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THE Episcopalian

FCC Congress offers plan for a split

People unhappy with actions and policies of the Episcopal Church U.S.A. and the Anglican Church of Canada had their day in the sun September 14-16 at St. Louis, Mo.

Some 1,700 churchpeople, mostly from the United States and including more than 300 clergymen, met for almost two full days of speeches, worship, and planning for what may be a formal break with the two major Anglican Churches in North America.

On the last day of the congress called by the Fellowship of Concerned Churchmen, participants received and loudly acclaimed a document called the Affirmation of St. Louis. This six-page paper affirms that the Canadian and U.S. Churches "have departed from Christ's One, Holy, Catholic and Apostolic Church" because of "schismatic acts of lawless Councils" and sets up principles of doctrine, morality, polity, worship, and action to continue the faith through "the unified continuing Anglican Church in North America."

According to the congress' presiding officer, Virginia layman Perry Laukhuff, plans will be made for a constitutional assembly sometime in 1978 to establish the now-provisional Anglican Church in North America.

The provisional body now has two dioceses, Holy Trinity and San Francisco, and some 30 congregations. (The Episcopal Church U.S.A. has some 7,350 parishes and missions at latest count.) After a Mass at 9:30 p.m. on September 15, representatives of Holy Trinity Diocese elected the Rev. James O. Mote of Denver, Colo., to be the first bishop-elect in the provisional body.

On the last day, the Fellowship of Concerned Churchmen distributed a single-page "solemn pledge of loyalty to the Anglican Church in North America (Episcopal)." The pledge commits signers "to formal separation" from U.S. and Canadian Churches and the "desire to be re-



"MUDDING OUT" IN JOHNSTOWN after a mid-July flood was the main job of those who came to help. Volunteers from Church of the Brethren, which sent 2,000 people a week after the disaster, are shown here. Episcopal parishes also sent aid and cleanup crews; a young member of one tells his experiences in Johnstown on page 3.

united with Christ through the Anglican Church in North America (Episcopal)."

The well-planned and well-run meeting was limited in advance only to those who were unhappy with current U.S. and Canadian Church policies. Presiding Bishop John M. Allin, however, and at least eight other U.S. Episcopal bishops attended the meeting as observers.

Bishop Albert A. Chambers, retired of Springfield, was one of two U.S. prelates who participated formally in the sessions, addressing the assemblage and celebrating Mass. Bishop Clarence R. Haden of Northern California, often a critic of current U.S. Church practice and policy, attended the sessions, celebrated, and was acknowledged with a standing ovation at the congress' opening.

Among its key principles, the St. Louis Affirmation stresses the Holy Scriptures, the creeds, tradition, the seven Sacraments, apostolic succession, and the holy orders of bishops, priests, and

deacons, "these Orders consisting exclusively of men." The "ancient office and ministry of Deaconesses" is affirmed "as a lay vocation for women."

The document affirms *The Book of Common Prayer* (Canadian, 1962; U.S., 1928) as the standard. "Each is fully and equally authoritative. No other standard for worship exists."

In its principles of action, the St. Louis Affirmation states that "continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion."

The document calls the World Council of Churches and many national and other Councils "non-Apostolic, humanist, and secular in purpose and practice. . . . Under such circumstances, we cannot be members of any of them. We also recognize that the Consultation of [sic] Church Union (COCU) and all other such schemes, being non-Apostolic and non-

Catholic in their present concept and form, are unacceptable to us."

The document also calls for the "re-establishment of spiritual, orthodox, and scholarly theological education under episcopal supervision" and states that "the right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected."

Before receiving the document, congress participants heard a panoply of speakers, both witty and earnest, explain why they were in St. Louis. One morning workshop session was spent in detailing the problems of separating from U.S. and Canadian Churches. On the evening before adjournment, participants gathered in regional sections to become acquainted and exchange information.

After the Affirmation was read and received with a standing ovation at 10:32 a.m. on Friday, September 16, presiding officer Laukhuff said, "Let us go ahead in full spirit and unafraid."

Executive Council acts on Venture, Hispanics

While in no way dominating the agenda, the week's events in St. Louis (see above) were in everyone's mind at Executive Council's September 16-18 meeting in Greenwich, Conn. On the final day, Council members issued a statement to their "estranged colleagues." The message acknowledged "the great hurt existing for many persons in the Episcopal Church," expressed deep regret for the action proposed, and urged that dialogue continue and no door be closed to the possibility of future reunion.

Addressing another source of debate in the Church—the jailing of two Episcopal Church Center staff members (see story page 3)—Council adopted a resolution recognizing "that Maria Cueto and Raisa Nemikin were engaged in the work of the Church in its ministry to Hispanic people and were deeply committed to their

work and loyal to their constituents."

In a related action Council deplored present abuses of the grand jury system and supported American Bar Association suggested reforms.

Council also had its first look at some of the projects the Church might fund through Venture in Mission. Council members received notebooks with plans for the second diocesan visits and for the second stage (1977-1978) of the campaign. The projects are divided into five categories: World as Community, Educational Institutions, Social Concerns, Congregational Life and Mission, and Special Ministries. Council also approved a \$942,500 Venture budget for 1978 and accepted the Venture committee's recommendation for a year of study and prayer about the Church's mission.

The Presiding Bishop welcomed Council's approval of moving ahead with the Venture programs, saying delays had been frustrating. "I've felt like a conductor trying to get everybody on board and hurrying them because I know we have such a good trip planned."

Council also:

- approved a resolution supporting the Panama Canal treaties;
- approved the filing of three stockholder resolutions concerning business in South Africa;
- met in lengthy committee sessions to discuss the proposed \$14.1 million General Church Program budget; and
- approved a new staff position to help the Presiding Bishop with press relations.

Council set dates for its 1978 meetings. It will hold its February, 1978, meeting in New Orleans, La.

—Janette Pierce

Inside

8 Church in the Sun

Beginning a series on Episcopalians where they live, work, and minister.

13 Church School Missionary Offering

Deaf people will benefit from this year's CSMO offering; educational materials are included.



WORLD NEWS BRIEFS

MEXICO CITY—The secretary general of the Mexican Communist Party testified before the Federal Election Commission that priests should be allowed to vote and run for office. Political activities by religious leaders were banned by the 1917 Constitution, which practically outlawed the Church. Some government officials are opposed to the proposal.

SAN FRANCISCO—Church World Service, the National Council of Churches' relief and development agency, has opened a western office to aid in resettlement of refugees who arrive on the west coast and to act as a link between New York and other agencies and Churches in the west. Gary S. Ambrose will head the new office.

STOCKHOLM—Bishop Bertil Werkstrom and 120 ministers of the Lutheran Church of Sweden have written to President Jimmy Carter, asking that the U.S. refrain from all commercial, industrial, and political cooperation with Chile.

WASHINGTON—Episcopal Bishop Lemuel B. Shirley of Panama and the Canal Zone was a member of the Panamanian deputation which attended the signing of the Canal treaties in September.

HULL—Suffragan Bishop Richard Wood—expelled from the Anglican Diocese of Damaraland, Southwest Africa (Namibia), in 1975—is now chaplain for Hull College of Higher Education as well as vicar of St.

Mary's, one of this English city's oldest churches.

SANTA BARBARA—The senior member of the House of Bishops, Robert Erskine Campbell, 93, died in this California town in August. The Church's only monk bishop (Liberia, 1925-1936), after his retirement he continued to devote his life to the Order of the Holy Cross, serving as Father Superior from 1948 to 1954.

MINNEAPOLIS—Willmar Thorkelson, religion editor of *The Minneapolis Star*, won the 1976 William E. Leidt Award for Excellence for a series of articles on spirituality. Executive Council established the award in 1963 to honor Leidt, a church editor for many years. Associated Press writer George Cornell and Eileen Spraker, religion editor of the *Wilmington, Del., Journal*, won honorable mentions.

HARTFORD—Some 375 bodies can now be buried because the seven-week strike by gravediggers in the Roman Catholic Archdiocese of Hartford has been settled. The bodies had been embalmed and refrigerated so did not pose health problems during the strike.

WASHINGTON—The United Methodist Church has chosen "Human Rights for All" as the theme for its October 23 observance of World Order Sunday.

NEWPORT—Clergy of all faiths, including the Episcopal, have signed a petition calling for modification of the municipal election code to avoid the problem which occurred when the 1977 election fell on Rosh Hashanah, the Jewish New Year.

JERUSALEM—American author Alex Haley, whose book *Roots* has been an international best-seller, planted a tree in the Kennedy Memorial Forest when in Israel to become an Honorary Fellow of the Hebrew University. At the ceremony Haley described Israel as "the root of all roots."

NAIROBI—Religion, which the Ministry of Education considers an essential part of a student's formation, is "one of the accepted subjects" in the public schools in Kenya. Christian Churches have cooperated to produce three curricula the ministry has accepted. A program for Muslim students is also in use.

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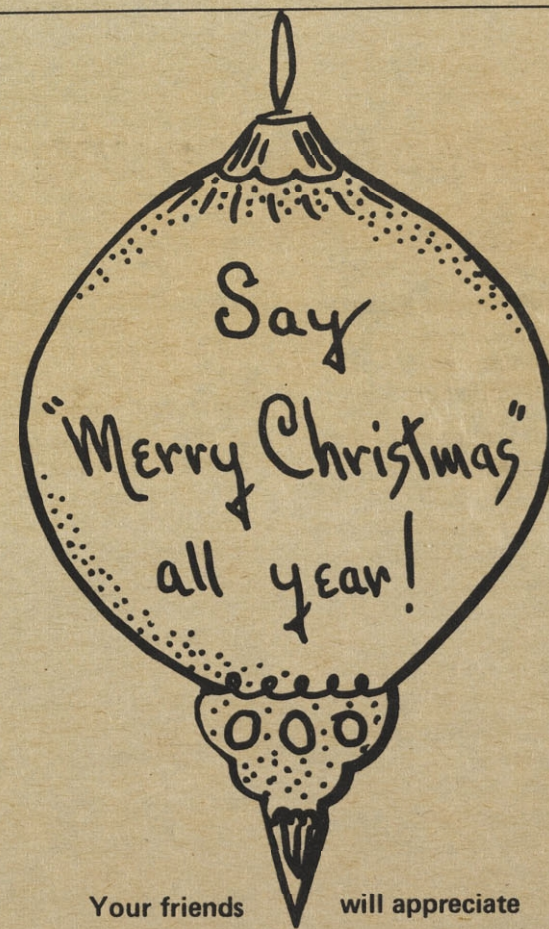
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Opinions are still divided on jailing of staff members

More than six months have passed since Maria Cueto and Raisa Nemikin of the Episcopal Church Center staff in New York City went to jail for refusing to testify before a federal grand jury. Neither jail sentences nor statements by supporters or church officials have settled the issues the incident raised.

Since their incarceration last March four other persons have joined Cueto and Nemikin; all refused to testify in an investigation of an alleged terrorist group called the *Fuerzas Armadas de Liberacion Nacional Puertorriquena* (F.A.L.N.) which has claimed, or been officially identified with, urban bombings that have killed at least five and injured more than 50 persons.

Many Episcopalians are concerned. Some are disturbed that church funds might have been used—even unwittingly—to support violence in any form, and they see refusal to testify as interference with a proper investigative procedure. To others the jailings are indicative of the kind of harassment used against civil rights, anti-war, and women's movements. That the current investigation has involved the Episcopal Church and that most of those investigated have been involved with Hispanic social action programs have further complicated the matter.

First person account of flood relief

In early August Mike Maksymowich of Redemption, Southampton, in the Diocese of Pennsylvania, joined others to help victims of the Johnstown flood. Following is his account of that experience.

Most of the roads leading into Johnstown were either strewn with debris or washed out in places. PA 56, the road we took, was washed out underneath and traffic had been forced to the other side in places. One section, on top of a hill, was completely gone and nothing was there but a big hole going to the town below. The streets in Johnstown were covered with a thin layer of mud and dirt. In the daytime it turns to dust and everything turns brown.

We arrived at St. Mark's Episcopal Church in Johnstown around 6:30 p.m. We slept in rooms of the church school building with 30 people. More people came for the day only. There were people from all over Pennsylvania, six from Virginia, and a few from Maryland.

That evening we had a meeting. We were told what to expect and what was expected of us. Before entering the building we had to hose off our feet—the two big problems were mud and sanitation. The eating and kitchen areas had to be sanitized with Clorox and water solution every time they were used.

We got up around 7 a.m., ate breakfast and had our assignments given to us. On Tuesday, some stayed at the church to get it clean while others went out and helped local residents with their homes. In the afternoon, we started to work on the church basement, digging out two inches to one foot of mud that was the consistency of real thick mayonnaise. Sometimes we had to wear masks because the stench of the mud was nauseating. By the time we left on Thursday, the basement was pretty well cleaned out.

We would stop work around 4:30 p.m. and go over to the YMCA to take a

Cueto and Nemikin, staff members for the Church's National Commission for Hispanic Affairs, are in the Metropolitan Correctional Center in New York City. Pedro Archuleta, an outspoken Hispanic activist from New Mexico and a member of the Hispanic Commission in 1972-1973, joined them there June 30. In August three brothers—Julio, Luis, and Andres Rosado—were also jailed. Julio was a Commission member in 1972-1973 and Luis a member in 1975 and a consultant in 1976. None has been charged with any crimes related to the bombings nor accused of membership in the F.A.L.N.

The investigation seems focused on the Episcopal Church because Carlos Alberto Torres, the only F.A.L.N. member the FBI has been able to identify, served on the Commission's theological task force for a time in 1976. Also, the Commission contributed funds to a Puerto Rican community high school in Chicago, Ill., where Torres once worked as a tutor. The Diocese of Chicago evaluated the school and gave it a clean bill of health, calling the financial support "a productive use of the Church's money."

Torres has been the subject of an intensive but unsuccessful FBI manhunt since he vanished late last year. A police search of his apartment uncovered

shower. They were cold and it took a while to get used to it. The YMCA and hospital were the only places where there was safe drinking water, but only the hospital had warm water. The hospital was also giving out free tetanus shots. You had to have one to stay in the town.

Tuesday night we took a walk around town. A lot of the businesses were washed out with water lines well above me at 5½ feet. The bridge abutments in the two rivers were wrapped around with mud, tree limbs, and trash. One building next to the river had a watermark above its second story windows. Some of the yews in front of the church were dead where the water had been, but were alive higher up.

The rector of the church said that the water came up and then went down again in Johnstown, but on the mountain sides, water just came down taking houses, trees, roads, poles, pipes and many lives with it.

On Wednesday, 10 of us went out to help a man with his property. It was on a mountain side and the water came in the windows and sank the floor. Parts of the basement and foundation were exposed and needed to be covered up. It had started to rain about 10:30 and made things all muddy. We felt like a corps of engineers when we started directing water on to sewer pipes. Using dams of mud and rock, making trenches, we moved the rushing water away from the exposed homes.

On Thursday the five of us went to an ice hockey rink, to help unload trailers of food, paper products, and other things donated by the Boy Scouts of America. It was the leftovers from their National Jamboree.

The trip was rewarding to me. I wish I could have stayed longer because there is still so much more to do.

—Mike Maksymowich



OVER SIX MONTHS AGO Maria Cueto, left, and Raisa Nemikin, right, both Episcopal Church staff members for Hispanic affairs, appeared at a press conference to announce their refusal to cooperate with a federal grand jury investigation.

bomb-making apparatus and established his link with the Episcopal Commission.

An April front-page story in *The New York Times* implicated several other persons once connected with the Hispanic Commission although apparently no evidence exists to bring charges against them. The story, based in part upon supposedly confidential information leaked to reporter Mary Breasted, led Judge Morris Lasker to order an inquiry into any federal sources which had improperly disclosed the information. The judge said, "The possibility that several law enforcement officials were responsible for the 'leak' is a matter for grave concern since such disclosure might be a betrayal of the grand jury's historic role as a shield for innocent citizens from unwarranted charges of wrong-doing."

The grand jury's original purpose—to weigh in private evidence brought before it and by the privacy of its proceedings to protect the unjustly accused—has been altered by the investigative powers which many governmental agencies now thrust upon it. The federal government and particularly the FBI find in the grand jury a potent tool to deal with organized crime. This has been expanded to cover activities the government sees as disruptive—although not necessarily criminal—such as the anti-war movement.

Congress has never given the FBI subpoena power, yet investigating agents can—and in the case of Cueto and Nemikin possibly did—use the threat of grand jury subpoenas to try to force cooperation.

Once an individual appears before a grand jury, he or she has difficulty in refusing to answer questions—even those that might lead to self-incrimination, a protection the Constitution guarantees. The grand jury can grant "use immunity," which means self-incriminating testimony cannot be used directly against the witness. But nothing prohibits use of that information to build a case against the witness. Once any question has been answered—even one so innocent as the name of an employer—the courts often hold that all other questions, no matter how detailed or far-reaching, in the same line of investigation must also be answered. In either case, refusal to answer can lead to a contempt citation and a jail sentence for up to the life of the grand jury.

Dean M. Kelley of the National Council of Churches suggests: "To guard one's rights, the only safe course is to give only one's name, address, and serial number. . . ." Or, one can go to jail.

Those who regard the Hispanic incident as abuse of the grand jury's investigative powers cite the fact the women answered agents' questions about Torres when interrogated at the Episcopal Church Center late last fall. They also note that although Torres was only connected with the Commission in 1976, the FBI sought—and received—Commission documents dating to 1970. The documents included names of all Commission

members, dates and places of all Commission meetings, travel accounts, biographical material members prepared and supplied to the Church, a list of all grants, and employment applications.

In refusing to testify, the women claimed that to do so would endanger relationships they had built with the Hispanic communities with which they worked. The federal judge rejected this argument, as did several top church officials. The women's supervisor, Bishop Richard Martin, said he could not understand the women's refusal. "I don't see anything we need hide."

But a chilling effect—intentional or not—has been felt. Persons connected with the Hispanic Commission, even those who did not serve with Torres, have been questioned, and they say FBI inquiries in their home neighborhoods or at their places of business have been distressing. "Most people still think if the FBI is investigating you, you must have done something wrong," said one. "If people think that because they work with the Episcopal Church the FBI is going to come around, they're going to say, 'Who needs it?'"

Church officials explain their full cooperation with investigators as a response to the Puerto Rican community's desire to have the case settled so the connection between Puerto Ricans and urban terrorism will be severed.

Even supporters of Puerto Rican independence are concerned about the media's concentration on terrorist activities; these overshadow the law-abiding majority.

And the debate goes on. Were church officials over-zealous in cooperating with agencies some view as having less scrupulous regard for individual rights in investigations of certain organizations? Or was the quick response simply one appropriate for Christians who are traditionally opposed to violence?

Can the grand jury system violate civil rights as well as protect them? And what protection should be afforded church workers whose constituents may not share the same view of the political and social system the American majority holds? Is such protection the duty of Church or state? How does each weigh its responsibilities to individuals when capital crimes are involved?

Is this simply a case of the Church's being unwittingly caught in a political struggle beyond its sphere? Or does it signal an at least semi-official policy of discouraging aid and comfort to groups which are struggling for self-determination and personal and political autonomy?

The answers are as varied as the people who are trying to find them. The truth is: In this case nobody really knows enough of the facts to judge.

Cueto and Nemikin will be released from jail no later than next May when the grand jury term expires. The controversy the incident has raised is apt to be around much longer. —Janette Pierce

Switchboard

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

A SIMPLE PROMISE

I am tired, along with many hundreds of fellow Episcopalians, of hearing the various prophets of doom telling us what will happen if the Episcopal Church or the Anglican Communion does this or does not do that. I am beginning to feel [the "prophets"] ought to examine what, why, and whom they put their trust in—God or a man-made organization that somehow, like man himself, is a frail barque.

Either we believe what God Himself promised by His son Jesus Christ—"Upon this rock I will build my church and the gates of hell will not prevail against it"—or we do not.

Opponents of *The Proposed Book of Common Prayer*, the opponents and proponents of women's ordination, the crisis in church leadership, and other crises, fail to take stock in that simple promise to Peter and the disciples. Perhaps if we all took a few minutes each day to pray for the renewal of the Church, beginning with us, we might become again a light shining in the darkness. Perhaps, prophets of doom and schism, you also might begin here.

Michael Gillikin
Philadelphia, Pa.

THE RESPONSIBILITY LIES...

This is being written concerning an article in the August issue (page 10). As a long-time member of the Board of Trustees of Nashotah House, I felt compelled to correct an impression one might get in reading the article.

I quote from the lead paragraph of the article: "The trustees, faculty, and alumni association of Nashotah House, an Episcopal seminary in Nashotah, Wis., have decided women will not be allowed to officiate there as priests or bishops."

Since this was a matter of policy, the faculty and alumni association had no part in the decision-making. While the alumni association supported the Trustees' action, the faculty did not. In matters of policy, the Trustees have never felt it necessary to obtain sanction from the faculty or alumni association before policy was established. It is naturally always hoped that these two bodies would be in agreement with the Board of Trustees, but the statutory responsibility for policy making lies in the hands of the Board.

Kenneth E. Trueman
Wauwatosa, Wis.

IN THE ELEVENTH YEAR...

With the numerous far-out statements and promulgations issued by Episcopal bishops and priests these days, the noun "incredulity" has become commonplace. Hence I must modify it by saying it was with "absolute incredulity" that I read the statement of the Rev. Everett Fullam in the September issue: "Charismatic or dead in 10 years, says Fullam." The one, holy, catholic, and apostolic Church founded by our Lord has lived for almost 2,000 years; for Father Fullam to predict an "either-or" demise of her within the next 10 years is enough to blow one's mind.

Gerald L. Claudius
Kansas City, Mo.

Is the Rev. Mr. Fullam not using a fallacy of logic to make our members feel the strength of the charismatics is inevitable in the Episcopal Church? Isn't the charismatic movement a factor that is driving many Episcopalians from their Church?

Reared in the south, I have seen many charismatic-pentecostal-literalist churches grow quickly and just as quickly disappear. I wish the Episcopal charismatics would join other sects rather than bring it to us who do not want it and do not believe in it.

"... The extraordinary excitements are not the gifts of the Spirit which have been most emphasized in Christianity. The stress has been on the quieter, perhaps longer-lasting, gifts shown in the Christian character. ..." (From *What Anglicans Believe* by David L. Edwards)

Robert B. Knox
Kissimmee, Fla.

ARMED FOR THE RAT RACE

I must comment on the Rev. George H. Grant's article (August issue) entitled "Irrelevance in liturgy is good."

In his third paragraph he uses the extremely limited views of a member of his parish on the uses of religion as practiced in the Sunday services and their effect on the parishioner through the ensuing work week. Surely most clergy strive desperately to give their Sunday congregations something to take with them through the "rat race" that will strengthen their Christian witness to the world around them.

A pleasant but rather woolly recollection of the "sweet odor of sanctity" or the melodic tinkle of a silvery bell as the Host is elevated in the Eucharist is hardly a substitute for being armed with new resolution and ammunition to enable us to reach people, practice the Christian virtues in the world, and bring the unchurched to Christ.

"Transcendental irrelevance"? I think I must opt for the transcendent power of the preaching, reading, singing, and speaking of the word of God.

Fay D. Bullock
Paradise Valley, Ariz.

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"This is one venture in mission I won't soon forget."

THE CENTRAL POINT

In regard to the article, "Coggan—Outspoken Archbishop" in the August issue, the interviewer asks the Archbishop: "Could just the idea of women in the pulpit place Anglican and Roman reunion in jeopardy?"

To those of us who are opposed to the priesting of women, "women in the pulpit" is an issue which has nothing whatsoever to do with the matter. There are and have been for many years numerous unordained women who preach on certain occasions with the permission of the diocesan bishop. Likewise, women deacons who are ordained quite properly preach. (The diaconate is, as you must know, scriptural. See Rom. 16:1.) The issue in this whole question is not preaching but celebrating the Eucharist.

