vogel of West Missouri to the September Council meeting to discuss the agreed Anglican-Roman Catholic statement on authority.

—Janette Pierce

## Prayer Line continues

People who have called the Presiding Bishop's toll-free Prayer Line (800-223-7504) have heard prayers for people suffering the effects of winter, understanding between clergy and laity, the five new regional associates in evangelism, the Episcopal Guild for the Blind, for meeting the needs of people in "all sorts and conditions throughout the world," and for new President Jimmy Carter.

These prayers—received from people in the Church—have been in addition to prayers from Presiding Bishop John M. Allin for "the ministry of service" and for "every member of this Church on both sides of the issues that divide us."

The Prayer Line will continue at least through the week of May 29 and then will be evaluated to see if it will be continued further.



**VITAMIN C EXPRESS:** Some 2,000 boxes of grapefruit donated weekly by Texas citrus growers go to feed hungry people in Texas and Arizona through the expert distribution of the West Texas diocesan Hope for the Hungry committee. Here Bitsy Rubsamen, who heads the committee, watches Joe Arnold of Good Shepherd Mission, Fort Defiance, Ariz., load a truckload of fruit for distribution on the Navajo Reservation.



This man is laying the cornerstone of a house for his family of five. His last home was larger. But this one will be stronger.

And for that he is grateful. He is one of a million victims left homeless by a terrible earthquake that ripped through Guatemala just months ago.

The Presiding Bishop's Fund was there at once with emergency relief. But that was just the start. Now the Fund is helping the people of Guatemala build inexpensive but sturdy new homes on concrete and steel footings.

As a matter of fact, half of the money allocated by the Fund each year goes toward long-term rehabilitation and development programs that help repair the shattered lives of stricken people everywhere. Your gift can help buy cinder blocks for Guatemala, or dig a well in Upper Volta, or buy seeds and farming tools for Pakistan.

Your care for humanity is the cornerstone of the Presiding Bishop's Fund for World Relief. So please send a check or money order for as much as you can spare.



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(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-4-77)

## Bishop Warnecke dies

Retired Bishop Frederick J. Warnecke of Bethlehem, 70, died February 23 while vacationing in Florida. He was buried from the Cathedral Church of the Nativity, Bethlehem, Pa., on February 28.

Dean of Trinity Cathedral, Newark, N.J., before his consecration in 1953 to be bishop coadjutor, he had previously served parishes in Virginia and New Jersey and had been editor of *The Southern Churchman*. He had also been a member of Executive Council, an Episcopal representative on the National Council of Churches, vice-president of the House of Bishops, and chairman of the Board for Theological Education. From 1963 to 1968 he was president of Philadelphia Divinity School's Board of Trustees.

Bishop Warnecke is survived by his wife Grace; a son, the Rev. Frederick J. Warnecke, Jr., Montclair, N.J.; a daughter, Mrs. Cecil Hughes, Bethlehem; and three grandchildren.



# We celebrate our 17th

This month *The Episcopalian* celebrates its 17th birthday. As tradition tells us, we have entered the winsome age of sweet reason and innocence. Events of the last few months, some of which are noted below, lead us to feel we may have missed an age somewhere. We are pleased to report to you that this issue is going to more than 275,000 families—a new high in Episcopal Church periodical publishing. So there's some good news with the bad. We hope you'll bear with us through both this coming year.

As we move into the events of Holy Week and Eastertide this year, many of us feel the pull of Jesus' Passion with extra poignancy. We have been through a violent winter, cut by cold and wilted by drought. While we prayed in some parts of the country for the ice, snow, and rain to go away, in other parts we have prayed just as hard for the torrents to come.

In the nation we have seen dramatic acts of inhumanity—shotguns wired to necks, hostages turned to homicides in bloody bursts, wholesale takeovers in our country's capital.

From the far-off land called Uganda, we have heard about our martyred Archbishop Luwum. If we close our eyes, we can almost see that scene at the rally in Kampala



## Response to Sherman: Convention can't change laws

At the outset of his article, "The Unity of the Spirit" (February issue), Bishop Jonathan G. Sherman asserts his thesis that an issue greater than women's ordination is the unity of the Church, quoting Eph. 4:3 (which in fact refers to the unity of the Spirit). He then devotes the rest of his article to justifying the ordination of women, concluding that he has been led to do so by the Holy Spirit. Therefore, "unity of the Spirit in the bond of peace" obviously requires everybody to fall in line with that view.

In between the good bishop deals with the authority of General Convention. He points out that some take the position that the Episcopal Church as the American province of the worldwide Anglican Communion is constrained from acting unilaterally on so basic an issue involving catholic tradition and practice of nearly 2,000 years. He holds the view that the Episcopal Church recognizes no higher human authority for its own governance than its own General Convention established by its own Constitution.

Bishop Sherman acknowledges that both Testaments of the Bible emphasize the male imagery in the idea of God and that Christ appointed only men as His Apostles. He argues that the rule against ordination of women has grown out of this as a tradition, not as a specific prohibition from on high. Therefore, he says, it can be changed, even as Christ changed the law (divine tradition) handed down from Moses (Rom. 10:4).

With all due respect to the bishop, we do not find that St. Paul in the passage referred to meant that our Lord changed the law in the sense of repealing it and replacing it with another. Indeed, He clearly said, "Think not that I am come to destroy the law..." (Matt. 5:17-18 KJV)

Suppose for a moment that Christ did come to replace the law, which He found to be seriously misinterpreted by the Pharisees and others. It would be presumptuous to claim this as authority for a few hundred very human conventioners to replace a law or tradition that has been authoritative today for a period twice as long as the law of Moses had been in Jesus' time.

The issue boils down to the basic question: Did General Convention have authority, jurisdiction, or power to open the priesthood to women? This is primarily a legal question, and, if we believe in the Rule of Law in the Church as well as in the secular world, the legal answer must prevail.

Let us look at the Constitution of the Episcopal Church, the basic law of the Church in this country since 1789. In its Preamble it states the Church is formed for, among other purposes, "upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer." Nowhere in the B.C.P. from the time of Cranmer

when the Archbishop and his Christian brethren were accused and the armed guards shouted, "Kill them, kill them."

In our own Episcopal Church we have suffered through another winter of discontent—this time over the reality of Prayer Book revision, the reality of women's ordination, and the yet-to-be-faced controversy about homosexuals in pew and pulpit. Some people have talked about leaving our fellowship, a few have left, and some are showing their displeasure by withholding financial support—a truly self-defeating and violent act within the Christian community.

We also seem to have lost an uncommon number of our peers these past few weeks. Of those known to us, at least three will be specially missed throughout the Church: the Morehouses—Ellen and Clifford—and Frederick Warnecke.

If ever any couple could claim the handle, "Mr. and Mrs. Episcopalian," it was the Morehouses. Ellen, active with Episcopal Churchwomen, U.T.O., and the Church Periodical Club; Clifford, with *The Living Church*, Morehouse-Barlow, General Convention's House of Deputies, Trinity Parish, and Executive Council. Truly a remarkable couple with a record of devotion and service rare in U.S. Anglicanism.

Although he marched to a different drummer, Bishop Warnecke left the same strong mark on the Church. He helped build a sound and innovative Diocese of Bethlehem and was a determined advocate of good communication in the Church and of sound and efficient theological education. And when the Episcopal Church needed new quarters, he jumped in and made them happen. Three uncommon persons among the many special people we have lost at home this year.

But where's the good news? Will events bring us joy, not sorrow? Of course. That's what we believe. That's the Message we shall proclaim afresh, again and again and again in the midst of violence, martyrdom, and loss. Let's get on with the Word.

He is risen indeed. Halleluiah!

—The Editors

my turn  
now

to its latest revision in 1928 is any change made in the centuries-old pre-Cranmer Order of a male priesthood.

What of the Articles of Religion, established for the Church in the United States by General Convention in 1801 and based on the original Articles dating from Elizabethan times? Although not legally binding, they have remained the prime authoritative statement of the Faith and Order of the Church ever since. Even the Draft Proposed Prayer Book ("Blue Book") does not meddle with them. Article XIX defines "the visible Church of Christ" as "a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance..." Since the definite article "the" is used before "visible Church," the definition has to refer to the entire Body of Christ worldwide, not a single parish nor even a diocesan or national section of the entirety.

The next Article states in part, "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written..."

Reading these two Articles together, the whole Body of Christ (and no subdivision thereof) may ordain Rites or Ceremonies and settle Controversies of Faith so far as not forbidden by Holy Scripture. According to this, it would seem the priesthood could be opened to women by concerted action of the entire Catholic and Apostolic Church and not otherwise.

Some advocates of women's ordination make their last stand on Article XXXIV, which says every particular or national Church has authority to ordain, change, and abolish "Ceremonies or Rites" of the Church that are not repugnant to the Word of God and are ordained and approved by common authority, "so that all things be done to edifying." This Article may be seen as the final fork in the road dividing the proponents of women's ordination, including Bishop Sherman, from its opponents. The former see the "common authority" as the national (autonomous) Church and "Ceremonies or Rites" as including women's ordination, at least within the American Church. The loyal opposition holds that the entire Apostolic Communion is meant and that the ordination of women is not a "Rite" or "Ceremony" ordained only by man's authority, but a breach of a fundamental tenet that has acquired the force of law through 2,000 years of acceptance and practice.

Anyone who believes in the Rule of Law must see the desperately hasty attempts to admit women to the priesthood since Minneapolis (and in Philadelphia before then) as plainly unconstitutional and void—not to say somewhat less than "done to edifying." The unity Bishop Sherman seeks, whether of the Church or of the Spirit, has been effectually, probably permanently, blocked by the proponents of such actions, not by the opponents.

—W. Clark Hanna, Attorney-at-Law, Philadelphia, Pa.

## Church aides jailed *Continued from page 2*

services employee.

On Friday, January 7, Cueto was subpoenaed to testify before a grand jury on Monday, January 10, but could not arrange for legal representation. Refusing to be sworn without legal counsel, she was jailed overnight for contempt and was released the following day after securing counsel.

In late February and early March the women appeared separately before the grand jury, refused to testify, and were cited for contempt and jailed, possibly for the 14-month life of the grand jury.

In a March Congressional briefing for ecumenical church leaders in Washington, D.C., Dean Kelley of the National Council of Churches discussed the incident. He said the women refused to testify because grand jury questions might lead to matters other than the whereabouts of Torres and they wished to protect

unrelated persons who might become the focus of FBI activities in their jobs, homes, and neighborhoods with the accompanying imputation of wrongdoing that such investigations involve.

Kelley pointed out that Wood and Presiding Bishop John M. Allin had taken the position that the Church must cooperate extensively with such an investigation.

Earlier Bishop Paul Moore of New York and Bishop Francisco Reus-Froylan of Puerto Rico, who unsuccessfully appealed the women's subpoenas, expressed concern about government interference in Church affairs.

A Church Center staff member said the two women are currently on leave of absence without pay. While church officials say legal fees are being paid in line with church policy of support for staff members, others are privately raising funds for the women.

## IT WORKED FOR US

IN HIS BOOK DISCUSSION GROUPS at St. James, Lancaster, Pa., reports Kenneth Longsdorf, retired English professor, "the books were the teachers." Elton Trueblood's books proved a big success.

RENEWAL OF MINISTRY worked for the Rev. Dennis Serdahl of St. Paul's, Salinas, Calif., when he invited area priests who had not been officially installed to attend his installation ceremony and the Rev. Massey Shepherd preached on ministry.

DEPOSITS TO THE BANK at Good Shepherd, Parkersburg, W.Va., tap pa-

rishioners' talents and resources. A "deposit" slip is a form on which parishioners state the nature of the skills, talents, services, or special abilities they offer—with guaranteed confidentiality and the option to change the deposit at any time.

FOOD BANK SUNDAY helps parishioners at St. Paul's, Kennewick, Wash., fight hunger. Each month empty grocery bags, with shopping lists printed on their sides, are distributed. Parishioners then fill the bags and return them on the last Sunday of the month, Food Bank Sunday. The food is blessed at the altar and then distributed to needy families.

SABBATH SEMINARS at Good Shepherd, Ruxton, Md., provide a chance to discuss God's relationship to humanity. February's seminar began with a chancel drama adapted from *J. B.*; Archibald MacLeish's contemporary portrayal of Job.



# NEWS.. BRIEFS

## Lexington makes grants

Grants which total \$425,000 will benefit the elderly in Kentucky, thanks to the generosity of the late Ethel G. Cheairs, a communicant of Emmanuel Church, Winchester, Ky.

With her bequest the Diocese of Lexington provided funds to five agencies in central and eastern Kentucky. Bishop Addison Hosea of Lexington paid tribute to the "devoted churchwoman who made this project possible" and said that a prime concern in granting the money was to attract other funds to maximize its effect.

The grants include:

- \$246,000 to Lee County Personal Care Home, Beattyville, to provide almost half the funds needed for a 50 percent expansion of an existing 80-bed facility;
- \$93,000 to Montgomery County Care Center, Mt. Sterling, to provide about half the local matching funds needed for construction of one-story "sheltered housing";
- \$50,000 to Church Housing Association of Prestonsburg to provide part of the matching funds needed for a federal construction grant for medium-rise housing for the elderly;
- \$27,000 to Golden Years Rest Home, Jenkins, to provide furniture, bedding, and so on to improve patient accommodations; and
- \$9,000 to Julius Marks Home, Lexington, to provide bedding and other "amenities" for a renovated TB sanitarium now providing care for elderly persons.

## Fellowship to meet

Bishop John B. Coburn of Massachusetts will lead the Anglican Fellowship of Prayer's annual conference, May 5-7, in Los Angeles, Calif. The conference includes several services at the Cathedral Church of St. Paul, 18 prayer workshops, and a banquet at which the Rev. Lloyd J. Ogilvie, senior pastor of the 5,000-member First Presbyterian Church of Hollywood, will speak.

Bishop Robert Rusack of Los Angeles is host; Frank V. Marshall, Jr., Santa Monica, and Marcia Commins, Los Angeles, are co-chairpersons.

Registration forms are available from The Anglican Fellowship of Prayer, 529 East King St., Lancaster, Pa. 17602.

## Ordination group disbands

"We've accomplished our task," said the Rev. George Regas of Pasadena, Calif., at the final meeting of the National Coalition for the Ordination of Women to the Priesthood and Episcopacy. When the 25 coalition members gathered in Alexandria, Va., in January to witness the ordination of their vice-chairperson, the Rev. Patricia Park, they voted unanimously to disband.

Regas dismissed the possibility that a later General Convention might reverse the 1976 decision, and Bishop John H. Burt of Ohio added, "It is virtually impossible the bishops would change their position."

Members said they would continue individual endeavors to find solutions to problems of acceptance and deployment.

## Presiding Bishop seeks committee on Center's future

In a move that left Council members, staff, and the press asking, "What's that about?", Presiding Bishop John M. Allin used his opening remarks to the February Executive Council meeting to ask for an ad hoc committee "to evaluate present and future facility and location needs of the [Episcopal] Church Center." Late last year persistent rumors about a possible move to a Washington, D.C., site had apparently ceased so the request caught most people off guard.

In replying to the message and presenting the resolution giving Allin authority to appoint such a committee, Bishop George T. Masuda of North Dakota asked Bishop Milton Wood, executive for administration, to explain to Council members the need for such a committee.

"There's no hidden agenda here I'm

aware of," Wood replied. He said Allin just thought a small committee of Council members should be established to respond to the various offers and suggestions about the Church Center which arise.

The Rev. Robert Parks, Council member and rector of Trinity Parish, New York City, said, "In 1973 Trinity gave \$30,000 for a study that just reaffirmed that the Church Center was where it should be. What's this about?"

Allin was absent from the Council meeting because of installation ceremonies for Bishop Scott Field Bailey in West Texas, but Masuda reported that in previous conversation with Allin the Presiding Bishop had indicated the committee was "not for study, just to respond to offers and suggestions." In his address Allin had noted the Episcopal Church Center was "reasonably well situated" but added, "our responsibilities must include provisions to make such improvements that may be open to us."



EKKLESIA is the Greek word for "church gathering" as well as the name for an undertaking by Mary Ketcham and Betty Rosson, parishioners of Good Shepherd, Nashua, N.H. Betty, left, designs, embroiders, and appliques chasubles and stoles with bold, simple, and colorful symbols while Mary does the machine and hand sewing as well as some of the embroidery. —Jane Hamilton



## There's a price on your wife's head...

What's more, it is probably higher than you realize. Aside from the irreplaceable personal loss to the family group which would result from your wife's death, there are financial burdens that we often tend to overlook...

Final medical expenses could be sizeable.

Even longer range—you would probably have to pay someone to care for small children and run the household, at least on a part-time basis.

Household expenses generally would increase, and savings from joint income-tax returns would no longer be available to you.

If your wife is now working, the sudden loss of her income could have a serious effect on your family's future.

To help solve this problem, Church Life offers a special, low-cost plan of temporary protection that would guarantee a regular monthly income to you in the event of your wife's death... a plan that will bridge the critical years remaining until your children are grown and educated.

For example, a husband with a 35-year-old wife and a 10-year-old child can assure himself an income of \$150 per month until his child is 22 for an annual premium which amounts to less than 14¢ per day.

To learn just how valuable this protection can be for you, mail the enclosed coupon today. We will respond by mail—no agent will call.

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# Jesus' life comes to TV

The life and personality of Jesus of Nazareth intrigue and fascinate people of all ages—even those who are not members of an institutional Church. The compelling nature of His ministry, suffering, death, and resurrection speaks to people's deepest needs and hopes. He remains an enigma and challenge to all generations—especially to believers—and invites us to spend a lifetime in interpreting Him as He was and is—our ever-living Lord.

The latest interpretation of Christ's life will appear on NBC television on Palm Sunday (April 3, 8 p.m.) and Easter (April 10, 8 p.m.) in a two-part, six-hour drama directed by Franco Zeffirelli (*Romeo and Juliet*, *Brother Sun*, *Sister Moon*).

The \$12 million production was shot primarily in Morocco and Tunisia after two and a half years of preparation which involved a panel of distinguished scholars as biblical advisors. Vincenzo Labella (*Moses: The Lawgiver*) produced it; Academy Award winner Maurice Jarre (*Dr. Zhivago*, *Lawrence of Arabia*) composed the original score; and Anthony Burgess, Suso Cecchi d'Amico, and Zeffirelli wrote the screenplay.

The large and prestigious cast includes British actor Robert Powell as Jesus Christ, Anne Bancroft as Mary Magdalene, James Farentino as Simon Peter, Olivia Hussey as the Virgin Mary, James Mason as Joseph of Arimathea, Ian McShane as Judas, Lawrence Olivier as Nicodemus, Rod Steiger as Pontius Pilate,

and Michael York as John the Baptist.

The Gospel of John and the suffering servant imagery of Isaiah 53 are the scriptural sources for *Jesus of Nazareth*. The screenplay follows the traditional narrative line of His life; its length allows inclusion of more material than previous films. The story moves from Jesus' birth through the temple incident at age 12, baptism and the wilderness experience, the calling of the disciples, His extensive preaching, teaching, and healing ministry, His open conflict with the Pharisees and His refusal to align Himself with the Zealots, His entry into Jerusalem, the Last Supper and His betrayal by Judas to His trial and crucifixion. The movie ends with a member of the Sanhedrin standing inside the empty tomb and saying, "Now it begins. It all begins."

The producers have aimed for histor-

ical accuracy which shows in period sets and costumes and in some of the details that distinguish this production from others. For the first time in any film, we hear Pilate clearly dictate the death sentence against Jesus in accordance with Roman law. At the Last Supper, the disciples and their Master are not seated at a long table but, as was the custom of the day, in a circle on the floor on straw mats. And Jesus does not carry the entire cross to Golgotha (it must have weighed over 500 pounds) but is burdened with the crosspiece instead.

Zeffirelli has said of his depiction of Jesus: "There are many aspects to the figure of Christ which can be broken down in turn into thousands of tiny facets. For example, there is the spiritual one, the philosophical one. Then there is His human facility, His parapsychol-

*Continued on page 13*

## Eight ways families can get ready for Easter

The days before Easter are a perfect time to do things together as a family. As W. A. Poovey says in his book, *The Days Before Easter*, "Christianity is not a solitary but a community religion, and the simplest form of community is the family."

We've gathered some suggestions for ways families and parishes can spend the last few weeks of Lent; some of them are from Poovey's book.

1) **Trace our Jewish roots.** Have a Seder. The ceremony doesn't have the same significance for Christians as it does for those of the Jewish faith, but, Poovey suggests, it is reminiscent of Christianity's roots in Judaism and provides a spiritual dimension to a meal with family and friends.

You need: (1) three matzos or flat loaves of unleavened bread; (2) wine and wine cups at each place; (3) bitter herbs, such as horseradish; (4) a roasted lamb shankbone; (5) a roasted egg; (6) parsley, lettuce, or watercress; (7) haroset—a mixture of apples, nuts, cinnamon, and wine; (8) a dish of salt water at each place; and (9) a special wine cup or goblet called the Cup of Elijah. Copies of the service are available in most libraries, or a local rabbi might help you find one.