The Eucharist is a re-presentation of the Holy Sacrifice, in which the priest stands as *Alter Christus*. To suggest that a woman can stand in this position is obviously impossible when such a concept of the Sacrament is held.

The pulpit is central in Protestantism. In the Episcopal Church (see the Proposed Prayer Book) the Sacrament is central. And it is the Sacrament—and who is able to consecrate—which is the crux of the whole controversy.

Emily Gardiner Neal
Glendale, Ohio

VOICES TO BE HEARD

As a woman, as a priest in the Episcopal Church, and as a person who spent the first 21 years of her life as a member of

the Armenian Apostolic Church, I must respond to "In Russia with the P.B.: Women, religious rights" in the September issue.

The tenor of the article was the Russian and Armenian Churches would hardly contemplate the thought of women priests and bishops, let alone the reality of them. This is, I am sure, an accurate assessment of the church hierarchy and structures.

Lest that be the only voice heard, I need to point to some other signs. As a woman priest who grew up in an Orthodox tradition, I sense I am a sign of hope for Orthodox women who are sensing their own vocations to ministry, ordained as well as lay. The voices of these women need to be heard and encouraged to grow in strength and volume.

I sense from my 90 plus-year-old grandmother, who has been a symbol of piety for me and who told me around the time of my ordination of memories she retained since childhood of occasions when women fulfilled traditionally male roles, that somehow I represented to her a fulfillment or recognition of her own vocation.

We can view our traditions as things that must be preserved in stone structures. Or we can view them as growing organisms and let them live in new forms and expressions. I hope we support this second view—for our own sakes as well as those of our Orthodox sisters and brothers and for future ecumenical relations.

Flora A. Keshgegian
Philadelphia, Pa.

Our Anglican postures for prayer are kneeling and standing. These are reverent and respectful positions and suited to our Collects and other public prayers.

The Baptists sit to pray and often to sing.

I think it is fitting to sit and be comfortable when we pray for a long period of time. Our personal prayers should be longer, and we should take more time for silence in which to listen to God.

In our personal prayers, I believe the methods of Transcendental Meditation can be helpful. Sit in a comfortable and relaxed manner. Concentrate on a holy word or short phrase to drive away all worldly thoughts. And the body, as well as the mind and the soul, will not be distracted as it turns its attention to God.

James Te Ming Pong
Bishop of Taiwan

Reprinted from *Anglican Fellowship of Prayer Newsletter*

Internal relationships will be bishops' theme

PORT ST. LUCIE, FLA.—The agenda committee of the House of Bishops of the Episcopal Church will propose to that body when it gathers for its 1977 interim meeting in Florida this month that the bishops devote "the time to work out relationships which support our common calling in the light of controversial issues which tend to divide us," according to agenda chairman Bishop William H. Folwell of Central Florida.

Folwell said "emphasis is on 'being a family.'" When meeting apart from the House of Deputies—as it will this year—the House of Bishops has no legislative power to initiate programs or amend programs approved by the bicameral General Convention.

The meeting, scheduled for September 30-October 7 at Sandpiper Bay, Port St. Lucie, Fla., is not primarily a "problem-solving" session but a "time to work out relationships." Because of the nature of some of the issues, said Folwell, the House may "move for executive session as appropriate."

The meeting will open Friday evening, September 30, with an address by Presiding Bishop John M. Allin, president of the House of Bishops. The agenda committee will present its program that evening. The meeting is scheduled to adjourn at noon on Friday, October 7.

Some 150 of the Church's 237 bishops from its 114 jurisdictions in the United States and overseas are expected to attend.

Folwell said his committee is proposing that Saturday, October 1, the first full day of the week-long meeting, be de-

voted to a consideration, in plenary session and discussion groups, of "four present concerns of the Church." These are: 1) the response to the 1976 General Convention's approval of the ordination of women to the priesthood and episcopate, dealing especially with the question of "conscientious objection"; 2) the ordination to the priesthood of an avowed homosexual by Bishop Paul Moore of New York; 3) retired Bishop Albert A. Chambers' confirming in a diocese when the bishop of that diocese expressly asked him not to do so; and 4) the Church's response to the Venture in Mission renewal/fund-raising program.

The house will hear reports from its committees and from other groups in the Church on a wide range of subjects, including the office of a bishop, ecumenical relations, the urban coalition, ministry, the General Board of Examining Chaplains, clergy deployment, the Episcopal Radio-TV Foundation, the New Church's Teaching Series, nomination procedures for the 1979 General Convention, the Commission on Church Music, the Lambeth Conference of 1978, and the continued use of the 1928 *Book of Common Prayer*.

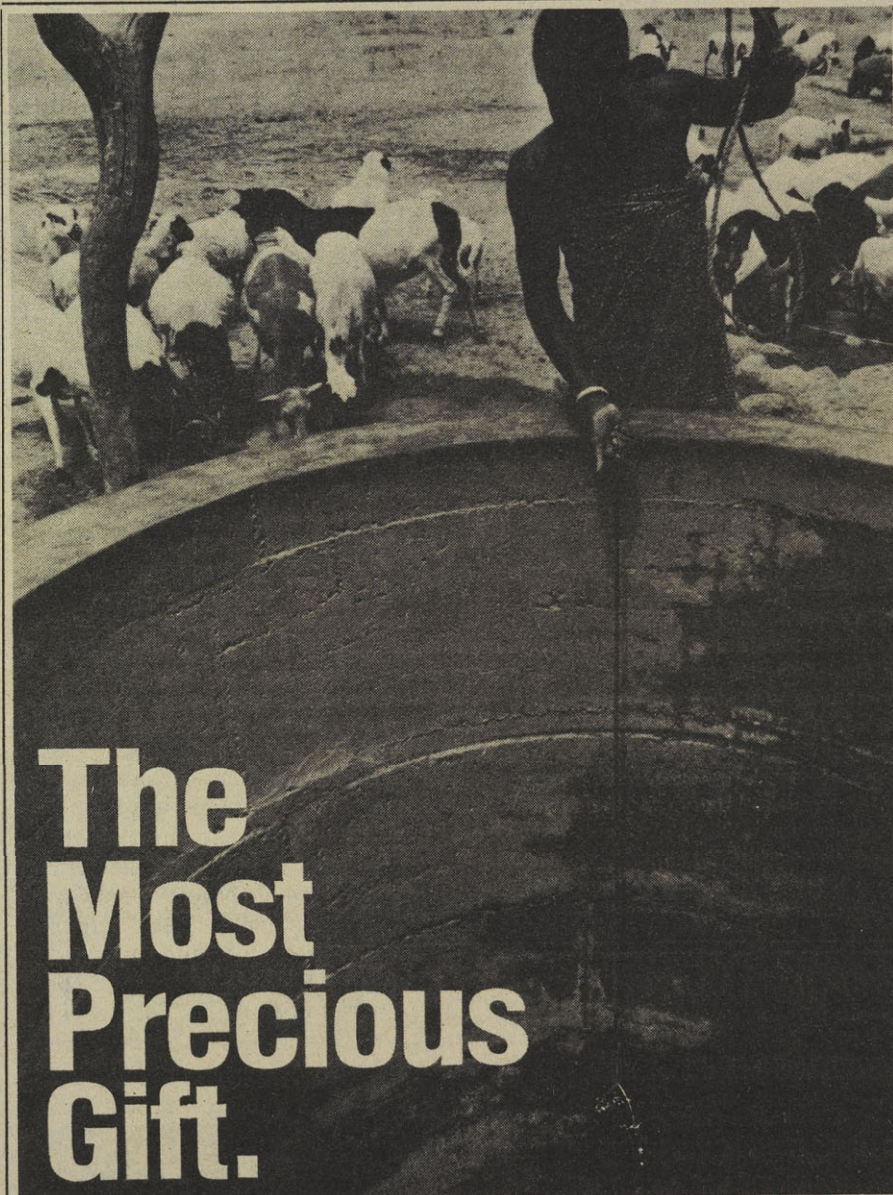
The House of Bishops is one of two houses which form the General Convention, the legislature governing the Episcopal Church. The 912-member House of Deputies, composed of an equal number of clerical and lay representatives, normally meets every three years in conjunction with the House of Bishops at General Convention to enact legislation, approve Church programs, and adopt a

budget for the next triennium. At its interim meetings, the House of Bishops limits itself to matters of general concern

affecting the state of the Church and its effectiveness in meeting the needs of contemporary society.



THE WHOLE CONGREGATION of Episcopalians at the United States Penitentiary in Marion, Ill., is shown above. The Rev. Raymond Holly, vicar of two local missions, provided monthly services for Glen E. Totten, the facility's only practicing Episcopal resident. "The needs are the same whether it be one or 1,000 people," says Holly. Totten has since been moved to the federal prison at Terre Haute, Ind.



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(E-10-77)



PB'S OPEN LETTER

Conrail, Pecusa on same track?

On some mornings I ride the train to work.

"The train" is what was once known as the New Haven Railroad, that sorry line that has been the butt of so many commuter jokes. It runs from Greenwich, Conn., down the shore of Long Island Sound to New York City, terminating a couple of blocks from the Episcopal Church Center at Grand Central terminal.

The train is in better shape now that it is being operated by CONRAIL and the Connecticut Department of Transportation. The equipment is new and cleaner. The tracks are smoother and the schedule more reliable.

The train ride is still an uncomfortable experience, however, because of what happens on board during the trip. The coach is usually full of people en route to work in the city. Each person is busy with his own *New York Times* or *Wall Street Journal* or with his own thoughts or dreams. Only a few converse, the main interpersonal greeting being a rather curt impersonal nod or smile. The train is simply a routine utilitarian conveyance for these people who are thrust together for a few minutes each day.

It takes trouble to turn the train's passengers into a community. I'm told that during a New York power blackout the stranded passengers on the electrified trains became concerned about one another. Meager food supplies were shared.

Coats were lent. People tried to cheer one another.

On a hot summer evening last year, one of the trainmen suffered a heart attack and an emergency stop was made. There was no grumbling among the passengers, and concern for the ill employee was evident. The passengers began to work together at once to care for the trainman.

It bothers me that the Church often appears too much like a commuter train. Church in many places means people sitting side by side for a few minutes each week. There, too, the interpersonal relationships are restricted to the polite nod or occasional glance with warm greetings reserved for special friends. It seems as if Church is a conveyance we ride to get someplace without really caring too much about who else might be on board.

But here, too, trouble can turn a group of isolated persons into a community. When there is a death or a fire or a problem of some sort, people have a way of coming out of their shells and looking around to see what can be done.

It bothers me a bit that things are so impersonal on the train. It bothers me a whole lot that things are so impersonal in the Church. I hope there is something I can do to keep Sunday at 11 a.m. from looking so much like Monday at 8:02 a.m. I am trying to find out what that

Vestry fires priest who defied bishop

St. Paul's Church, Columbus, Ohio, is involved in complicated legal proceedings stemming from a vote on whether it will remain in the Episcopal Church. Even a vestry decision to fire the rector did not solve the problem. The results of a parish vote on secession are still unknown because the Franklin County Court of Common Pleas impounded the ballots.

The controversy involving rector, vestry, parishioners, the Bishop of Southern Ohio, and the civil courts began when the rector, the Rev. G. Wayne Craig, 41, called for a parish vote on secession.

Craig and some of his parishioners have been disturbed over the ordination of women priests and liturgical revisions. Many of his dissident supporters are thought to be newcomers to the parish who joined in support of his views.

The first parish ballot, resulting in a 104-104 tie, caused senior warden Dwight L. Fullerton's suit questioning the list of those eligible to vote.

Because of Craig's efforts to take the parish out of the Church, Bishop John M. Krumm inhibited him from functioning as an Episcopal priest. Craig then filed a

suit against Krumm, claiming the inhibition prevented him—Craig—from fulfilling the terms of his contract with the parish.

On September 4 Krumm attempted to enter the church to conduct Sunday services, but a group of some 20 parishioners barred his entrance. A week later the bishop presided at the 9:30 a.m. Sunday service, and Craig officiated at two other services. The following day the vestry acted to dismiss Craig.

Termination of Craig's contract was part of an out-of-court solution suggest-

ed by the common pleas judge hearing the case. Other terms include payment of \$40,000 in salary and fringe benefits over the next two years to fulfill the contract terms. And, despite the suspension, he has permission to officiate at one Sunday service until the termination date of October 12. Diocesan supply clergy will conduct the other two services.

Reportedly the priest's termination did not affect the outcome of the parish vote on secession; ballots were counted under court supervision on September 21. And Craig still planned to attend the meeting of dissident churchpeople scheduled September 14-16 in St. Louis.

Free yourself to listen, Kelsey tells conference

In September St. Stephen's Episcopal Church, Philadelphia, Pa., hosted the 23rd annual Conference on the Church's Ministry of Healing. Some 20 leaders lectured, held healing services, and celebrated the daily Eucharist. Among the speakers were Bishop Herbert D. Edmondson, Lord Bishop of Jamaica; Bishop William Murray of Mandeville (Jamaica); the Rev. Malcolm Miner of Anchorage, Alaska; Marguerite Rose of St. Stephen's Cathedral, Harrisburg, Pa.; the Rev. Roger Pickering, All Souls' Church for the Deaf, Philadelphia; and Bishop Herbert Spaugh of the Moravian Church in America.

The Rev. Morton T. Kelsey, associate professor in the graduate school of education at Notre Dame University, was the keynote speaker. He said four destructive emotions prevent our wholeness—anger, hatred, depression, and busy-ness. He reported on actual medical case studies of a clinic which has helped to cure cancer patients by helping them to control these destructive forces. "What you are aware of you can deal with," Kelsey said. "What you aren't aware of possesses you. You need meditation, prayer, confession, and honesty." You need to listen to God.

"But the appalling thing is few people who have mystical experiences, who meditate, will discuss this with their parish priests because the clergy don't believe in such things. The head of the Notre Dame seminary said clergy shouldn't be trained to deal with mystical experiences. But I wouldn't recommend ordination of any seminarian until he's proficient in listening to the Lord."

Kelsey's basic message was that we must free ourselves from ecocentricity

to hear the profound and unending love of God. "It is difficult to believe in love because many of us have received so little of it," he said.

To illustrate the vast, selfless, compassionate love of God, he recounted the story of the Prodigal Son in a way few of his hearers had previously understood it. He described the Middle Eastern situation graphically, calling the Greek city at that time a "3-D, living-color, pornographic bookstore," describing the horror of a "Jewish kid out tending swine," and saying that "it was no great virtue that he came to himself." He called the father's embrace a foretaste of the laying-on-of-hands, a foretaste of God's love. And after the prodigal had been welcomed and given the heirloom ruby ring he had not earned, the father went out and drew in the "pouting" older brother. "The incredible message of the Gospel is God loves both the prodigal and the pharisee alike.

"But if a child treats his father as an oriental potentate, with fear, he cannot come close. The same is true with us. Unless we can come close to our heavenly Father, we cannot feel the full measure of His healing power.

"Healing is the outpicturing of [God's] love. Jesus healed and raised from the dead because He was the Father's son and wanted to give the ruby ring to everyone. God so loved the world that he gave His only begotten. Jesus so loved the world that He healed. Jesus healed because He couldn't help it."

Among the lecture topics were "The Healing Power of Christ," "The Role of the Prayer Group in the Church's Ministry of Healing Today," "Boldness in

Spiritual Healing," "Who Are the Handicapped?" "Religion and Health," and "Healing of Broken Relationships."

Father Miner spoke on "Healing Is for Real," telling of the first time he was aware of having been an instrument for God's healing power: he prayed for the healing of a dying woman at her daughter's request, and, as in the biblical stories, the daughter's faith made the woman whole.

ter's request, and, as in the biblical stories, the daughter's faith made the woman whole.

The message that came through all the speakers and participants was God heals if we let Him. He hears and answers prayer, and while people have difficulty in understanding it, He holds each one up in His immeasurable love.

—A. Margaret Landis

Needs coalition makes grants

The Coalition for Human Needs, the grant-making arm of the Episcopal Church's Church in Society program area, approved its first grants almost nine months after the 1976 General Convention approved the organization. A total of \$99,380 went to a wide range of programs throughout the Church. An additional \$39,000 in emergency grants had been made prior to the June funding approval meeting.

The Coalition works through a 15-member commission representing the nine ethnic and social issues desks at the Episcopal Church Center, the Executive Council, and the Church at large. The Rev. Earl Neil is staff officer.

The commission approved the following grants:

- Dakota Leadership Program, Moberly, S.D.—\$19,150.
- Haitian Church Community Development Project, New York, N.Y.—\$15,000.
- St. Lawrence County Citizens' Action Coalition, Ogdensburg, N.Y.—\$10,000 and a \$5,000 matching grant.
- Sioux City Indian Program, Sioux City, Iowa—\$5,000.
- Interreligious Coalition on Housing, New York, N.Y.—\$5,000.
- APSO Urban Development Program, Blacksburg, Va.—\$28,230.

- Penobscot Indian Nation, Old Town, Me.—\$7,500.
- Third International Treaty Convention, Bismarck, N.D.—\$3,500.
- McDaniel Appeal Fund, Chattanooga, Tenn.—\$1,000.

Emergency grants went to the Urban Indian Council of Minneapolis, Minn.—\$10,000; Diocese of Springfield (United Front, Cairo, Ill.)—\$9,000; REMCA, a non-profit housing management and counseling organization in Durham, N.C.—\$10,000; and the Absalom Jones Theological Institute, Atlanta, Ga.—\$10,000.

Commission members include Dr. Hobart M. Banks, San Francisco, Calif.; John Cannon, Detroit, Mich.; Sandra Chaplin, Savannah, Ga.; Marcus Cummings, Cincinnati, Ohio; the Rev. Innocent Goodhouse, Fort Yates, N.D.; Myrtle Gordon, Atlanta, Ga.; Suffragan Bishop Hal R. Gross of Oregon; Portia Johnson, Pittsburgh, Pa.; Charles Pruitt, New York, N.Y.; the Rev. Luis Quiroga, Brooklyn, N.Y.; Anselmo Valdez, San Antonio, Texas; Betty Weeth, LaCrosse, Wis.; James Winning, Springfield, Ill.; the Rev. Lorentho Wooden, Cincinnati, Ohio; and Canon James Yamazaki, Los Angeles, Calif.

The next funding decisions will be made November 18 in San Francisco.

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Be functioning Christians, Integrity meeting told

Planning for the future, reflecting on the past and present, and a successful effort at community building were highlights of the third annual convention of Integrity, the national organization for Episcopal homosexuals.

Some 120 friends and members representing most of Integrity's 30 active chapters gathered for a four-day late August meeting in Philadelphia, Pa. The convention program of speeches, workshops, and worship was held at the Christian Association building and St. Mary's Episcopal Church, both on the University of Pennsylvania campus.

The Rev. John M. Scott, rector of St. Mary's, celebrated the convention's opening Eucharist. Bishop Lyman Ogilby of Pennsylvania welcomed Integrity members. The Rev. Ronald Wesner, president, preached, calling on members to become mature, functioning Christians and not to allow social and church pressures to be excuses for less than responsible actions. "We don't have an excuse to keep our lives damaged. We don't have an excuse to keep on being victims. We don't have an excuse that allows us to give up and wallow in self-pity. No excuses! Just a promise that God's love is greater than a doubting heart, a command to love one another—even a frightened, straight society, even a gay sister or brother who is embarrassing."

Later keynote speakers echoed and amplified these points.

The Rev. Neale Alan Secor, rector of St. Mary's Church, Manhattanville, N.Y., delivered the first address. He said, "You have the freedom of choice available to any child of God who can accept him/herself as fully accepted by God. Liberation has been accomplished! The choice is between history's judgments and God's liberating love."

Noreen Carter, writer, educator, feminist, and member of the Massachusetts Commission on Gay Rights, spoke on "ethics and homosexuality in the light of a liberating God." She attacked as unproductive theologies which put homosexual relationships "altogether outside the moral order." She said, "The real issue for homosexuals and heterosexuals is not who they can have sex with, but who they can love... who calls out in us genuine affection, passion, and the rich possibilities of intimacy. The Christian concern is to enable human beings to engage in trusting, committed relationships... Homosexuals have the same moral possibilities and the same responsibilities as heterosexuals."

She concluded, "We need to find together a better way which is neither he-

donistic nor legalistic, which honors differences without condoning sexual license, which does not deify sex but embraces a whole and holy sexuality as a gift from God."

Following the keynote messages convention members chose from three sessions of workshops covering such topics as bisexuality, concerns of rural homosexuals, homosexual counseling, transsexuality, continuing homosexual relationships, health care, and legislation.

Earlier the convention spent an entire morning in community building exercises and small group discussion.

Barbara Gittings, winner of the 1976 Integrity award, presented a film program and later, following the convention banquet, introduced Canon Clinton

Jones, Christ Church Cathedral, Hartford, Conn., recipient of this year's Integrity award. The priest-author-counselor was honored for his ministry to sexual minorities and his interpretation of those ministries to the Church. Jones' most recent book, *Understanding Gay Relatives and Friends*, will be published next spring.

The early session on community building apparently worked since members sat amiably through a lengthy, hot (not air-conditioned rather than controversial) business meeting to hear reports, elect new officers, and discuss—in depth—proposals for a constitution and by-laws which will be acted on next year.

Major proposed changes were that all Integrity members must be associated with a chapter for voting privileges and that all chapter members must also belong to the national organization.

Members unanimously elected incumbent officers—the Rev. Ronald Wesner, Philadelphia, president; John Lawrence,

Boston, vice-president; and Donn Mitchell, Philadelphia, secretary—to another term as well as unanimously electing Otis Coleman of Hartford, Conn., treasurer to replace the Rev. John Lenhardt, who resigned for health reasons. William Doubleday, new editor of Integrity's *Forum*, was introduced.

In his annual report Wesner said he had visited all Integrity chapters in this country, fulfilled seven seminary speaking engagements, and met with 10 bishops, six clergy groups, and a number of civil and church organizations. He also reported an invitation to help found Integrity's first European chapter next year. Seven chapters are presently being formed, he said.

The business meeting closed with a talk by R. Adam DeBaugh, a homosexual rights lobbyist and Integrity's Washington, D.C., spokesman.

The Twin Cities chapter in the Minneapolis-St. Paul, Minn., area will host the 1978 convention. —Janette Pierce

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tion, and detailed instructions on how to write to the child. If you wish to sponsor the child, simply send in your first monthly check or money order for \$15 within 10 days. If not, return the photo and other materials so we may ask someone else to help.

You can give a desperate child hopes and dreams. And that's a miracle.



Presbyterians invite us

The Episcopal Church is among the denominations which will be invited to participate in future Presbyterian Church U.S. (PCUS) General Assemblies. The action taken this year resulted from the 1975 Ecumenical Consultation which PCUS sponsored.

The invited members, chosen by their own denominations, will be able to speak and vote in committee meetings and will have voice but no vote in plenary sessions. PCUS will pay the ecumenical participants' expenses.

The legislation gives each annual General Assembly the right to decide how many Churches it wants represented at the next year's meeting.

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The Episcopal Church is finding its place in the sun

Church in the Sun

Increasing interest in the south/southwest in recent years originally came from that dry, voluminous report the U.S. Department of the Census issues decennially.

From 1945 to 1975 the southern rim doubled its population—from 40 to 80 million. "In less than a generation the south has gone from a heavy net migration loss to a very large gain," the 1976 Census reported. And the latest analysis of 1970-75 census data shows blacks moving back to the south in at least the same numbers as those leaving, thus halting a century-old migration pattern.

Sunbelt states now account for 36 percent of U.S. population, the southwest today containing five of the nation's 10 largest cities.

The Church shows parallel shifts. In the decade between 1965 and 1975 the Episcopal Church as a whole lost 187,000 communicants, but sunbelt dioceses had a net gain of 43,000 in the same period.