A parish Seder is another possibility; it has gained popularity in Episcopal parishes in recent years.

2) **Test your spiritual commitment.** Use this time to: visit a shut-in; send a letter of appreciation to someone who's helped you; get to know a neighbor or a church member better; write or telephone a friend with whom you've lost touch; volunteer for some community

social service work.

3) **Remember the needs of others.** Fasting to strengthen spiritual life or to save food and money for those in need can be incorporated into a communal event. During Lent parishes might hold a dinner or a feed-the-hungry luncheon to dramatize the unequal distribution of resources and food. Proceeds might be sent to the Presiding Bishop's Fund for World Relief. The Rev. Charles Cesaret, staff officer for hunger, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, can offer suggestions.

4) **Try to understand the actions of biblical characters.** Poovey suggests reading the four gospels, starting in each case with the events of Palm Sunday. Identify by name or role (such as the man who lent Jesus the donkey) the characters involved with Jesus during the last week of His life. Search the Bible (a cross-reference one or one with a concordance will be helpful) and secular histories to learn as much as you can about each of these people. Family members might see how many each can find, or each could take one character and seek information about that person. Or play Impersonations and try to understand why the characters acted as they did: imagine you are Mary, or Pilate, or Annas, Nicodemus, or Barabbas.

5) **Make time for reading.** Choose a book to read aloud, family members each taking turns. Or all family members can read the same book which they can then discuss. The Bible is a sure bet—how about Exodus or Job? Or try a Christian classic like *The Screwtape Letters* or *The Chronicles of Narnia*, a series that crosses

age barriers, both by C. S. Lewis.

6) **Follow the Lord's example.** Pray for your enemies. Poovey suggests making a special prayer list of people you don't like. Pray for them as well as for people you know are quarreling or for nations at war.

7) **Design symbols for Holy Week.** Crossed palm branches, the donkey, the loaf and the cup, the crown of thorns, the rooster crowing, the cross, and the hammer and nails—all are symbols family members can easily draw or make and then display on a family (or parish) bulletin board. Then read the Bible stories they represent. Poovey reminds us to relate the symbols to our own lives today.

8) **Make Communion wafers.** Some parishes might like to ask families to make Communion bread or wafers. St. Stephen and the Incarnation, Washington, D.C., gives these instructions for doing so.

"Requirements are whole wheat flour, a sieve, a bowl, a rolling pin, ½ pint of real cream, a cookie sheet, and a doughnut cutter with removable center.

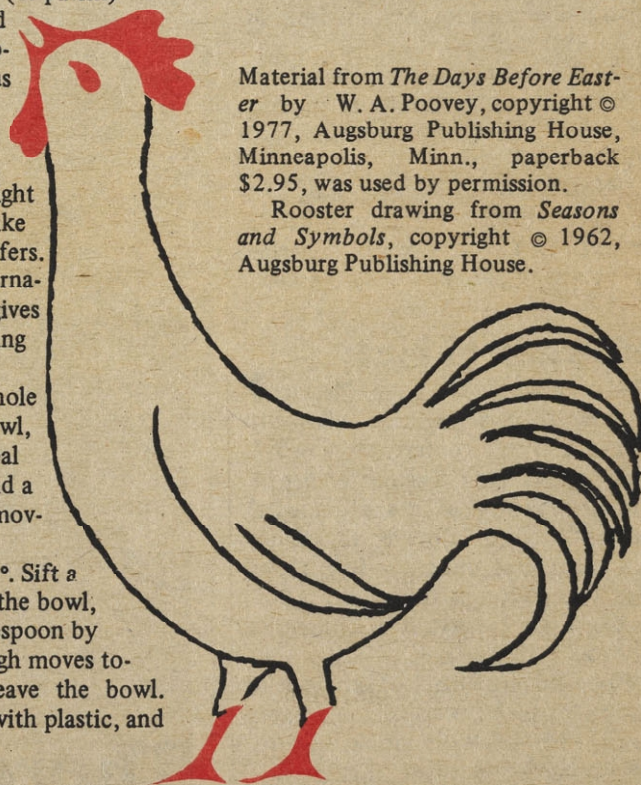
"Preheat oven to 375°. Sift a cup or two of flour into the bowl, then work in cream tablespoon by tablespoon until the dough moves together and wants to leave the bowl. Shape into a ball, cover with plastic, and

let stand a half hour. Then roll dough as thin as possible.

"Use the doughnut-sized cutter with the center removed to make the priests' wafers; use the center only to make the people's wafers. Do not separate the circles. Lift entire dough sheet onto cookie sheet and bake for no more than 10 minutes (watch closely) until slightly brown. Then punch out wafers, keeping in mind that the stars left between the circles can be sprinkled with salt and put to secular use as a between-meal snack."

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# Prayer Book group named

In response to a 1976 General Convention resolution Presiding Bishop John M. Allin and Dr. Charles Lawrence, House of Deputies' president, have appointed a committee of three bishops, three presbyters or deacons, and five laypersons (with one layperson yet to be chosen) to study the continued use and role of the 1928 Prayer Book.

The 10 men and one woman were all active at the last General Convention, and the majority actively participated in considering the revised liturgy. Bishop Frederick H. Belden of Rhode Island was a member of the House of Bishops' committee on Prayer Book and Liturgy, and the Rev. Edward B. Geyer, Jr., Connecticut; the Very Rev. Edward H. Kryder, Western New York; Ralph Spence, Texas; Robert E. McNeilly, Jr., Tennessee; and Janet B. Morgan, Western Massachusetts, were all members of the House of Deputies' Prayer Book and Liturgy committee which originally presented the resolution General Convention adopted. McNeilly is an Executive Council member, as is Dupuy Bateman, Jr., of Pittsburgh, who is also a Standing Liturgical Commission member.

Other committee members are Bishops John A. Baden, Virginia, and Matthew P. Bigliardi, Oregon; the Rev. Clifton J. McInnis, Jr., Mississippi; and Stuart D. Casper, Long Island.

In addition to the Prayer Book committee, other members of General Convention's 15 committees and commissions have now been chosen. The roster so far includes 228 people; 39 are women (two ordained), and 189 are men (125 ordained). The appointees come from all nine Provinces of the Church; most committees and commissions include a wide geographic spread.

### Standing Commission on the Structure of the Church

**Bishops:** William H. Folwell, Central Florida, vice-chairman; Alexander D. Stewart, Western Massachusetts; Robert H. Cochrane, Olympia.

**Presbyters:** George E. Bates, Eastern Oregon; Robert R. Parks, New York; Jesse F. Anderson, Jr., Washington.

**Laity:** Charles M. Crump, Tennessee, chairman; Lois Barnum, Bethlehem, secretary; John H. Farquharson, Massachusetts; Wade Bennett, Dallas; Frank T. Wood, Jr., Central New York; Anne Somsen, Minnesota.

### Standing Commission on the Church in Small Communities

**Bishops:** William J. Cox, Maryland, convenor; Harold L. King, Idaho; Walter H. Jones, South Dakota.

**Presbyters:** William Black, Southern Ohio; Carlson Gerdau, Northern Michigan; Vernon A. Jones, Jr., Alabama.

**Laity:** Peter Finger, New York; Douglas F. Fleet, Jr., Southwestern Virginia; Thomas A. Jackson, Arizona.

### Joint Committee on Nominations

**Bishops:** Moultrie Moore, Jr., Easton, convenor; William C. R. Sheridan, Northern Indiana; Robert B. Appleyard, Pittsburgh.

**Presbyters:** Stanley P. Gasek, Central New York; Joseph N. Green, Jr., Southern Virginia; John H. M. Yamazaki, Los Angeles.

**Laity:** Mary Durham, Michigan; Theresa Gillett, Massachusetts; Philip Rhineland, California; Ralph Spence, Texas; Walker Taylor, East Carolina; Donovan Worden, Montana.

### Joint Commission on the Church in Metropolitan Areas

**Bishops:** James W. Montgomery, Chicago, convenor; Paul Moore, Jr., New York; Joseph T. Heistand, Arizona.

**Presbyters:** Michael S. Kendall, Connecticut; Nicholas Kouletsis, Los Angeles; St. Julian A. Simpkins, Jr., Rochester.

**Laity:** Clay Myers, Oregon; Marcus A. Cummings, Southern Ohio; Dorothy Triplett, Milwaukee.

### Joint Commission on World Mission

**Bishops:** Edmond L. Browning, Hawaii, convenor; Telesforo Isaac, Dominican Republic; Robert P. Atkinson, West Virginia.

**Presbyters:** Emmanuel W. Johnson, Liberia; John L. O'Hare, Delaware; Charles H. Eddy, Alaska.

**Laity:** Richard Bowden, Atlanta; Ana M. Lago, Puerto Rico; Leona Bryant, Virgin Islands; Mrs. John T. Bottom, Mississippi; Barbara Aldana, Guatemala; Armando Barboa (Salazar), Northern Mexico; Guillermo Bohorquez, Colombia; Paul A. Frank, Jr., Ohio; Juanita Harris, Southwest Florida.

### Standing Commission on Ecumenical Relations

**Bishops:** John H. Burt, Ohio, chairman; John M. Krumm, Southern Ohio; Donald J. Parsons, Quincy; David B. Reed, Kentucky; Arthur A. Vogel, West Missouri; John T. Walker, Washington; William G. Weinbauer, Western North Carolina; Robert E. Terwilliger, Dallas. John M. Allin is an ex officio member.

**Presbyters:** John H. Backus, Olympia; James E. Carroll, Chicago; Julian M. Clark, Virgin Islands; John H. Rodgers, Jr., Pittsburgh; Elton O. Smith, Western New York; C. Allen Spicer, Jr., Easton, secretary; W. James Walker, Missouri; J. Robert Wright, New York.

**Laity:** Harold J. Berman, Massachusetts; Jose Ramiro Chavez, El Salvador; Patricia Drapes, Montana; John T. Fisher, Tennessee; Jean Jackson, Oregon, vice-chairman; Sister Mary Joan, CSM, Milwaukee; John Kitagawa, New York; Sarah Steptoe, West Virginia. Peter Day is treasurer.

### Board for Clergy Deployment

**Bishops:** Lloyd E. Gressle, Bethlehem, chairman; Scott Field Bailey, West Texas; Charles T. Gaskell, Milwaukee; David K. Leighton, Maryland.

**Presbyters:** Quinland R. Gordon, Washington; Hays H. Rockwell, New York; Thom W. Blair, Jr., Massachusetts; Richard R. Cook, Dallas; Edward R. Sims, Southern Ohio; James L. Lowery, Jr., Albany. Roddey Reid, Jr., is secretary.

**Laity:** Richard Couper, New York; Charity Waymouth, Maine; Hiram W. Neuwoehner, Jr., Missouri; Robert M. Ayres, Jr., West Texas; Margaret Fitter, Rochester; Ernest N. Robinson, Chicago.

*Continued on page 13*



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If you want to go behind the scenes with Paul Wilkes, order his *Six American Families* (\$2) from Seabury Press, 815 Second Ave., New York, N.Y. 10017. A viewers' guide (\$1) by Elliott Wright is available from the UCC Office of Communication, 289 Park Ave., South, New York, N.Y. 10010. Or order both, postpaid, from Six American Families, 1525 McGavock St., Nashville, Tenn. 37203. —Thomas Orrin Bentz



## Audio-visual media use high, survey shows

Episcopal parishes, missions, and dioceses use audio-visual (AV) materials much more than previously realized, a recent survey shows, and they spent more than \$1 million on such equipment in 1975-76. Ninety-one percent of 7,489 parishes and missions surveyed used AV media in some form at least once last year. Only 25 percent of the congregations participate in radio and television broadcasts at the local level.

This information is part of the findings of a survey of audio-visual use sponsored by the Episcopal Church Center's office of communications and done by Hope Reports, Inc., a Rochester, N.Y., consulting firm.

Not surprisingly parishes with over 200 members use AV equipment more

than parishes and missions with under 100 members, but 75 percent of the smaller ones report usage.

The most used AV media are cassette recorders, record players, and silent filmstrip and 16 mm projectors. The media's greatest use is with children and young people for Christian education. Parishes report less use for meetings, stewardship, and liturgy.

The amount of money parishes and missions collectively spent for their AV operations increased sharply in the past two years—up 20 percent. But though use is great, only 10 percent of the parishes have an AV committee; larger parishes make better use of laity to oversee their programs.

Record players are the most common-

ly used AV tool in parishes and missions: 66 percent own their own units; another 4 percent borrow or rent record players.

The magnetic tape recorder/player cassette unit is growing in popularity. Reel tape recorders rank third among the media used; and of all AV material being considered for purchase, the audio cassette is number one. About 28 percent of all parishes and missions own audio cassette tapes.

Many congregations use the silent filmstrip projector in conjunction with a record player or a tape cassette rather than buy the more expensive sound filmstrip projector. But almost half all parishes and missions own at least one 16mm projector, and another 20 percent rent or borrow them. More than 40 percent of all congregations own silent or sound filmstrips.

Video, the newest and most expensive medium, has barely penetrated parish use, but more than 4 percent of parishes own television receivers, many of these donated by parishioners. The most common video tool is the closed-circuit TV camera used for overflow congregations, but few parishes plan to purchase one.

Many dioceses leave AV activities to individual parishes and missions although some have extensive equipment. Hope Reports says information on diocesan activity may be inaccurate because 48 percent of the dioceses surveyed did not respond. The information shows, however, that no matter what media program is issued for the entire Church, less than half of the diocesan offices are equipped to view or hear the message.

The survey reports the Diocese of Dallas has an extensive library of films and audio cassettes which are available for rental. In the Diocese of New Jersey

seven parishes share a cooperative AV arrangement. The diocese itself has a joint catalog of the holdings of seven dioceses. Of the 48 dioceses that reported in the survey, 34 have some form of AV library.

The weakest AV activity is parish and mission participation in radio and television broadcasts. The number of parishes which purchase radio time declined from 1972 to a low point in 1974 when 267 parishes were on the air with paid time. Last year the number increased for the first time in three years. Paid time on television followed a similar pattern. Of the 48 dioceses which responded, 16—or 33 percent—are involved in radio and television broadcasting.

The survey did not attempt to measure effectiveness of communication.

—Judy Mathe Foley



"IMPORTANT AND EXCITING" is the way Dr. Anne Harrison terms the work she'll be doing as women's ministries coordinator, succeeding Olive Mae Mulica, who retired from the lay ministries staff at the Episcopal Church Center in New York City. Harrison will work with the Triennial Meeting and its program and structure committees, the Task Force on Women, and the United Thar' Offering scholarship committee.

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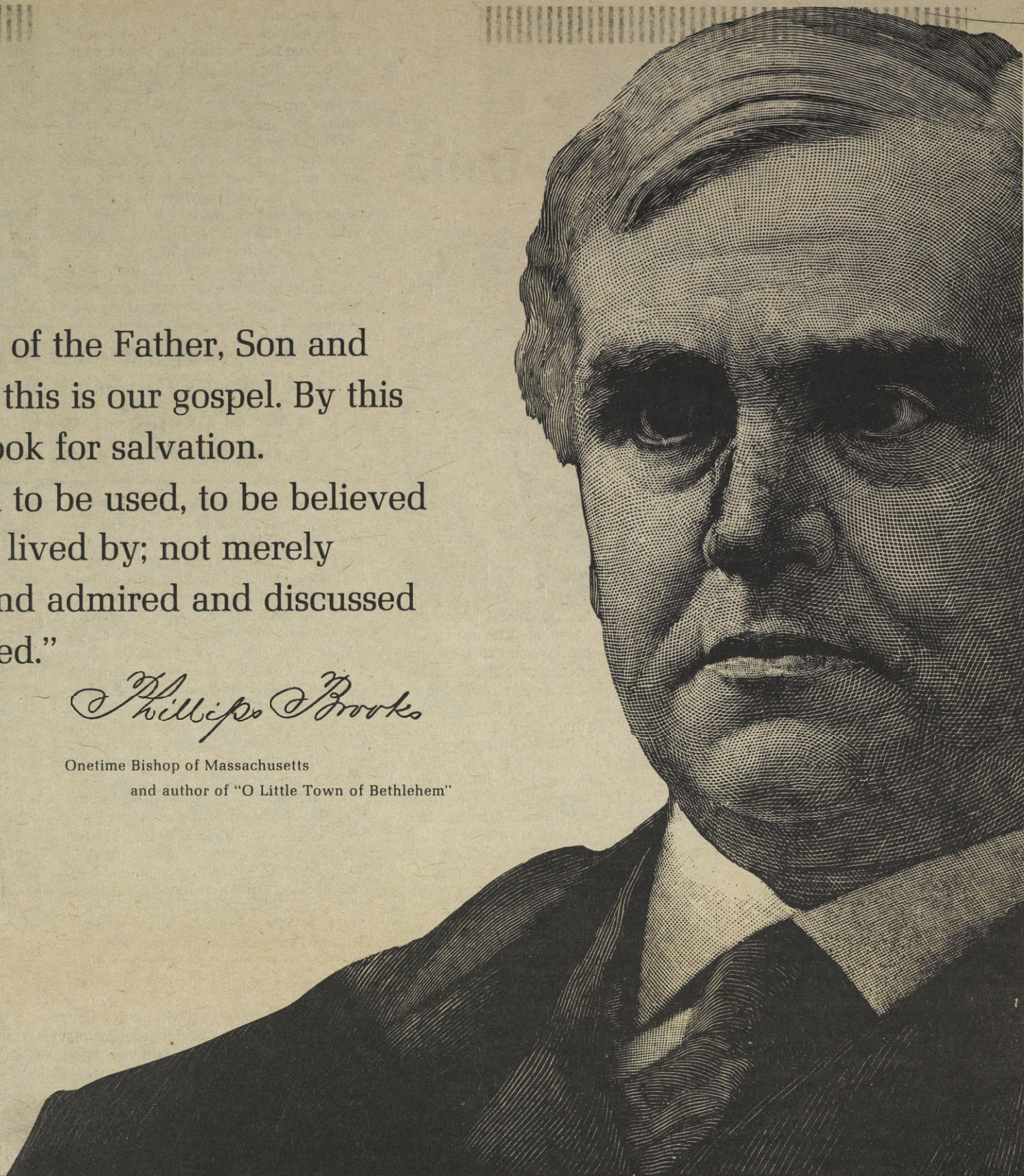
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# Past watchful dragons to Narnia



The telephone rings at the Episcopal Radio-TV Foundation in Atlanta, Ga. Hollywood is calling to offer Executive Director Caroline Rakestraw \$1 million for the film rights to C. S. Lewis' *Chronicles of Narnia*. Rakestraw refuses: "Narnia is not for sale at any price!"

For an organization which does not

have a large endowment, does not receive a General Church Program subsidy, and whose survival depends solely on contributions, to decline such an offer might be hard. But the Episcopal Radio-TV Foundation exists not to make money, but to produce vehicles of communication, through the media of radio and television, for the message of Jesus Christ.

This is not always the easiest task in the world. Many times the Foundation must, in C. S. Lewis' own phrase, "get past watchful dragons" which sit on both sides of the fence. On one side is the broadcasting industry with its view that religious programming should be relegated to Sunday morning between 6:00 a.m. and noon and that the Church is incapable of producing anything the general public would care to see in a prime-time evening slot. On the other side is the Church itself, which often does not understand television's demands and thinks televised worship services and staid formats will capture the imagination of a television audience.

Because the Foundation does not rely on General Convention funding, it has many freedoms—including the freedom to fail. It is free to exercise a boldness in experimentation while preserving the high degree of integrity to which it is dedicated. At the same time it maintains an extremely close and harmonious relationship with the Episcopal Church Center's office of communication and with other church organizations around the country.

The Foundation produces countless audio cassettes for the Standing Liturgical Commission, Trinity Institute, and the Church Hymnal Corporation as well as continuing education material and ready-made parish programs with world-renowned speakers which are accompanied by complete study guides and packaged as "Catacomb Cassettes."

The Foundation is responsible for *The Episcopal Hour* on The Parish of the Air, a half-hour radio broadcast carried on 600 radio stations for 15 weeks each year. Beginning June 19 Bishop John B. Coburn of Massachusetts will be the preacher for this series. Local newspapers give times and stations.

The Foundation also produces special projects, such as the recording and cassette production of "The Spoken Bible," the complete King James Version from Genesis to Revelation read by distinguished actor and narrator Alexander Scourby. These Bible cassettes have proven so popular they have subsidized the Foundation's cassette operation for the past two years. A contribution from Amelia Brown Frazier, who was losing her eyesight and knew many would benefit from hearing the Bible, made the

project possible.

The Episcopal Radio-TV Foundation's own story began some 30 years ago when the late Bishop John M. Walker of Atlanta walked across the hall to Rakestraw's office at St. Philip's Cathedral, where she was serving as the diocese's executive secretary, and placed on her desk his ideas of cooperative religious broadcasting. The ideas were soon expanded to include Province IV and then beyond. The Episcopal Radio-TV Foundation, founded in 1954, has steadily grown to serve the entire Church.

The Foundation was the first to record religious TV spot announcements. Its venture into television programming

she suggested asking Walter Cronkite and George Gallup to become Board members. No one laughs now that these two, along with a distinguished list of men and women, clergy and lay, give of their time, talent, and treasure to the Foundation's Board.

The recently elected chairman of the Board of Trustees is Bishop Harold B. Robinson of Western New York, who succeeded Bishop John P. Craine, nine years Board chairman and largely responsible for expanding the Foundation's national image. Craine continues to work hard, convincing dioceses to include in their budgets support for the Church's annual radio series, *The Episcopal Hour*.

## The Episcopal Radio-TV Foundation's ubiquitous Caroline Rakestraw has met a lot of people—famous and just folks—during her Atlanta years.

was done boldly with an entirely different approach as the *One Reach One* series was produced. While low budget, these high quality films received excellent ratings (first and second in some major metropolitan markets), competing with top network programs. They were widely used in parishes across the country and, although now dated, continue to be shown. *One Reach One* won the coveted Ohio State award and was nominated for four Emmy Awards.

When the Church Center was forced to reduce its personnel several years ago, radio and television suffered along with many other programs. The Foundation was ready to fill the gap from a production standpoint. Rakestraw quotes John Goodbody, the Church Center's executive officer for communications, as saying, "There is no reason for us to be in the audio cassette recording business when the Episcopal Radio-TV Foundation is doing the job and doing it so well, thus allowing the radio-TV division of the Executive Council to serve as enabler and a more efficient job is cooperatively accomplished."

One cannot think of the Episcopal Radio-TV Foundation without thinking of Caroline Rakestraw, who not only has provided dedicated continuity of leadership, but had the wisdom and foresight in a creative and talented way to dream and carry through fresh and exciting ways of communicating the Christian message.

Rakestraw is a dreamer who refuses to think of roadblocks. Doggedly she pursues, always maintaining one should not compromise for anything less than the best whether in the production of cassettes or the selection of members for the Board of Trustees. Some laughed when

on The Parish of the Air. So far this is some \$10,000 short of necessary production funds of \$35,000.

The big hurdle is yet to come—the production and airing of C. S. Lewis' *Chronicles of Narnia*. After a visit with Rakestraw, however, one knows we should be stepping through the *Chronicles*' giant wardrobe door in full-colored animation on our television screens as early as December of this year and certainly no later than two years from now.

The Narnia Trail began when Rakestraw went to England to record C. S. Lewis' *Four Loves*, the only recording of Lewis' voice in the world. (The BBC inadvertently erased all the others.) The Foundation secured exclusive television rights to The *Chronicles of Narnia*. The best artists and production staff possible will soon be gathering to prepare for television the first of these famous children's stories, *The Lion, the Witch, and the Wardrobe*, which appeal to all ages. The author himself once said, "I am almost inclined to set it up as a canon that a children's story which is enjoyed only by children is a bad children's story."

Filled with pictorial symbolism, the *Chronicles* vividly and beautifully communicate God's message of love. This production will represent the culmination of a dream the Foundation has long had and usher in the dawn of new dimensions for religious broadcasting perhaps best stated in the final paragraphs of book seven of the Narnia series, *The Last Battle*: "Then Aslan turned to them and said: '...you are—as you used to call it in the Shadowlands—dead. The term is over: the holidays have begun. The dream is ended: this is the morning...'"

—Frank F. Fagan



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THE IMAGINARY COUNTRY OF NARNIA which C. S. Lewis created has become as real and familiar to many people as the world in which they live. This map was made from the artist's redrawing of C. S. Lewis' original, now in the Bodleian Library, Oxford, England. Narnia will soon appear on the small screen, thanks to Episcopal Radio-TV Foundation efforts.



# Here's what happens in Michigan when clergy divorces are sought

By Harry T. Cooke, II

In what some Episcopalians in Michigan have called "an epidemic," more than a dozen clergy have been or are now in the process of being divorced. And several of them are continuing in their parish work with scarcely a discouraging word from their parishioners.

One recently divorced priest (also recently remarried) observed that the 1973 General Convention's rewriting of the marriage/divorce canon "let loose a lot of banshees that had been cooped up on the 'inside' of many clergy marriages."

"Before 1973 and during the active ministries of older, more conservative bishops," the priest explained, "marital problems were an absolute 'no-no' and if you had them, you just *didn't* have them in so far as your bishop was concerned. You simply swallowed the lump and kept up a cheery facade."

No more. Movements within and without the Church (including sensitivity training and the general acceptance of therapy and counseling as normal, desirable ways of coping) together with the emergence of a less naive, more enlightened laity and what one bishop calls "the humanization of the clergy" have made it easier for the Church to deal with divorce amongst its ministers.

**THE 1973 GENERAL CONVENTION** changed canon law regarding remarriage after divorce. But before that time it was necessary for divorced persons to wait one year from the effective date of a divorce to apply for remarriage in the Church.

The process of application was, as one divorced and now deposed priest described it, "Byzantium at its worst. You went to the local rector who would or wouldn't listen. If he did listen, then you had to fill out all kinds of forms and then appear before the marriage commission and get the bishop's permission. Half the time the poor souls involved didn't know the bishop in any pastoral way and felt, often justifiably, they were being tortured."

Nov. 1, 1973, saw a new dispensation. Since then Episcopalians who desire marriage subsequent to being divorced need only apply to the local priest at least 30 days prior to the date of marriage. Forms must still be completed, but they are simpler. The priest must still obtain his bishop's consent to the remarriage, but almost never is a personal interview between the couple and the bishop or marriage commission required—"which is nice if you happen to live in Alpena," said one rector, "and it's mid-January and the bishop is in Detroit."

For many years, especially since World War II, some parish priests winked at the more stringent requirements of the remarriage canon and went ahead to perform marriage ceremonies for couples, one or both of whom had been divorced—sometimes not waiting the full year.

In other cases—some say thousands—people just ignored the Church and what they thought were its outmoded mores and got themselves married in Methodist or Congregational churches or by justices of the peace.

"In the 1960's and the early 1970's, though, churches were having such a hell of a time just keeping things together that it became untenable to hold on to this Victorian morality where divorce was concerned," said one diocesan priest. "Strict application of the pre-1973 remarriage canon left some of us waving rueful good-byes to supportive members who put their personal love life above the Church's canon laws. And Bishop Pike's periodic divorces and remarriages didn't help that, either."

**BUT WHERE CLERGY** were involved, it was an entirely different situation. Bishops and marriage commissions could afford to be strict because a clergyman's livelihood was on the line.

"Common procedure in this diocese [Michigan] during the 1950's and 1960's was when a clergyman got into marital difficulties or went so far as to sue for divorce or to be sued, he was suspended but quick," said one layperson who asked that his name not be used. "Our bishop in those days was fond of quoting the line 'Caesar's wife must be above suspicion'—meaning, I suppose, that no blot or moral failure must be countenanced upon the life of a priest. Well, that was and still is unrealistic."

Yet in the summer of 1975 all clergy and wardens in the Diocese of Michigan received a letter from Bishop McGehee and the three-member marriage commission which referred to "increasing comments and inquiries from persons throughout the diocese concerning divorced clergy."

The letter set down "guidelines with respect to determining the marital status of clergy who have been divorced and the remarriage of clergy after divorce." Admitted in the letter is the fact that present national Church canons apply "alike to clergy and laypersons," but it goes on to say that while a clergyperson "is bound only by those regulations respecting the laity, he be subjected to a more stringent examination in terms of those standards."

The letter continues: "A clergyperson's witness and credibility are impaired if he, by public record, has failed himself, for whatever reasons, under his own vows of matrimony and ordination. He becomes vulnerable to being a stumbling block to his flock."

Among the requirements the 1975 memo laid upon a clergyperson divorced or seeking remarriage were:

- applying for "a Judgment of Marital Status";
- establishing that he is a member in good standing;
- establishing that prior to the termination of the prior marriage he had sought counseling;
- an interview with the bishop and marriage commission;
- establishing that an annulment or divorce decree actually exists; and
- instruction about the continuing concern for the former spouse and any children of the prior marriage.

How many clergy in Michigan have complied with this procedure is not known, but it is evident that more clergy families are experiencing marital stress and strain.

A leading southeastern Michigan psychologist whose practice includes the counseling of clergy families from several denominations told *The Record*, Michigan's diocesan paper, that "clergy families are as equally subject to all the difficulties that plague marriage in this time. . . confusion of social roles and all that sort of thing." But added to that, in the clergy's case, "are the radically altered perceptions and expectations of organized religion and the consequent confusion and misreading of self-image the clergyman will have."

"The average clergyman," he observed, "feels guilty if he is not 'needed' 24 hours a day, and when he's not (and that's rather often these days), he makes up for it by busying himself with long night meetings and organizational minutiae. This naturally places a great deal of strain upon his relationship with his wife and upon his responsibility as a father—if there are children."

At some point then, the psychologist said, "the break comes, and once in a great while the couple can deal with the issues; but in most cases anger and frustration predominate, and there is trouble."

**HOW DO CHURCH PEOPLE** in general feel about the matter of clergy divorces?

A well-known priest was divorced while serving as rector of one of Michigan's largest parishes. He was, in effect, asked to leave. He did leave, but not before being called as rector to a prestigious suburban parish in California. He later married the woman who had been his secretary in Michigan. The marriage was approved by the bishop in California.

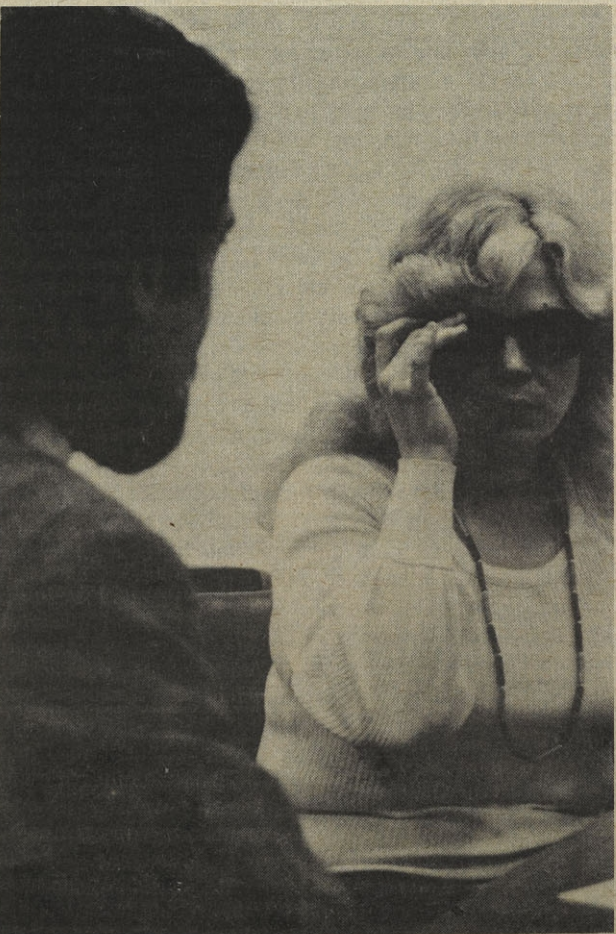
Among clergy who are divorced in the Diocese of Michigan are two rectors still serving their parishes. One is a convocation dean and presides over a bustling suburban parish. When he effected separation from his first wife and moved into an apartment, his parish surprised him with "a shower." His second marriage was a gala parish celebration.

"None of this is to minimize the pain and grief that go with divorce, no matter to whom it happens," another divorced priest said. "Even if your vestry and congregation support you to the hilt, the gnawing sense of failure and being at loose ends is still there and remains for a long time."

The priest went on to say "anyone—especially clergy—should get into therapy immediately when a marriage shows signs of crumbling. Maybe it can't or even shouldn't be saved, but we can learn to minimize or at least to cope with the hurt that is bound to come."

One former standing committee member whose rector was separated from his wife for nearly a year said, "Our priest had a very hard time during that year. First he was going to get a divorce, then they got back together again, split again, and finally got back together. I thank God for the good people of this parish who stood by them both and are now the stronger for it."

A retired bishop now living in New England recently told priests in a clergy conference, "A sign of this Church's maturity—by the grace of God—is more humane and supportive dealing these days with clergy who have marriage troubles. This doesn't mean we should 'sin the more that grace may abound,' but the fact is—and it is a cliché—we clergy are human beings. We are liable to human frailties, and when marital failure happens to one of us, it is nice to know there is no longer an Inquisition and automatic disgrace in our future."



*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.*

*The Rev. Harry T. Cook wrote this article for the Diocese of Michigan Record which he edits.*



# Parish ministry is shared ministry

by James L. Lowery, Jr.

## Introduction

For some eight years I have not been a parish pastor. But some of my best friends are. And one of my tasks, as the professional staff man of a clergy ministry development agency, is to be a support to those who minister in a parish. To do so, one should know the context within which parish ministry is set.

## The Context

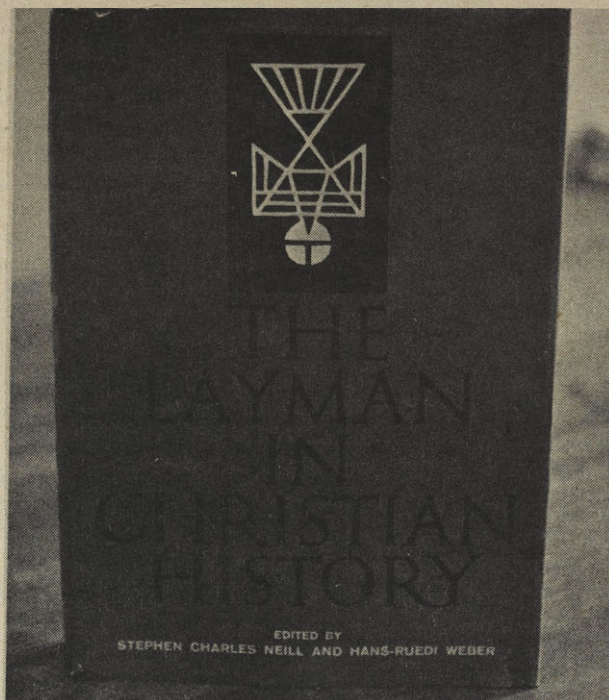
*Parish ministry is a norm* within Christianity. In our tradition, since Theodore of Tarsus in the 6th century, it has been the overwhelming norm. But alongside parish ministry exist the work of special agencies (such as Forward Movement Publications), religious orders (like the Benedictines), and religious institutions (the medieval university, and don't think it isn't still around!). In the Church, when it functions well, a complementary ministry of these instruments exists, pressing toward the glorification of God, the reconciliation of man, and the conversion of the world.

*Shared ministry* is the name of the game in parish ministry. The lay ministry desk at the Episcopal Church Center issues a regular information packet called *The Ninety-Nine Percenter*, reminding us that the vast majority of the ministers of Christ's Body are laypeople, called and impelled to this service by their baptism. We clergy are so called also. In fact, our special calling is within the ministry of the whole *laos*, the Body of Christ. But we have not always acted in congruence with this fact. Paternalism is too often our watchword, rather than enabling the whole congregation of Christ to do its ministry.

*Parish ministry is done within a community.* The parish exists within a community, which often has present great manifestations of the work of the Holy Spirit as well as being the scene of some works of the devil. In addition, many allies are within the community—other churches, other associations within the voluntary sector of society, and the 99 percent of the Church who have jobs as laity in the town and who often are looking desperately for intelligent ways to bear competent Christian witness. Both parish and community have a history, which can have a real effect (positive or negative) on present and future ministry.

And finally, parish ministry is, or should be, *linked to the Church universal*. The two foci of Christianity are the *one and universal* and the *specific varied manifestations*. Each needs the other to be the one Body with a variety of gifts. Hence the essential centrality of bishops and the apostolic ministry to represent and effect the unity, holiness, catholicity, and apostolicity of the Christian movement personally. The episcopate and the larger Church link the parish ministry to all places, people, and times where Christ has been incarnated.

If all the foregoing be true, then education for parish



ministry involves lay ministers and ordinands together. It is directed toward local ministry with a link to the rest of the Christian Body. And following the New Testament of one Body, many gifts, a variety of ways are available to educate for parish ministry, and people insist a variety of areas should be covered. The point is they strengthen for the actual practice of ministry.

## The Subject Matter

Differences abound in what people view as theological education's proper context, and through the years changes have been made in the required subject matter of education for parish ministry.

When I was a postulant 25 years ago, the canons clearly dictated a fourfold curriculum: biblical, historical, theological, and practical. The present canon law has changed this arrangement to a sevenfold one: (1) Scriptures, (2) church history, (3) theology, (4) ethics, (5) studies in contemporary society, (6) liturgy, and (7) theory and practice of ministry. Several other interesting alternatives are also proposed or in actual use.

The first is the "Curriculum for the Seventies" of the American Association of Theological Schools. It involves a longer time period and four levels. Level I is the pre-graduate school time, and its purposes are to learn to think critically and to communicate effectively. Level II is the level of "ministry-confrontation." Its purpose is to learn a life style of listening to life, discerning issues, theologizing on their meaning, and finding solutions in the light of Christian faith. It runs nine months at an action-reflection training center on the model of the late Urban Training Center in Chicago or Metropolitan Urban Service Training in New York City. Level III is the core theological training, running a year and a half at either a theological seminary or a university graduate school of religion and focusing on acquiring the basic Christian heritage. Finally comes Level IV and two years of specialization in the theory and practice of ministry in a functional specialty, such as education, or a situational specialty, such as town and country work.

The second alternative is Canadian Charles Feilding's plan in *Education in Ministry*.<sup>1</sup> The subject again is fourfold. The concentration is on religious heritage, professional skills, personal growth, and Christian commitment. The model resembles closely what was practiced at Chicago Theological Seminary in the late 1960's, and it had two most significant emphases: focus on ministry in the place of ministry and a requirement for tested Christian commitment and achieved personal growth before allowing ordination. This had a telling effect on the pioneering work of Inter-Met, the seminary of congregations in the Washington, D.C., area.

The third alternative is one I especially urge readers to watch. President James D. Glasse of Lancaster Seminary first presented it in a major address to the seventh

annual meeting of the Academy of Parish Clergy in April, 1976, in Pittsburgh.<sup>2</sup> Glasse conceives of the parish as having three variables: the community, the congregation, and the clergy who move in and out. Thus, one focus of the curriculum for preparation for parish ministry is community knowledge and skills, a second is knowledge and skills of dealing with "the intentional association within the American religious setting," a third is core theological knowledge and skills, and a final one is spiritual growth for the leader: focusing on still another variable—God! Glasse has just been on sabbatical in New Zealand, adding theological meat to the above skeleton.

## The Models of Preparation

One is trained in our communion for the parish ministry in one of four ways. The first is through a *graduate seminary*, which once was the norm, involving three post-college years in residence with perhaps some field work in an area congregation. The second is *reading privately for Orders* under a clergyperson the bishop assigns and which may or may not involve any practicum. The third is a *local training program*, usually a junior version of a seminary program, operating evenings and weekends only out of a learning center. The fourth alternative is the *theology by extension* model (the fastest growing), which involves (1) life and ministry leadership in one's own local congregation; (2) study of programmed learning and other texts; (3) weekly or bi-monthly mentor-group seminars in small groups; and (4) a learning center for supervision, production of texts, and, possibly, for a short yearly residence period. Examples of the latter can be found in a number of diocesan programs out of the University of the South, Sewanee, Tenn., and Cook Christian Training School, Tempe, Ariz. Very professional programs of the Dakota Leadership School and the Navajo Episcopal Council use this approach. And over 40 dioceses prepare ordinands and lay leaders through either the third or fourth of these methods.

According to the Pusey report,<sup>3</sup> rarely have ordained clergy in this country been more than 70 percent products of American graduate residential seminaries. The Krumm<sup>4</sup> report, overwhelmingly accepted by last September's General Convention, commends the range of approaches as well as preparation for both career and voluntary ordained ministries. The Rev. Richard Rising, formerly of the Board for Theological Education, in accompanying personnel studies notes the triennium 1977-79 will see more persons ordained in the Episcopal Church from alternative preparation methods than as a result of seminary studies.

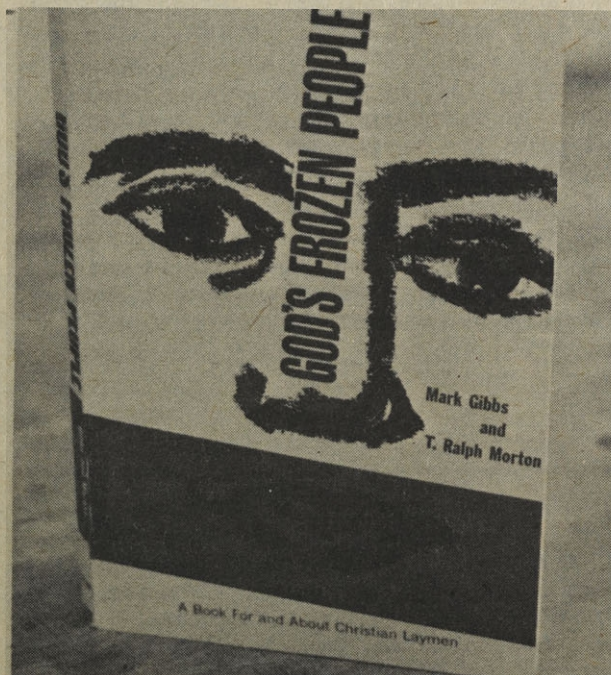
## Comment

The Board for Theological Education of the Episcopal Church for the triennium 1977-79 was only named the first of this year. It is now organizing itself and hopes soon to have a director. From all the foregoing description, the staff obviously must be versed and experienced in a much wider variety of models than the residentiary seminary whose curriculum consists of biblical, historical, theological, and practical subjects.