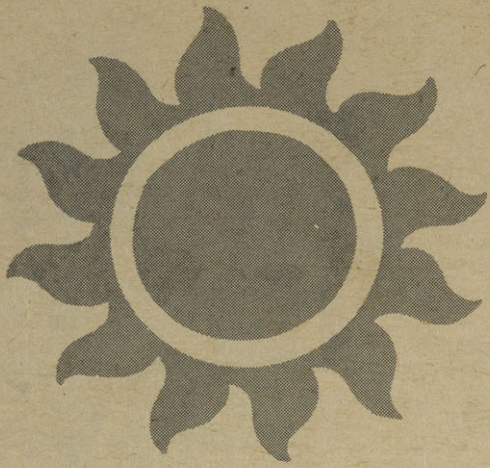
The Buckle on the Belt

For Episcopal parishes life below the 37th parallel has been one of expansion which left them with heavy mortgages that in the last several years have hampered program. Diocesan efforts have concentrated on helping parishes eliminate these burdens, and observers now feel this is working. They speak with excitement of new programs and new interest.

Parish life in the sunbelt is marked by a rising interest in spiritual renewal, a Bible-centered approach to parish life, and a renewed interest in evangelism and tithing. Episcopalians are a minority in Baptist-Methodist-Roman Catholic country and have sometimes adopted Roman or Baptist programs.

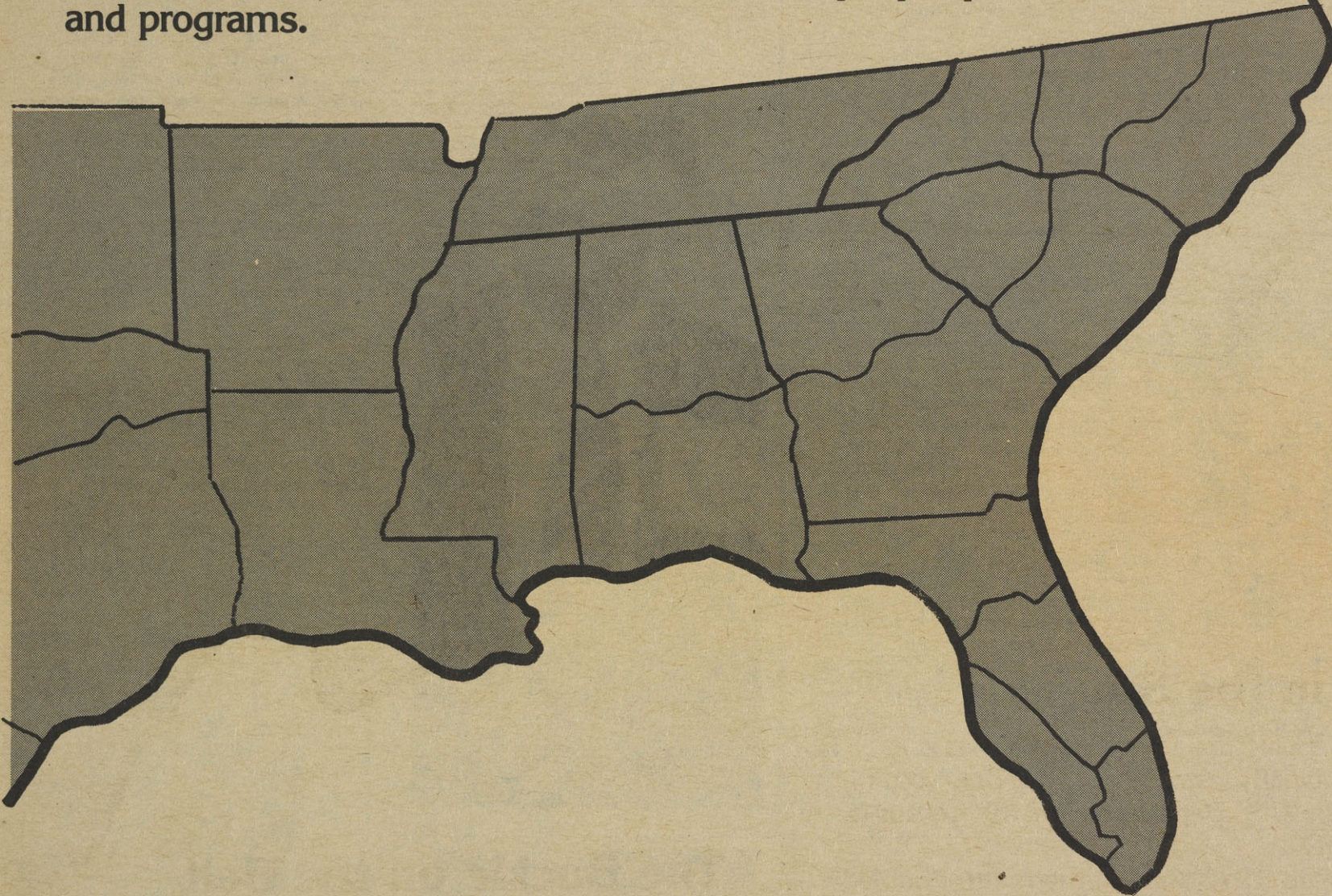
The Diocese of Dallas, which is at the center of the sunbelt, is one place where growth in the past decade justifies Texas-sized superlatives (see pages 26, 27). Epiphany Parish, in the Dallas suburb of Richardson, epitomizes some of the sunbelt programs in action (see pages 24, 25).





Jimmy Carter's election didn't start the trend; it just confirmed the fact. The U.S. Sunbelt is coming into its golden age. "Never in the history of the world has such a region of such size developed at such a rate for so long a time," one observer says. This migration of people, jobs and money into the 14

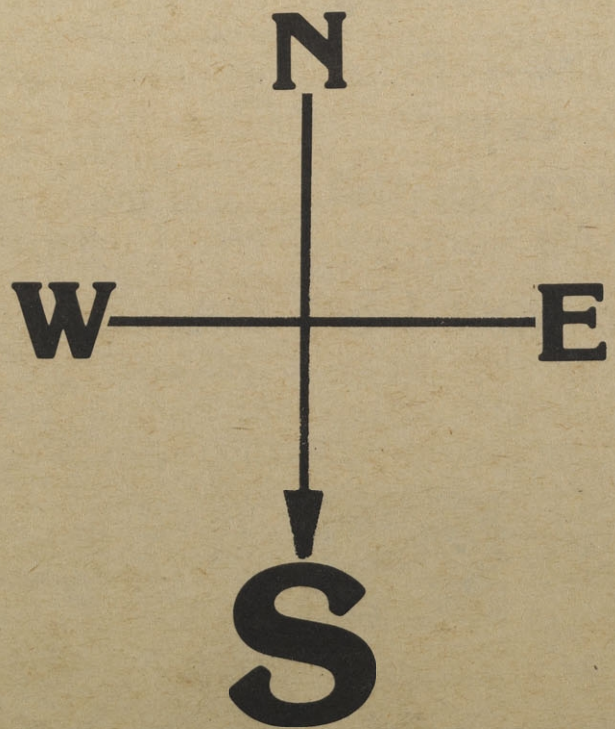
states below the 37th parallel changes and challenges the Episcopal Church there. In this special section we turn the Church sunny side up to look at some Sunbelt people, parishes and programs.



Sunbelt Exports: Southwest Passage

People may be moving south, but programs are moving north as the sunbelt exports some of its home-grown programs. Cursillos—from the Spanish for "short course"—have long been popular in Texas, Florida, and California and are steadily moving northward. In case they haven't reached your diocese yet, see page 29. Church Growth Seminars from California (page 30), lay education from Sewanee, Tenn. (page 29), and the Alabama Plan for stewardship (page 31) have also branched out.

Between 1869 and 1968 only two American presidents were born in the sunbelt. Episcopal Presiding Bishops follow that pattern. The 1964 election of South Carolinian John E. Hines brought the Church its first sunbelt Presiding Bishop; John M. Allin, who succeeded him, was born in Arkansas. Eight of the 14 recently named Venture in Mission executive committee members are sunbelters, and many others—lay and ordained—have had an impact on the whole Church (pages 10 and 28).





DELTA DYNAMO: Oscar C. Carr, Jr., was born in Memphis, Tenn., but most of his life has revolved around the cotton-rich Mississippi Delta, the buildings and bustle of Manhattan Island, and the Episcopal Church U.S.A.

After a tour of naval duty he returned to Clarksdale, Miss., to what might have been a traditional career as a cotton planter and banker. He settled into his businesses, became active in St. George's, married Billie Fisher, and started raising a family, but somehow he felt something

was wrong with the way of life he had inherited.

He became involved in low-income housing organizations and the Head Start program and in 1968 was a member of the biracial Mississippi delegation seated at the Democratic National Convention. He also chaired Robert Kennedy's Mississippi campaign for President.

He became a licensed lay reader, served on Mississippi's standing committee, and was president of Episcopal Laymen of Mississippi. A deputy to four General Conventions and co-chairman of the Houston Convention Agenda Committee, he was elected to Executive Council in 1970.

In 1971 he resigned his Council seat and moved his family to New York City where he became vice-president for development of the Episcopal Church Center staff. He began the now famous "What we learned from what you said" process in 1972-73 which resulted in new ways of forming—and paying for—the General Church Program. And he developed a traveling stewardship seminar which brought new ideas—like the Alabama Plan (see page 31)—before the Church.

Now chief executive of the National Council on Philanthropy in New York City, Oscar Carr personifies the Church's new sunbelt leadership.

A LEADING LADY: Charming, soft-spoken Martha Wilson of Savannah, Ga., has somehow found time to be a wife, mother, mathematics professor at Savannah State College, and a committed church worker on parish, diocesan, and national levels. She also holds many posts in civic and social movement organizations. In her church work she often leads the way for other women to participate fully in church life. She was the first woman elected to her parish vestry and the first woman to represent the Diocese of Georgia at General Convention. She also served with distinction on the Executive Council and, in 1970, was Assistant Presiding Officer for the Triennial Meeting of the Episcopal Churchwomen.



GEORGIA GO-GETTER: Lueta Eubanks grew up in a Methodist parsonage in west-central Georgia, receiving the nurture and knowledge that led her to a professional career as a Christian educator and to become one of the most important and influential lay leaders in the Episcopal Church.

A member of St. George's, Griffin, where she moved after her marriage to Seaton Bailey, she became active in Episcopal Churchwomen and diocesan Christian education. The leadership abilities learned in the Diocese of Atlanta took her to several Triennial Meetings of Episcopal Churchwomen where in 1967 she was Presiding Officer and became the first woman formally to address General Convention on the subject of women deputies.

One of the first 29 women seated in the House of Deputies—in 1970—she served two terms on Executive Council, was appointed to Convention's Program and Budget Committee, and at Minneapolis last year became the first woman in the Church's history to be nominated president of the House of Deputies.

She lived through a time of great personal pain last year when her husband died. Today she is a leader of the Venture in Mission campaign and has probably traveled more in the last six months than she has in any year since 1967.



THE CAROLINA CONNECTION: The sea and fishing port of Wilmington, N.C., perches on the Atlantic Coast halfway between Portsmouth, Va., and Savannah, Ga. It's the home of one of the Church's busiest sunbelters, insurance executive Walker Taylor, Jr.

Slim and suntanned, with a twinkle in his eye serious or joking, Taylor has been part of the national action for almost two decades. He is the only person in the Church to have held two national Episcopal Church staff posts and served two separate terms on Executive Council. He has also represented the Diocese of East Carolina as deputy to seven General Conventions and was nominated in 1976 to be president of the House of Deputies.

Taylor's major contributions to the Church include furthering Mutual Responsibility and Interdependence, improving relations between U.S. dioceses and Executive Council, and helping to create reasonable, achievable General Church Programs.

His good spirit, steel nerves, and encyclopedic knowledge of program proposals and financial forecasts helped the Council and the Church struggle through the traumatic cutbacks of service and staff at the Episcopal Church Center in 1971.

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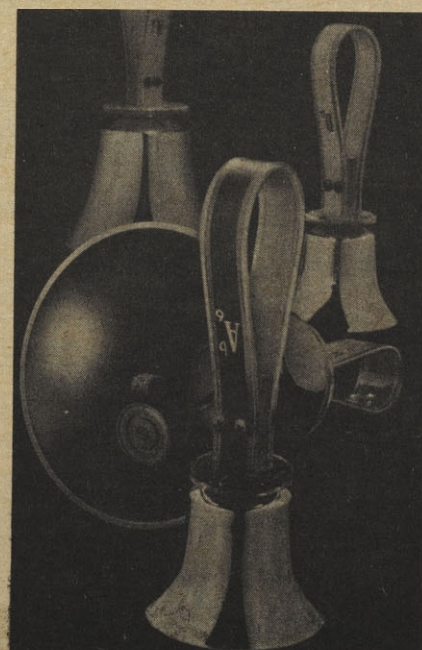


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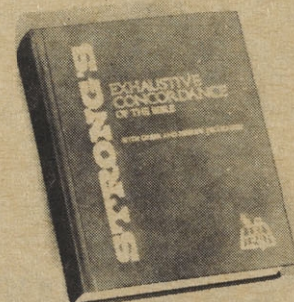
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From Tennessee, a minority report

Growing up in a dry county in Republican east Tennessee and being a member of a weirdo religion was hard enough, but my religion was believed to condone, indeed even encourage, the consumption of alcoholic spirits. "Whiskypalians" we were called, and in Harriman, Tenn., we were almost as rare as openly avowed imbibers.

Our county was so dry that my grandmother used to make my mother drive to the city dump in the dead of night to throw away bootleg liquor bottles so garbagemen and neighbors wouldn't know we drank. One night we were on such an errand and drove suddenly upon a Ku Klux Klan rally in the poor black outskirts of town. It was the only road to the dump, and we had no choice but to shoot the gap on our return. My sisters and I crouched down on the car seats as we sped past the scene, my grandmother fearing all along that she finally would be found out. One of the most embarrassing moments of her life came when a favored nephew drove his family down from up north in his company car. It sat in front of our house for an agonizing three days—a big, red station wagon emblazoned "Budweiser" on the doors.

Dryness was made up for only by religious zeal. The first question anyone ever asked anyone else was, "What church do you go to?" A friend from Chattanooga tells me a young northern DuPont executive who moved down and asked where he should live was baffled when he was told, "Well, just starting out, live in Red Bank and go to the Baptist Church. Then, when you move up a little, you can buy a house on Missionary Ridge and go to the Presbyterian Church. Then, when you're a top executive, move to Lookout Mountain and join the Episcopal Church."

However, Episcopalians had no such prominence in my home town, and I grew up never having heard the Deep South Trinity: "God made me a southerner, a Democrat, and an Episcopalian." Although the Episcopal bastion at Sewanee, with its legions of seminarians and priests, stood only 100 miles away as the crow flies, my plight was not lessened. It might as well have stood in the plains of Wyoming and been peopled by Brahman cattle for all my classmates knew.

I spent hours explaining I was not a Catholic and I didn't pray to the Pope although I knelt and prayed out loud, that I wasn't forced to drink wine with my meals, and that the red light always glowing in our chapel was not to keep the devils away. There were times when I longed for the normalcy of Baptist Communion—tiny glasses filled with Welch's grape juice and unsalted saltines.

But mostly I enjoyed being different, and I loved the intricacies and drama of our small, but high, church ceremonies. Being an Episcopalian was an intellectual delight for me in a town where for fun we drove up and down the street furiously smoking cigarettes.

Growing up in a small town can provide a lot of security, and I never felt I was discriminated against for being different. I just felt I got a little more attention. I also never tasted anti-Semitism until years later when I moved to the midwest. The one Jewish family in my home town was considered Far Eastern and exotic. They were believed to attend some temple, Hindu or something, over in Knoxville.

Church youth groups were a major

form of adolescent entertainment and a good excuse to go to the Dairy Freeze on Sunday night. The Presbyterians had the cutest boys, and I attended their youth group meetings since our church was not prolific enough to support a youth group. I was fickle, however, and often made it to Baptist Training Union and M.Y.F.

We few Episcopalians felt we had one of the loveliest churches around even if it was the only one of its denomination in the county and would have held only 100 people if it had ever been filled. The wooden structure was painted white and sat tucked into a deep hill covered in summer by thick myrtle vines. When the church burned to the ground, I felt one of the first wrenchings of adulthood. I stood and watched black smoke

pour from the familiar windows and knew I could never go home again. There I had learned my catechism, been confirmed, joined the Girl Scouts. I had hidden behind the church to smoke cigarettes. I had had fainting spells at church every Sunday during adolescence. There I turned in despairing hope to pray for the life of a friend who had attempted suicide. I had taught my best friend to love its peace and constancy. And I had prayed there I would not have to move, to leave my home, my roots.

That prayer was not answered, and at the traumatic age of 16 I reluctantly moved away with my family before a new church could be built. It was just as well for when I visited it several years later, the building stood sterile and modern on a mountain overlooking the river.

Church in the Sun

Suddenly it was *the* church to belong to, and the mountain became *the* place to live. It was too much for me, however, and I chose to ignore the new church.

I still never think of being Episcopalian without thinking of the solace and comfort my first small church supplied.

—Paddy Baker Bowman

Paddy Bowman is a free-lance writer who now lives in Washington, D.C.



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A Venture in Mission



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John M. Allin
Ex officio

The broad cross section of church leadership committed to Venture in Mission is illustrated by its Executive Committee. The Executive Committee is responsible for Venture's overall policies, including consultation with dioceses and church agencies, encouraging development of evangelism and renewal program resources, identifying the Church's funding needs, and overseeing the fund-raising effort. Its decisions, made in concert with the Presiding Bishop, are subject to review by the Executive Council as required by the 1976 General Convention at Minneapolis.

Church leaders direct Venture



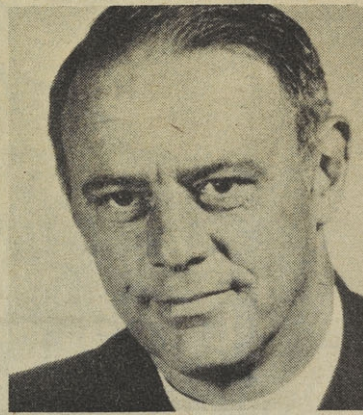
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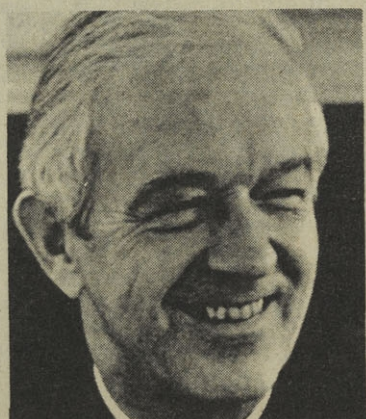
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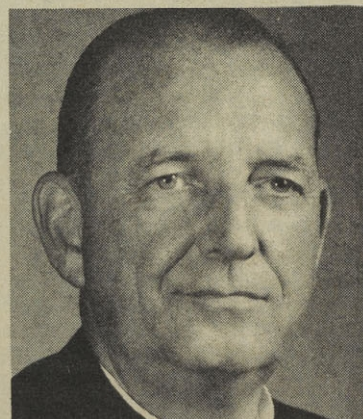
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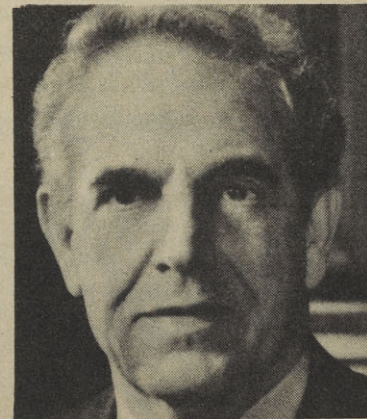
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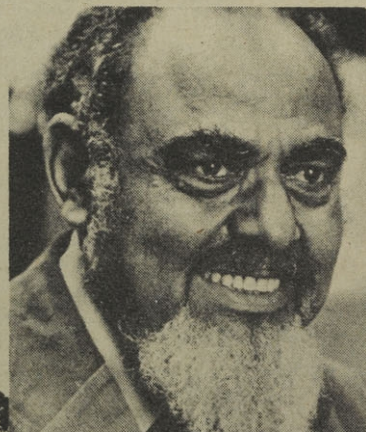
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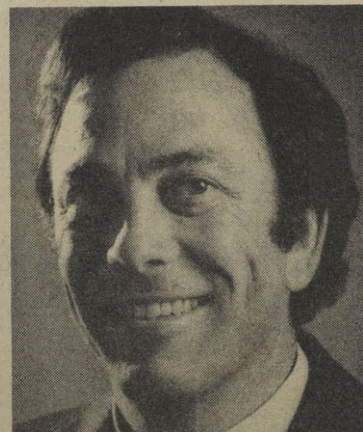
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Church School Missionary Offering



Where your offering will go

Funds from the Church School Missionary Offering for the ministry to the deaf will be administered by the Episcopal Conference of the Deaf. Priorities in three broad areas have been established by lay and clerical deputies to recent annual conventions of the ECD.

1. Work to open doors by increasing awareness of the special needs of deaf people and finding ways to meet these needs more fully through dioceses, the national Church, and General Convention.

2. Provide help to local congregations in expanding present work, beginning new work, strengthening communication with one another and with the people they serve.

3. Strengthen the work of the staff in their contacts with local congregations, dioceses, and

Continued on next page

1977/78 Church School Missionary Offering will extend and strengthen ministry to the deaf

by John W. Reinhardt

It is a blustery afternoon in March. Outside the double thickness of my window and storm sash, I can see the trees and shrubs swaying and bending in the wind. . .but I am insulated from the sound. I only know it is windy today from what I can see, and for a few brief moments I am aware of what it is like to be deaf. But not really. . .for I know that if I step outside, I will hear the wind.

This morning, just as dawn was turning into day, one of the first songbirds to return north from her winter in the south perched outside our bedroom window. She seemed glad to be back as she sang and chirped. Just as I was wishing she would go away and let me sleep for another hour, I thought of the two million deaf who have never been awakened at dawn on an early spring morning to the tune of a songbird. . .and I was ashamed.

Those of us who are "hearing" do not mean to be unkind to the deaf. For the most part we are just not aware they are there until we encounter a deaf friend. We see a blind person's white cane and help him or her across the street while the person standing beside us watching traffic may not

be able to hear the warning horn of the car that is coming in our direction. There are no "outward and visible signs" to deafness, which is one reason why the disability has been so largely ignored by the vast majority of those who take hearing for granted.

For many of the same reasons this lack of awareness of the special needs of the deaf has reached deeply into the Church. . .where we talk so much about being sensitive to the needs of those around us. A miniscule item of money for ministry to the deaf has usually been buried somewhere in the voluminous documents that make their way to the program and budget committee of General Convention, but this item is sure to be reduced by the time the budget is adopted. Out there in the world to which the Church is called to minister, thousands of deaf people have remained cut off.

This isn't being written to scold, but simply to bring into focus the situation that has existed. I must confess I would never have missed any emphasis on a ministry to the deaf. You see, I can hear, and for years I did not know anyone who was deaf. To paraphrase one national newscaster, "This is the way it was," and to a great extent still is. Millions of us who take hearing for granted remain unaware of the millions who cannot hear. We do not mean to be insensitive, but too often we are just plain unaware.

Beginning in Advent, 1977, and continuing until Advent, 1978, we have a rare opportunity in the Episcopal Church to sharpen our awareness of the deaf among us. The Church School Missionary Offering will be given this year to the Church's ministry to the deaf through the Episcopal Conference of the Deaf. Money will be raised, and it will be carefully and prayerfully administered by those given authority by the Episcopal Conference of the Deaf. It will strengthen and extend our ministry to the deaf.

But if money is all that is raised, we shall have failed again. The most urgent need is for our Church to raise our level of awareness, to help us to understand each other—to help the hearing to learn from the deaf community and the deaf community to know that we do not live in two different worlds, but one. Some hear; some do not. Together we can share. We can minister to each other. It is no accident that the theme for this year's emphasis is, "Give me your hand and share my world of silence." If during this year your congregation—and you as an individual—learns how to extend its hand and share the world of silence with the deaf among us, we all will be the richer.

John Reinhardt is a member of the advisory committee of the Episcopal Conference of the Deaf.

**Pull and save
this section**



**GIVE ME
YOUR HAND
AND
SHARE
MY WORLD
OF
SILENCE**

CHURCH SCHOOL MISSIONARY OFFERING 1977-1978

Where your offering will go

Continued from first page

the national Church.

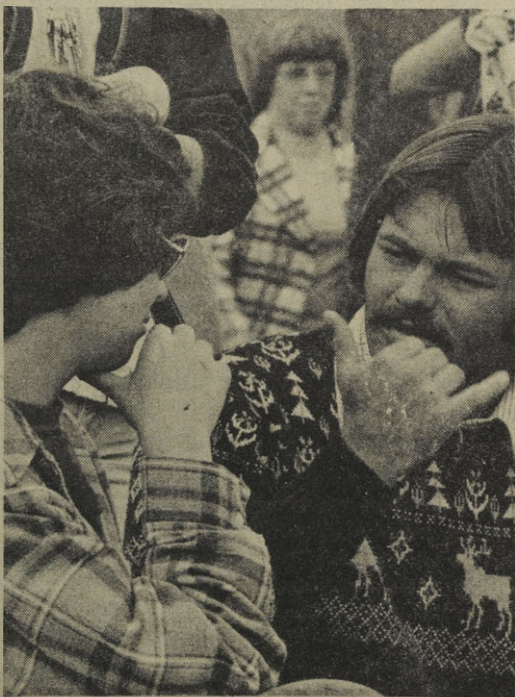
It has been the experience of the ECD that when the level of awareness of the need for a ministry among the deaf is raised, response generally follows. During the last several General Conventions, there has been an increased awareness, and some of the "invisibility" of the deaf has become visible through the interpreters who have worked at all major services and Convention sessions. Much more of this kind of service for the deaf is needed if they are to keep in touch with the mainstream of the Church.

As is true throughout the Church, it is through local congregations that individuals hear and receive the Gospel. For this reason much of the money received from the Church School Missionary Offering will be used to strengthen and expand local ministries. This will take many forms. Leadership training for clergy and laypersons serving deaf congregations is a high priority. This includes scholarship assistance to seminarians preparing to minister to the deaf, lay ministry workshops, special training for lay readers, and Christian education workshops.

Strengthening communication among congregations of the deaf is vital. When congregations are scattered, as they are, the importance of such things as *The Deaf Episcopalian* (the official publication of the ECD) cannot be overestimated. *The Deaf Episcopalian* helps to keep local congregations abreast of national events and provides an opportunity for interchange of information on what is taking place in other dioceses and other congregations.

As in any organization, the need for competent staff is apparent. The Board of Directors of the ECD are all volunteer officers who hold full-time jobs. They receive expense reimbursement for biannual meetings. There are only two paid staff plus some secretarial service. The executive secretary is a full-time staff member, and the director of Christian education is a part-time staff member. Direct aid to local congregations, dioceses, and the Church at large requires professional staff time in addition to the volunteer professional services of the Board. As funds permit, the work of the staff will be strengthened to make their professional competence available to more dioceses and local congregations.

The Episcopal Conference of the Deaf is fully aware that stewardship involves wise use of time and talent in addition to money. Based on what is already being accomplished through the ECD, there is ample evidence that its officers, Board, and staff will exercise good stewardship in allocating funds over a three-year period to bring the Gospel of Christ to all people.



EPISCOPAL CONFERENCE OF THE DEAF

The Episcopal Conference of the Deaf is the oldest national religious organization involved in the highly specialized ministry to the deaf community. Its status as a responsible body for this ministry in our Church has been recognized officially by the Executive Council. It was founded in 1880 as the Conference of Church Workers Among the Deaf, an association of the clergy then working in the field, and was incorporated in 1920. In 1960, it expanded its membership to include lay readers and lay delegates from the deaf congregations in the Episcopal Church.

The affairs of the ECD are administered by an elected Board of Trustees consisting of five officers serving three-year terms. An Advisory Committee consisting of three bishops, three clergy, and three laypeople (some hearing and some deaf) serve as advisors and consultants to the Board. *The Deaf Episcopalian* is published every other month as the ECD's official publication.

There are 31 clergy (12 of whom are deaf). Three of these clergy are retired but active. The Episcopal Conference of the Deaf has one lay missionary and 40 lay readers and interpreters serving deaf people and their families in 69 congregations and 33 dioceses.

The Episcopal Conference of the Deaf is supported financially from endowment funds and

the thank offerings of individuals. Special programs have been funded by such national Church sources as the United Thank Offering, the Constable Fund, and the Office of Christian Education.

It is important to note that each diocese having work with the deaf supports local programs, as do congregations of deaf people.

EPISCOPAL CONFERENCE OF THE DEAF

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The Deaf Church in the Community

A Church actively involving and serving deaf people can have great impact on the hearing community, too. As an example of this impact, the priest and laypeople of a deaf congregation in Connecticut met with the bishop to enlist his aid in helping establish better services to deaf people. Hearing people were receiving social service aid, legal aid, governmental services, and a variety of other services while the deaf person was often being left out. Lack of communication, misunderstanding of the special needs of deaf people, and lack of awareness were the causes.

The bishop and his staff readily joined the deaf community in establishing a council of organizations serving the deaf. With a united voice the deaf community and their hearing friends approached the state government to set up a State Commission of the Deaf. Finally, after endless hours of meeting, working together, and awakening an awareness, a State Commission was born which enables deaf people to receive the same kinds of counseling and referral services as hearing people. The Church—serving deaf people and working with deaf people—truly is the Gospel in action.

Half-way houses established

Deaf people who need half-way house services upon release from mental hospitals are being supervised, counseled, and aided in Alabama and Washington, D.C., because the Church serving deaf people became involved. One of these half-way houses is funded by state funds, as are similar living arrangements for hearing people.

Counseling service in California

A counseling and referral service for deaf people is now being funded by United Fund giving in the East Bay area of California. Years of long hours of service by deaf members of the Church and their hearing friends culminated in

this funding.

Deaf senior citizens being served

Although much attention is being given to senior citizens, deaf senior citizens are frequently overlooked. The missionary to the deaf in Philadelphia helped deaf senior citizens carry their banner for needed services to the city and state governments of Pennsylvania. Now over 300 deaf senior citizens have lectures on topics of concern and overcome the loneliness of advancing years because the Church serving the deaf cared.

These are but a few examples of what a full-time ministry to the deaf can do in the community. The invisibility of the handicap of deafness often leads to no services or minimal services. Yet deaf people need these services as much as you do. The Church can become involved and serve. The Church *must* become involved and serve.

What is the Deaf Community?

While the term formerly referred to deaf people and their social, religious, and athletic activities, it now encompasses a vastly different and enlarged segment of the general public. Today the deaf community includes not only deaf persons, but audiologists, educators, rehabilitation counselors, clergy, psychologists, social workers, interpreters, other professionals in various disciplines, parents with deaf children, brothers and sisters of deaf people, children with deaf parents, and members of the general public who are anxious to help overcome the loneliness of deafness.

A few quick facts about deafness

A recent census reveals that *deafness is the most chronic disability in the country.*

This census—undertaken as a joint project by the New York University School of Education's Deafness Research and Training Center and the National Association of the Deaf for the U.S. Department of Health, Education, and Welfare—reports that there are more than 13.4 million persons who have significant hearing loss. Of these, 1.8 million persons are unable to hear and understand speech and are classified as deaf. The survey shows that there are two deaf persons per 1,000 who lost (or never had) hearing before the age of 19, more than double the rate of the highest previous estimate of prevocational loss.

Among other finds, the survey shows:

1. Deafness is most common in the North Central region and least common in the Northeast. The South has a higher rate than the West.
2. A higher percentage of men than women lost (or never had) hearing before adulthood, a fact noted in every census from 1830 on. Present evidence indicates that hearing impairment occurs more frequently among whites. However, non-whites are typically under-enumerated in any census.
3. The average income for employed deaf persons is \$1,623 below that of the general population. Females and non-whites are more adversely affected economically by early deafness than are white males. Both groups show a higher unemployment rate, lower personal income, less educational achievement, and higher divorce rates.
4. Nine out of 10 deaf persons have parents with normal hearing, which means most parents are unprepared for deafness in their children and have essentially negative reactions. This often contributes to a poor self-image and a loss of incentive on the part of many deaf people.
5. Deaf persons work in every industry, demonstrating their capability to do almost any kind of work, contrary to the preconceptions of many hearing people.
6. Deaf people have a higher than average rate of successful vocational rehabilitation; 82 out of every 100 deaf clients accepted by vocational rehabilitation agencies are successfully rehabilitated, compared to 78 out of 100 for all other disabilities. But despite the fact that deafness occurs nearly four times more frequently than blindness, for example, fewer deaf persons receive vocational rehabilitation support than blind clients.



THIS DEAF STUDENT prepares for his part in a play. The National Technical Institute for the Deaf in Rochester, N.Y., not only provides technical career training, but also participation in the arts and sporting events. Many cities have local theaters of deaf actors who bring the graceful and beautiful sign language to the stage.

The Rev. J. Stanley Light (a profile)

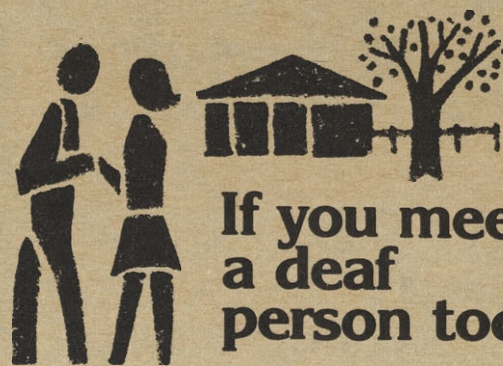
A priest serving deaf people does what a priest serving hearing people does. He celebrates the Eucharist, performs marriages and baptisms, officiates at funerals, counsels, and serves as pastor. He also serves in the community. The priest serving the deaf must also be a witness to the larger community.

The Episcopal Conference of the Deaf is proud of its heritage: the first church for the deaf (St. Ann's in New York City), the first deaf man to be ordained to holy orders (the Rev. Henry Winter Syle), and many giants in the past and present to bring Christ to deaf people.

One such giant was the Rev. Dr. J. Stanley Light. Light was born deaf in 1895 in Massachusetts. A graduate of Gallaudet College, he soon felt the call of the ministry and returned to his native state, serving as lay reader and attending the Episcopal Theological School in Cambridge, Mass. Upon ordination Light served his native New England, traveling from Nova Scotia to Connecticut to help deaf people know and serve Christ. He also traveled extensively to all parts of the country to bring social services to the deaf community.

Two days before his sudden death in 1963, a chapel for the deaf was dedicated in Brookline, Mass. A center for all deaf people, St. Andrew's Mission was the culmination of Light's lifelong dream.

Pastor, teacher, leader, spokesman, and dedicated churchman traveling, working, and giving of himself, Light followed in the footsteps of many like him and blazed a trail for many to follow.



If you meet a deaf person today

...at first you would not know you were in the presence of deafness—deafness doesn't show.

...and if the person wore a hearing aid, you might raise your voice in an effort to communicate—please don't; shouting doesn't help.

...you might understand why the biggest burden deaf people face is hearing people—who do not understand the facts of life in a silent or muffled world.

HENRY WINTER SYLE, FIRST DEAF PRIEST

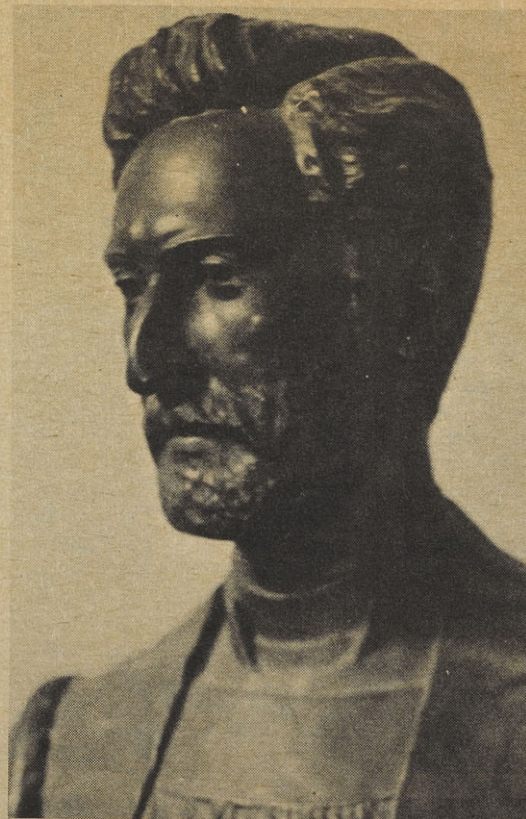
During 1976, while the nation looked back 200 years to mark a Bicentennial, deaf Episcopalians looked back 100 years to mark a Centennial of special significance for them.

On Oct. 8, 1876, Henry Winter Syle was ordained deacon in the Episcopal Church by William Bacon Stevens, Bishop of Pennsylvania. The service in St. Stephen's Church, Philadelphia, marked a historic "first." Henry Syle was a deaf man, the first to be ordained into ministry in the Episcopal Church. Later, when he was ordained to the priesthood, he became the first deaf priest in the Church.

Syle was a man of many parts who would have excelled in any area of endeavor to which he set his hand. Born of missionary parents in Shanghai, China, in 1846, he was stricken with scarlet fever at the age of 6, which left him permanently deaf.

In writing a brief biography of Henry Syle, Robert W. Sampson, secretary of the Episcopal Conference of the Deaf, says, "Among the deaf men of the era in which Henry Winter Syle lived, there were many who showed the attributes of leadership, intelligence, and talent; but in some respects, Mr. Syle towered above the best educated deaf men of the time, and he might have ranked among the top scholars of the Victorian era had he not elected to withdraw from the world and devote his unusual talents to the service of those who were, like himself, deprived of hearing. His life was one long series of unselfish deeds performed in the face of a continual struggle against ill health and adversity. The obstacles in the path he marked out for himself were many and formidable. Such goals would overwhelm even the above average and highly motivated person—especially one with a less lofty purpose or inferior courage."

Following education in the United States and England, Syle became a teacher at the New York School for the Deaf and later worked as an assayer for the United States Mint, a position which took him to Philadelphia. While employed there, he used his leisure time to study theology and was licensed by Bishop Stevens as a lay reader, which turned out to be his first step on the road to priesthood.



During the period in which Syle served as lay reader, services for the deaf in Philadelphia were being conducted in St. Stephen's Church, and this practice continued through his early years as deacon and priest. Largely through his efforts, All Souls' Church for the Deaf was established in quarters of its own. Along with his parochial responsibilities as vicar of All Souls', he became the first missionary to the deaf in the Diocese of Pennsylvania.

Under Syle's leadership the ministry to the deaf became an important part of the work of the Diocese of Pennsylvania—where it is still among the strongest programs of any in the Church. The deaf did, indeed, have good cause to mark their own Centennial and give thanks to God for the ministry of Henry Winter Syle, priest in the Church and servant of the people of God.



THE COMMUNITY OF DEAF PERSONS AND THE HEARING WORLD

by Dr. Richard Phillips

Many people have tried to define the community of deaf persons, and in all probability no one has done it as well as it should be done. I say this because there is much to be understood from a definition of those people known as "the deaf." We are talking about individuals who have a loss of hearing ability to the point that their ears provide no functional contact with the world around them. Their contact is a visual one, and so for them the nuances, shadings, and facts all come through the eyes without the sound that is there for all other people.

Those of us in this country who rely upon the use of signs for communication, who depend upon each other for real contact with life around us, number about 1.5 million. If we were to stand beside you in a department store looking at the TV sets on display and watching a basketball game, we could see the play, we could see blue-shirted number 10 make three baskets in a row, but we would like to see the scoreboard. We want to know who is leading or maybe even who is playing. We need help in the area of communication when it comes to specifics.

Communication is our problem; only with our language of signs do we communicate with each other, exchange ideas, learn about all the precious things in our world, including the word of the Church.

Education is our problem, too. Your education came through your eyes and your ears, but mostly through your ears. Ours came through our eyes, and it was limited. Those of us who have managed a college education are the fortunate few. We read well; we write well; and maybe we speak passably well. The vast majority of our brothers and sisters do not. Many of them read at a third grade level and perhaps write at an even lower level.

If you have traveled in a foreign country and found that the only time you could understand or be understood was in a hotel or at the American Express Office, you know how we interact with our daily world. I keep stressing this point and the use of signs among ourselves because I want you to realize fully the barrier that is ours in daily living and the loss of contact that comes from lack of easy, smooth communication with others.

To further the education problem, many deaf persons attend schools administered and directed by hearing persons who do not know what it is like to be deaf. In spite of all this sad tale, there are many deaf persons who are quite successful; our plea is for you to realize more fully the needs of the vast majority of those who are not.

Today we face two strange contrasts. There are a growing number of capable deaf men and women who have gone on to higher degrees and attained positions of prominence in education and government. On the other hand, there are more and more deafened children who also have other physical and mental handicaps. Medical science is saving lives and sometimes leaving these lives with more than one disability. We will have a real struggle to provide adequate education and training in the world of work for these children, and we will have to think of their spiritual training as well.

Richard Phillips is dean of Gallaudet College.

The Deaf Community and the Church

by Virginia Nagel

The Episcopal Church has a definite role in ministering to the spiritual needs of deaf people. This ministry is mandated by the long-standing Anglican tradition which insists that the Gospel be preached and the Sacraments administered in a language which the people can understand.

Historically our Church has a proud heritage in this area. We were the first, and for many years the only, Church with an organized mission to the deaf. We were the first to ordain deaf clergy and the first to give deaf laity a role in decision-making for the deaf mission organizations as a whole. However, in the last few years, because of local and national financial problems and demands on the Church and a lack of knowledge of the unique mission of ministry to the deaf, the support, empathy, and concern of the Church as a whole for deaf missions has faltered. In many dioceses, it is extinct or nearly so. There are many reasons for this, but it remains a fact that the Church needs to give special attention to its deaf congregations.

The missionary in charge of a deaf congregation can't be just any sympathetic priest or willing lay reader. He must be trained for his role—trained in manual communication, trained in working in the subculture of the deaf. Otherwise he is finished before he starts.

Deaf congregations depend upon local parish churches for a place to worship. As a result the deaf may worship at odd hours—Holy Communion at 3 p.m. on Sunday or at 8 on Thursday night—and in odd places—Sunday school rooms, choir or vestry rooms, or meeting halls. Ideally the hearing church may provide the use of a basement chapel or a Lady chapel. Sometimes an undercroft is remodeled and used exclusively by the deaf mission on a permanent basis. (St. Ann's Church for the Deaf, located at All Angels' in New York City, is a case in point.) But that is the exception.

The great majority of deaf children in the United States have little or no spiritual education during their school years. Over 45,000 children in 675 schools or classes for the deaf are badly in need of Christian education programs tailored to their special needs. Few materials exist which were specifically planned for this group, and materials meant for hearing children are seldom suitable. A 14-year-old deaf boy with a third-grade reading level is not going to understand junior high materials and will be offended and bored by material planned for third graders. Furthermore, as a result of the Supreme Court ruling, many state schools for the deaf are reluctant to allow religious education on school property. In the old days the schools themselves often offered non-sectarian services or chapel talks. They were sterile in many respects, but at least they exposed the children to some religion and Bible. Nowadays many children do not have even that.

Parents of deaf children, on their part, are often unable or unwilling to communicate with their deaf offspring and so do not teach religion to their deaf children even though hearing brothers and sisters may receive a good religious grounding. The great miracle is that with poor or non-existent religious training the deaf come to church at all! But they do come.

The third big problem facing deaf missions is lack of qualified clergy. Ministry to the deaf is a demanding calling, far too demanding for many clergy. The priest who works with the deaf is pretty much on his own. Often he has no church edifice, no secretary, no choir director, no curates, no acolytes, no altar guild, usually no vestry, and his office may be a corner of his living room. And he will have a congregation which probably can't be reached effectively by the written word, which has little or no religious education or sense of Church traditions, and which without doubt will be widely scattered—over a diocese or even over three or four states.

Our clergyman begins by going to his bishop. If he works in several dioceses, he must serve as his own coordinator in getting the various bishops to agree on their respective shares of his salary and expenses. And he must, while doing

all this, as an honest man remember to emphasize that this proposed mission will never be self-supporting, that it will need a steady and not a diminishing support, and that he will have considerable travel expenses in his work. And if he is deaf, he will have communication problems with the bishop to begin with!

Assuming the bishop is sympathetic and the diocese undertakes to support the mission, the next job is to try to locate a church that (a) is centrally located for the deaf population, (b) has space the mission could use, and (c) is served by a sympathetic rector and vestry willing to work things out with our missionary. Since most missionaries to the deaf serve several missions, this search must be repeated in each town or area served. Next the priest will have to work out a schedule for services at the different missions, making sure to avoid conflicts. After this he is at liberty to visit all the deaf he can in the area and explain about the time, place, etc., of the mission services and try to form a congregation.

When he actually gets into the sanctuary, he must manage to render the service into understandable sign language and deliver a sermon on basic truths of the Faith in simple, intelligible language without (if possible) talking down to anyone and thereby hurting feelings. Also he will, of course, conduct the occasional services as needed; try to arrange for religious education; be available for counseling and advice on everything from job hunting to how to figure income tax; and make the usual pastoral and sick calls.

We deaf are blessed; a race of godly giants has been walking amongst us for many years. But they are dying off and retiring. We now have fewer than 15 of these modern-day circuit riders in the whole U.S.A. We sorely need financial support for seminarians who plan to enter the ministry for the deaf; we need internships for hearing parents who feel called to minister in the deaf missions; we need a "late vocations" program, preferably home study for family people who feel the call but who cannot abandon their obligations at home to go to seminary.

Over the years our missionaries have made extensive use of lay readers who, because of necessity, have often become lay vicars in fact if not in name. These deaf persons are not really



trained for their ministry and cannot benefit from training programs dioceses establish for hearing lay readers. They need proper preparation of their own and a sermon subscription service. We will never be as fully staffed as the remotest hearing mission can be, but we certainly need more than we have now.

Most of all the deaf need the hearing Church to be aware. The hearing churchpeople hardly know we exist. Some deaf missions have met for 50 years in the same church only to find that no hearing member of the congregation other than the rector and his secretary is aware they use the building. I am sure that if our hearing brethren were told more about our work and our need, help and funds would be forthcoming. But one way or another, we must have help to continue to minister to the forgotten among God's people.

Virginia Nagel is a member of the advisory committee of the Episcopal Conference of the Deaf.

Hunger: Alive and kicking

by Charles A. Cesaretti

With hunger off the TV and buried in the back of our daily newspapers, to interest people in the issue or to pursue a study and action program is difficult. For some, this situation is terribly disabling; for others, it is energizing. For those who see hunger as one of the occasional "acts of God," like earthquake, fire, and flood, the visibility is now gone, and its ability to do programming for us is now lost. For those who view hunger as a pervasive part of life together, its low media profile is conclusive of the fact. I make no secret that I am a member of the latter group. Hunger is not a disease. It is a horrid symptom of the fundamental illnesses of inequality and injustice.

For those who wish to join in a diagnosis of the illnesses and make appropriate therapeutic response, I offer the following resources for personal study and parish involvement.

BOOKS:

Beyond Survival: *Bread and Justice in Christian Perspective*, Dieter Hessel, editor, paperback \$3.95, Friendship Press, New York, N.Y.

Beyond Survival is a symposium of nine theological essays on different dimensions of hunger. Subjects included are: life style, agribusiness, domestic hunger, population, lifeboat ethics, and the triage theory. Dr. Donald Shriver, president of Union Seminary, New York City, wrote the summary paper.