## Footnotes

1. Feilding, Charles, with T. W. Klink, D. D. Minter, and J. D. Glasse. Dayton, AATS, 1966.
2. Watch for this address to grow into Glasse's next book, which could appear from Abingdon before the end of 1977.
3. *Ministry for Tomorrow*. Pusey, Nathan, et al. Report of a special committee on theological education. New York, Seabury, 1967.
4. *Changing Patterns of the Church's Ministry in the 1970's*. Krumm, John, Richard Rising, et al. Episcopal Study Committee, 1976.

*The Rev. James L. Lowery, Jr., 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.*





# Parish ministry is changing pastoral leadership

by Loren B. Mead

During the decade of the 1970's, there has been developing a very large mass of data about the complex dynamics that go in congregations. A group of research agencies, program groups, and individuals has been producing a whole new range of studies. All of these provide new insights into what is going on in congregations and also new headaches and worries for those who care about congregations—from laity and clergy to their bishops and executives.

Stimulated by this general interest and by one specific and in-depth research study—the Vacancy Consultation Project of Project Test Pattern—a great deal of new knowledge has been developed about what goes on in congregations specifically during vacancies.

What has become quite clear is the fact that the period of vacancy is a period of enormous potential in the life of any congregation. What happens at that time and how it happens are likely to be important in shaping the next few years of the congregation's life with its new pastor and also its life with other congregations and with its own denominational connections.

It has been difficult to develop a "map" of the events of the vacancy.

1. The period of termination: when the former pastor is still on site after announcement of the decision to leave.

2. The period of direction-finding: when the congregation finds out what to do, what committees to appoint, and what sources of help it wants to ask for.

3. The period of self-study: when the congregation looks at itself to see who it is, who it wants to be, and consequently what kind of leadership it needs.

4. The period of search: when the congregation searches the field to find the pastor it wants to call.

5. The period of negotiation and decision: when the search narrows down to a single candidate, decisions are made and agreements negotiated.

6. The period of installation: when the new pastor arrives and is installed in office officially and unofficially.

7. The period of start-up: when the pastor and people get their work going, explore each other's expectations, define each other's roles and relationships.

The clarity of the map is misleading, however, in that no congregation seems to go through the "steps" in quite the same way.

A greater problem is the map is only two-dimensional—there are no clues in the sequential picture it gives of the terrain—the valleys and hills, the rivers and mountains. How confusing, for example, the period of direction-finding can be for a congregation that is swamped by the feelings of despair, guilt, and anger that often accompany the departure of a deeply loved pastor.

## Finding Answers to Help the Vacant Congregation

Talented laypeople, pastors, and church executives or staff persons have responded most creatively to the complex issues involved in helping vacant congregations. On the national level, many of the denominations have developed suggested guidelines for the congregation—in some cases, very detailed guidelines. Several national denominations have joined together to provide a computerized bank of personnel information about pastors. Many denominations provide regionally developed or adapted sets of procedures, along with some staff time to interpret the guidelines.

The most universally accepted practice is to provide a "map" of the time in the form of a set of policies and procedures. Sometimes the staff is able to provide on-site orientation to the map but little more. Those who work in this way find they are often providing two-dimensional answers for three-dimensional problems:

A West Coast Presbyterian executive says: "The funny thing is we get people to do the mission study [their version of what I have called the period of self-study], but when they get a list of names to investigate, they always forget what they found out in the mission study! What they said they wanted to be never gets communicated to the new pastor."

A pastor six months into a pastorate says: "Why didn't somebody tell me what a mess I was getting into?"

A layperson says: "We got a bum steer on our new pastor. We asked for a Christian educator, and we got a liturgical experimenter."

A parish leader says: "We really messed up in making



The Rev. Loren B. Mead has been director of The Alban Institute in Washington, D.C., since 1974.

our decision. The liberals and the conservatives were at each other's throats, so the search committee panicked and grabbed the first person it could get to come in and put out the fire. It has been miserable around here, and the poor guy is caught between warring camps."

A pastor says: "I know what the problem is. The former pastor (one who had been there 23 years) kept his hands off the process officially, but unofficially the chairman of the calling committee checked with him after every meeting. The parish doesn't know if I'm the new minister or if he still is."

In all of these cases, as far as I have been able to tell, the congregation went through a carefully worked out set of procedures, procedures that were carefully worked out specifically to help them avoid the very problems they ended up becoming stuck in. In most cases the staff person who helped them was hard pressed to get the time to do what was done.

What I want to point to, though, is the fact that so very, very often the procedures do not get below the surface to where the real hurts and hopes of the congregation are located. They result in what a colleague of mine calls "taking a head trip through the country of the heart."

Going deeper takes time, time that staff people find hard to locate. Going deeper takes a caring, on-the-spot kind of assistance and support that cannot be given over the telephone. Following a set of procedures is almost guaranteed to get a new pastor, but it rarely leads a congregation through the country of the heart so the new pastorate has the best chance for the new pastor and people to be ready and moving on mission together.

## New Resources and Roles

We have located two practical new kinds of resources to assist congregations to do this, going deep beyond procedures: the vacancy consultant and the interim pastor specialist.

The vacancy consultant is a fairly new creature. The first training program specifically for this task occurred in 1975. Although competent as a technician of vacancy procedures, the consultant is basically oriented to the deeper issues of parish life—the issues of grief, of separation, of hopes, dreams, and frustrations. The vacancy consultant helps the search committee learn to work together and acts as a colleague, coaching and training the search committee. The vacancy consultant needs training in organization development skills and in the dynamics of the vacant congregation. In some cases the vacancy consultant can be a regional staff person, but it is more economical and often more effective to use other persons (even persons of other denominations) to provide this service on a fee basis.

The second resource is one that has been around for a long time in a general kind of way—the interim pastor. Many denominations have had persons, often retired or semi-retired, who step into a pastoral vacancy to help keep the wheels turning until the new pastor arrives. In more recent years some specialists in this role have developed, persons who move in quite intentionally for a short period of time and assist the congregation to go deep and move onto new ground during the vacancy period. In some cases these specialists are placed in particularly troubled congregations that have an unusually

difficult time coming out of a long or stormy relationship with the previous pastor. The interim pastor specialist, as we are beginning to call this resource person, needs to know the dynamics of the vacant congregation quite as particularly troubled congregations that have an unusually difficult time coming out of a long or stormy relationship with the previous pastor. The interim pastor specialist, as we are beginning to call this resource person, needs to know the dynamics of the vacant congregation quite as well as the vacancy consultant does, but he or she needs also to have a clear understanding of the pastoral role and the ability to live creatively in a temporary world. We discover that those who can do that task bring enormous growth to the congregation. (See *The Interim Pastor: A Neglected Role in Parish Development* by Loren B. Mead, published by the Alban Institute.)

## Conclusion

This article describes a need to look beyond procedures and techniques in working with vacant congregations. One implication of the kind of shepherding I am recommending is the need to develop a cadre of able laypeople and clergypersons within each region who can be trusted by regional staffs and congregations alike as helpers through the complex dynamics of the vacant congregation. I do not deny that it can be threatening to such staff persons to trust others to help congregations—it sometimes feels like a loss of power. Generally, however, it increases the effectiveness of the congregation and of the search process over the long haul even though it reduces the staff's (or bishop's) freedom to call the shots. In the long run it makes much more careful shepherding available to the congregation than either the executive or his staff has time to give in person.

It is clear that the wealth of new knowledge about congregations in general and the vacant congregation in particular is calling for new methods and skills for those who have "the care of all the churches." We are equally interested in finding new ways to deliver what is becoming known, not simply loading the new on the backs of already overworked laypeople, clergy, and bishops or executives. Developing and using a new breed of vacancy consultant and interim pastor specialist will be, we believe, a practical way of putting that new knowledge to work for increasing the effectiveness of the congregation in its religious tasks.

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## An English priest offers exchange

The editor has a letter from a Church of England priest who is interested in spending three months in the United States sometime this year. The Rev. Canon David Stevens, who is rural dean of Rutland and rector of Market Overton with Thistleton, says he would like to work in an Episcopal parish for some stipend, board, and lodging. In return, Canon Stevens can "offer over here a house to live in with or without parochial responsibility."

"I am married to a practicing medical doctor, and we should want to come together, bringing also one of our daughters (a French-German graduate) and her baby. I am a well-known figure in the Church of England, being a member of the Standing Committee of the General Synod. I could get many bishops to vouch for my bona fides."

Canon Stevens says he is prepared to lecture to church groups on English life, customs, poetry, literature, and a great variety of religious subjects. "If any group wanted a special subject dealt with, I should be only too pleased to prepare the work as at the age of 60 I find myself overflowing with zest for life."

Anyone interested in corresponding with Canon Stevens about this should write to him at 5 The Dell, Upingham Road, Oakham, Rutland LE15 6JG, England.



# /PS...clergy changes

ABBOTT, Grant, from St. James, Kent, WA, to St. Mark's Cathedral, Seattle, WA  
 ABBOTT, Richard, from non-parochial to Holy Cross, Kingshill, St. Croix, VI  
 AGUSTIN, Miguel, from Upi Mission, Cotabato, Philippines, to Cebu City, Philippines  
 ALANGUI, Peter B., from St. Michael and All Angels, Tadian, Mountain Province, Philippines, to All Saints' Cathedral, Bontoc, Mountain Province, Philippines  
 AQUINO, Rufino C., from St. Michael's, Guina-ang, Bontoc, Mountain Province, Philippines, to St. Mark's, Mawigui, Conner, Kalinga-Apayao, Philippines  
 ARMISTEAD, Moss W., from non-parochial to St. Christopher's, Portsmouth, VA  
 BABIN, A. Raymond, from St. Columba's, Detroit, MI, to St. Paul's, Romeo, MI  
 BALULOAN, Gabriel B., from St. Vincent's, Cotabato City, Philippines, to Holy Spirit, Duldulao, Abra, Philippines  
 BANGAO, Jose N., from Holy Trinity, Bulanao, Tabuk, Kalinga-Apayao, Philippines, to Christ, Lanna, Tabuk, Kalinga-Apayao, Philippines  
 BARNET, W. Mark, from St. Paul's, Bremerton, WA, to non-parochial  
 BARBEE, C. Frederick, from St. Paul's, Fayetteville, AR, to Grace, Siloam Springs, AR  
 BARRETT, William S., from St. Margaret's, Menands, NY, to St. James, Fort Edward, and St. Timothy's, Moreau, NY  
 BETTS, Robert H., from St. Timothy's, Creve Coeur, MO, to St. Matthew's, Warson Woods, MO  
 BOND, L. Wayne, from Our Saviour, Monroe, WA, to non-parochial  
 BRIGGS, Archie, from dean, All Saints' Cathedral, Kota Kinabalu, Sabah, to Good Shepherd, Taipei, Taiwan  
 BURTON, Robert, from St. Nicholas, Tahuya, WA, to St. Paul's, Bremerton, WA  
 CANNON, A. Charles, from St. Mark's, Cocoa, FL, to St. Thomas, Miami, FL  
 CASTRO, Rudy L., from St. Mark's, Mawigui, Conner, Kalinga-Apayao, Philippines, to St. Mathew's, Banga-an, Sagada, Mountain Province, Philippines  
 CAYAMBAS, David B., from St. Barnabas, Alab, Bontoc, Mountain Province, Philippines, to Baler Episcopal Missions, Mucdol, Baler, Aurora, Philippines  
 COWLING, Robert F., from St. Mary's, Milton, and St. Monica's, Cantonment, FL, to Trinity, Harlem, and Holy Cross, Thomson, GA  
 CUELLAR, Armando G., from St. Paul's, College Point, NY, to Maycroft Convent, Teachers of the Children of God, Sag Harbor, NY  
 CUMMINGS, Sudduth R., from St. John's, Durant, OK, to Incarnation, Dallas, TX  
 CUNNING, Augusto M., from St. Mathew's, Banga-an, Sagada, Mountain Province, Philippines, to St. Augustine's, Agawa, Besao, Mountain Province, Philippines  
 CURTIS, Charles E., from Christ the King, Taylor, MI, to St. John's, Royal Oak, MI  
 DELESO, Ricardo D., manager, Mountain Province Federation, Philippines, to also St. Peter's, Sabangan, Mountain Province, Philippines  
 DOBSON, Thomas E., from St. Augustine of Canterbury, Clatskanie, and Emmanuel, Birkenfield, OR, to institutional missionary, Diocese of Oregon, Portland, OR  
 DUVALL, Charles F., from Holy Trinity, Fayetteville, NC, to Advent, Spartanburg, SC  
 ECHEVERRIA, Samuel, from San Andres, Totoltepec, and Epifania, Xochitenco, Mexico, to Templo de Cristo, Guadalajara, Mexico  
 EDMONDS, John B., Jr., from non-parochial to St. David's, Wilmington, and chaplain, Delaware State Hospital, Wilmington, DE  
 EGGLEHOFF, William F., from field supervisor, Virginia Office on Aging, Richmond, VA, to professor of gerontology, Virginia Commonwealth University, Richmond, VA  
 EGGENSCHILLER, Robert E., from Christ, Lockport, NY, to Advent, Kenmore, NY  
 ESTEY, Lawrence M., from Good Shepherd, Wareham, MA, to Redeemer, Baltimore, MD  
 FLANIGEN, John M., Jr., from St. Peter's, Rome, GA, to Grace-Calvary, Clarksville, GA  
 FRANCIS, Everett W., from public affairs officer, Episcopal Church Center, New York, NY, to St. Luke's, Scranton, PA  
 FRAZIER, Joseph W., from Episcopal Trinity Parish, Diocese of Bethlehem, PA, to St. John's Cathedral, Wilmington, DE

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

Name \_\_\_\_\_ has moved from \_\_\_\_\_  
 Church or other position \_\_\_\_\_ City and State \_\_\_\_\_  
 to \_\_\_\_\_ City and State \_\_\_\_\_  
 Church or other position (if appropriate) \_\_\_\_\_  
 New address \_\_\_\_\_  
 Date of change \_\_\_\_\_ Signed \_\_\_\_\_

Please type or print in ink

FRENSLEY, James M., from St. James, San Francisco, CA, to St. Michael and All Angels, Dallas, TX  
 GATAN, Stephen U., from Christ, Lanna, Tabuk, Kalinga-Apayao, Philippines, to St. Bartholomew's, Daguioman, Abra, Philippines  
 GAYAGAY, George C., from St. James' High School, Kin-ways, Besao, Mountain Province, Philippines, to St. Barnabas, Alab, Bontoc, Mountain Province, Philippines  
 GILLESPIE, Stephen W., from St. Matthew's, Latham, NY, to non-parochial  
 GLANDON, Clyde C., from St. James, Batavia, and St. Paul's, Stafford, NY, to St. Paul's, Harris Hill, NY  
 GRESLEY, J. Stanley, from manager, Episcopal Book Store, Diocese of Florida, Jacksonville, FL, to St. Paul's-by-the-Sea, Jacksonville Beach, FL  
 GROSS, Joseph O., from St. Bartholomew's, Wissinoming, Philadelphia, PA, to non-parochial  
 HABBERFIELD, Jack R., from St. James, Eufaula, AL, to Holy Spirit, Dawson, and Holy Trinity, Blakeley, GA  
 HAKCHOLNA, Henry L., from dean, All Saints' Cathedral, Bontoc, Mountain Province, Philippines, to St. John in the Wilderness, Nayon, Lamut, Ifugao, Philippines  
 HALL, Robert L., Jr., from St. John's, Minneapolis, MN, to St. Anne's, Omak/Okanogan, and St. James, Brewster, WA  
 HAMPTON, Sanford E., from St. Francis, Moab, UT, to St. Peter's, LaGrande, OR  
 HANNUM, Christopher, from Holy Nativity, Plano, TX, to St. Augustine's, Wilmette, IL  
 HARRELSON, Ernest S., Jr., from Grace, Ravenna, OH, to St. Paul's, Oxford; Calvary, McDonough; and Christ, Guilford, NY  
 HAYDEN, John H., from Holy Spirit, Westland, MI, to St. Michael's, Grosse Pointe Woods, MI  
 HEMPSTEAD, James B., from St. Bartholomew's, Swartz Creek, MI, to Emmanuel, Petoskey, MI  
 HESS, Joseph W., Jr., from St. Peter's, Broomall, PA, to Good Samaritan, Paoli, PA  
 HEYLIGER, A. Ivan, from St. Mary's, Virgin Gorda, British Virgin Islands, to St. George's, Tortola, British Virgin Islands  
 HUNTER, William M., from Holy Innocents, Highland Falls, NY, to Redeemer, Ansted, WV  
 JARBOE, James R., from St. Paul's, Walla Walla, WA, to St. John the Baptist, Ephrata, and St. Dunstan's, Grand Coulee, WA  
 JELINEK, James L., from Holy Communion, Memphis, TN, to St. Michael and All Angels, Cincinnati, OH  
 JONES, P. David, to St. John's, Plymouth, MI  
 KEITH, John M., Jr., from St. Wilfrid's, Marion, AL, to Emmanuel, Opelika, AL  
 KENNINGTON, S. Albert, from Trinity, Mobile, AL, to St. Mary's, Milton, and St. Monica's, Cantonment, FL  
 KILEY, Andrew J., from Resurrection, Davao City, Philippines, to St. Francis of Assisi, Upi, Cotabato, Philippines  
 KOMSTEDT, Col. William A., Jr., from U.S. Army

Air Force to All Saints, Fort Worth, TX  
 KUHN, Thomas R., from Christ, Point Pleasant, and Bruce Chapel, Point Pleasant, WV, to Holy Trinity, Logan, WV  
 LABAT, Stewart, from non-parochial, Wiscasset, ME, to supply priest, Diocese of Easton. His address is: Howell's Point Rd., Trappe, MD 21673  
 LACBawan, Isabela B., from St. Paul's, Otucan, Bauko, Mountain Province, Philippines, to chaplain, St. Mary's School, Sagada, and chaplain, St. Theodore's Hospital, Sagada, Mountain Province, Philippines  
 LAUS, Joseph B., from All Saints' Cathedral, Bontoc, Mountain Province, Philippines, to graduate studies, St. Andrew's Seminary, Quezon City, Philippines  
 LINGAYAO, Thomas B., from St. Bartholomew's, Daguioman, Abra, Philippines, to St. Paul's, Balbalasang, Balbalan, Kalinga-Apayao, Philippines  
 LOMENG, Alfred G., from chaplain, St. Mary's School, Sagada, Mountain Province, Philippines, to St. Mary's, Lepanto, Malabao, Isabela, Philippines  
 LUBANG, James C., chaplain, All Saints' School, Bontoc, Mountain Province, Philippines, to also Holy Cross, Otucan, Bontoc, Mountain Province, Philippines  
 LUNDBERG, Nelson J., III, St. Boniface, Gunderland, NY, to also Christ, Duanesburg, NY  
 MacLEAN, Peter D., from Messiah, Mayodan, NC, and industrial counselor, Macfield Texturing, Inc., to St. Mary's, Shelter Island, NY  
 MARCOS, Victor D., from Rose Memorial, Banga-an, Sagada, Philippines, to St. Andrew's, Balatoc, Pasil, Kalinga-Apayao, Philippines  
 MARTIN, Wesley H., from St. Barnabas, Stottville, and St. John the Evangelist, Stockport, NY, to Holy Spirit, Bellmawr, NJ  
 MARTINEZ, German, from St. John's, Reynosa, Tamps, Mexico, to St. Paul's, Monterrey, Mexico  
 MATHEWS, Keith E., from St. Matthew's, Charleston, WV, to St. Ann's, New Martinsville, WV  
 McCLELLAN, Thomas L., from St. David's, Rednor, PA, to assistant to the chaplain, St. Andrew's School, Middletown, DE  
 McPHILLIPS, Julian L., from non-parochial to St. Peter's, Talladega, and Episcopal Lake Chapel, Pell City, AL  
 MERRILL, William B., chief, Bureau of Substance Abuse, State of Delaware, Wilmington, DE, to also St. James, Newport, DE  
 MOBLEY, Forrest C., from St. Andrew's, Destin, FL, to graduate studies in psychology, Atlanta, GA  
 MORENO, Francisco, from San Matias, Ciudad Juarez, Mexico, to the new mission in Ciudad Valles, Mexico  
 MYERS, H. Richard, from St. Peter's, LaGrande, OR, to non-stipendiary, Ocean-side, OR  
 NEGROTTO, John J., from St. Michael's, Wayne, NJ, to Holy Trinity, Hillsdale, NJ  
 NEW, Robert H., from St. Paul's, Akron, OH,