This book is a valuable tool for persons and study groups interested in exploring the theological and ethical implications for Christians who are serious about combating hunger.

Rich Christians in an Age of Hunger, Ronald J. Sider, paperback \$4.95, Intervarsity Press, Downers Grove, Ill.

Enlightening, challenging, and full of impact, *Rich Christians* combines in a highly readable style the economics, politics, and sociology of hunger with a profound ethical challenge on the basis of biblical interpretation. Sider makes a particularly valuable contribution to the understanding of hunger by highlighting clearly the systemic bases of the problem.

The book is divided into three parts: "Poor Lazarus and Rich Christians," "A Biblical Perspective on the Poor and Possessions," and "Implementations" of changes toward greater justice through life style choice, building Christian community, and citizen action on policies of international trade, food management, and other areas affecting the world order. The book is indexed and amply footnoted and has a good appendix of resource materials and organizations.



If followed seriously, the book's suggestions would free great amounts of energy for redistributing the "fruits of the Kingdom." Highly recommended reading for Christians who are probing hunger.

MEDIA:

Bread and Life, 27-minute color motion picture available from CROP, Elkhart, Ind. 46514.

This film is a dialogue between Dr. Garrett Hadin, originator of "lifeboat ethics," and Dr. Roy Prosterman, a spokesman for the concept of "spaceship earth," which holds that we are all on a spaceship with finite amounts of food and other resources that we must learn to share and conserve.

World Hunger Films, available from Mass Media Ministries, 2116 N. Charles St., Baltimore, Md. 21218.

A series of five color films, each deals with one aspect of the hunger issue: overview, life style, nutrition, trade, politics. The overview runs 27 minutes and is narrated by Norman Cousins; the others run seven minutes. Rental, \$25.

The Rev. Charles A. Cesaretti is staff officer for hunger at the Episcopal Church Center in New York City.

PS-1 October, 1977



The long (black? grey? blue?) line

by John T. Raymond

Having disposed of excess crossings in Holy Communion and the folly of phony fasting, we now turn to the problem of what the well-dressed clergyman should wear in public.

As a low churchman with credentials dating back to the 17th century in America when the Episcopal Church was still the C. of E., I deplore the Roman Catholic conspiracy in foisting that meaningless title "Mass" and those funereal black suits on our gullible Anglican brethren.

Time was when clerical gray was as *de rigueur* for Episcopal priests as the dog collar. (And remember, the dog collar was an Anglican innovation.) I don't recall seeing a black suit on one of our priests until I came to California. But now that's practically all I see except—and here we spin off into the wild blue, red, green, and, yes, yellow yonder.

At church gatherings, aside from wholly informal clergy conferences, and camp I have encountered the wildest ensembles this side of Hollywood and Vine. You're exposed to the seasonal colors, all right, but in combinations that look like something left out in a field to discourage crows. As the Bible notes, "Even Solomon in all his glory was not arrayed like one of these." (Matt. 6:29)

I'm not claiming an epidemic of colorblindness among my colleagues although the effect upon the beholder of one of these crazy quilt assemblages is enough to blind one, period.

As a group we strive for harmonious matching during premarital counseling, then appear in mismatched outfits that would shame a rainbow's brother-in-law.

And the slippery R.C.'s are right behind it all with their religious supply stores, selling assortments of yellow, blue, red, and green clerical shirts which they seem to peddle primarily to frustrated Anglicans—as the next best thing to purple—or to liberated Methodist ministers.

Now, my interest in the sartorial arts pre-dates ordination. Back in college at Washington and Lee in Virginia, the dress code was as strict as West Point's. In addition to other conventional items, you wore a shirt, tie, and jacket, or you were summoned before the Vigilantes Committee which reinforced the code with hard hickory paddles. One visit was enough to make you clothes conscious for life.

So today when I am exposed either to the general run of faded black clerical suits worn with black shirts showing just enough white collar to get checks cashed or 10 percent off the bill or am suddenly faced with a priest adorned like a page from a cross-eyed third-grader's coloring book, I can't help but wax nostalgic about the halcyon days when Anglican clergymen looked the part.

After all, we hear a lot of wistful longing for the old English Church ways during these days of changes in other areas of our concern so why not more on the subject of a return to the tried-and-true clerical mode of apparel? Dressing the way some of us do, we're more likely to be mistaken for race track touts with poor credit ratings.

And yet, you may ask, who am I to write such strictures on clerical garb when I, myself, favor various (tasteful, I hope) combinations? Well, really, you know, it's just that in order to retain my recognition as an Episcopal priest and not as a mortician or a visiting chimney sweep, I have to follow the new mode—though in moderation, of course.

The Rev. John T. Raymond is an Episcopal priest (as you may already have guessed!) now living in Laguna Beach, Calif. He originally shared his nicely pointed comments about clerical dress with the readers of the Diocese of San Joaquin's newspaper, The Star.

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

You are on the Bishops' agenda

by James L. Lowery, Jr.

As our bishops meet as the House of Bishops in Port Saint Lucie, Fla., one of their concerns is *us clergy*. The House of Bishops, through its Committee on Ministry, is looking especially into four areas. The first is the area of non-stipendiary ministries or tentmaking or dual-role clergy. The second is the area of the permanent/perpetual diaconate. Third comes the question of ordination of those without set ecclesiastical support or position. And the fourth is the question of moratoria on ordinations in effect or now being contemplated.

Tentmaking/Self-Supporting/

Non-Stipendiary/Dual-Role Ministry

Many titles are making the rounds to describe a mushrooming fact of ordained life. Between 15 and 20 percent of our ordained personnel are in good ecclesiastical standing and performing a recognized or assigned ecclesiastical ministry on top of a financial base which is in major part secular. According to the latest deployment statistics filtered through my office, one-third of these persons are rectors and vicars, one-third are assistants or in special ministries, and the remaining third function as roving supply. In other words, the Episcopal Church and its parish system simply could not operate without them.

But the situation at present, with sterling exceptions, is awareness of tentmaking but uneasiness and lack of skill about how to deploy it to "multiply the ministry of Christ"—in the words of Dr. H. Boone Porter. Too often churchpeople lack knowledge of the fantastic variety of ways the secular and ecclesiastical parts of the tentmakers' lives may or may not be related. The result is it is usually left to the individual tentmaker to "hustle" his/her own particular combination. While this may offend some Anglicans' sense of decency and order, it does get a good bit of the job done.

My recommendations are fourfold. First, *realize* that the necessary rules and canons are at hand. Since the 1969 Special General Convention, the rubrical and canonical changes have been made both for ordination and letters dimissory.

Second, *listen* to the increasing numbers of articulate tentmakers who celebrate the learnings in ministry they have in their dual roles. Read and inwardly digest their words in *Case Histories of Tentmakers*, edited by James Lowery and published in paperback by Morehouse-Barlow. For personal testimony, the names of appropriately located non-stipendiary clergy can be furnished by the National Association for the Self-Supporting Active Ministry, 14 Beacon St., Room 715, Boston, Mass. 02108.

Third, *adopt* knowledgeable policies for deployment. Going models to begin with are those of the Dioceses of Atlanta, California, North Carolina, and Vermont—to choose certain selected jurisdictions of varied type and approach. These places know what they are doing. Many of them are also thereby making the Episcopal Church's many small congregations really viable forces for worship, ministry, and mission.

And fourth, *train* effective supervisors of dual-role ministers to backstop and support people who already have two jobs and are terribly busy. A working model and training program are at hand in the New Directions program of the Standing Commission for Churches in Small Communities, and they are applicable to the urban scene. Contact the Rev. Richard Gary, National Mission Officer in the Jurisdictions Department at the Episcopal Church Center in New York City.

The Perpetual Diaconate

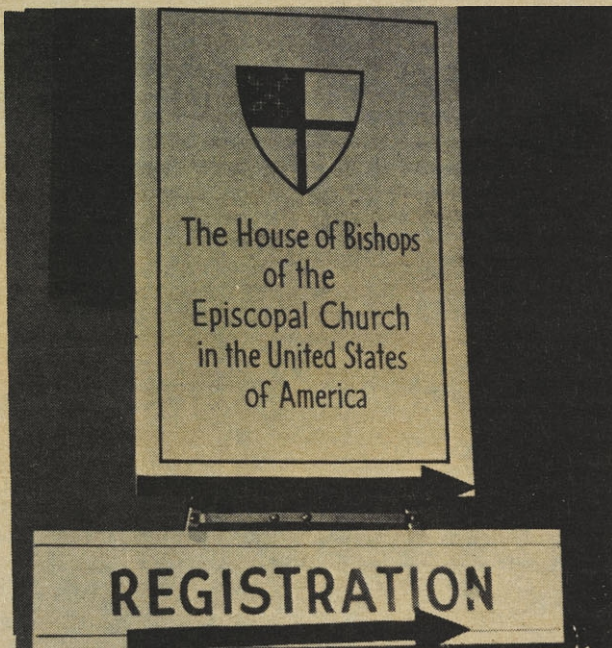
Another area is the perpetual diaconate, also termed the permanent diaconate by our American Roman brethren who have 3,000 of them busily at work in parishes and special ministries. Data and literature are available for understanding the perpetual (and true) historic diaconate as opposed to the "interim diaconate" many of us were rushed through in a brief number of months before we became priests. The Episcopal Church has about 500 male perpetual deacons and 80 female ones.

The deacon has three ministries: that of the *liturgy*, that of preaching from the *pulpit*, and that of *service*. One of the most helpful findings of our National Center for the Diaconate (125 E. 26th St., Chicago, Ill. 60616) in a 3-year-old study of our deacons was those who are most fulfilled in the diaconate found their identity in

service. On the other hand, those who find their identity in ministering at the altar are frustrated, and most of them wish to change to the priesthood.

For further elucidation, read the proceedings of the Symposium on the Diaconate pulled together by Bishop Wesley Frensdorff of Nevada and available from that diocese. Or read his seminal article on ministry in the July, 1977, issue of *The Anglican Theological Review* wherein he states that the special identity of the episcopate is in the universal faith, unity, and coordination of the Church, that of the priesthood in the local expression of word and sacrament, and that of the diaconate in the ministry of service, bridging the Church-world gap. One might also say that the focus of the bishop is the whole Church, of the priesthood the local church, and of the diaconate the world.

My comments are as follows. First, we Episcopalians need some educating in the positive identity of the diaconate. Second, we priests need to stop treating deacons as mini-priests and second-class citizens. They have an honorable identity and a historic order in their own right. Third, before undertaking any great programs in the area, we need to wait a couple of years until our women deacons, now they have had an option since Jan. 1, 1977, find if their call is to diaconate or priesthood (at least 75 are called so far, they say, to be permanent deacons). And fourth, we should let deacons have a say in the training and deployment of deacons. Then the service element would come to the fore. At present we have such weird



situations as the House of Bishops' considering the diaconate this month and not having one deacon called in especially to be a resource on the matter.

Ordination of Persons Without

Ecclesiastical Support or Position

Still another concern of our bishops is ordination of persons without ecclesiastical support or position—specifically, whether to change or strengthen Title III, Canon 11, Section 9. This canon forbids priesting unless the ordinand has a parochial cure, is a missionary under an ecclesiastical authority, is an officer of some recognized missionary society, is a hospital, welfare, or military chaplain, or is a chaplain or instructor in some college or seminary "with opportunity for the exercise of his ministry judged sufficient by the bishop."

To my mind, we can look at this in two ways. One is a worry about ordaining too many people for too few jobs. The other is a worry about ordaining persons without continuing relationship to the Christian community. In the first case, I believe behind the worry is the supposition of too few *paying* positions and the tying of ordained ministry to the ecclesiastical trough. I deplore this kind of thinking while understanding the bishops who do not want to be caught having to support jobless clergy. I think instead people must realize that a paying position does not come along with ordination, nor should ordination be tied to a paying job. What I plump for is the second case, that ordination must be tied to a position in a worshipping community, some cure of souls, and some set mission. We have all heard of *episcopi vagantes* and the harm and irresponsibility that follow in their

wake. I contend that a priest without a cure and a deacon without a service are as bad as a bishop without a jurisdiction and apostolic mission.

I find the canons and discipline of the Episcopal Church ready for such a dynamic. I only suggest a liberal reading of the phrase "as a missionary under the ecclesiastical authority of some diocese" to cover a variety of special ministries not under the normal parochial heading. I also suggest adding a phrase: "in addition, there must be a recognized place in a regular worshipping community." If the ministry is non-parochial, the canonical report due yearly to the bishop will serve nicely as means to monitor the missionary work and its relation to the Christian community. If the ministry, paid or unpaid, is as a parish pastor, rector, vicar, or assistant, the regular channels suffice.

The points of all the aforementioned are to relate the ordinand to worship and mission. Numbers and money are not adequate to determine this. A way to praise God and to multiply the ministry of Christ is. In addition, we have learned much from the witness of many African bishops who have visited our shores for the Partners-in-Mission Consultations in the last year. When asked how they decide on candidates for ordination, they answer that they look for persons who have already raised up groups of people for praise and the Lord's work. Enough said.

Moratorium on Ordinations

The final question on ordination coming before the House of Bishops this month is that of the moratorium on ordinations in effect in several jurisdictions, for example in the Diocese of North Carolina. Tangential to this is the quota in effect on ordinands in some places. This year Massachusetts is accepting only three persons. Some years ago Indianapolis began to limit the yearly number to two. Two kinds of challenges are made to this sort of action: (1) are we just to follow the law of supply and demand? and (2) is this not disparaging the call of the Holy Spirit?

On the supply and demand question, I feel that where we are dependent upon *paid* posts—and economics is therefore a vital factor—then the law of supply and demand applies because we have already given in to the world. But such a law does not apply to self-supporting or non-stipendiary ministry. On the call to ordination, in both cases I hold to the New Testament principle of testing the spirits to see which are of God. Before candidacy I wish a person could be tested in ministry to see if he/she can raise up groups, create Christian community, and has a track record already of leadership in church life. On this the "Fore and Aft" program of the Diocese of Atlanta is a good plan to study.

My experience, as a clergy ministry development person, is of far too many clergy breaking down and losing their vocations because they were not properly put to the test before ordination and because warnings by observant persons, put into their records, were not sufficiently heeded. One of the interesting things about the Episcopal Church, in contradistinction to the Roman Catholic, is the great number of aspirants to ordination. Here is a chance to test them, to cut the cake higher and accept only those of whom we are sure, persons with proven commitments, skill, and experience.

Therefore I recommend two tracks: a quota track, based upon the law of supply and demand, for paid clergy and one based upon the evident finding and showing of a ministry for unpaid clergy. And I also recommend higher and different standards of selection for both kinds—with built-in provision for due process (the Freedom of Information Act, remember, demands it).



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

/PS...clergy changes

ABBOTT, Charles P., from chaplain, Alleyn's College of God's Gift, Dulwich, London, England, to Southway Parish, Plymouth, England

ADAMS, John S., from St. Andrew's, Millinocket, ME, to chaplain, Hoosac School, Hoosick, NY

ANDERSON, Alister C., from chief, Department of Clinical Services, Walter Reed Army Medical Center, Washington, DC, to All Souls, Washington, DC

ANDREWS, John A., from St. Matthew's, Eldred, and St. Joseph's, Port Allegany, PA, to St. Augustine of Canterbury, Edinboro, and St. Peter's, Waterford, PA

ATWOOD, Ronald E., from St. James, Coquille, OR, to Resurrection, Pleasant Hill, CA

BARRETT, Thomas V. B. (retired), from 2451 Ridge Rd., Berkeley, CA 94709, to P.O. Box 1063, Lexington, VA 24450

BARTHELEMY, Paul B., from Christ, Los Altos, CA, to chaplain, Oregon Episcopal Schools, Portland, OR

BAUER, James E., M.D., from St. Stephen's, Monte Vista, CO, to St. Francis, Victoria, TX

BEMIS, Harlan A., from St. Cyprian's, San Francisco, CA, to Apostleship of the Sea, Oakland, CA

BERGMANS, Susan E., from St. Clare's, Pleasanton, CA, to non-parochial

BICKING, David D., from St. Luke's, Wheeling, WV, to St. John's, Charleston, WV

BIDDLE, Craig, III, from Trinity, New Haven, CT, to St. Paul's, Richmond, VA

BLANK, Richard L., from St. Christopher's, Roseville, MN, to Christ, Owosso, MI

BOSS, Bruce W., from St. James, Prestonsburg, KY, to St. Gabriel's, Lexington, KY

BRESE, Sidney S., St. Jude's, Fenton, MI, to also St. Bede's, Linden, MI

BURR, Whitney H., from St. Mary's, Barnstable, MA, to Trinity, Wrentham, MA

CALLAHAN, Griffin C., from All Souls, Daniels, and St. Michael's, Salt Sulphur Springs, WV, to Ascension, Hinton, WV

CAMERON, David A., from St. Luke's, Billings, MT, to St. Francis, Denham Springs, LA

CASEY, Harry L., from St. Nicholas, Quito, and director, IMEL, Ecuador, to Overseas Ministries Study Center, Ventnor, NJ

CASTLE, Donald E., from St. Mary's, Park Ridge, IL, to Calvary, Lombard, IL

CERTAIN, Robert G., from chaplain, USAF, Andrews Air Force Base, Washington, DC, to St. Peter's, Kerrville, TX

CLAPP, Donald B., from non-parochial to St. Timothy's, Calhoun, GA

CLARK, Joseph M., from non-parochial to St. Alban's, Salisbury, MD

CLEVELAND, Cromwell C., from St. Michael and St. George, Clayton, MO, to chaplain, St. Luke's Episcopal-Presbyterian Hospital, St. Louis, MO

COUNCELL, George E., from Grace, Colton, and St. Luke's, Fontana, CA, to St. George's, Riverside, CA

DAGGETT, Paul E., from St. Thomas, Weirton, WV, to Christ, Point Pleasant, WV

DEMERY, Robert M., from director, Lee County Mission, Fort Myers, FL, to St. John the Divine, Ruskin, FL

DUNN, Robert W., from St. Mark's, Aberdeen, SD, to St. Andrew's, Omaha, NB

DuROSS, Ernest S., from St. Christopher's, Warrendale, PA, to St. Martin's, Chagrin Falls, OH

EUGENE, Pierre L., from St. Sauveur, Cayes, Haiti, to Redemption, Gonaives, Haiti

FINGER, Kenneth J., Jr., from Calvary, Saginaw, MI, to Christ the King, Taylor, MI

FISHWICK, Jeffrey P., from Atonement, Westfield, MA, to assistant chaplain and instructor in religion, St. Catherine's School, Richmond, VA

FORREST, William C., from St. Alban's, Wickensburg, AZ, to All Saints, Torrington, WY

FREDERICK, Gordon H., from Holy Spirit, Apopka, FL, to St. Andrew's, Akron, OH

GEER, Francis H., from CPE resident, University of California Medical Center, San Francisco, CA, to staff chaplain and group dynamics coordinator, St. Mary's Hospital, San Francisco, CA

GESNER, Lloyd R., from St. Christopher's, Gates Mills, OH, to graduate studies, University of Southern Florida, Tampa, FL

GILLES, Etienne V., Jr., from SS. Innocents, Port-de-Paix, Haiti, to St. Andre, Hinche, Haiti

GORDY, Zane W., from St. Peter's Church and St. Mary's Convent, Peekskill, NY, to All Saints, Fort Lauderdale, FL

GUINAN, James B., from non-parochial to St. Paul's, Windham Center, CT

HACKETT, Stephen H., from chaplain, Hoosac School, Hoosick, NY, to chaplain, Virginia Episcopal School, Lynchburg, VA

HAMILTON, Robert E., from clinical pastoral education, Delaware State Hospital, New Castle, DE, to ecumenical chaplain, Bon Secours Hospital, Grosse Pointe, MI

HAMM, William C., from St. John's, Holly, MI, to Madison-Ruby Mission, Sheridan, MT

HARRIS, Donald B., from chaplain, US Navy, Rota, Spain, to president, Credo/Esperanza, Ben Lomond, CA

HARRIS, Ladd K., from Trinity, Lowville, NY, to Grace, Baldwinsville, NY

HAYMAN, Robert F., from St. John's, Kirkland, WA, to archdeacon, Diocese of Olympia, Seattle, WA

HESS, Raymond L., III, from Holy Spirit, Missoula, MT, to All Saints, Carmel, CA

HOLMES, W. Benjamin, from non-parochial to St. Bartholomew's, Wissinoming, PA

JENKINS, George W., from non-parochial to Holy Trinity, South River, NJ

JONES, Vern E., from St. John's, Woodward; Good Shepherd, Fort Supply; St. Charles, Laverne; and St. Stephen's, Guymon, OK, to St. Peter's, Redwood City, CA

KELLEY, Christopher P., from St. Paul's, Canterbury, England, to Epiphany, Richardson, TX

LAMBERT, Paul E., from St. Paul's, Modesto, CA, to St. Andrew's, Taft, CA

LAU, Ronald T. C., editor, The Episcopal Church Annual, Wilton, CT, to also headmaster, St. Joseph's Day School, Queens Village, NY

LAWSON, William J., Jr., from Trinity, Parkersburg, WV, to St. John's, Lynchburg, VA

LEE, Arthur R., III, from graduate studies, Oxford University, Oxford, England, to St. Andrew's, Tampa, FL

LEWIS, David A., from St. Mark's, Fort Dodge, IA, to St. Barnabas, Clear Lake, and St. Philip's, Turtle Lake, WI

LEWIS, Walter E., from St. James, Upper Montclair, NJ, to Christ, East Orange, NJ

LIEBER, William L., from St. John's, Bedford Township, MI, to St. Christopher's, Detroit, MI

LITTRELL, James H., from Trinity, Buffalo, NY, to chaplain, Hobart and William Smith Colleges, Geneva, NY

LLOYD, James E., from St. Clement's, Philadelphia, PA, to St. Luke and the Epiphany, Philadelphia, PA

MAY, Richard L., from Epiphany, Jacksonville, FL, to Trinity, New York, NY

McCLELLAN, Thomas L., from chaplain, St. Andrew's School, Middletown, DE, to St. Mary's Cathedral, Philadelphia, PA

MEADOWCROFT, Jeffrey W., from St. Patrick's, Madison Heights, MI, to Advent, Orchard Lake, MI

MIKEL, Joseph F., from St. Stephen's, Longview, WA, to St. Paul's, Walla Walla, WA

MILLIEN, Jean E., from Redemption, Gonaives, Haiti, to SS. Innocents, Port-de-Paix, Haiti

MITCHELL, Henry B., from Trinity, Charlottesville, VA, to assistant for ministry, deployment, and urban affairs, Diocese of Michigan, Detroit, MI

MORTON, T. Raynor, from St. Mary's, Denver, CO, to St. Clement's, Philadelphia, PA

MURPHY, Warren C., from director, Cambridge Economic Opportunity Committee, Cambridge, MA, to St. Paul's, Dixon, and St. Luke's, Baggs, WY

NAEGELE, John A., III, from non-parochial to Trinity, Lansford, and St. Phillip's, Summit Hill, PA

NERI, Arthur D., from St. Mary the Virgin, San Francisco, and Advent of Christ the King, San Francisco, CA, to Christ, Los Altos, CA

NORMAN, Peter M., from senior director, Ward, Dreshmen & Reinhardt, Inc., Rochester, NY, to assistant to president for church and community relations, Seabury-Western Theological Seminary, Evanston, IL

OGIER, Dwight E., Jr., from St. Mark's, Jacksonville, FL, to Holy Trinity, Bartow, FL

OLDSTROM, Mark A., to St. Michael's, Carmichael, CA

OST, Gary W., from St. Luke's, Sequim, WA, to St. Elizabeth's, Burien-Seahurst, WA

PARISH, Dexter E., from Holy Apostles, New Orleans, LA, to Trinity, Baton Rouge, LA

PAYNE, Edd L., from St. Bartholomew's, White Plains, NY, to Holy Cross, Aruba, West Indies