to St. Timothy's, Perrysburg, OH  
 OLMSTED, James H., from St. Vincent's, St. Petersburg, FL, to St. Elizabeth's, Zephyrhills, FL  
 PAGE, Donald E., from St. John's, Huntington, NY, to Holy Apostles, Brooklyn, and Atonement, Brooklyn, NY  
 PAGET, James S., from St. Mark's, St. Louis, MO, to St. George's, Dayton, OH  
 PARKER, Gary J., from St. Andrew's and Holy Communion, South Orange, NJ, to Cross, Ticonderoga, NY  
 PETTIGREW, J. Robert, from Redeemer, Jacksonville, FL, to Holy Cross, Jacksonville, FL  
 POGYED, Gabriel P., from St. Augustine's, Agawa, Besao, Mountain Province, Philippines, to St. Gabriel's, Lubon, Tadian, Mountain Province, Philippines  
 ROWLAND, Richard M., from non-parochial to supply chaplain, Trinity, Seattle, WA  
 SAGAYO, Paul S., from St. Benedict's, Kin-iway, Besao, Mountain Province, Philippines, to Holy Trinity, Lidlidda, Ilocos Sur, Philippines  
 SALLIDAO, Columbus M., from St. Thomas, Dagupan, Tabuk, Kalinga-Apayao, Philippines, to army chaplain  
 SAPA-EN, Bautista P., from St. Gregory's, Bagnen, Bauko, Mountain Province, Philippines, to St. Michael and All Angels, Tadian, Mountain Province, Philippines  
 SAUCEDO, Esteban, from St. Anne's, El Paso, TX, to San Matias, Ciudad Juarez, Mexico  
 SCHOLTEN, Howard B. (retired), from 160 Marin Valley Dr., Novato, CA, to 2800 Tice Creek Dr., no.3, Walnut Creek, CA 94595  
 SCOTT, R. Timothy, from St. Thomas, Greenville, AL, to St. Stephen's, Brewton, and St. Mary's, Andalusia, AL  
 SCOTTO, Vincent F., from graduate studies to Grace, Nyack, NY  
 SHAHAN, Robert R., from St. Alban's, Muskegon, MI, to St. Francis, Chicago, IL  
 SHAW, Edward C., from Zion, Rome, NY, to St. George's, Utica, NY  
 SNEARY, Earl D., from St. Mark's, Downey, CA, to headmaster, St. Andrew's School, Saratoga, CA  
 SOLANG, Eduardo P., from St. Michael and All Angels, Tadian, Mountain Province, Philippines, to St. Paul's, Otucan, Bauko, Mountain Province, Philippines  
 SOLIBA, Ignacio C., from All Saints' Cathedral, Bontoc, Mountain Province, Philippines, to Advent, Balantoy, Balbalan, Kalinga-Apayao, Philippines  
 SONGGADAN, Felicito L., from St. Augustine's, Agawa, Besao, Mountain Province, Philippines, to St. Mark's, Potia, Ifugao, Philippines  
 STRICKLAND, Walter R., from director, Institutional Chaplaincy Service, Episcopal Community Services, Philadelphia, PA, to assistant director, All Saints' Hospital and Springfield Retirement Residence, Wyndmoor, PA  
 SUTTON, Stephen R., from chaplain, U.S. Army, Fort Dix, NJ, to Good Shepherd, Maitland, FL  
 TAYLOR, Logan E., from non-parochial to St. Michael and All Angels, Cuernavaca, Mexico  
 TIFFANY, Roger L., from non-parochial to St. Mark's, Marine City, and All Saints, Fair Haven, MI  
 TIMBERLAKE, George P., from non-parochial to Trinity, Athens, PA  
 TONK, H. Scott, from Mediator, Lakeside, MI, to St. Stephen's, Pittsfield, and St. Martin's, Pittsfield, MA  
 UPHAM, Judith E., from St. Mark's, St. Louis, MO, to Emmanuel, Webster Groves, MO  
 WARREN, Ralph R., Jr., from St. James, New York, NY, to St. Paul's, Mt. Lebanon, PA  
 WIEHE, Philip F., from Trinity-on-the-Green, New Haven, CT, to chaplain, Harvard School, North Hollywood, CA  
 WILSON, George S., from St. John's, Hermiston, OR, to St. Alban's, Edmonds, WA  
 WITMER, Elmer H., from non-parochial to St. Paul's, Baden, MD  
 WRIGHT, John H. S., from Christ, Denton, MD, to executive director, Chesapeake Rehabilitation Center, Easton, MD  
 YAMOYAM, Miguel P., from chaplain, St. Theodore's Hospital, Sagada, Mountain Province, Philippines, to St. Benedict's, Kin-iway, Besao, Mountain Province, Philippines  
 ZABRISKIE, Stewart C., from St. Andrew's, Cloquet, MN, to Epiphany, New Hope, MN



## 'Be a witness for resurrection' —Presiding Bishop

Mary of Magdala, Joanna, and Mary the mother of James came to the tomb early on Sunday morning bringing spices. They found the stone rolled away and the body of Jesus gone. They stood for a moment utterly at a loss. They did not know it, but they were witnessing resurrection.

Two of Jesus' followers on that same day were on their way to a village called Emmaus. As they were talking, Jesus came up and walked with them. Something kept them from seeing who He was. They did not know it, but they were witnessing resurrection.

The Eleven and the rest of the company were assembled. As they were talking, suddenly Jesus was there among them. They were startled and terrified and thought they were seeing a ghost. But they were actually witnessing resurrection.

Those faithful men and women who were the first followers of Jesus Christ were so discouraged by the crucifixion of their Lord that they didn't recognize resurrection when they saw it. They had quickly convinced themselves that the end of the Mission had come. They were so busy floundering around in their re-

morse that resurrection took them completely by surprise.

We who are followers of Jesus Christ in this year 1977 have many reasons to be discouraged. Statistics would have us believe our Church is becoming smaller. Our bold venture in testing whether or not our Church can accept women in the priesthood is frightening to some and heretical to others. Some of our leaders are doing things and saying things with which we cannot agree and which we often do not understand.

Our discouragement cannot, however, be allowed to fog our vision so we will

not recognize resurrection when we see it around us in the Church as well as in other aspects of our world. Resurrection is there if we have the faith to see it.

When Jesus sat at table with His followers, broke bread and offered it to them, He was recognized as the Risen Lord. We, too, can recognize Him as we break bread together during this Eastertide. We, too, can be witnesses of resurrection.

—John M. Allin

**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.

## Jesus' life on television Continued from page 8

ogy, His miraculous powers, His political charisma. Jesus is a complete figure. Above all, there is the mystery of His divine origin around which the consciousness of humanity has revolved for 2,000 years."

Robert Powell's Jesus is a man of action, an effective teacher, an angry prophet, and a compassionate healer. He is a dangerous man to the Pharisees and the Sanhedrin, an offense to the Zealots, and a stumbling block to the Romans. To His followers, He is the Master.

For Christians to respond in a personal way to any artistic recreation or handling of the life of Jesus Christ is important. Seven other movies have been done on this subject over the last two decades: Nicholas Ray's *King of Kings* (1961), George Stevens' *The Greatest Story Ever Told* (1965), Pier Palo Pasolini's *The Gospel According to St. Matthew* (1965), Johnny Cash's *Gospel*

*Road* (1973), David Greene's *Godspell* (1973), Norman Jewison's *Jesus Christ Superstar* (1974), and Michael Campus' *The Passover Plot* (1976). Together these films bring us a varied and often conflicting portrait of Jesus as healer, savior, judge, revolutionary, ascetic, superstar, prophet, and clown.

They have been condemned by critics for their preachiness, holier-than-thou posturing, excess of spectacle, and so on. Churchpeople have also responded to them in less than enthusiastic ways, questioning the director's point of view, historical accuracy, and scriptural understanding. No definitive movie about Jesus' life has been made, and we have little reason to believe one ever will be, given the complexity of the subject matter and the potentially varied interpretations of His life, death, and resurrection.

No doubt many viewers will come to

this new biblical drama with many preconceptions about its aesthetic worth or religious depth. That is to be expected with any fresh interpretation of the life of Christ. But no matter what the artistic quality of this particular production, no matter how its theology compares with an individual's beliefs, Christians are sure to savor every moment. Any exploration of His life and mission is bound to add something previously unperceived or unexplored. Jesus can always be viewed anew.

—Frederic A. Brussat

(Two books will be released in conjunction with the TV broadcast. A hardcover volume *Jesus of Nazareth* by William Barclay, the noted New Testament scholar, has 149 pages of full color photographs and will be published by Collins World (\$14.95). Ballantine will release a paperback version of the same work with 16 pages of illustrations.)

## Committees and commissions Continued from page 9

### Joint Commission in Health and Human Affairs

**Bishops:** Robert R. Spears, Jr., Rochester, convenor; Hal R. Gross, Oregon; Willis R. Henton, Northwest Texas.

**Presbyters:** William A. Spurrier, III, Connecticut; Thomas F. Pike, New York; Gordon T. Charlton, Texas.

**Laity:** Ruth T. Barnhouse, Massachusetts; J. Campbell Cantrill, Lexington; Michele Hawkins, Pennsylvania; Thomas G. P. Guilbert, Oregon; D. Bruce Merrifield, Texas; Anna H. Grant, Atlanta.

### Standing Liturgical Commission

**Bishops:** Chilton Powell, Oklahoma, convenor; Stanley H. Atkins, Eau Claire; E. Otis Charles, Utah; Morgan Porteus, Connecticut. William Dimmick, Northern Michigan, is consultant.

**Presbyters:** Marion J. Hatchett, South Carolina; Lloyd S. Casson, Washington; Page Bigelow, Newark; Robert W. Estill, Dallas; Paul E. Langaap, Olympia; Charles P. Price, Virginia; Richard Winn, Pennsylvania. Charles M. Guilbert and Leo Malania are ex officio members.

**Laity:** Anne K. LeCroy, Tennessee; Vivian Kingsley, Western Michigan; Dupuy Bateman, Jr., Pittsburgh; James D. Dunning, New York.

### Joint Commission on Constitution and Canons

**Bishops:** Duncan M. Gray, Mississippi, convenor; Ned Cole, Central New York; Robert M. Wolterstorff, San Diego. **Presbyters:** John Baiz, Pittsburgh; Orris G. Walker, Jr., Michigan; Leopold Damrosch, Maine.

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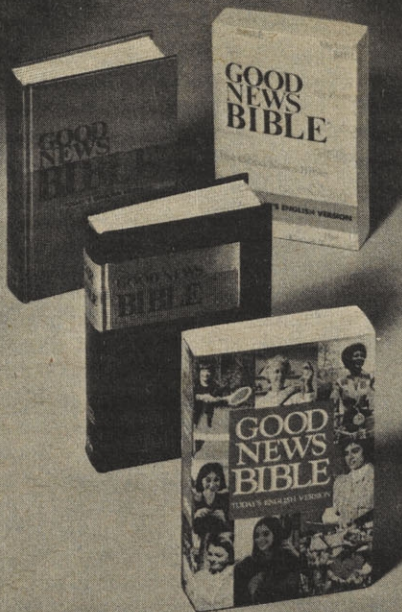
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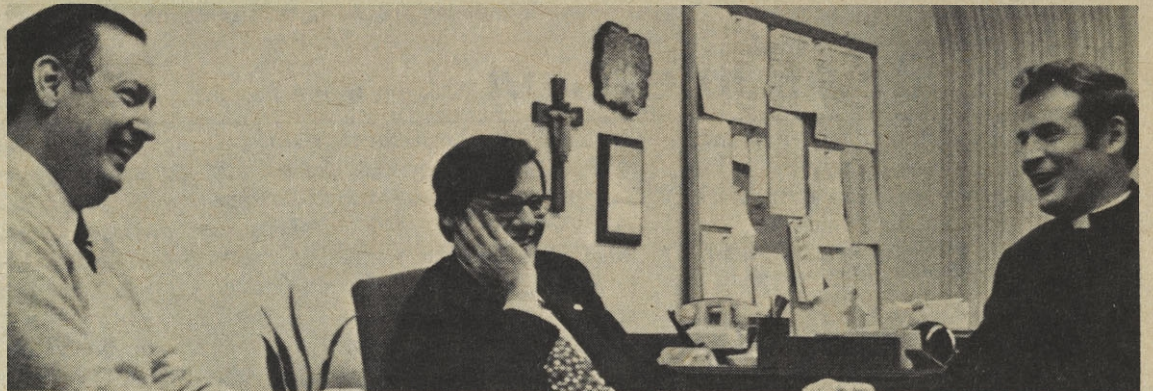
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# Evangelism News

Special insert prepared  
for *The Episcopalian*.  
by the Office of Evangelism,  
Episcopal Church Center  
815 Second Ave., New York, N.Y.  
10017

## St. Stephen's lay ministry program thrives



CHURCH GROWTH IN THE DIOCESE is discussed by (left to right) Don Wilson, George Shenk, St. Stephen's vestryman, and Archdeacon William Lewis.  
—Photo by Barry Lavery

Archbishop Donald Coggan of Canterbury has said, "Confirmation is the ordination of the laity for the work of evangelism."

Five years ago a small group of laypeople was gathered together by the newly appointed rector of St. Stephen's, Sewickley, Pa., to take part in a lay ministry course. The Rev. John Guest began teaching the basic elements of a lay evangelism training program used successfully by a Presbyterian pastor friend of his and supplemented by his own experience and expertise developed in several years in active college ministry.

The training took the form of eight two- to three-hour sessions of intensive teaching on elementary theology, apologetics, and practical training on what to say when first confronted with the person being visited. The training was geared to enable teams of laity to return the visit of anyone visiting the church within a two-week period. The lay visitors would be visiting not to talk about the programs of the church, but to share their convictions concerning the relevance of Jesus Christ today.

The participants soon discovered that their responsibility was to present the Good News, and that it was God's responsibility to bring people to a living relationship with His Son. They began to rely upon the power of the Holy Spirit to use them more and more in the work of evangelism. The lay ministry class began to realize that it is each Christian's responsibility to take on the role of witness, to testify to the work that God has been doing in his or her life, but also that God had given some the gift of evangelist.

When the eight weeks' training was completed, the members of this first group were divided into teams of three, either two women and a man or two men and a woman, and sent out to visit those who had visited St. Stephen's.

The lay ministry program at St. Stephen's has continued uninterrupted since then, and although the active members of the teams are constantly changing as the make-up of any group changes, the effectiveness of their witness for Jesus Christ remains constant. More than 80 people have gone through the training; and while not necessarily still involved in visitation, they are using the skills they have learned in other capacities in lay leadership roles in their parish.

The program at St. Stephen's has several basic features which do not vary. First, that evangelism is the work of the laity and the priest is the enabler. Second, that the evening chosen for lay visitation is to have top priority amongst those on the team so that week in and week out the team members show up ready to do the work God has chosen them to do. Finally, as each new class starts, the members are clearly told that they will be expected to make at least six visits in order to discover whether or not they have the gift of evangelist. Unless they try, they will never know.

The lay ministry sequence begins at St. Stephen's at each morning service on Sunday. Five or six of the lay ministers accept the responsibility to be greeters to welcome visitors and newcomers to the church. Over an extended period of time, as they do this Sunday after Sunday, they become adept at recognizing the majority of those who are new or visiting, and they welcome them to St. Stephen's and invite them to sign the visitors' register.

Then, each Thursday evening at 7:15 the lay ministry team gathers together in the chapel for prayer. Each

member of the team has two prayer partners who are members of the parish who are unable to be part of the program but who support the need; and they are called before and after the visits by the lay ministers. So in effect, if 15 gather for prayer in the chapel, there are 45 praying at that moment. They pray that the Holy Spirit will be used through them, and that God will be preparing the hearts of those they intend to visit for the proclamation they will present.

When they knock on the door of a home, the team members introduce themselves as from St. Stephen's Episcopal Church and make it clear they are not there for money or membership but to return the visit and to thank them for visiting St. Stephen's. Invariably the response is genuine pleasure that someone has taken the trouble to acknowledge their visit, and the lay ministers are invited in before introductions are completed. As the conversation continues, the lay visitors establish their host's church background and the reasons for the initial visit to St. Stephen's. Gently they obtain permission to share with those visited some of the principles of the Christian faith as expressed in the Creeds. Believing that the Creeds are a positive statement that calls for a response from each individual, the lay visitors will ask their hosts if they are ready to make Jesus Christ the center of their lives from this time on. As needed, the visitors share their personal commitment to Jesus Christ. They go on to assure their listeners that those who receive Jesus Christ become children of God and inheritors of eternal life. (1 John 5:10-13) Usually the visit ends with prayer, with the permission of those visited, and then the teams return to the church for a short time of sharing fellowship and prayer. Each team member contacts his or her prayer partners the next day to report on the visit and to request further prayer.

Over a three-year period 436 calls were made by teams, and on those visits 28 individuals made first-time professions of faith in Jesus Christ.

But this is only a part of the story. During this period at St. Stephen's more than 200 individuals were received as members through confirmation. Adult confirmations are conducted twice a year, and out of the last class more than 75 percent had been visited by the lay ministry team after an initial visit by the confirmand.

Statistics at the end of 1976 show that for the fourth straight year attendance has increased both at church

and church school. The increase in 1976 was 26 percent. Since September, 1976, the training and leadership of the lay ministry program at St. Stephen's has been turned over to Don Wilson, one of the original team members and a member of the vestry. Thirty individuals are in a new 12-week training course currently being taught by Mr. Wilson. The program is expanding as the church is growing.

Mr. Wilson also leads conferences on personal evangelism in other congregations on request. If you would like more information about the program, contact Don Wilson, St. Stephen's Episcopal Church, Frederick Ave., Sewickley, Pa. 15143.

—Donald Wilson

### For bishops (and other busy readers)

... GREGORY BAUM'S DISCUSSION of his book *Religion and Alienation* on the Catalyst tape for November, 1976. He comments on how our culture forms our attitudes toward religion. We live in a highly individualistic culture that so emphasizes competition and our own personal success that others become opponents and society becomes a wall against which we define ourselves. We pursue our own careers and seek to improve our personal standards of living. Accordingly, we turn to religion for a personal salvation that offers a future for me, me, me. Jesus Christ is sought as the savior of individual souls who rescues us from the catastrophe of history. This kind of vision is not in keeping with the full Gospel of Jesus Christ.

In the Christian vision, God is Creator of the world who permits sin and distortion and is, at the same time, Redeemer of the world who reorients the world toward social transformation. Christian salvation thus has both a personal and social dimension. To speak of Christ as personal savior in a narrow way disregards the social dimension and protects a view of life that is highly individualistic and isolated from our fellow human beings. Therefore, if I exclude others from my heart and fail to identify with the human community—including the exploited and underprivileged—I cannot be certain the God I affirm is the God of Jesus Christ. Unless you love, you cannot know God. In reaching out to the neighbor and to other people, we find the important decisions about the divine being made. Write to Word Press, 4800 W. Waco Dr., Waco, Texas 76703.

... CHURCH GROWTH SEMINARS. Learnings in membership growth can be taken to the "grass roots" in this 10-hour conference. Laypeople begin to see the growth possibilities in their own congregations and plan strategies for their unique situations. For sufficient unity to move forward in evangelism and growth, the seminars should include 20 to 25 percent of the average Sunday morning adult attendance. A thorough and helpful collection of appropriate data by parishioners precedes the conference. Originated by Dr. Win C. Arn of the Institute for American Church Growth, the seminars are in the process of adaptation to an Episcopal climate. There are some loose ends, but adventurous congregations and dioceses can start now. Leaders can be found through the regional associate in Evangelism and Renewal in your area. If you don't have last month's *Episcopalian*, call Wayne Schwab at the Episcopal Church Center for his name.

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# 'Network' is both catharsis and drivel

*Network* (rated "R") is about television. *Network* has been proposed for 10 Academy Awards. *Network* is as vast a wasteland as the industry it is supposed to be satirizing.

The plot runs something like this: network anchor man gets the heave-ho, low ratings. Network anchor man goes bonkers and announces on the air he will blow his brains out next Tuesday for his finale.

People react with horror, dismay, and high ratings. Bright, amoral, young programmer (female) knows a winner when she sees one. Formerly seedy, perennially fourth place anchor man now becomes big as the "mad prophet of the airwaves...denouncing the hypocrisies of our time." Other goodies soon follow, such as *The Mao Tse-tung Hour* with a weekly "authentic act of political terrorism" by a resident goon squad—the Ecumenical Liberation Army.

Will no one save us from this bondage of nothingness?

Vanity of vanities, all is vanity...or is that "Ratings"?

When the film was first released, the television people were reportedly furious with it. The implication was *Network* hit so close to the scary, awful truth of the moral vacuity run rampant in video gulch that they were scared to death of this exposure. I strongly suspect that little tidbit was a press agent's invention—something to increase the box office take as "banned in Boston" used to do. The film is a lampoon. But I can't imagine any network biggy's becoming seriously upset about it because it's also a farce.

Paddy Chayefsky—usually a good name—has put together a mishmash of pseudo-sophistication that passes off soap-opera-level dialogue for philosophy and capsulizes plastic people in cardboard roles. The film is a huge cliché drawn with a Magic Marker.

*Network* is not about television; it is television. I guarantee ABC or some such will pick it up within the fortnight for Wednesday-Night-at-the-Movies—where it should have been in the first place.

The importance this film has gained has nothing to do with its content. What is important is its subject matter. Television. The vast wasteland. The boob tube.

## Camera helps keep church open

Leaving the door of an urban church unlocked often is an invitation to burglary and vandalism, but the watchful eye of a closed-circuit camera allows All Saints' Episcopal Church in Atlanta, Ga., to have an open-door policy as well as protection against thieves and vandals.

"Since we installed a closed-circuit camera system last May, the number of visitors has increased surprisingly," says W. Edward Prewitt, vestryman and chairman of the building and grounds committee. "People interested in history come to see our Tiffany windows. Others come for solitude. We're pleased to have them all."

For 10 years crime forced the vestry to keep the church locked. Even though visitors could have the doors opened by asking at the church office, most "would just test the doorknob and walk away," says Prewitt.

The growing number of visitors to Atlanta as well as a revived interest in church history and music increased the number of persons visiting the 73-year-old church. The parish wanted to welcome anyone who wished to visit, to pray, or just to rest in the hushed building, so it hired ADT, a New York-based security company, to provide daytime security and coverage against after-hour

The cancer which destroys our children's minds right in our own living rooms. The great moral blank run by dollar signs and rating points. Television, the latest American whipping boy.

It's a natural, of course. The film had to be made. People are always afraid of powerful influences in their lives, and the shrill prophets of perpetual doom are always ready to jump on the bandwagon to decry the latest baddy.

Television is the vice we love to hate because it tells us the truth about ourselves. We really do like drivel. And we can blame all our problems—illiteracy, crime in the streets, moral degeneration—on some magic box and some powerful, evil, amoral clique hidden in dark towers of power on Madison Avenue. Ah, the conspiracy theory of history—it's *them*, it's *it*—it's anything but *us*.

I don't want this to sound like an apologia for television, but anyone who's seriously studied the research knows the box has nothing magic about it. A powerful and influential input, yes. A mind-bending monster, no.

This film demonstrates vividly how we are looking for a fall guy and how frightened we are by the dehumanized, lowest-common-denominator society we have created and which television has so clearly come to symbolize.

When we attack television this way, it's a little like trying to do a frontal lobotomy on a mirror image. We want to excise something about ourselves we're ashamed and scared of, but we don't want to admit we are the ones who really need the surgery.

Jesus had some words about that. Roughly paraphrased, "What goes into a man from the *outside* is not the problem, rather what comes out from the *inside*." What's within needs saving—and it can be saved.

Admittedly major external elements of our society, such as television, need control and modification, but films like *Network* will not aid that endeavor. Such films are at best a catharsis—a way of getting one's frustrations out cheaply—a pie in the face of the man at the carnival. At worst they're just ludicrous.

*Network* is both.

intrusions and fire via closed-circuit television, ultrasonic intrusion alarm, heat-sensitive fire alarm, and a central station alarm response—all without disturbing the church's decor.

The closed-circuit camera installed above the main entrance monitors visitors who, as they enter the church, trip a contact-type alarm installed in the doorjamb. This signals an employee in the church office who can check on their activities by camera.

If an unauthorized person enters after hours, his/her presence triggers an ultrasonic device which sends a silent alarm to ADT's Atlanta central station; there an alarm investigator immediately notifies the police and dispatches a guard.

Fire is a constant threat to old churches. As Prewitt says, "If an old church burns, you lose not only a building, but its history. A building can be replaced, but the history cannot." To preserve All Saints' heritage, the automatic fire alarm system signals the ADT central station which quickly notifies the fire department and relays all information regarding the fire's location.

Today's world leaves few places where people can have a moment of peace and reflection. All Saints' uses electronic technology to protect one such refuge.



THE MAD PROPHET ROLE BRINGS network newscaster Howard Beale (Peter Finch) soaring ratings in *Network*, a United Artists release rated "R".

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E477



A complicated knot sailors once used at the end of a heaving line now has another meaning that has nothing to do with the sea and ships. The monkey fist in leather or cord now dangles over T-shirts and blue jean jackets where it symbolically expresses the heavy burden of despair, loneliness, and alienation which the wearer has heaved overboard.

The knot is an integral part of a drug program called PDAP (pronounced PDAP or PEEDAP) begun six years ago in Houston by an ex-addict. Unlike most drug programs, PDAP works. The monkey fist members wear is not just an "I'm clean" symbol; it represents admittance into a community in which relationships are taken seriously and progress toward a better life is measured in steps.

PDAP started in a handsome Episcopal church in Houston called Palmer Memorial—hence the name, Palmer Drug Abuse Program. Its founder was a young man, then 27, unlikely to succeed at anything—a drug addict, alcoholic, what we refer to today as a "real loser." But Bob Meehan had much to offer—his own painful experience, his belief that others need not suffer similarly and that kids on drugs can be helped. Hired as a janitor by the church, he began talking to kids, then to the church staff, and finally to the rector, the Rev. Charles Wyatt Brown. In a giant leap of faith those Episcopalians—most of whom would be classed as WASP-conservative—agreed to give him a meeting room and encouragement to start a program.

Today PDAP has a budget of \$635,000 and is in Baptist, Methodist, Roman Catholic, United Church of Christ, and Episcopal churches in Houston, San Antonio, a number of smaller surrounding towns, and is moving into Dallas and New Orleans. It helps 2,500 teenagers a year, 60-70 percent of whom stay drug-free. PDAP offers young people's groups (13-16), older people's groups (17-25), one-to-one counseling especially for parents and younger children, parents' groups, adult information classes, a speakers' program, vocational counseling and job placement, a GED program to help kids earn high school diplomas, a foster home for girls, and a soon-to-be-realized halfway house with all kinds of "incredible facilities" which Meehan describes as a "dream come true."

Whom does PDAP count as members? Not the ones who come. "Our numbers are of those who still are," says Meehan.

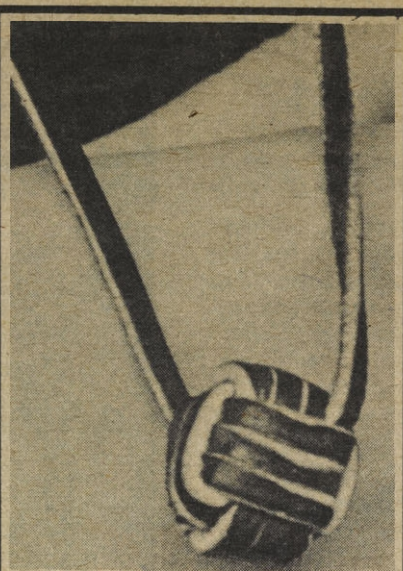
"The quick cures are many. 'My child's been off now for six weeks.' So what?" says Meehan. "PDAP kids have been off for three or four years. Whenever you see the monkey fist, you know there's one who has been clean for at least four weeks or the kid wouldn't have it." The aged monkey fist with the unmistakable signs of having been bounced around, twisted, handled, and worn—that's the cherished evidence of what PDAP counts as success.

Drug rehabilitation programs, drug education programs, quit-cold-turkey programs, lock-'em-up-and-let-'em-think-about-it programs exist all over the country, but, says Meehan, none so successful, none so accepted by both parents and youth, none so permanent.

PDAP involves parents as much as it does their children. Parents' Discussion started in 1971 with eight persons; now hundreds of parents meet in its sessions at PDAP satellite locations: the same places, different rooms and hours, the kids meet. Here parents help each other, work out how to reach non-participating parents, avail themselves of counselors (at least two at each satellite center), benefit from group therapy, and develop a support system for one another.

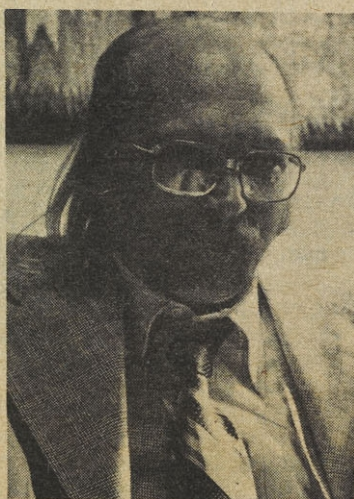
Following somewhat the Alcoholics Anonymous approach, PDAP, which calls itself a "community of winners," has set out its own 12 steps, called not the "12 steps to kicking the habit" but to "life, love, and happiness."

Drugs are known as chemicals in PDAP parlance, and anyone entering the program agrees, via the 12 steps, that he or she: (1) admits his/her life is unmanageable because of chemicals, (2) finds sticking with winners is necessary in order to grow, (3) realizes a higher power as a source of help, (4) turns his or her life over to God, and (5) makes a "searching and fearless moral inventory." Also a part of the requirement is to make



## Whoever wears a monkey fist

A Texas program helps kids kick drugs habit



EX-ADDICT Bob Meehan founded PDAP and is its "miracle man."

Robin Germany

the Church often falls into that trap. He thinks sophisticated parents who tell their kids smoking and drinking are bad but a little marijuana—"well, kids will be kids"—are dangerous. Drugs are bad, period, he says. We need to say that and believe it. The media tell kids not to drink or smoke, but kids ought also to be hearing: don't use drugs because they are bad.

Of all the people he works with, Meehan has a special fondness for Episcopalians. "They're our favorite people," he says with a gleam. "Whenever we move into a new community, we go to the Episcopal church there first. Episcopalians are willing to take risks."

Six years ago Meehan and Palmer took the biggest risk of all. But their community of winners is expanding, and the prevalence of the monkey fist seems quietly to be saying it was well worth it.

—Lucille Germany

## Switchboard

Continued from page 4

cept femininity in women who are supposed to be feminine as priests? There is a validity about their femininity we ought to celebrate. That celebration proclaims our expanded understanding of Christ's humanity in all its fullness.

Roderic D. Wiltse  
Coldwater, Mich.

### MILITARY CHAPLAINCY RESPONSE

In the Switchboard column of the February issue is a letter (Demilitarize the Chaplaincy) from Mary H. Miller for the Episcopal Peace Fellowship Executive Committee. I heartily concur and hope her suggestion will be given serious thought and appropriate action.

Military chaplains, like all other officers of the armed forces, are paid by public funds. The ministry of the chaplains should properly (and ethically) be a responsibility of the Churches and not

be paid for by public taxation.

Having spent some years in the military service and had the privilege of knowing some mighty fine chaplains, I sincerely hope their ministry will continue—but not at public expense. If the Churches are not aware of the importance and necessity of the chaplain in military service, a program of education needs to be undertaken.

William L. Richmond  
Tulare, Calif.

"EPF calls for a chaplaincy... separated from the military organization and... salaried by the Church, minister under Church authority, and dress appropriately." [From Moore's letter.]

To be truly effective in the eyes of those to whom they minister, they must be a part of the organization. They can work more effectively within the organization than as outsiders. Civilians could not be "there" when most needed.

As for the Bishop for the Armed Forces' being a symbol of the Church's endorsement of military service, why

not? I hope our military personnel will be guided by Christian principles. Is the EPF so naive as to believe we could exist as a free country without young people willing to defend God and country with their lives if necessary?

Henry S. Ely  
Norristown, Pa.

I recommend the EPF committee talk to veterans of combat, particularly the wounded in hospitals, who revere the Chaplains' Corps.

The peace efforts of the EPF should be directed to Congress and the UN—not against the program, the Corps, and the men who tirelessly minister to the soldier, sailor, and airman.

Charles L. Willmarth  
Newport News, Va.

It appears the militant wing of the EPF has triumphed over moderates and has repudiated them. Such is the conclusion one must draw from Mary Miller's letter announcing the EPF Executive Committee's response to the Episcopal Chaplain-

cy Study.

The points raised by the EPF hardliners were all considered at length by the Study Commission, nearly half of whose members were nominated by the Peace Fellowship. This somewhat petulant, doctrinaire insistence on the sole validity of its own point of view discredits the Fellowship. The EPF readiness to disavow the handiwork of its own members will disappoint all who had hoped, back at Louisville in 1973, that this militantly peaceful group had reached the age of reason.

Edward I. Swanson  
Washington, D.C.

A stranger came to town on a Sunday morning, looking for a church to attend. While standing in the doorway of one church, he heard: "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done." He hesitated no longer, but dropped into a seat, knelt and sighed, "Thank goodness, I've found my kind of people at last." —*Tidings*, St. Matthew's, St. Paul, Minn.



# In Person

Zachariah D. Blackistone, a communicant of Epiphany Church, Washington, D.C., celebrated his 106th birthday in February. . . Mrs. David Mossman, Diocese of Nebraska, led the Clarkson Service League in 1976 when it raised a record-breaking \$120,000 to aid the Bishop Clarkson Memorial Hospital. . . Bishop Robert Mize, formerly of Damaraland and now a missionary in Botswana, was scheduled for a March address at St. Andrew's, Emporia, Kan. . . The Rev. Robert Jordan is the first hearing priest to be a missionary to the deaf in the Diocese of Albany. . .

Jean Haldane, formerly on the staff of the Diocese of Washington, has accepted a position as director of the Parish Intern Program for the Diocese of Olympia. . . Tom Nash will direct an original chancel drama, *On to Glory* by Kermit Hunter, to be performed during the Diocese of West Virginia's Jubilee Convention in May. Kathy Nash and Bernadine Bradley will be choreographer and assistant director respectively. . . Dean Francis B. Sayre, Jr., of Washington Cathedral will deliver the Oliver Bequin Memorial lectures for the Australia Bible Society this October in Canberra, Melbourne, and Perth. . .

Dr. Paul Rusch, 79, was honored in Tokyo for his over 50 years of Christian mission in Japan. During that time he founded the 900-acre rural community project, Kiyosato Educational Experiment Project (KEEP), where he now lives. . . Swimmer Susan Smith, 15, of St. Timothy's, Yakima, Wash., has posted two top times nationally for backstroke in her age group. . . The Rev. George C. Anderson, founder and first president of the Academy of Religion and Mental Health, died in Swarthmore, Pa., in December. . .

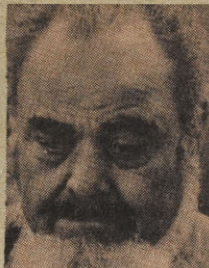
Martha Baker, wife of Bishop Gilbert Baker of Hong Kong, also died in December. . .

British economist E. F. Schumacher, author of the best seller *Small Is Beautiful: Economics as if People Mattered*, participated in an all-day conference at Grace Cathedral, San Francisco, Calif., in March. . . Evelyn Haygood is the new finance officer for the Diocese of Dallas, succeeding Richard F. Martin who retired February 1. . . Canon W. David Crockett, assistant to the Bishop of Western Massachusetts, is the new president of the Massachusetts Council of Churches. . .

Bishop Paul Moore of New York has received a Frederick Douglass Award from the New York Urban League for "untiring, forthright, and innovative efforts to improve the quality of urban life." . . A memorial plaque honoring the late Rev. Ralph S. Meadowcroft was dedicated at Grace Church, Charleston, S.C., where he was the sixth rector. . . The Rev. Carroll Simcox, author and editor of *The Living Church*, plans to retire. . . Hazel Lenore Stilley, 17, is the first teenage licensed lay reader at Trinity Church, Staunton, Va. . .

A priest, the Rev. Thomas C. Kelly, OP, is the new general secretary of the National Conference of (Roman) Catholic Bishops and of the United States (Roman) Catholic Conference, succeeding Bishop James S. Rausch. . . Nancy Montgomery, author and editor of Washington Cathedral's award-winning *Cathedral Age*, is national award chairman for the 1977 Convention of the Religious Public Relations Council which meets in Minneapolis, Minn., in April. . . Bishop William H. Marmion of Southwestern Virginia plans to retire May 13, 1979. . .

From left to right: Paul Rusch, Paul Moore, Hazel Stilley, Charles Lawrence, Ann Allin, Chad Walsh, and Rozella Boynton.



The Rev. Thomas Lamond, a contributing editor of *The Episcopalian*, is the new director of public relations for Hobart and William Smith Colleges, Geneva, N.Y. . . Ralph R. Mabbs, Barrington, Ill., will be the new executive director of Episcopal Charities of the Diocese of Chicago. . . The Rev. John H. Hatcher, Episcopal chaplain at Vanderbilt University, Nashville, Tenn., convened a discussion series with eight Nashville religious groups to provide a dialogue among evangelical and ecumenical Christians. . .

For the third time Episcopal athlete Kyle Rote won TV's Superstar sports competition and, despite winnings of \$30,000, said this year's contest would be his last. . . Dr. Charles Lawrence, II, president of the House of Deputies, was honored at a recent meeting at Voorhees College, Denmark, S.C. . . Dr. Oscar C. Carr, former executive for stewardship/development at the Episcopal Church Center, has assumed his new position as president and chief executive officer of the National Council on Philanthropy, also located in New York City. . .

Sales of *We Gather Together*, the bishops' wives' cookbook conceived by Ann

Allin, produced \$2,000 in two months for the Presiding Bishop's Fund for World Relief. . . The Rev. Chad Walsh, priest-poet, was named the J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College, Huntingdon, Pa.; he is currently on the faculty of Beloit College in Wisconsin. . . The Rev. Arthur Williams, Jr., assistant to Bishop Coleman McGehee of Michigan, will become Archdeacon of the Diocese of Ohio, April 1. . .

Suffragan Bishop Robert Terwilliger of Dallas was keynote speaker at the annual assembly of the Texas Conference of Churches in Austin. . . Episcopal journalist Hodding Carter, III, 39, editor of *The Delta-Democrat Times*, Greenville, Miss., has been appointed Assistant Secretary of State for Public Affairs in the administration of Jimmy Carter, not a relative. . . Rozella Boynton and Harold Walker, both of Lake Worth, Fla., were honored by their church, St. Andrew's, for their continuing contributions to parish life. . . Metropolitan Phoenix (Ariz.) Broadcaster's Association gave its Copper Mike Award to Episcopalian Duncan Jennings in recent ceremonies.

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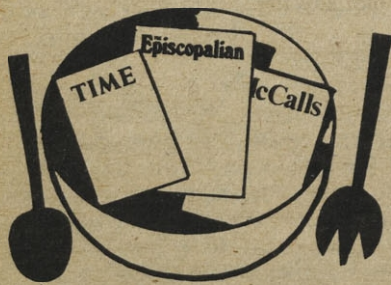
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# a Burnt Offering

by Gloria L. Cushing

The child stirred in his sleep and turned over. His small body seemed restless, his arms and legs moving slightly as if he were dreaming. After a moment he became quiet; his body relaxed, and his face took on a look of peace. His breathing became deep and regular as he sank back into dreamless sleep.

Silence hovered about the tent where the child and his parents slept. It enfolded the child, lulling his senses so when his father arose quietly in the darkness and left the tent, the little boy slept on. He drifted in a cloud of peace until Abraham, his father, returned to the tent. Even then he scarcely awoke when Abraham picked him up from his bed and carried him into the chilly pre-dawn air. His father's warmth held sleep captive for him briefly; then slowly the boy realized his father was saying his name.

"Isaac," he heard. Abraham's voice was quiet but urgent. "Isaac, son, you must wake up now."

Isaac turned his face to his father's shoulder and tried to recapture the sleep which had held him.

"Wake up, Isaac. We are going on a journey. We must be ready at dawn."

Suddenly the last bit of sleep vanished, and Isaac was wide awake. He stared at his father, for a moment hardly daring to believe him. Then he wiggled from Abraham's arms and stood before him, his face alight with excitement. His father had gone on journeys before, but never before had Isaac been allowed to go with him.

"Where are we going, Father?" he asked.

Abraham was silent and in the dim light from the last stars of the night the child was surprised to see his

father's face looked solemn, even sad, and his gaze, usually so remote, was fastened on Isaac.

Finally Abraham answered, "We are going to Moriah, three days' journey from here. There, on the mountain, I must make a sacrifice to the Lord." He turned abruptly and walked toward the tent, leaving Isaac alone in astonishment. A sacrifice! No wonder his father looked solemn. A sacrifice to the Lord God was a dark and holy thing. Only the men of the household attended his father at the times of sacrifice.

Isaac searched his memory. He could not remember that his mother had ever accompanied his father to a place of sacrifice; certainly no child had ever been permitted to go with the men. Under the weight of such an honor, Isaac tried to look as solemn as his father had, but the excitement of the adventure was stronger than any feelings of reverence he might have had, and he felt his 7-year-old body almost exploding with the need to share this great news. He looked around him in the fading darkness.

A dozen paces away near the well, he saw his father's donkey being saddled by one of the younger men of the household. The donkey, Kokaba, was Isaac's special delight. Into her soft ear he had whispered the secrets of a solitary childhood for as long as he could remember. He ran up to her now and flung his arms about her neck. Kokaba lowered her head and nuzzled at his side. Isaac kissed the star-shaped patch of white on her forehead which had given Kokaba her name; then, almost dancing with anticipation, he poured his joyful news into her patient ear.