PAYSON, Charles B., from Christ, Coopers-town, NY, to St. Peter's, Fort Atkinson, WI

PETTY, Jess J., Jr., from St. Luke's, Chardon, OH, to dean, St. Luke's Cathedral, Ancon, Canal Zone

PHILLIMORE, Margaret B. C., from Trinity, Martinsburg, WV, to non-stipendiary, Wheeling, WV

PHINNEY, James M., from St. Paul's, Elko, NV, to Christ, St. Helen's, OR

PIERSON, Roland S., from St. John's, Thibodaux, and Christ, Napoleonville, LA, to St. Andrew's, Mountain Home, AR

PINNEO, G. Lois, from St. Andrew's, Saratoga, CA, to St. Lawrence's, Campbell, CA

PLANK, David B., from St. Philip's, Norwood, NY, to St. Stephen's, Bucksport, and Trinity, Castine, ME

QUINN, Marjory K., from Grace Cathedral, San Francisco, CA, to St. Augustine's, Oakland, CA

RAMSDEN, Charles L., from St. Michael's Cathedral, Boise, ID, to St. Stephen's, San Luis Obispo, CA

RANDOLPH, Michael P. G. G., from Canterbury Center, Atlanta, and adjunct professor of Church History and Polity, Interdenominational Theological Center, Atlanta, GA, to Christ, Cincinnati, OH

RAVENEL, Bruce W., from director of social service, Salvation Army Booth Memorial Home, Denver, CO, to St. John's Cathedral, Denver, CO

REMY, Jean J. Y., from St. Andre, Hinche, Haiti, to St. Sauveur, Cayes, Haiti

REYNOLDS, Elsbey W., from chaplain and chairman, religion department, St. Andrew's Priory School for Girls, Honolulu, HI, to Emmanuel, Kailua, HI

RIGGS, Joseph W., from assistant director, Lake County Children's Home, Gary, IN, to executive director, Episcopal Community Services, Diocese of Indianapolis, IN

ROBERTS, Jerry D., from Epiphany, San Carlos, CA, to St. Edmund's, Pacifica, CA

SCHENEMAN, Mark A., from St. Anne's, Abington, PA, to St. Peter's, Broomall, PA

SCOTT, W. Herbert, Jr., from St. Christopher's, Bluff, UT, to St. John's, Green River, WY

SIMPSON, Richard R., from Holy Trinity, Meridian, and St. Andrew's, McCall, ID, to St. John's, Hermiston, OR

SMITH, Allan E., OHC, from Kolahun Priory, Monrovia, Liberia, to Holy Saviour Priory, Pineville, SC

SMITH, Michael C., from St. Thomas, White Sulphur Springs, and Emmanuel, White Sulphur Springs, WV, to non-stipendiary, Ronceverte, WV

SMITH, Robin P., from Good Shepherd, Watertown, MA, to St. Bartholomew's, Nashville, TN

STELK, Lincoln F., from St. Peter's, Delaware, OH, to Harcourt Parish, Gambier, OH

SUTCLIFFE, David K., from St. Matthew's, Wheeling, WV, to All Souls, Daniels, WV

SWANSON, George G., from St. George's, Kansas City, MO, to Ascension, Jersey City, NJ

TANNAHILL, Theresa A., to St. Aidan's, San Francisco, CA

TRAPP, James E., from youth administrator, Diocese of Southern Ohio, Cincinnati, OH, to Christ, Fitchburg, MA

UTLEY, Lathrop P., chaplain, US Army, Fort Lee, VA, to chaplain, US Army, Yongsan, Korea

VAN DREW, Jerry, from Holy Trinity, South River, NJ, to Holy Innocents, Dunellen, NJ, and rehabilitation counselor in transitional living program for Catholic Community Services

VAN HAM, Anthony W., from St. John the Divine, Ruskin, FL, to Holy Spirit, Saptey Harbor, FL

WALKER, Frederick C., from St. Michael and All Angels, Columbia, SC, to Ascension, Seneca, SC

WEBSTER, Edwin C., from dean, St. Luke's Cathedral, Ancon, Canal Zone, to Christ, St. Joseph, and Grace, Waterproof, LA

WESTLING, Delbert S., from non-parochial to Waikiki Chapel, Honolulu, HI

WITTENBURG, Edwin P., from chaplain, United Hospitals, St. Paul, MN, to Mes-siah, St. Paul, MN

WOMACK, Egbert M., Jr., from St. Andrew's, Manitou Springs, and Community of Celebration, Woodland Park, CO, to St. Mark's, Westminster, CO

WORDEN, Richard R., from non-parochial to St. Michael and All Angels, Concord, CA

RECEIVED

McCANN, Robert E., from the Roman Catholic Church by the Diocese of California, San Francisco, CA

RESTORED

WEESNER, Charles B., on June 1. He is a non-stipendiary priest in Columbia, SC.

LIFE PROFESSIONS

Brother JAMES BORRAZAS in the Order of the Holy Cross

Brother ORLANDO HUNTINGTON FLORES in the Order of the Holy Cross

Brother JACK HARBERT in the Order of the Holy Cross

Father DAVID BRYAN HOOPES in the Order of the Holy Cross

DISPENSATIONS OF LIFE VOWS

Father CYPRIAN W. FIELDS, OHC

Brother JOSEPH OF BETHLEHEM, OHC

Brother NICHOLAS, OHC

RETIRED

ANNA, William P., Jr., from St. John's, Beltsville, MD, on July 1

BICE, Arthur L., from Emmanuel, Little Falls, NY, on June 15. His address is: 453 N. Main St., Herkimer, NY 13350

EWALD, Tod W., from Holy Innocents, Corte Madera, CA, on August 1

FLISHER, Leonard H., from St. Paul's, Wallingford, CT, on September 1. His address is: Gallows Lane, Litchfield, CT 06759

MARTIN, Robert D., from All Saints, Grenada, MS, on July 25. His address is: 43 Sweet Briar (P.O. Box 393), Hernando, MS 38632

MOYER, Carl W. F., from Grace, Southgate, MI

NEWMARCH, William C., from instructor, Florida Junior College, Jacksonville, FL, on June 24. His address is: 820 Nelson St., Jacksonville, FL 32205

ORVIS, Robert W., from Emmanuel, Warrenton, and All Saints, Warrenton, NC, on August 1. His address is: 1879 Maryland Ave., Charlotte, NC 28209

PRICE, Edward, from Calvary, Conshohocken, PA. His address is: 365 Riverside St., Portsmouth, RI 02871

SOUTH, Robert W., from Zion, Washington, NC, on September 12. His address is: Route 2, Box 85-B, Belhaven, NC 27810

VANAMAN, Richard H. L., from St. James, Alexandria, LA, on September 1. His address is: 3828 Sunnybrook Lane, Lakeland, FL 33801

WALKER, F. Allyn, from St. Augustine's, St. Louis, MO, on July 1. His address is: 317 S. Forest Ave., Webster Groves, MO 63119

WYLLIE, William, Jr., from Shrewsbury, Kennedyville, MD, on May 1

RESIGNED

HUDSON, James A., from Defense Language Institute, San Antonio, TX, on June 28

DEATHS

ADAMS, Edith M., age 90

BENTON, John A., Jr., age 52

CLAYTON, Paul R., age 67

CLEMENTS, James Parker, age 66

HUTTO, Henry H., age 53

KELLOGG, Hamilton Hyde, age 77

LUND, Clarence, age 78

MUNCK, James W., age 49

NICOLA, Milton G., age 85

PIERCE, Roderic, age 83

SODERSTROM, Philip T., age 79

STURTEVANT, Harwood, age 89

TAYLOR, John N., age 71

WEST, Edward Hamilton, age 70

WILLIAMS, Merritt F., age 78

RENUNCIATIONS

CARIDAD, Jon Allen

DYE, Hubert Mack, Jr.

ROBINSON, William Henry

TAYLOR, Peter Gordon Andrew

CORRECTION

In our June issue we stated the Rev. Jay L. Croft had ceased to be vicar for deaf work in the Diocese of Ohio and had moved to St. Peter's, Akron, Ohio. We erred: his office indeed moved to St. Peter's, but his position is, as before, the diocese's vicar for deaf work.

Here's your checklist of important new books for the professional

☐ **EERDMANS' HANDBOOK TO THE HISTORY OF CHRISTIANITY** Tim Dowley, Ed.

More than 70 international scholars record the events and personalities of Christian history in this companion volume to *Eerdmans' Handbook to the Bible*. Focuses on ways the Christian faith developed to meet changing circumstances. 450 color photos, maps, charts and diagrams.

"...the assessments of divergent views are thoughtful and the closing stress on bridging the gap 'between evangelism and social action' is significant."

—Publishers Weekly

3450-7 Cloth 664 pages \$19.95

☐ **THE GOOD SHEPHERD: Meditations on Christian Ministry in Today's World** by Lesslie Newbigin

Convinced that the figure of the Good Shepherd suffers from too much sentimentality, Newbigin offers 30 brief meditations for a better understanding of the pastor's role in the life of the church. Selected by the Archbishop of Canterbury as his Lenten book of 1977, this volume can benefit pastors, ministerial students and congregations as well.

1686-X Paper 160 pages \$2.95

☐ **TO AVOID CATASTROPHE** A Study in Future Nuclear Weapons Policy

Michael Hamilton, Ed. Foreword by Senator Dick Clark

Ten internationally recognized spokesmen on nuclear power offer timely insights into the development of the atomic bomb, its use in warfare and U.S. diplomacy, and the proliferation of nuclear power around the world. Editor Hamilton, who is Canon of the Washington (D.C.) Cathedral, provides a comprehensive background towards understanding the crucial issues involved and their ethical implications. Excellent for group discussions. Arms control/disarmament organizations list in appendix.

1703-3 Paper 192 pages \$3.95

☐ **FINAL TESTIMONIES** by Karl Barth, Tr. by G. W. Bromiley

A rare and poignant glimpse of one of the century's greatest theologians as he views his life and works just before his death.

"*Final Testimonies* is vintage Barth, the legacy of an evangelical Christian for whom the ultimate future is never in doubt because it belongs to Jesus Christ."

—James I. McCord, Princeton Theological Seminary

3497-3 Cloth 72 pages \$3.95

☐ **MISSION TRENDS #4: Liberation Theologies in North America and Europe**

Gerald Anderson and Thomas Stransky, Ed.

This ecumenical project is the fourth volume in a highly praised series. An excellent resource for anyone involved in the church's mission. Contributors include Herzog, McAfee Brown, Moltmann, Cone, Roberts, Pannell, Gollwitzer, Reuther, Russell, Scanzoni, Mollenkott, Sano, Deloria, Chavez.

Other titles in the *Mission Trends* series are (#1) *Crucial Issues in Missions*; (#2) *Evangelization*; (#3) *Third World Theologies*.

1709-2 Paper 250 pages \$3.45

☐ **THE CHURCH AND THE OLDER PERSON**

by Robert M. Gray and David O. Moberg

This completely revised edition considers the vast changes since the 1962 edition which was a forerunner in the systematic study of the relationships between the older person and the church. Offers specific opportunities for senior involvement as well as ways to overcome problems that churches sometimes create for the older person. Professionals concerned with the quality of life for the elderly will find a wealth of information and practical advice here.

1091-8 Paper 184 pages \$3.95

Take this completed checklist to your local bookstore or mail to:



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A World of Silence

The objective of the 1977-78 Church School Missionary Offering requires a sensitive, imaginative approach on the part of leaders that will be somewhat different from that of recent years.

There is nothing glamorous about deafness. Interpreting the need of the Church to extend its ministry to the deaf is quite different from the appeal of an overseas missionary objective. There are no artifacts to be displayed, no appealing photographs of children of another culture. And yet the need is as great. In many ways the deaf in America have been ignored by the Church to a greater extent than many people in remote parts of the world.

Your task this year as a leader is more difficult in some ways. In other ways it may be simpler. For example, thousands of church school children and even adults in some parts of our country have never seen or met a real, live, flesh-and-blood American Indian or someone from the Philippines. Almost every member of the Church knows someone who is deaf or hard-of-hearing. Because this is so, it could be easier to person-

alize this need.

There are suggestions in the Leaders' Guide to help you do a sensitive and imaginative job in making this need very real to children and adults in your Church.

Many resources are listed. Read all you can on the subject. Make the acquaintance of the deaf in your community so that you see this need, this opportunity for ministry in living, personal terms; then use all the skill and imagination you have to share what you have learned with others in your congregation.

More and more congregations are using the Advent and Epiphany seasons to emphasize the Church School Missionary Offering. Choose the season that fits best into your Church's year-round educational program.

Remember, too, the Church School Missionary Offering should be a family affair. People of all ages, from the very young to the very old, will benefit from this offering. The very young and the very old should have an opportunity to participate in study and giving.

Deafness is invisible

Deafness is an invisible handicap. There is nothing in the appearance of a deaf person that is different from anyone else. Even a hearing aid does not indicate how much a person can hear. For the profoundly deaf person, a hearing aid may be of relatively little use. The invisible handicap of early and profound deafness strikes one or two per 1,000 general population and knows no economic, social, religious, or ethnic barriers.

Some background will help you

What is meant by the word "deaf"? A deaf person is one whose hearing loss is so severe that he or she cannot fully understand intelligible speech, with or without a hearing aid. Deafness can be caused from illnesses such as spinal meningitis; severe ear infection; childhood diseases of mumps, measles, scarlet fever, and pneumonia. Pre-natal causes of deafness are common with rubella (German measles) and other viral infections in early pregnancy. Birth traumas of prematurity and blood incompatibility are also common causes of deafness.

Accidents, allergies, and injuries, in addition to noise pollution and old age, cause hearing impairment or deafness.

It is important, then, to prevent and treat illnesses that can cause deafness, as well as to protect the hearing mechanism from injury and noise. Caution in cleaning ears is extremely important. Adhering to rules of protective measures around noisy factories and machinery will prevent gradual but damaging hearing impairment.

Deafness cuts off people

We see a wide range of causes of hearing impairment and deafness. It does not matter if a person is born deaf or loses his hearing very much later in life: the result is a "cutting off between people." Blindness cuts a person off from things. Deafness cuts off a person from other people. Whether deafness occurs early or whether it occurs later, problems exist and must be understood to be effectively dealt with.

However, the earlier the onset of deafness, the more problems arise and more needs must be met.

The deaf person and speech

The correct way to refer to a deaf person is just that—a deaf person. He knows he is deaf and accepts that fact. He is not mute (unless he has had an injury to his vocal cords), and he is

not dumb. The terms deaf-mute and deaf-and-dumb are outdated terms and are highly offensive to deaf people, their families, educators, and other professionals.

Then why do deaf people so often have an odd voice, unintelligible speech, mispronounce words, make terrible noises, or perhaps not speak at all? Let's go back to infancy. A baby hears parents talking, dogs barking, phones ringing, and family chatter. This is a vital part of language acquisition. A baby's own cries, gurgles, and babbling are his or her way of communication and expression leading to words and sentences. Those early years are important years for language and concept formation.

A child born deaf does not learn language in this way. The auditory stimulation so necessary is not available to him. He sees, but what he sees has no auditory counterpart. He cannot imitate sounds or regulate his emotions through sound. Of course, the later the onset of deafness, the more auditory stimulation and feedback will occur to aid in language acquisition.

A deaf person's mispronunciations, odd voice, and terrible noises are a result of a deaf person's not being able to hear himself. You have constant auditory feedback to regulate your voice, your laughter, your emotions. Even when a person has lost hearing after learning to speak, he is then unable to hear his own voice. A deaf person's laugh may be too loud. He rarely knows exactly how loud he is because he cannot hear himself.

Neither does a deaf person know if your voice shows anger or sadness or joy. A deaf person de-



pends very much on your facial expression and the language your body expresses. Think about it—you too depend on facial expressions and body language. Look at other people with this in mind. Did someone say a cheery good morning with his voice but bah-humbug with his face? Do you feel energetic when someone mopes around with shoulders rounded?

The hearing cannot comprehend deafness

One cannot fully comprehend deafness. Even plugging your ears will not give you the impact of deafness. But some activities can help you to be more understanding and aware. On the children's page are *Things To Do*. Try the first suggestion: turn off the sound of your TV set and watch the picture only. Check yourself. How long were you able to follow what was happening? Did you lose interest after a while? Were you confused? Was there too much talking? How do you think a deaf person would feel when watching TV?

Now find out about captioned news in your area. The *ABC Evening News* is captioned for the hearing-impaired and rebroadcast later. Watch this, again without sound, and think about how much more you understood. Deaf people want more programs captioned or interpreted in sign language. They have a right to know what is happening in their community and the world. Perhaps your state or local association of the deaf is working toward having more captioned TV or interpreted news, and you can help. Television stations say captions or interpreting in sign language bothers hearing people. You as a hearing person, a group of hearing people, can tell the stations how much deaf people need and have a right to this service.

Try communicating without words

Another way to help you understand deafness better is to try to communicate without using words. Try spending a day, or at least part of a day, communicating only with gestures—pointing, acting out, or writing. Soon you will become frustrated. Something you want to say is not understood or is misunderstood. Sometimes you want to communicate a deep feeling or thought, and writing it just doesn't seem the way. Perhaps you want to order something in a restaurant—still without voice or words—and the waitress is impatient with you. You order a hamburger and end up with a grilled cheese sandwich. Deaf people are often misunderstood and feel the frustration of lack of communication every day. You know you can break away from this game of charades: *a deaf person cannot*.

Signing: Language of the deaf

But deaf people have a language they can use to communicate. This language, called sign language, enables deaf people fully to communicate their feelings, desires, and thoughts. Sign language is the fourth most commonly used language in the United States. Brought from France by Thomas Hopkins Gallaudet and deaf teacher Laurent Clerc, sign language consists of conceptual gestures and fingerspelling. American Sign Language, Ameslan, is truly a language in its own right with specific word order, verb forms, and time placement. Sign language can also be used in translating directly from English to sign language, using English word order. It is a beautiful, graceful language. The films, *I Hear Your Hand* and *Give Me a Sign*, show this beautiful language in song and dance. There are several books on sign language and fingerspelling. Have the missionary to the deaf, if there is one in your area, or a deaf person from your community come to teach you some signs. Not only children but adults can learn to communicate in sign language and fingerspelling.

Share in a service with the deaf

Sign language is like our spoken language in many ways. Sign language has regional aspects, too! Because sign language is made up of picture concepts and is therefore highly visual, a church service in sign language is a moving experience. If there is a missionary to the deaf or special in-

A World of Silence

Continued

terpreter services in your area, attend a service with the deaf people. You will find the service has new meaning for you. If there are no services for the deaf, invite a missionary to the deaf or a deaf lay reader to come to your church to participate in a service.

Sign language is a way to express songs, poetry, and drama. The National Theater of the Deaf and the Little Theater of the Deaf have brought this medium to the general public. *Sesame Street* regularly has members of the Little Theater of the Deaf on the program. The National Theater of the Deaf has given several performances on television and on the stage. Check to see if either the Little Theater or the National Theater of the Deaf is coming to your area. Plan to attend. Note the movement, the facial and body expressions, the hands of these actors. New dimensions will come your way.

Greater employment opportunities needed

Deaf people have much to offer. They help us to become more aware of the world around us. However, we forget how much deaf people help us. Newspapers and magazines are printed by many deaf people working in composing rooms. Suits are sewn, furniture is made, parts for machines, cars, TV sets, radios, airplanes, and rockets are carefully assembled by deaf people working in many various plants and factories. Deaf people are chemists, architectural draftsmen, lens makers for cameras and microscopes, stunt people for Hollywood, and artists.

Deaf people have proven themselves to be good workers. But employers who have never known deaf employees are reluctant to hire them. Some employers think that because a person is deaf, he cannot do the job. There is a tendency on the part of personnel managers to relegate a deaf person to a job which may not utilize that person's skills. Underemployment is a great problem for deaf people. Once on the job they need equal opportunity for in-service training, advancement opportunities, and education. Interpreters to translate training programs and seminars into sign language are needed to help deaf employees participate in and contribute to their jobs. Deaf people need equal employment opportunity.

Let's visit a deaf family

Are you wondering what it's like to live in a family of deaf people? How does a deaf mother know if her baby is crying? Do deaf people drive? How do hearing children of deaf parents talk to their parents?

Let's visit the home of a deaf family. Sure, ring the doorbell. Instead of, or in addition to a bell, the family has installed a light relay system. The lights flash in several rooms. The deaf parents are in the basement workroom, putting the finishing touches on a bookcase they have made. They see the light flashing and begin to come upstairs to answer the door. The dog follows

along, barking and pulling on their pants.

The house is like yours inside. The deaf mother fixes coffee or a cool drink, and it's time for the game on TV. As you adults are enjoying a snack and television, you children find that the hearing children in the family like the same things you do. The children go out to play, and soon the deaf mother notices another light flashing. The baby upstairs is awake and crying, and another light relay system alerts the deaf parents.

While the fathers are cheering the football team, the mothers go to check on the baby. You, as a hearing person, notice light systems in every room to indicate the doorbell or the baby's cry. Even the alarm clock, purchased at a department store, has a light signal in addition to the buzz. There goes the light signal again, this time five flashes. The deaf mother puts the baby in the playpen and goes to the telephone. The telephone receiver is placed on a special coupler device, and a teletypewriter next to it is turned on. The deaf mother types her name, and someone on the other end with the same device types a message. Both carry on a conversation, arranging for the potluck supper to follow the service at church next Sunday.

You learn that with this teletypewriter (TTY) deaf people have the same freedom you do. Prior to the TTY's becoming available, the deaf parents depended on neighbors to call their employers when they were ill and couldn't go to work. Neighbors or friends were asked to call the doctor for an appointment or when the baby was ill.

Until the coming of the TTY, the only way the deaf could communicate with each other was in person. The automobile or public transportation was their only "telephone"! One time there was a fire, and the neighbor was not home! But now the fire and police departments have TTY's for emergencies. Some communities have answering services for TTY to make appointments and calls. In some communities the major department stores have TTY's, and deaf people can order merchandise over the phone, just as hearing people can. Libraries are becoming more aware of the deaf people in their communities and are providing TTY services for them. Is this an area where you as hearing people can be of help? Yes, work with the deaf people in your community to make sure the telephone is as fully accessible to them as it is to you.

The children return from play. Dinner will be ready soon, and you are asked to stay. The children begin arguing about a TV program, the baby is crying, and the phone rings again! Sound like your house? Maybe the deaf mother has some advantages after all! The mother flashes the den's light switch to get her children's attention. In sign language she asks the children to set the table. The usual grumbling occurs—vocally and in sign language—and the usual "motherly look" transpires.

At dinner the hearing children serve as interpreters for their parents. Prior to the baby's birth the deaf mother worked in a bank as a key punch operator. She received her training at the school for the deaf. The deaf father learned his

job as a tool and die maker also in the school for the deaf. He received additional training following graduation from the Bureau of Vocational Rehabilitation. Now there is a new production technique at his office, but the special training required is difficult for him to participate in. The seminars would be frustrating since no interpreter is provided. He asked the manager, but the cost of a professional interpreter for the seminar was not agreeable to the company. Lip-reading the seminar leaders would be highly unreliable because only one-fourth of what is said is visible on the lips.

The deaf are good drivers

After dinner you learn from the children that their deaf parents made sure they had records, radio, TV, and playmates. While both parents speak, their speech is not fully understandable. You find the noise level of dishes being washed, children playing, and the radio blasting the same as in your house.

Just as you are becoming fully comfortable with your deaf friends, they ask you to join them in going to see captioned films at church. It's a good movie, captioned for the deaf, and you'd like to attend. However, the knot in your stomach and lump in your throat are nothing compared to your expression when they say they will drive.