Isaac wished, not for the first time, that Kokaba could talk. She had gone on journeys with Abraham; she had carried the firewood to the place of offering; she could tell him all about a sacrifice. Isaac knew a young, perfect animal was selected as the offering for the sacrifice. It was killed on a stone altar and its body burned. He dimly remembered the beautiful young

lamb which had been led away to the last sacrifice. It had been a long time ago; still, Isaac was sure he could remember the lamb frisking along beside Kokaba as the group departed. He recalled, too, a plaintive sound that had come to them then. His mother had told him the ewe was calling her child back to her side. The lamb had stopped and turned back toward the sound, but one of Abraham's men had picked the lamb up and carried it across his shoulders. The ewe had continued to bleat for a long time. The memory of the sound now filled Isaac with sadness.

"Kokaba," he whispered, "why do you suppose the Lord God wanted that lamb?" Kokaba, however, gave him no answer. Isaac stroked her nose and pondered the question for a moment. Then, unable to answer it himself, he put it aside and turned to watch Reu, the young servant, preparing Kokaba for the journey. Anticipation began to flow through him again, and by the time he saw his father leave the tent and come toward him, his momentary sorrow over the lamb was forgotten.

Isaac listened as Abraham spoke briefly to Reu and Eber, the other servant who would go with them, directing them to put the small load of wood for the fire of offering on Kokaba's back. Then when Abraham called his name, Isaac ran to him.

"Come, my son," said Abraham heavily, "it is time for you to bid farewell to your mother. Go to her now."

Isaac ran quickly to the tent. He hoped Sarah his mother would not be as somber as his father was this morning. More than anything Isaac wished for someone to share with him the delight of this adventure. He raised the door and stood in the opening.

The interior of the tent was dim, lighted only by a small lamp. Isaac saw his mother rising to her feet, but he could not see her face clearly. She quickly brushed her arm across her eyes, then said, "Come in, Isaac."

Isaac ran to her. "Mother," he said, "Father is going



to take me to Moriah with him to make a sacrifice to the Lord!" The words tumbled from him in a heap.

"Yes, Isaac, I know," said Sarah. She sounded far away, and the laughter that always echoed in her words was gone. Her voice grated strangely on his ears and silenced his eager flow of words. He was suddenly almost ashamed of his excitement over the journey. He would be leaving her behind. He had never been away from her sheltering presence before; yet, although he would have been glad if she were coming with them, he looked forward to being admitted to the world of his father if only for a few days. Isaac wanted to tell his mother this, but he had no words for what he felt.

Sarah held out her arms to him, and Isaac allowed himself to be gathered into her embrace. The urgency with which she held him surprised him. For a moment he could hardly breathe, but she soon released him. She laid her hand on his head in blessing. As Isaac looked up at her face, her eyes filled with tears, and she quickly turned her head and pulled him into her arms again. All at once Isaac felt something like the beginning of fear enter him as his mother clung to him. Then Sarah kissed him and straightened up. Her face was distorted, and he could scarcely hear her as she said, "Go to your father now."

He turned and ran from the tent and from the fear he felt gathering there. He ran back to Kokaba and stood by her, leaning his forehead against the side of her face. He reached up and rubbed her ear, then stood on tiptoe to whisper into it.

"Kokaba," he said softly to her, "why do you suppose my mother is so frightened?" Then he fell silent, listening to his thoughts. "Kokaba," he said suddenly, "I forgot to tell my mother something. I dreamed about our journey this morning before Father woke me up. I was on a mountain, walking up to the top. It was a long walk but so peaceful. I remember I was to go all the way to the top, but I cannot remember why."

Isaac wondered if he should return to the tent to tell his mother the dream. She had so often comforted him when he had awakened in the night frightened by a bad dream. Now he wanted to comfort her, to bring the laughter back to her voice with his good dream. He raised his head from the donkey's brown neck. The stars had disappeared, and the sky had brightened to a soft gray. It was dawn, time to begin their journey. His father was walking toward him.

Once again the excitement rose in the child, driving out thoughts of his dream and of his mother's fear. It bubbled through him and set his legs dancing as he watched his father untie the donkey. He felt his body could hardly contain his delight as Abraham reached for his hand and, together, they turned their faces toward Moriah. Isaac looked back at the tent briefly, his childish voice piped a farewell to his mother, and he fell into step with his father.

**ISAAC BLINKED AT THE FIRELIGHT** and wondered where he was. He lay staring into the small flame as memory, prodded by his still tired body and aching legs, returned slowly to him. It was not yet light, but the stars seemed less bright than the last time he had awakened.

Raising his head, he looked around and saw Reu sit-

ting quietly on the other side of the campfire. Eber had had the early watch; now he slept near the fire as Reu kept watch. The knowledge that Reu was awake comforted the boy. He wondered if Reu were lonely. At least, thought Isaac, he has Kokaba for company. Nearer to Isaac, Abraham lay wrapped in his cloak. Isaac had awakened several times during the night to see his father still sitting up, looking into the fire. He had wanted to go to Abraham and talk to him, but each time the weariness from the day's travel had overcome him, and he had sunk back into sleep.

The air was chilly at this hour, and Isaac pulled his own cloak more tightly about him as he lay back down. This time, however, sleep did not come to him, so he lay thinking about the past two days of travel. When he had waved goodbye to his mother, he had not known how difficult and tiring the journey would be. For a while he had walked along chattering and trying to match his short steps with his father's stride, but Abraham had seemed preoccupied and disinclined to talk. After a bit Isaac had grown tired of trying to keep pace with his father, so he had freed his hand and gone to walk beside Kokaba. She, of course, had not talked at all, but she had listened with attention to Isaac as he trudged along beside her. He had stayed by the donkey, walking with one hand on her neck, until after an hour or so he had grown tired. Then Reu had carried him on his shoulders for a few minutes before putting him on the donkey's back to ride.

When they had stopped for the night, Isaac had felt more tired than at any other time in his life. He had sat forlornly beside his father near the fire, knowing without wanting to admit it that he missed his mother. He had missed her all the next day, too, when the weariness of his body became a constant companion. Now loneliness for her overcame him. He pulled his cloak over his head, and in its shelter he wept quietly. After a while the tears ceased, and Isaac felt calmer, even refreshed; with rising spirits he turned his thoughts to the day ahead. Last night his father had said that today they would come to the mountain where the sacrifice was to be made. Isaac wondered how Abraham would know which mountain to go to. When he had asked, Abraham had replied that the Lord God would tell him.

"But how will you know what God says?" Isaac had persisted.

"I will listen, and His voice will guide me as it always has," Abraham had said firmly.

Isaac lay and thought about the Lord God's voice, trying to imagine what it could be like. Such a great God would have to have a great voice, he was sure, and he wondered why he had never been able to hear it. "Perhaps," he mused, "after I have taken part in the sacrifice, I will be able to hear it." Then his thoughts wandered to the mysterious manner of the sacrifice, and he wondered once again why God wanted the animal that was being offered.

Suddenly Isaac sat up straight. The animal! They had not brought an animal for the sacrifice. Never before had his father neglected to take a lamb out of the flock or a kid for the offering. Now the whole journey would be wasted. Isaac dreaded the anger he was certain Abraham would have when he remembered the

animal. Perhaps God would be angry with them, too. After all, He had commanded the sacrifice. What would it be like, Isaac wondered, if the Lord God were angry? The thought was terrible beyond Isaac's imagining. His mind refused to think about it and turned back instead to the animal. He thought how pleasant it would have been to have had a young animal for company. Perhaps it would have curled next to him at night; its softness and warmth would have been comforting in the lonely darkness under the stars. Isaac's eyes closed as he imagined the feel of a woolly lamb or fluffy kid next to him, and he drifted off to sleep.

(To be continued next month.)

## Suffer creeping clericalism? Try this test.

Jean Hamilton, a Canadian Presbyterian, reported in a recent issue of *The Observer* on a true-and-false quiz she called "An Attitudinal Analysis of Current Concepts of Ministry," or "Can This Church Be Saved?" Here it is:

1. I usually refer to the church as "they." As in "They are looking for church school leaders," or "They are always asking for money."
2. The minister is the one who is really responsible for what goes on at church.
3. If anyone feels a call to serve full time, he/she should be ordained.
4. The more meetings you go to, the better layperson you are.
5. I can't do "lay ministry" because I have no training or leadership ability.
6. I've already done my share.
7. I couldn't take a diocesan or provincial office because all those ministers know so much more than I do.
8. Besides, they talk better.
9. I have to work all day so I have no time for church work.
10. The last time I was sick, the minister didn't come to call so the church doesn't care about me anyway.

In the article, "All my best friends are ministers . . . and some of them are ordained," Mrs. Hamilton says: "If you have marked even one 'True,' you are probably suffering from Creeping Clericalism and should see your New Testament at once."

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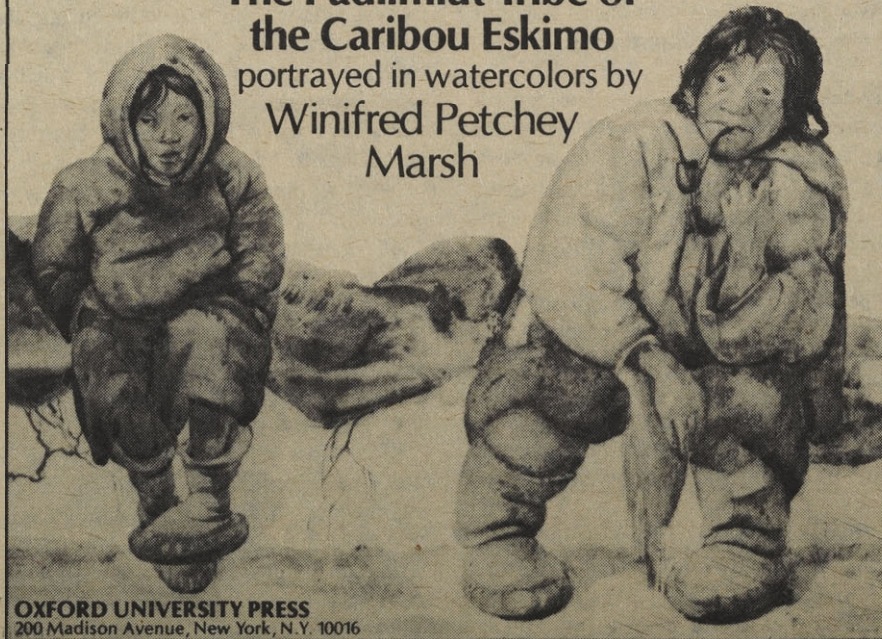
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## The distaff side of the 99%

Ordained women have been getting the headlines, but here six laywomen view their ministries and missions



Chaplin



Sister Marilyn Elisabeth



Charles

**ANNA BARTON** is lay assistant at Immanuel Church-on-the-Hill, Alexandria, Va. "Born and raised a Methodist," she came to the parish three and a half years ago to be the "linkage" person between ordained and lay people. Her job was to know communicants, discover their talents, and try to fit them into the church's and the community's life.

In a parish so active "it almost runs the community," her responsibilities now include more administrative and organizational work, development of the youth program, the young "singles," and much attention to newcomers.

Becoming acquainted with people is no problem for this friendly, bubbling young woman. She does much calling—and listening. When a specific talent is needed for a job, she knows where to find it.

Not only does she work with the rector, she is an associate (and good friend) of the new clergy assistant, the Rev. Patricia Park, a recently ordained priest.

Is hers a full-time job? So full she says she spends most of her time "on the job," but she finds being a laywoman working as a professional parish assistant an ever challenging opportunity.

**DIANA BEACH** teaches theology of pastoral care and an integration seminar on "women in ministries" at New York Theological Seminary, which specializes in continuing education and is committed to laity and clergy studying together.

Beach did her undergraduate work at Smith College and has an M.Div. from Berkeley Divinity School at Yale. She spent a year at the Jung Institute in Zurich and hopes eventually to become a Jungian analyst. Her husband teaches at General Theological Seminary, New York City.

"Ever since I was 12 years old I have struggled with the knowledge I had a vocation in the priesthood," she says. "Now I realize that had I been a boy, there

would have been no question at all about what I would do with my life. Three years of teaching in seminary have opened me to the real possibility of ordination. And having faced it now, I feel I'm 'on my way home.'

"For me as a person there seems to be an area where theology, psychology, literature, and the simple fact of being a woman meet. If I have a ministry, that is the area in which I want to invest my life. I want to be accepted as a woman and also as a professional. I believe it is wrong for women to be forced into choosing between the two roles. Teaching and the priesthood seem compatible for me."

**MARY WILLIAMS** is a coordinator of Educational Services and a community leader in mental health in Charlotte, N.C. She and her husband, the Rev. Huntington Williams, and their four children have always lived in the South. A graduate of Radcliffe and a teacher when they married, she and her husband shared Virginia Seminary days together.

"I chose to be with the children while they were little," she says, "but my time of real personal growth came during the Civil Rights period. I saw the things that had to be done. I watched and worked with frightened people and knew rejection. And when I put myself back together again, I found a new expectation of what women *could* do and what clergy *must* do."

A pre-med student before she went into teaching, she arranged for in-service training rather than return to school. As coordinator of Educational Services she helped develop a program which trains the handicapped and puts them in touch with potential employers.

How does all this fit with being a clergyman's wife? "Hunt and I have always respected each other as individuals who must live their own lives. We consult with each other and make appointments to be sure we find time for professional and specific problems we want to talk

over. We are still 'getting things together,' and that takes time in a marriage. But it is worthwhile. This is the way wives and husbands must structure their lives if each wishes to live professionally and creatively."

The program she developed is now being used in other churches; she suggests, "If the Church would fulfill its mission, every parish must see itself as a part of the larger community."

**SANDRA CHAPLIN** is one of 15 members of Executive Council's Coalition for Human Needs. In her day-by-day job in Savannah, Ga., she helps women find employment (often in non-traditional jobs) and find themselves. The National Urban League and the U.S. Department of Labor sponsor her position.

Chaplin's work is far removed from the traditional employment agency routine. "I try not to schedule more than four interviews a day," she explains. "So many black women have no one with whom they can discuss their problems, such as marriage, divorce, and adequate baby-sitting facilities as well as employment opportunities. I try to help women take a long look ahead in their lives—not simply to a paycheck for immediate expenses. And this can be a frightening thing for a woman who must provide food for her family."

"Sometimes a long look ahead involves taking a volunteer job which, we hope, will lead to a paying one. This takes great courage. But our women are learning that volunteerism can lead to opportunities."

Chaplin, a graduate of Savannah State College and Voorhees College, and three other professional women founded United Women for Progress, an organization which began as a social-economic-political outlet for black women but which now provides seminars and workshops for all women.

"If we can simply become more confident about ourselves and trust other women, we can accomplish so much,"

she says. "Often we put up artificial barriers. Let's learn to accept ourselves and each other—our faults as well as our talents."

**SISTER MARILYN ELISABETH** of the Community of the Transfiguration is a woman who combines theater and mental health into one full and fruitful life. She is a professional in both fields.

A Phi Beta Kappa who has a master's degree in psychiatric social work and has completed an internship at Massachusetts General Hospital, she spent 12 years in motion pictures, radio, and television and another 10 years as director of St. John's Home for Girls in Plainville, Ohio. She is now at the Mother House, a doctoral candidate at the University of Cincinnati while serving on the staff of Christ Church "downtown."

In great demand as a lecturer, she also serves on a special Ohio state advisory council for mental health and is often a guest on television panels. Several years ago NBC did a documentary film of her life, *No Last Act*.

Her most recent project is organizing a counseling center for the Diocese of Southern Ohio and the city of Cincinnati. "The Church should be doing this everywhere," says this strong and serene woman. "Spiritual growth and emotional development work together to produce the well integrated person. If we are to clear the way for God to come into our lives, we need to be integrated spiritually, emotionally, and physically."

"Life is a process of becoming what God has created. The peach stone does not become a peach until it has endured the vicissitudes of growth. Through the grace of God and the nurturing of nature, we will be a sound Church, the Body of Christ."

**ELVIRA CHARLES** was a pre-school teacher when she met Otis Charles, whom she married in 1951. A Hunter College graduate, she has managed to combine the mothering of five children of her own (ages 19 to 24) with a devoted interest in other people's. Several Montessori systems, organized in communities in which her husband was once a priest, remain a tribute to this commitment.

When Otis Charles became Bishop of Utah five and a half years ago, this eastern family which had known so well an area where the Episcopal Church flourished became a western family, members of a "minority" Church.

To Elvira Charles it was a challenge. Her interests expanded: to her concern for utilization of Episcopal "woman power," she has added housing efforts for the city, a battle against "redlining" (denial of mortgage and construction credit to underprivileged areas), and fighting hunger. "The Church can't content itself with simply passing out food. It has to be involved in the causes of hunger and unemployment and inadequate housing in our cities," she says.

Co-founder of the Women's Caucus in Utah, she is a member of the Utah Housing Coalition, president of the Board of the Cross Roads Urban Center, and a YWCA Board member.

"I believe our people in Utah are more open to change than are those in many other parts of the country," she says. "Perhaps it's our culture and climate. Last spring our diocese sponsored a conference on human sexuality led by Norman Pittenger. This was warmly received by the entire community, including the Mormons. Somehow we must see everyone as a creature of God's. If God is ready to accept His own creation, it lays upon us the obligation of also accepting it."

—Salome Breck





## Venture in Mission



"I commit my full support to Venture in Mission, and I pray for a significant renewal of the Church in every place. Informed giving to the Church, I believe, truly is a sacramental act. Giving must transform and provide deeper meaning to the Church's mission and ministry. I hope all of you will come Venture with me."

—Presiding Bishop John M. Allin

### What is it?

A quote from Bishop Richard Millard, coordinator for Venture: "Venture in Mission is the program of the Episcopal Church in which the Presiding Bishop has asked diocesan bishops and their people to examine their mission to the Church and to the world, beginning with their home parishes, their dioceses, the national Church, and overseas."

"The hope is to restate what we as Christians should be doing to fulfill the Great Commission that Jesus gave us in St. Matthew's gospel:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. 28:19-20)

Venture in Mission is the program that has the responsibility of helping us determine our mission and then proposing a plan that will provide the resources to carry out that mission."

### How did it begin?

#### 63RD GENERAL CONVENTION, HOUSTON, 1970—

Deeply concerned about the financial needs of the Church, the Houston Convention instructed the Executive Council "to develop plans and then establish and manage a national program to secure major increases in program funding of both the General Church Program and diocesan programs. . . ."

#### DEVELOPMENT OFFICE ESTABLISHED—

Following through on the Houston Convention's mandate, the Executive Council formed its own Committee on Development, chaired by John B. Coburn, now Bishop of Massachusetts. An Office of Development was established at the Episcopal Church Center, headed by Oscar C. Carr, Jr., of Clarksdale, Miss.

In 1972, the Development Office sponsored fact-finding visits to 91 dioceses to gather hard data about Episcopalians' priorities and shared commitment to One Mission.

#### 64TH GENERAL CONVENTION, LOUISVILLE, 1973—

This Convention gave further stimulus to the Venture effort by instructing the Executive Council to develop "a strategy to release the human and financial resources of the Church."

At this same Convention the House of Bishops called for a \$5 million Development Fund to help make the Episcopal Church's overseas dioceses self-sustaining.

#### THE 1973-1976 TRIENNium—

As the Council began its task of formulating the strategy called for by the Louisville Convention, it became increasingly clear that the growing and urgent needs of the Church could not be met by piecemeal efforts, but only through a coordinated Church-wide fund-raising effort. The Overseas Development Fund would be part of this campaign.

The Rt. Rev. Christoph Keller, Bishop of Arkansas, was asked to chair a special Executive Council committee to develop a broad national fund-raising plan.

#### 65TH GENERAL CONVENTION, MINNEAPOLIS/ST. PAUL, 1976—

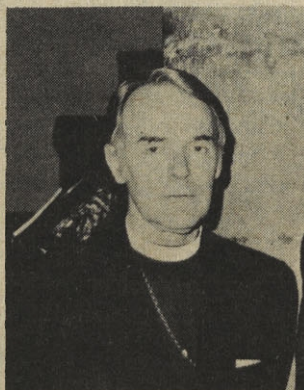
The plan, called *Venture in Mission*, was presented to the Minnesota Convention. After extensive discussion in both the House of Deputies and the House of Bishops, the Venture plan was adopted—but with a major modification in the proposed schedule.

The Convention mandated an extra year—1977—to be spent in further consultations with every diocese in the Church. The Executive Committee of Venture met in December, 1976, to plan a program of diocesan visits so that all could share in a full and open discussion of funding opportunities both for dioceses and the national Church. The diocesan visits will also explore the most effective ways for diocesan participation in an ongoing Venture in Mission across the world.

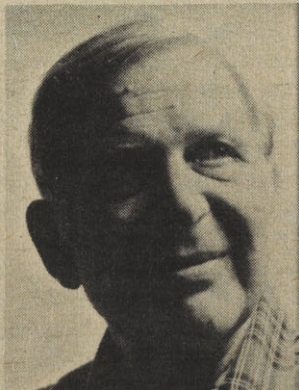
### Where are we now?

The Rt. Rev. Richard Millard, formerly Suffragan Bishop of California, was appointed by the Presiding Bishop to be staff coordinator for the Venture program.

Mrs. Seaton Bailey, former Executive Council member, and the Rt. Rev. Harold Gosnell, retired Bishop of West Texas, have volunteered to arrange and schedule this year's meetings with diocesan representatives. Bishops from 91 dioceses have invited visitation teams to make presentations. *No fund-raising is authorized until these consultations have been completed.*



Bishop Richard Millard is staff coordinator, and Bishop Christoph Keller chairs an Executive Council committee.



Bishop Harold Gosnell and Lueta Bailey are arranging visits with diocesan representatives.

### Volunteers for Venture

The following persons have volunteered their time to visit dioceses of the Episcopal Church to explain the Venture program, answer questions, and listen to what the dioceses have to say about their own mission needs and needs they perceive around the nation and the world. The visits are being made, in teams of two or three, between February and May of this year.

Mrs. Margaret H. Andersen, New York, N.Y.\*  
The Rev. Richard J. Anderson, New York, N.Y.\*  
The Rev. Herbert Arrunategui, New York, N.Y.\*  
Robert M. Ayres, Jr., San Antonio, Texas  
Mrs. Seaton Bailey, Griffin, Ga.  
The Rev. Charles L. Burgreen, New York, N.Y.\*  
Oscar C. Carr, Jr., New York, N.Y.  
The Rev. Thomas Carson, Jr., Greenville, S.C.  
Woodrow Carter, New York, N.Y.\*  
The Rev. Charles Cesaretti, New York, N.Y.\*  
Mrs. Ruth Cheney, New York, N.Y.\*  
The Rev. Winston W. Ching, New York, N.Y.\*  
Mrs. Carter C. Chinnis, Alexandria, Va.  
The Very Rev. Richard C. Coombs, Spokane, Wash.  
Matthew Costigan, New York, N.Y.\*  
Charles M. Crump, Memphis, Tenn.  
The Rev. Herbert A. Donovan, Montclair, N.J.  
Mrs. Richard Emery, New York, N.Y.\*  
The Rev. Everett W. Francis, Scranton, Pa.  
Miss Sonia Francis, New York, N.Y.\*  
The Rev. Carl Gerdau, Houghton, Mich.  
Louis H. Gill, New York, N.Y.\*  
John C. Goodbody, New York, N.Y.\*  
The Rt. Rev. Harold C. Gosnell, San Antonio, Texas  
The Rt. Rev. Hal R. Gross, Lake Oswego, Ore.  
George T. Guernsey, III, St. Louis, Mo.  
The Rev. James R. Gundrum, Des Moines, Iowa  
The Rev. Canon W. Ebert Hobbs, Cleveland, Ohio  
Mrs. John S. Jackson, Lake Oswego, Ore.  
Marvin Josephson, New York, N.Y.\*  
Mrs. Christoph Keller, Little Rock, Ark.  
The Rt. Rev. Christoph Keller, Little Rock, Ark.  
Dr. Charles R. Lawrence, Pomona, N.Y.  
The Rt. Rev. Richard B. Martin, New York, N.Y.\*

Mrs. Roderic MacDougall, Chestnut Hill, Mass.  
The Rev. John H. MacNaughton, San Antonio, Texas  
Philip A. Masquette, Houston, Texas  
D. Barry Menezes, New York, N.Y.\*  
The Rt. Rev. Richard Millard, New York, N.Y.\*  
The Rev. James R. Moody, Philadelphia, Pa.  
The Rev. Earl A. Neil, New York, N.Y.\*  
Dr. Paul Neuhauser, Iowa City, Iowa  
Henry S. Noble, New Canaan, Conn.  
The Rev. William A. Norgren, New York, N.Y.\*  
The Rev. Patricia M. L. Park, Alexandria, Va.  
The Rev. Robert R. Parks, New York, N.Y.  
The Rev. David Perry, New York, N.Y.\*  
The Rt. Rev. Quintin Primo, Chicago, Ill.  
Howard Quander, New York, N.Y.\*  
Frederick Redpath, New York, N.Y.\*  
The Rt. Rev. David Richards, Coral Gables, Fla.  
The Rt. Rev. William E. Sanders, Knoxville, Tenn.  
The Rev. A. Wayne Schwab, New York, N.Y.\*  
Mrs. Philip H. Schmidt, Tunwater, Wash.  
The Rt. Rev. John S. Spong, Newark, N.J.  
Frank L. Tedeschi, New York, N.Y.\*  
The Rt. Rev. David Thornberry, Laramie, Wyo.  
The Rt. Rev. Richard M. Trelease, Jr., Albuquerque, N.M.  
The Rev. Franklin Turner, New York, N.Y.\*  
The Rev. Samuel Van Culin, New York, N.Y.\*  
The Rt. Rev. John T. Walker, Washington, D.C.  
The Rev. George Louis Werner, Manchester, N.H.  
Mrs. Weldon Willis, New York, N.Y.\*  
Mrs. J. Wilmette Wilson, Savannah, Ga.  
The Rt. Rev. Milton Wood, Jr., New York, N.Y.\*  
The Rev. R. Stewart Wood, Glendale, Ohio  
\* Episcopal Church Center Staff



# Partners In Mission

## You are invited

A celebration of partnership with the Lord God who has called His Church to go with Him to all persons in every age to proclaim His mighty acts of love and reconciliation in history and to give visible expression of these acts in its common life and in its witness to those who do not acknowledge His Lordship.

A celebration of partnership in one mission, God's mission, with our fellow Christians throughout the world, encouraging, strengthening, and upbuilding one another for dynamic response to God's will for His people and for the human family in every land.

A celebration of partnership given such powerful expression in Toronto in 1963 when representatives of every branch of the worldwide Anglican Communion committed themselves to MRI—"Mutual Responsibility and Interdependence in the Body of Christ"—a concept which began to shatter the age-old giver-receiver mentality and assumptions and challenged the worldwide Anglican Communion to pay more than just lip service to the reality that daughter Churches had begun to grow up, that mother Churches could be revitalized by the gifts of the Spirit offered to them by God through the younger Churches, and that the call by God to His Churches for mission demanded a deep sense of mutual responsibility and interdependence among the Churches of every land. [Expressions of mutual responsibility began to flow though the giver-receiver frame of reference still motivated many of them. New ways of exploring the meaning of interdependence had to be devised.]

A celebration of partnership was sought and has extended far beyond the many fine companion relationships and opportunities for mutual assistance resulting from MRI. The Anglican Consultative Council, born in 1965, consisting of several representatives from each national Anglican Church, affirmed that the total Anglican Communion is involved in one mission and is based on the presupposition that if we once acted as though there were only givers who had nothing to receive and receivers who had nothing to give, the oneness of the missionary task now makes us all givers and receivers. "Partners in Mission" is the theme.

A celebration of partnership now has a plan. In this plan one Anglican Church invites several other Anglican Churches to become partners to send representatives to a consultation where the host Church in complete oneness reveals its human and economic resources, its programs and operations, its successes and failures, its needs and its gifts, its very life and its understanding of God's will for it. In turn, the invited partners are asked to question, to challenge, to support, to criticize, to struggle together with their host to begin the sobering and exciting process toward an understanding of what joint

**PARTNERS IN MISSION IS REALLY MRI—** Mutual Responsibility and Interdependence in the Body of Christ—in its second phase. Representatives from throughout the Anglican Communion and the ecumenical community will meet with all nine geographic Provinces and with the Executive Council for a full, open, and frank exchange about our mission and ministry. If the experience of the past 16 consultations held in the Anglican Communion is repeated here, the Episcopal Church is about to undergo one of the most creative and exciting reexaminations of its mission priorities ever.

### Consultation dates

April 15	Travel to U.S.A. by Partners
April 16-18	Orientation for Partners, training of Moderators
April 19	Travel to Provincial sites, introduction, and dinner
APRIL 20-23	Nine simultaneous Provincial Consultations
April 24	Partners available for preaching
April 25	Travel to Executive Council Consultation
April 26	Partners Team Time
April 27-30	Executive Council Consultation
May 1	Travel

### Who to contact

PROVINCE I:	The Rev. Canon Harold A. Hopkins, 143 State St., Portland, Me. 04101
PROVINCE II:	The Ven. William Penny, 36 Cathedral Ave., Garden City, N.Y. 11530
PROVINCE III:	The Rt. Rev. Robert P. Atkinson, 1608 Virginia E., Charleston, W. Va. 25311
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PROVINCE VI:	The Rev. Richard Hayes, 104 S. 4th St., Laramie, Wyo. 82070
PROVINCE VII:	The Ven. Richard Wilson, P. O. Box 1067, Lubbock, Texas 79408
PROVINCE VIII:	The Rt. Rev. Wesley Frensdorff, Box 6357, Reno, Nev. 89503
PROVINCE IX:	The Rev. Onell Soto, Apartado (01) 142, San Salvador, El Salvador, C.A.

planning, mission partnership, mutual sharing, and commitment mean.

This celebration in partnership has now begun, 16 consultations having already been held around the world to which the Episcopal Church, U.S.A., was invited as a partner. It is now our turn. We have invited others to become partners with us in the mission to which God is calling us here. Our consultative process will consist of two stages. (1) The dioceses of the nine internal Provinces of the Episcopal Church, following a standardized procedure developed by the Anglican Consultative Council, will share their total life with other dioceses in their Province and with the invited partners. Provincial priorities for mission will, by God's grace, emerge. (2) Results of the Provincial consultations will be presented as part of a total overview of the Episcopal Church's life and work at a meeting of the Executive Council with the invited partners.

You are invited to this celebration of partnership which will truly be a celebration as we approach our consultation by careful diocesan reflection and planning, with a willingness to share openly and honestly one with another as we meet together as Provinces in an attitude of humility, which will enable our visitors to sense our need and desire for their partnership, and in prayerful expectation that God will equip us through this partnership with one another to embark on bold new ventures in mission with Him.

—The Rev. David B. Birney

Father Birney, Episcopal Church Center staff coordinator for the Partners in Mission consultation, has participated in a number of consultations. He was a missionary in education and planning work in the Church in both Uganda and Botswana before joining the Church Center staff.



Partners from Sudan and Wales  
... Ayyoub A. B. Gafour and Mair Davies-Jones

## It's already happening

**DATA GATHERING INSTRUMENT** is a ponderous and mundane name for the creative way in which the dioceses, Provinces, and Executive Council have been examining the needs and resources that make up the mission of that part of the Church.

The results have taken almost as many forms as there are units in the Church, but common concerns do stand out, and the process of examining mission has already borne fruit as these forms are used.

Two concerns which have surfaced are a widespread commitment to ecumenical programming and the rapidly growing role of both lay and non-stipendiary ministry. **PARTLY BECAUSE OF BUDGET LIMITATIONS**, but chiefly because Episcopalians are recognizing the need to share tools, knowledge, and resources, churches all over the country are turning to sharing education, chaplaincies, and other tasks of ministry with neighboring denominations.

The results also indicate that the question of who is a minister and how we minister with one another is being examined and tested in a variety of ways. Laypeople are doing calling, hospital visiting, teaching, planning worship, and sometimes running parishes—not always out of necessity. These emerging and strengthening roles suggest the Church will soon be forced to reexamine the nature of ministry, and the examples that have come to light will be a vital tool in that study.

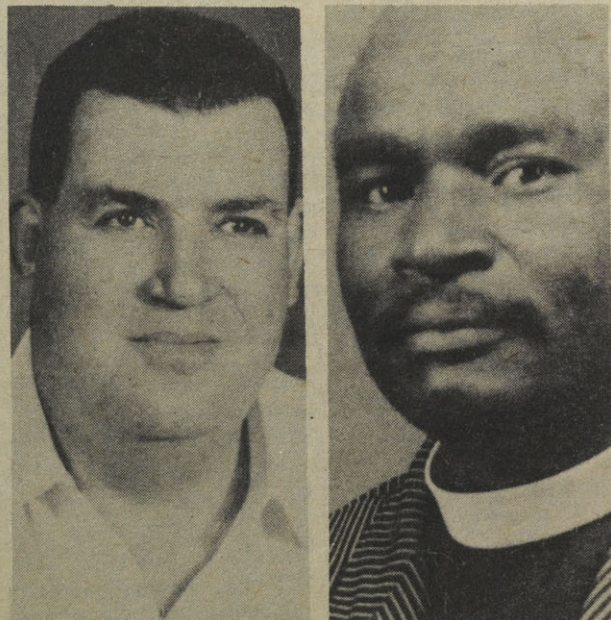
Identifying common concerns, however, is only the first step and one the Church has often taken in the past. What is unique about the Partners in Mission process is it has already begun to take the Church beyond that step. The sharing has already begun.

**IT BEGAN WHEN COALITION 14**, the coalition of aided dioceses in the West and Midwest, decided that data gathering instruments were the best and most accurate way to examine their separate and common mission as—at their annual meeting in February—they went about the process of the completely open and frank budget planning that marks their work.

And as the Rev. James Bingham of APSO writes, it was there when the denominations that make up the Commission on Religion in Appalachia met to hammer out their own shared projects. "The funding process allows the projects to decide among themselves how much funding can go to each. There are immediate benefits to the process. The first is the projects see themselves as linked with each other rather than competitive, thus synergistic solutions and elimination of duplications are the result. Secondly, the accountability is at a level unheard of in funding situations. The projects keep an eye on each other since they realize there is never enough to go around."

**WHAT OCCURS LATER THIS MONTH** in nine Provincial consultations and in the Executive Council consultation will begin this process for all units of the Episcopal Church. If successful, it will identify the strengths and weaknesses each diocese and Province brings to its ministry. But it can't stop there.

In committing itself to this process in February, the Executive Council agreed strongly that the focus of the Church's mission was in—and must remain in—the parishes. If the parishes are helped to respond to the things identified in the consultations, the Church will have an opportunity to begin to practice real, full, and equal partnership in the one shared mission of the Church.



Partners from Egypt and Uganda  
... Ibrahim Waked and Bishop Yoram Ben-Zur



## Can you tell me?



### Q. What is Refreshment Sunday?

A. It is the fourth Sunday in Lent, also known as *laetare* Sunday and Mothering Sunday. It was named Refreshment Sunday either because the story of the feeding of the 5,000 from John 6:1-14 is, according to the Prayer Book, the gospel for the day or because in England a relaxation in the Lenten fast was allowed. Simnel cakes—a fruited cake resembling a plum pudding that was covered with flour paste, first boiled and then baked—were consumed on that day.

*Laetare* is a Latin word meaning to rejoice and is the opening word of the introit for that Sunday. The term Moth-

ering Sunday comes either from the fact that on that day the custom in rural England was to visit one's parents, or one visited the cathedral or "mother Church." Or perhaps the term refers to a quotation from the epistle appointed to be read on that day in which Paul uses the phrase: "Jerusalem which is the mother of us all."

Q. I hear some people are threatening to leave the Episcopal Church over General Convention's decision to ordain women to the priesthood. Didn't a similar schism occur after the Civil War?

A. Not quite. No schism exists in the

Episcopal Church over this matter, and I fervently pray none will occur.

I think you are referring to the formation of the Reformed Episcopal Church in 1873. The rift and the establishment of the new Church resulted from the Tractarian movement's effect in the United States.

In July, 1843, Arthur Carey was ordained in New York. He denied any difference between the Faith of "Canterbury and the Faith as expressed by Rome." He also considered the Reformation was "an unjustifiable act." This aggravated the existing antagonism within the Church between the so-called high and low church parties. Some high churchmen attacked all who participated in non-Episcopal services, especially Communion.

The climax came when the Rt. Rev. David Cummins, the Assistant Bishop of Kentucky, was attacked for officiating at the united Communion held at the Sixth General Conference of the Evangelical Alliance in New York. Bishop Cummins was a militant evangelical who wanted General Convention to take a firm stand against what he considered "catholic" extremes in both ritual and doctrine.

On Nov. 11, 1873, he resigned his episcopal duties and, with seven other

clergymen and some laymen, left the Episcopal Church. They then proceeded to establish the Reformed Episcopal Church. He was elected its presiding officer and then consecrated Charles E. Cheney, rector of Christ Church, Chicago, as a bishop.

The Reformed Episcopal Church is a small body today. *The 1970 World Almanac* reports 7,015 members. The Church recognizes no orders of ministry. The episcopate is not an order but an office. The bishop is chief presbyter, *primes inter pares*. In its Declaration of Principles it condemned such doctrines as the presence of Christ in the Eucharist as a material presence. The Church itself over the years has become fundamentalist in its interpretation of the Scriptures.

The General Convention of 1874 allowed for "comprehensiveness" within the Church. The decision was forced by James DeKoven, an Anglo-Catholic, when he insisted he be either tried for heresy or left alone to pursue his understanding of the Faith within the Episcopal Church.

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

## 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.

### HENRY CLAY'S BAPTISMAL FONT

The Junior Woman's Club of Wheeling, W. Va., is searching for an historic piece of glassware missing for over 100 years—the Sweeney Punchbowl. This was one of three identical bowls designed and manufactured in Wheeling around 1844. The manufacturer gave the bowl to Henry Clay as a gift.

The curator of Ashland, Clay's home in Lexington, Ky., reported the bowl was last known to have been there in 1847 when it was used for Clay's baptism. A report once reached Oglebay Park Mansion Museum in Wheeling that the punchbowl was in a church in Ohio, but this clue was never pursued.

Anyone who has information is asked to write to the Junior Woman's Club of Wheeling, 31 Kelley Dr., Wheeling, W. Va. 26003. The club's only interest is finding the bowl and documenting its location.

### YOUTH OVERNIGHT DESIGN

St. Paul's Parish, Columbia, Pa., has developed and used a design for a youth overnight based on Elizabeth O'Conner's *The Eighth Day of Creation*. Called "The Gift of You," the design helps young people identify themselves as gifted children of God. The design is structured and makes use of music, recreation, worship, and audio-visuals. For copies send \$1 to the Rev. Ralph Pitman, Jr., St. Paul's Parish, Box 96, Columbia, Pa. 17512.

### INTERESTED IN EXCHANGING IDEAS?

The Church of the Good Shepherd, 505 Mountain Rd., Asheboro, N.C. 27203, is interested in developing a church school program based on the revised and expanded catechism in the Proposed Prayer Book and would like to share ideas with others.

### WANTED...

St. Bede's Mission, covering nine scattered stations in mountainous Northern Luzon, would like to obtain Hymnals, Prayer Books, and vestments which could be left at the various stations. The

people need materials to use during occasions such as death and sickness when a priest is not available. At present the Rev. Marcus Wangdali has hymns typed at the central station; they are carried with other service materials from one station to another by the only possible mode of transportation—foot. If your group can help, please send supplies to the Rev. Marcus Wangdali, St. Bede's Mission, Panabungen, Besao, Mountain Province, Philippines.

St. Andrew's Church, a small parish in Readfield, Maine, asks readers to send S&H, Top Value, or Gold Bond trading stamps. These will be used to obtain utensils for the church kitchen. Send to Mrs. Frank Stockford, 24 Hansen St., Winthrop, Maine 04364.

If any reader has a spare copy of *The Episcopal Church* by George Hodges, please write to Miss Lilian Lewis, 232 N. 7th St., Monmouth, Ill. 61462, regarding charge (she is willing to pay). The book was copyrighted in 1892 by the Church Literature Press and printed in 1928 by Edwin S. Gorham, Inc.

Fifteen to 20 secondhand pews approximately 6' long (can modify) are desired within one or two days' driving of Cody, Wyo. Please write to the Rev. Patterson Keller, Box 1718, Cody, Wyo. 82414.

Sister Kiara at St. Mary's Convent, Sevanee, Tenn. 37375, asks help in locating a simple book on diesel mechanics which she can send to a young man in the Philippines.

## Education Guide

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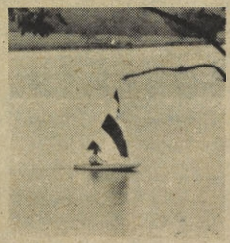
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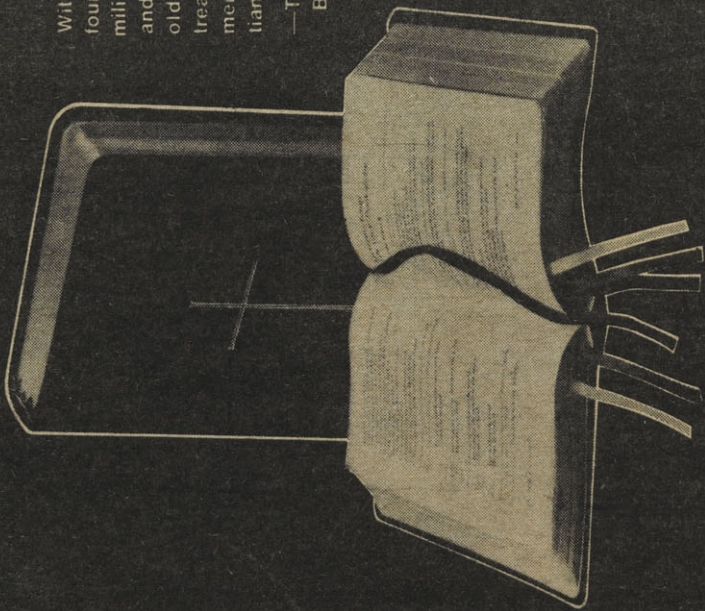
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