Deaf people driving? But they can't hear a siren or a horn honking. You try desperately to avoid riding with them, but the odds are against you. They have a bigger car and know where the church is. As you all get into the car, you say your prayers. Suddenly your faith is strong and shaky at the same time. Well, you made it to the end of the block. Air conditioner is working well now, the radio is on for the kids, and the traffic is light for a Saturday evening. The main street is fairly busy, but the deaf father is doing fine, and so are your prayers. The kids are having a tickling contest in the back, and you glance to see what's really happening when suddenly the deaf father pulls over to the side of the street. You muster your courage to ask what's wrong when the fire engine rumbles past with siren screeching. You, a hearing person, had not heard the siren, but the deaf driver had seen the red lights in the mirror.

Deaf people are visually oriented

They depend on vision rather than on hearing. They are alert to flashing lights and traffic patterns and are not distracted by the radio or conversation in the car. A hearing person with windows rolled up, air conditioner or heater on, and passengers talking is easily distracted from the business of driving. National statistics have proven deaf drivers to be as safe as hearing drivers. Deaf women drivers are statistically better drivers. Yet insurance companies harbor a prejudice toward deaf drivers and either insure at the minimum rate or on assigned risk rates.

Arriving at the church you find a room full of deaf people and their children. It is well you are with deaf friends. In this way it is easier for you to adjust more quickly to the group. Other-

Order Form

All items are available into the fall of 1978. Send your requests to:
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_____	79038	Resource Packet	Free
_____	79046	Offering Boxes (5¢ each, or \$5.00 per 100)	\$ _____

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wise you could feel rebuffed by the deaf—although this would not be their intention at all. Your eye catches a priest who comes to greet you. He is deaf also, one of about 12 deaf clergy in the Episcopal Church. In addition, a number of hearing clergy today have developed skills and are serving deaf congregations either on a full- or part-time basis.

He is excited about a trip he will take on Monday morning. The Episcopal Conference of the Deaf is sponsoring a three-day workshop for clergy serving the deaf. The Episcopal Conference of the Deaf, the national organization of clergy and laypeople, received a special funding grant for such workshops. The priest knows he will learn new ways to bring the Gospel to deaf people because there will be an interpreter for the speakers. Although the diocese has workshops for the clergy, the cost of a professional interpreter is needed for other diocesan functions where laypeople can benefit. He mentions that the Episcopal Conference of the Deaf will also sponsor a lay readers' workshop from grant money in the near future.

Special workshops for those serving the deaf are needed. A highly specialized ministry requires communication skills, continuing education, lay ministry, specialized Christian education materials, and ministry to those in educational facilities. Your money could certainly go a long way in this special ministry.

The priest invites you to services on Sunday. He has services in two cities several miles from the church. He serves an entire diocese and travels about 1,800 miles a month. Tomorrow the lay reader will conduct services. The priest also has church school classes during the week at the State School for the Deaf in another town. He and several laypeople visit patients in hospitals scattered throughout the state, and he is active in organizations of the deaf endeavoring to help deaf people receive their rights.

The people are friendly and patient as you try to communicate with them. You are certainly a beginner in sign language compared to their flying fingers.

The Sunday worship service at the church for the deaf is fascinating. The lay reader does a fine job, and a deaf person helps you follow the



service in your Prayer Book. The sign language is beautiful, and yet you notice something missing. There is no music, and you miss that. A woman signs a hymn which has been specially translated from the hymnal. This translation is needed to make the hymns meaningful. Some hymns have been translated and mimeographed by the Episcopal Conference of the Deaf. More hymns need to be translated.

Your visit with the deaf people after church is marked with friendliness, laughter, and warmth. You learn that in addition to equal opportunity in employment, deaf people need quality education. There are fine educational programs for deaf children, but there are many educational programs that are below standard. A strong program requires trained teachers of the deaf; trained supervisors; curriculum meeting the needs of deaf children; and the support services of an audiologist, psychologist, and communication specialist.

Emotional health of children important

The emotional health of a deaf child depends very much on the successful, supportive atmosphere of the school setting. Acceptance by peers and ability to communicate freely allows children to participate athletically, socially, and academically in those events which they want. The Davey and Goliath series, *Louder Please* (see Resource List), takes a look at a deaf child in a

school setting.

Parent education is important, too. Discovering your child is deaf can be a devastating experience. No one really seems to know where to go for adequate help. *We Tiptoed Around Whispering* is a movie in which parents of deaf children discuss their feelings and frustrations. You can help in parent education. How? By working with the deaf people in your community to help set up workshops and classes and bring speakers to help these parents. Alerting doctors to services available for deaf children is another way you can work with the deaf organizations.

Our ministry to the deaf

The Episcopal Conference of the Deaf wants to bring the Gospel to deaf people. This specialized ministry will never be totally self-supporting. Underemployment and small, scattered numbers of deaf people contribute to the difficulty of total support from within the congregation. United Thank Offering grants have been used to aid dioceses in this ministry in the past. The General Church Program budget has allotted a small amount for field expansion. The need is great.

Not only do deaf people need worship, but they also need full participation in the life of the Church. The deaf children attending special schools and classes will only hear of Jesus' love and serve Him in their adult years if Christian education is provided now. Students in the many post-secondary schools and vocational training centers need to have pastoral services made available to them. Students and faculty of the National Technical Institute for the Deaf and Gallaudet College should have Episcopal chaplains to minister to them.

Services in community action for the deaf can be effectively aided by the Church's support of senior citizens' groups, health care services, legal rights, adult education, TTY services, and interpreter services for the deaf. Field expansion involves all of these and more. Deaf people have a right to full, active participation in their community as tax-paying citizens who contribute to the economy of the community.

Your contribution and support, your awareness and understanding, your participation and work with the deaf are needed.

RESOURCES TO HELP YOU

BOOKS:

There are many books and pamphlets on deafness and deaf people. The books listed here, which are of general interest and can be helpful to teachers and other leaders in interpreting deafness to all age groups, may be obtained from **Gallaudet College Bookstore, Kendall Green, Washington, D.C. 20002.**

I'm Deaf Too, Twelve Deaf Americans, Frank Bowe

Sign Me Alice, Gilbert C. Eastman
A Deaf Adult Speaks Out, Leo M. Jacobs

Choosing a Job: Information about deaf people and their jobs, Cherry Lemonds and Pam Moss

Deaf Persons in Professional Employment, Alan B. Crammatte

The God of the Deaf Adolescent, Anthony Russo

Sound and Sign, Hilde S. Schlesinger
They Grow in Silence, Eugene Mindel and McKay Vernon

The Many Senses, Robert Froman
Gallaudet, Friend of the Deaf, Etta D. Gering

More specialized texts are available for the professional in psychology, linguistics, language acquisition, audiology, and sociology. Write to: **Mr. Robert Cunningham, Executive Secretary, Episcopal Conference of the Deaf, 556 Zinnia Lane, Birmingham, Ala. 35215.** and/or **Mrs. Roger Pickering, Director, National Program of Christian Education, Episcopal Conference of the Deaf, 51 Woodale Rd., Philadelphia, Pa. 19118**, for detailed information.

SIGN LANGUAGE BOOKS:

Listed are pamphlets in sign language—especially suitable for children—on animals, colors, food, holidays, doctor, dentist, community school, nursery rhymes, stories. Some have records or cassettes to accompany them.

ABC of Manual Communication, Communication Skills Program

Say It with Hands, Louie Fant

Talk to the Deaf, Lottie Riekehoff

Talk with Your Hands, David O. Watson

PAMPHLETS:
Registry of Interpreters for the Deaf, P.O. Box 1339, Washington, D.C. 20013, can provide information for attorneys and judges, doctors, teachers, and religious workers.

The Maryland School for the Deaf, Frederick, Md., has pamphlets on total communication: rationale, philosophy, use.

FILMS:

Louder Please, Davey and Goliath series—available from **Fortress Church Supply Stores, Film Department, in Chicago, Minneapolis, and Philadelphia**—is a 15-minute, 16-mm film which helps younger children to be sensitive to the needs of others. Davey meets a deaf boy and feels anger toward him until he learns about deafness and sign language.

I Hear Your Hand and Give Me a Sign are available from **I Hear Your Hand, Inc., 6025 Springhill Dr., Greenbelt, Md. 20770**. These two 16-mm films bring awareness of deafness, deaf

people, and sign language via song, sign, and dance. This is a lively way for everyone to become involved, especially young people. Sheet music with guitar scoring is also available.

We Tiptoed Around Whispering by Dr. McKay Vernon is a 30-minute, 16-mm film in which parents discuss their feelings and reactions to their children's deafness. It is available from **Western Maryland College, Westminster, Md. 21157**. This is suitable for adults in helping them to understand feelings of parents. A good kick-off for "how can we help?"

ORGANIZATIONS:

The National Association of the Deaf, 814 Thayer Ave., Silver Spring, Md. 20910, is an organization of and for deaf people. Book lists on deafness, sign language, and special topics are available. The NAD also has lists of state Associations of the Deaf as well as local clubs and organizations.

Gallaudet College, Kendall Green, Washington, D.C. 20002, has a bookstore which has book lists of available resources on deafness, sign language, and deaf people. Games are also available.

The Episcopal Conference of the Deaf (Mr. Robert Cunningham, executive secretary), 556 Zinnia Lane, Birmingham, Ala. 35215, has information about the ECD, listing clergy serving the deaf, resource people, and other services ECD provides. It also has resource lists from NAD, Gallaudet College, and other institutions of higher

education. Lists of suggested films and books either on deafness or with minimal dialogue are also available.

Mrs. Roger Pickering, Director, National Program of Christian Education, Episcopal Conference of the Deaf, 51 Woodale Rd., Philadelphia, Pa. 19118, has other resources, including a paper on *The Deaf Child from Birth to Ten*.

The National Technical Institute for the Deaf, 1 Lomb Memorial Dr., Rochester, N.Y. 14623.

Gallaudet College programs

Gallaudet College, located in Washington, D.C., was chartered by the federal government in 1864. Founded by **Edward Minor Gallaudet**, son of Thomas Hopkins Gallaudet, the father of American education of the Deaf, it is the world's first and only liberal arts college for the deaf. World renowned Gallaudet College campus houses preschool, elementary school, the Model Secondary School for the Deaf, and a graduate school. Deaf students from all over the world enter Gallaudet to prepare for careers.

College programs for the deaf

Several vocational-technical schools and community college programs in the U.S. serve deaf people on the post-secondary level. Many colleges and universities are now beginning to provide support services to deaf people desiring to upgrade and further career opportunities.

Specially for the Children

What do you think the word "deaf" means? Do you know anyone who is deaf? Maybe your grandparents don't hear very well now, but that's not the kind of deafness we mean. The Church School Missionary Offering for 1977-78 is about deafness and deaf people. Here are some activities for you, your family, your friends, and your teachers to do together to help you understand deafness better.

But all this will not tell you about what the word "deaf" means. To be deaf means not to be able to hear. It means you cannot hear your friends talking to you. It means you cannot hear your mother or father talking to you. You cannot hear your dog bark or the birds chirp. You cannot hear Donny and Marie, Oscar, Big Bird, or the Six Million Dollar Man. You cannot even hear your own voice. Think about the sounds

you hear. Think about hearing your own voice.

Many people think deaf people are unhappy. They think deaf people are lonely. They even think deaf people cannot work. Some people think deaf people are "odd" or "dumb." Really, deaf people are not unhappy or lonely if they have other deaf people to be with. Deaf people work at many different kinds of jobs, too. Deaf people make noises that sound odd sometimes because they cannot hear themselves. Deaf people are people—just like you. They want friends, they want equal opportunity, they want jobs.

The Episcopal Conference of the Deaf wants you to learn about deafness. It says...

Give Me Your Hand
and
Share My World of Silence

Famous Deaf People: Mix 'n Match

- | | |
|--|---|
| 1) Juliette Low | A) invented first safe bicycle, windshield, and gasoline automobile |
| 2) Douglas Tilden | B) composer |
| 3) Robert Carr Wall | C) founder of Girl Scouts |
| 4) Thomas A. Edison | D) newspaper editor who developed the first want ad page |
| 5) Ludwig Von Beethoven | E) Nobel Prize winner in chemistry |
| 6) William Beadell | F) invented light bulb |
| 7) 1892 football team at Gallaudet College, Washington, D.C. | G) devised the football huddle |
| 8) John Warcup Cornforth | H) sculptor |

Did you know all these people were either born deaf or became deaf?

Answers to mix 'n' match: 1-C, 2-H, 3-A, 4-F, 5-B, 6-D, 7-G, 8-E

Sounds to think about

Think about sounds in your house.

Which ones are pleasant?

Which are helpful?

Think about sounds outside.

Which ones tell you about the weather, the season of the year?

Which sounds are helpful to you?

Are some sounds unpleasant?

Could these be harmful? How?

Things to do

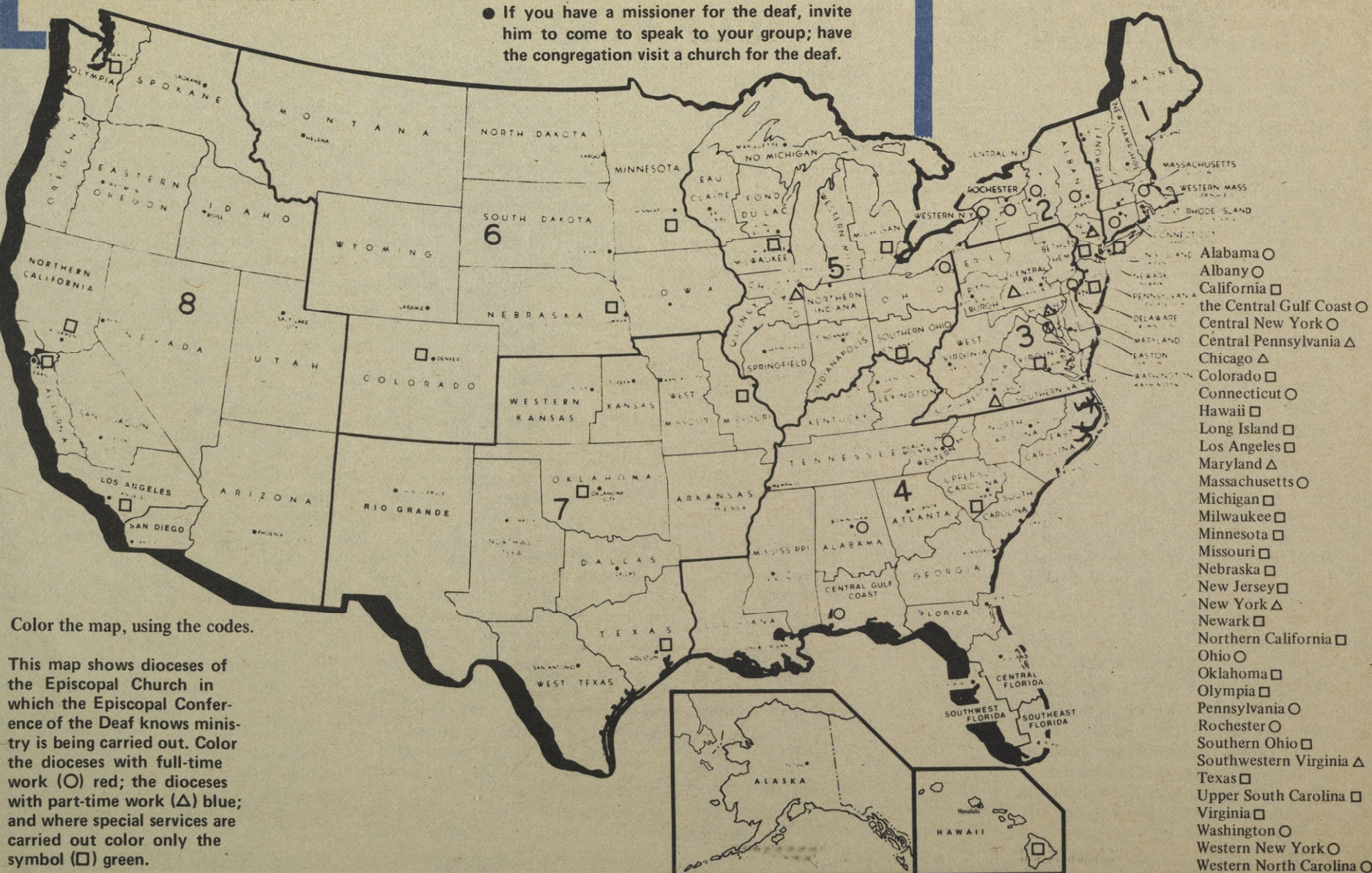
On a piece of paper write your feelings as you do each of the following things.

- Turn off the sound of your TV set.
- Spend a day, or at least part of it, without verbal communication—use only gestures or acting.
- Arrange for one of the main church services to be without music and try some of it without voice.
- If you have a missionary for the deaf, invite him to come to speak to your group; have the congregation visit a church for the deaf.

Quiz

- Deaf parents know their babies are crying by:
 - a buzzer system
 - a light relay system
- Deaf people get each other's attention by:
 - yelling
 - a gentle tap on the shoulder
 - flicking the light switch
 - stamping their feet
 - tapping the table
 - b, c, and e
- Deaf people know a fire engine is coming:
 - they don't
 - because they are alert and see the flashing red light
- Deaf people working in a factory know if a machine is working properly by:
 - feeling the machine's vibration
 - being alert
 - both a and b
- Deaf people work as:
 - printers
 - construction workers
 - lab technicians
 - school teachers
 - janitors
 - chemists
 - tailors
 - clergy
 - all of the above and much more
- Deaf people use the telephone by:
 - a special device called a TTY (teletype-writer)
 - Morse Code

Answers: 1-b, 2-f, 3-b, 4-c, 5-i, 6-a.



Color the map, using the codes.

This map shows dioceses of the Episcopal Church in which the Episcopal Conference of the Deaf knows ministry is being carried out. Color the dioceses with full-time work (O) red; the dioceses with part-time work (Δ) blue; and where special services are carried out color only the symbol (□) green.

NEWS.. BRIEFS

Tidewater parish forms

A joint Roman Catholic-Episcopal parish was launched September 1 in Norfolk, Va. Known as "The Anglican/Roman Catholic Church in Tidewater" until members choose a name, the parish has the blessing of both the Episcopal Diocese of Southern Virginia and the Roman Catholic Diocese of Richmond.

The parish was established after an 18-month study "because there is a need to further the unity of our two communions," a spokesman said. It will "do all things together except those things that would divide us" and is searching

for two priests, one of each denomination. Membership will be limited to approximately 100 families.

—From *The Southwestern Episcopalian*

Two events scheduled

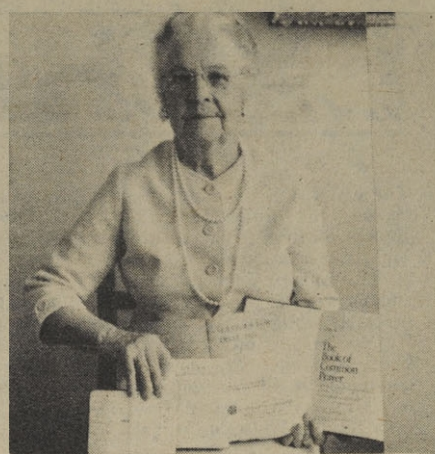
● The Episcopal Peace Fellowship is sponsoring a conference on nuclear disarmament on October 1 at St. Thomas' Parish, Washington, D.C., for which it suggests an \$8 donation. Presentations on the SALT talks, moral theology and nuclear war, the B-1 bomber, and war resistance will be included. For more information, contact Dana Grubb, 16600 S. Westland Dr., Gaithersburg, Md. 20760.

● The Community of the Cross of Nails was born from the ashes of Coventry Cathedral and now has chapters in many parishes and institutions around the world. Its theme is reconciliation and renewal. Late in October the Community will hold a series of consultations in

Washington, D.C., which will include some people from Coventry Cathedral. The consultations now have a registration of 94 bishops, clergy, and laypersons.

Cooperation areas listed

The last 12 years of Anglican-Roman Catholic Consultations were reviewed at a mid-August meeting in Cincinnati, Ohio. Bishop Arthur Vogel of West Missouri and Roman Catholic Bishop Raymond Lessard of Savannah made the assessment. The Consultation listed areas of possible joint cooperation for the future: the fight against hunger, a review of covenant relationships between groups of the two churches; study by bishops of the episcopal pastoral role and identity; spiritual ecumenism and joint prayer based on coinciding liturgical calendars; and study of the imagery, theology, and roles of males and females in the Church.



LITURGICAL LIBRARY: Grace Leeper, 87, communicant of St. Mark's, Barron, Wis., holds the books she has used for worship over the years. They include the 1892 Prayer Book, the 1928 Prayer Book, *Services for Trial Use*, and *The Proposed Book of Common Prayer*. St. Mark's recently honored Mrs. Leeper's still-active ministry.

Our enemy, the fly is television star

Last year when North American families were watching news broadcasts at dinnertime, Pakistani villagers were watching televised parables like "*Makhi, Hamari Dushman*" ("The Housefly, Our Enemy"). In this parable a fly and a mosquito made a pact to eradicate humanity. But while they planned strategy, local villagers learned how to read and write and studied pest control methods.

"The Housefly" was part of a series of televised literacy lessons in the Punjab region of Pakistan, a unique experiment between the government-controlled Pakistan Television and an interfaith agency, Adult Basic Education Society (ABES). Originally founded by Presbyterian missionaries, ABES now has both Muslims and Christians on its staff and governing board.

With Pakistan's illiteracy rate high—only 15 percent of the 65 million people can read or write at all—Vincent David, the Christian Pakistani director of ABES, developed a simple method to teach adults to recognize specific letters and, later, words by using them over and over again in lessons on nutrition, child care, health, family relations, and agriculture.

Vincent's method links reading and writing to other survival skills and therefore gives students immediate reasons for learning, which other methods did not do.

Vincent and Azlam Azhar, managing director of Pakistan Television, decided more people could be reached with television. With help from the National Council of Churches' Intermedia and UNICEF funds, they launched their project in October, 1975. They set up 194 viewing centers throughout the Punjab and enrolled 20,000 people in the course. Another 198,000 people from other regions made private arrangements to see the programs. Lessons were broadcast twice each day.

An analysis of success a year later showed that 16,000 men and women passed literacy tests and that only 2,600 of the original 20,000 dropped out. Another 158,000 of the private participants also passed literacy tests.

Pakistan Television is now raising funds to organize several thousand community viewing centers throughout the country so more people—particularly the lower classes—can receive its programs.

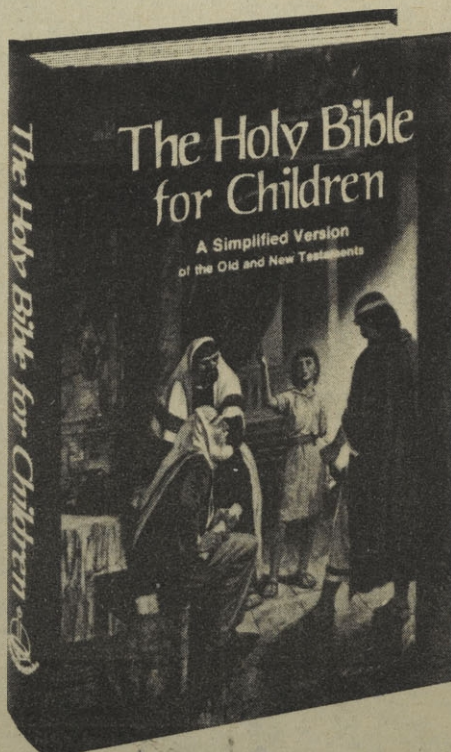
—Chuck Noell

"My Bible story books are too easy, and your Bible is too hard..."



My Holy Bible for Children is just right."

Here is truly Good News for the eight to 12-year-olds; a simplified version of the Old and New Testaments edited especially for them by Allan Hart Jahsmann. Many books that claim to be children's Bibles offer only a juvenile cover packaging a complicated adult-level text. Now the new *Holy Bible for Children* is the first presentation of the Holy Word for those youngsters who have outgrown Bible story books and still find standard versions too difficult. It leads the child from his earliest enthusiasm for nursery school Bible stories to a life-long appreciation for Scripture—in a way that he can understand and enjoy today.



These features in *The Holy Bible for Children* make it easy for young readers to understand and enjoy the Bible:

- Carefully selected passages from all 66 books of the Bible
- Easy-to-read typeface
- 12 full color Don Kueker illustrations highlighting profound events in Biblical history
- Four colorful maps depicting St. Paul's great journeys, the Exodus, the city of Jerusalem, and Palestine
- Pronunciation helps
- Glossary
- Chronological and alphabetical tables of contents
- Listing of key Scriptures
- Presentation page
- "Memory page" for the child to record religious milestones
- Family tree page

"The selection is excellent; the language, while simplified, remains faithful to the text; and the effect on young readers can only be positive."

—Paul L. Maier

"An idea which has been brilliantly conceived and excellently executed...wish it had been available when I was a child."—David Mace

Give your child the just-right Bible for those in-between years, *The Holy Bible for Children: A Simplified Version of the Old and New Testaments*.

480 pages, 6¼ x 9¼
Hardcover with jacket, only \$8.95

At your bookstore
CONCORDIA
PUBLISHING HOUSE

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

BOOK SEARCH

John H. Haas, III, is looking for an out-of-print book, *We Have This Ministry* by the Rev. Robert N. Rodenmayer, which was originally published by Harper Bros. If you have a spare copy, please quote price to Mr. Haas at 115 Jordan's Journey, Williamsburg, Va. 23185.

IT'S M.O.M. TIME

With Christmas rapidly approaching, Military Overseas Mail reminds us that many of our military personnel will be away from their homes and families during the holiday season—some for the first time. We can help morale by sending Christmas mail. For more information, please send a stamped, self-addressed envelope to: Military Overseas Mail, Box 4330, Arlington, Va. 22204.

FREE ON REQUEST

Could your parish or mission use some clerical vestments (stoles, surplices) and a few hangings? Shipping costs will be paid. Write to: Faith Memorial School, P.O. Box 128, Pawley's Island, S.C. 29585.

MUSIC CONTEST

Trinity Episcopal Church, Watertown, N.Y., announces a musical composition contest as a part of its sesquicentennial observance in 1978. A cash award of \$500 will be made for the winning entry. The composition is to be a setting of the sung portions of the Holy Eucharist, Rite II, according to *The Proposed Book of Common Prayer*, 1977. Music suitable for congregational use is desired. The contest deadline is Feb. 15, 1978. For application forms and additional information, please write to: Organist and Choirmaster, Trinity Church, 227 Sherman St., Watertown, N.Y. 13601.

WHO COLLECTS CARDS?

A reader writes: "Some time ago I read about a need for used Christmas cards. Now I have the cards but have lost the address. Can anyone help?"

If your organization can make use of old greeting cards, let us know, and we'll publish your address for the benefit of this reader and others.

TO COMMUNICATORS

Words Ring Louder than Bells is a 64-page illustrated manual written by Raymond H. Wilson, a writer and critic of church newsletters.

Chapters include "Sources of Material," "How to Write for a Newsletter," "Layout and Art," information on printing methods and mailing regulations, and 1977 equipment prices and postal regulations.

The book is available through Neibauer Press, Inc., 20 Industrial Dr., Ivyland, Pa. 18974, at \$3.95 per copy.

ARE YOU SEEKING "ROOTS"?

Along the Gulf, a book compiled 80 years ago by Charles Lawrence Dyer, has been reprinted by the Women of Trinity Episcopal Church, Pass Christian, Miss.

Dyer described the leisurely living on the Coast, which even then was a haven for tourists and summer residents. Vignettes of local life are portrayed with many references to the forebears of numerous Gulf Coast residents. The book is illustrated with pictures of hotels, landmarks, and residents of the day. On his travels Dyer stopped in Waveland, Bay St. Louis, Pass Christian, Long Beach, Mississippi City, Scranton, Pascagoula, and Moss Point.

To obtain a copy, send \$5 (plus \$.25 postage) to Mrs. Marvin A. Law, 413 E. Beach Dr., Pass Christian, Miss. 39571.

As a Bicentennial project, parishioners of St. Paul's Episcopal Church in Summerville, S.C., mapped the graves and recorded epitaphs in their cemetery. This historic record will be available in two editions later this year.

Nearly 600 graves are in the cemetery, the oldest observable one dating from 1855. The book will include a map

showing the location of each grave, keyed by number and letters to the corresponding epitaphs.

The parish urges all who are interested in owning a copy to send pre-publication orders before Oct. 1, 1977. To order, send \$5 or \$3 (plus \$.30 postage) to: *The Epitaphs in St. Paul's Cemetery*, St. Paul's Church, 111 Waring St., Summerville, S.C. 29483.

William G. Gnaedinger, a retired member of Washington State University, has produced a book which records the 85-year history of St. James' Parish, N.E. 1410 Stadium Way, Pullman, Wash. 99163.

His search led him through parish records, Diocese of Spokane archives, history books covering the Pullman area, and files of seven area newspapers. Former Pullmanites, some as far away as Maryland, were also contacted. For a copy of the book send \$5 to Mr. Gnaedinger at St. James' Parish.

ART OF HEALING TRAINING

A seminar/workshop on "Training in the Art of Healing" will be held Jan. 9-17, 1978, at Kirkridge, a mountain retreat near Bangor, Pa. Limited enrollment is open to clergy, doctors, nurses, social workers, psychologists, and other interested persons. A \$325 fee covers room,

board, tuition, and materials. Some partial scholarships are available. For further information write to: Kirkridge, Bangor, Pa. 18013.

FOR THE PARISH LIBRARY

A Basic Book List for Church Libraries is a new bibliography published by the Church and Synagogue Library Association as an aid for Christian congregations. Approximately 160 titles provide a basic collection of religious books which will serve as resource materials in over 20 major categories. Copies of the book may be obtained from CSLA, P.O. Box 1130, Bryn Mawr, Pa. 19010. Cost: \$1.75 prepaid.

ENERGY GUIDELINE

The Episcopal Church Building Fund has a guideline available for congregations and dioceses called *Your Church Facilities and the Energy Crisis*.

Loan funds are available to enable improvements such as insulation, storm windows, etc., to church-related facilities. Loans are made up to \$10,000 per congregation, repayable in five years or less, including prevailing rate of interest at the time the loan is made. To obtain the guideline and loan application, write to: The Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

IT WORKED FOR US

The Liturgical Renewal Commission of the Diocese of California had two interesting items in its July newsletter:

● "I've not seen my daughter's godparents in many years, and some friends have helped her grow and learn about God. Can you add godparents?" The answer was baptism is not a repeatable sacrament, but since "godparent" is a common, not technical, term, the friends could perhaps be "added" by affirming a "commitment to Christian service." This would give them a formal relationship and augment the original godparents without repudiating them. The term "godparent" might even be used, but distinguished from, "baptismal sponsor." If adults can reaffirm baptismal vows

without repeating baptism, why not "add godparents" without denying the validity of the original sponsors?

● One congregation, as part of the prayers of its people, has a dismissal rite for those leaving the congregation. It begins with a brief portion of Scripture about the Body of Christ or the love of members for one another, then a brief statement about the role of the person/couple/family in the congregation, then a prayer for the new work, residence, and relationships and for continuity in the work of the Church.

PHONE FRIENDS at St. Paul's Church, Richmond, Va., gives parishioners who live alone a sense of security. Each member of the group is assigned another member to call daily to make sure he or she is not ill or in need of anything. If the call is not answered, the caller waits an hour and tries again; if still no answer, he or she then calls the church office, and a staff member either contacts the person or goes to the home.

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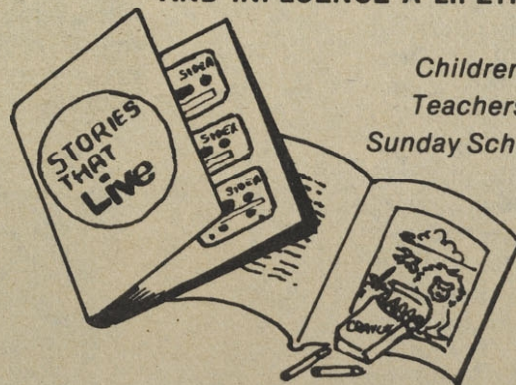
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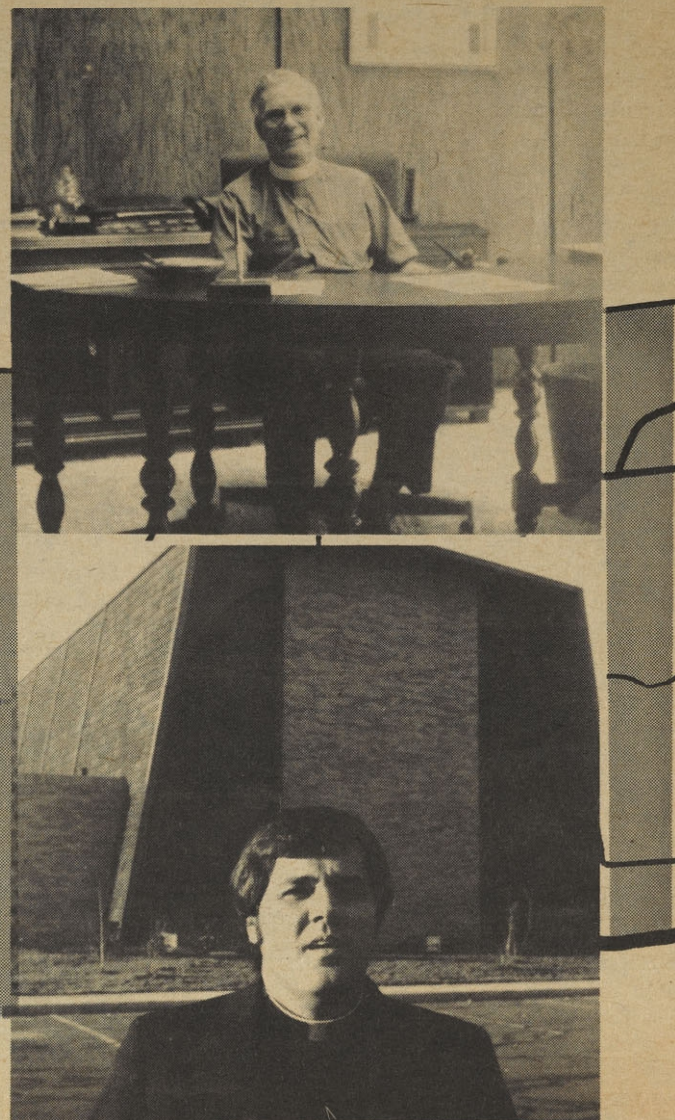
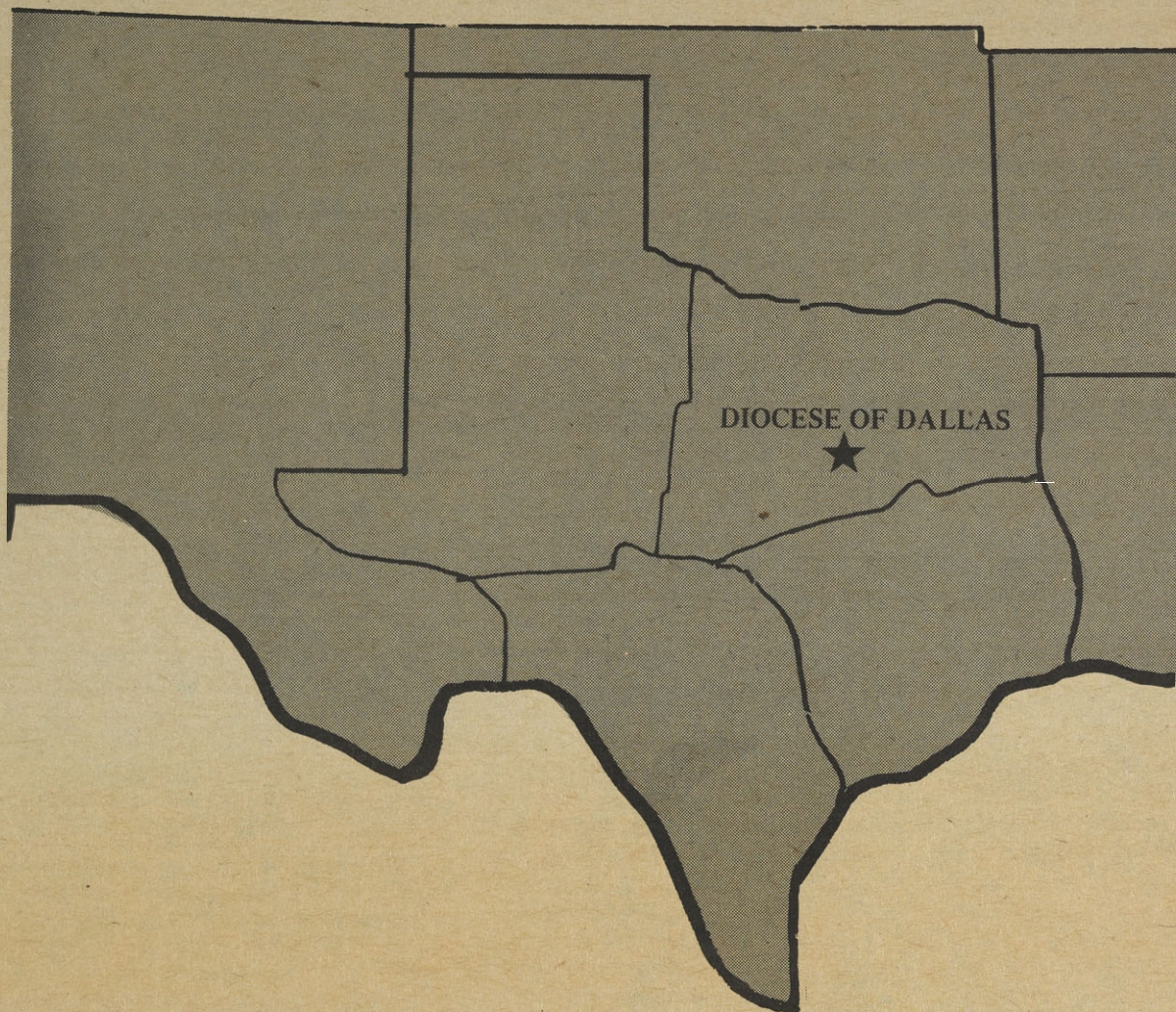
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Dallas' Epiphany is 'family' to its parishioners



HELPING GROWING PARISHES is a job Bishop A. Donald Davies, top above, has had to deal with in his seven-year episcopate. It's a job that keeps him in his car more than at his desk. Parishes like Epiphany, Richardson, and its rector, Dennis Maynard, bottom above, are now beginning to benefit from this assistance, and they find new excitement in the process.

RICHARDSON, TEXAS—"We moved here a year and a half ago and hit almost every Episcopal Church in the Dallas area. Epiphany is the one that really opened itself up."

Olivia Barstow remembers the Sunday her family found Church of the Epiphany in this Dallas suburb. "We came here one Sunday and put on the visitor's badge. People greeted us. By the third Sunday Father Maynard stood up in the service and said, 'Would someone please get the Barstows signed up so we can get them involved?' We signed up that day, and we've been here ever since."

The Barstows' story is typical. It helps explain how Epiphany has tripled in size to 1,000 communicants in less than five years.

"Most of us come from out of town," explains Bill Aylesworth, senior warden and one of the parish's many business executives. "Few of us have any family here. This church fulfills that sense of community."

People brought to Dallas by corporate transfers "need a community they can plug into, instant family," says the Rev. Dennis Maynard, rector.

"My family is in Illinois, my wife's is in Colorado," says Bob Taylor. "This parish has become our family, our brothers and sisters."

"Most of us are doing most of our activities in the church," says Patrick Campbell, who attends six church group meetings a week.

Five years ago some people doubted whether an Episcopal presence would survive in Richardson, much less provide a warm welcome to strangers. The suburb had two parishes then, quite different from each other.

St. Margaret's, founded around 1950, was formal, liturgy-oriented, indrawn, and failing. "We were tight and unbending," remembers Jim Marshall, who joined in 1960. "We watched all other congregations in Richardson grow while we staggered along with 50 families and a brand of religion that didn't appeal to a broad cross section."

"The first Sunday I visited [St. Margaret's], there were only 15 to 20 people," recalls Martha Blair. "They were all clearly separated, a family here and a family there. There was total isolation. I felt no warmth."

Richardson's other parish, St. Mark's, had plenty of warmth but wasn't faring well despite the suburb's rapid growth. Formed in 1965 by a group from St. Luke's, Dallas, the mission had prospered initially, then gone into a nosedive.

When Maynard came to the mission in 1970, Bishop A. Donald Davies wanted him either to close it or make something of it. The then 25-year-old priest scouted around for missed opportunities, found plenty, and set to work. Within eight months, St. Mark's had attained parish status. When St. Margaret's rector left, Davies recommended a merger. It was approved on Epiphany Day, 1972.

Adopting the neutral name of Epiphany, the merged parish started life with fewer than 300 active members. Growth began soon—once tension eased between the formalistic St. Margaret's and the self-described "loud, boisterous" contingent from St. Mark's.

The active-member roll doubled to 600 within three years and currently exceeds 1,000. Epiphany completed a new \$400,000 church and office complex in 1976 and is planning another addition

for educational use. A curate for youth work was added this spring, and a senior curate came soon after. The annual budget grew from \$50,000 in 1972 to \$160,000 this year.

How did Epiphany succeed when its predecessors failed? "I don't know," is Maynard's initial response. "I think the greatest asset here is the people, who are really committed to Jesus Christ. They really love the Lord, and they want to share Him."

Three keys to parish life

Maynard then goes on to describe a parish program of incredible variety built around small groups, spiritual direction, preaching, free-flowing Sunday liturgies, overflowing home Communion, parish-wide retreats, and strong lay ministry.

Some parishioners, in turn, hand much of the credit back to their rector. They cite especially changes they saw in him after a cursillo experience in 1974 which both reinvigorated him and led the way for many Epiphanyites to join the cursillo movement and other spiritual activities. Maynard himself sees cursillo as less central.

"I spend little time on administration," he says. "When you meet my vestry, you'll see why. My senior warden, for example, is treasurer of Texas Instruments. He handles millions. He certainly can take care of our piddling \$160,000 budget."

A junior warden who's a civil engineer for the federal government supervises the church buildings.

Money worries are minor. This year, for example, the vestry set a canvass goal of \$142,000, up from \$114,000 in 1976. "With little follow-up, we roared past \$142,000 and are now at \$155,000. We

people find books to read, work on their prayer life, examine their consciences, and learn how to do Bible study properly."

(Another 20 to 30 percent of his time goes into marriage and family counseling, a load so heavy he works over 12 hours a day six days a week, sometimes seven. "My family is suffering because of this schedule," the father of three admits. "That's why I'm getting two curates.")

Third is Epiphany's small groups. Maynard encourages every newcomer to join one of the 4- to 8-person prayer and study groups that seem to abound at Epiphany. "I don't know how many groups I've got in the parish," he says. "I'd guess 30 or so."

To help people enter small-group life, Maynard runs two Spiritual Growth groups for which a key tool is the Edwards Personal Inventory, designed to help participants attain self-acceptance. Then Maynard encourages them to form their own groups. "Community is something that happens if you let it," he explains. "The priest has to stay out of the way sometimes."

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asked people to increase their pledges 12 percent. Instead they increased 15 percent to 20 percent," says vestry member Larry Zuber.

A high incidence of tithing is a big factor. Four years ago the vestry began a program to encourage a tithe of 10 percent of annual income. The program suggested starting at 3 percent a year and adding 1 percent a year for seven years. "We now have 50 families tithing at 10 percent," Maynard says. "They make up about a third of our budget." Annual family income averages \$22,000 to \$30,000.

"The laity got turned on to tithing by getting turned on to Jesus," he says. "You don't have to pound people into church. They'll beat you to the door."

The budget also benefits from increased stability among the Epiphany membership. "Three years ago this church was like ministering to a darn train," Maynard says. "There was so much turnover—around 33 percent a year." Turnover now is around 10 percent a year. A slowdown in corporate transfers is partly responsible. Also, Maynard says, "people are refusing transfers, especially lateral transfers. There's greater sensitivity to the family and to marriages." And not a few executives have stayed put in order to remain part of Epiphany.

Free-spirited worship

Worship centers on three Sunday services which draw around 700. It is strikingly free-spirited compared to stiff beginnings, especially at St. Margaret's. Maynard's sermons are extemporaneous. He often strolls the aisle or perches on a pew. Passing the Peace goes on for 10 minutes. Folk Masses held every six weeks are so popular "it's like Easter when we advertise one." The congregation frequently applauds the choir. "Sometimes they applaud the Mass itself," Maynard says.

"Our biggest problem has been to keep the folk Masses reasonably sedate," says Bob Taylor.

"And yet," adds Gini Moore, "we can be as formal as any cathedral."

A recent one-day retreat began with a

"swaying, toe-tapping, hootenanny folk Mass," says Tish Monahan, and ended with a "high, solemn Evensong with incense and all. The same people attended both. We can be ladies and gentlemen when we need to."

Once-a-month house Communion draw anywhere from 80 to 160. "Sometimes we just carry the furniture out," Maynard says. One recent home Eucharist began at 7:30 p.m. and was still going at 2:30 a.m. when Maynard left. Another home Communion group stayed together until 6 a.m.

The experience helps relax people and involves them in Epiphany, participants say. According to Bob Taylor, who moved to Richardson from a big city parish, "Our first real contact with the people was at agape meals. The good feeling carried forward to Sunday."

Among those affected by Epiphany's free-swinging spirit has been organist and choirmaster Keith Shafer. He came to Epiphany determined to start a traditional big music program. "I was strict and old school," Shafer says. Now he's experimenting with new music, holding rehearsals in hallways, changing the seating arrangements from week to week—"anything to get away from a rut," he says. "Epiphany challenged me. I've changed my outlook on what I think music is."

Cursillos helped

The cursillo movement, which is strong in the southwest, has played a large part in Epiphany's renewed life. Cursillo is an intense weekend experience designed to stimulate personal commitment to Jesus Christ.

Around 50 families have made cursillos. "Attitudes started changing around here when people started going to cursillo," says junior warden Marv DeMoss, a cursillista. "It rubbed off on those who didn't go."

Enthusiasm among cursillistas was a big force behind the popular Sunday folk Masses and the home Communion, for example. Prayer groups and the parish's new bookstore are other apparent offshoots.

About 20 couples have participated

in Marriage Encounter, another weekend, personal growth experience that is common in the south and southwest. Like cursillo, it is Bible- and prayer-oriented and encourages personal sharing in small groups.

Epiphany's 40-member high school youth program, largest in the Diocese of Dallas, is deeply involved in Happening, a cursillo-like experience for young people.

Spiritual renewal shows in the way most parish decisions tend to be made during retreats where the emphasis is on prayer, study, and recommitment.

Take for example the planning of the new church and office complex. Planning began in 1974 and immediately ran into snags when initial fund raising failed. Discouraged, the planners mulled a bare-bones structure costing \$125,000. At an overnight retreat, however, the mood changed. "We decided we were going to step out in faith and give it over to God," senior warden Bill Aylesworth recalls. "We rededicated ourselves."

As a result, the expansion budget actually grew rather than shrank. The total cost, \$400,000, was paid half in cash and half over three years. The new church was completed last December 19 and was consecrated the same day. "The workmen ran out as the bishop processed in," Maynard says.

Epiphany's outreach into the Richardson community is strong. Deborah Aylesworth runs a lay ministry training school to help parishioners prepare for volunteer work with the sick, dying, and alcoholic. The 12 members of Daughters of the King call on Episcopalians at Richardson General Hospital. Members of Women of Epiphany make monthly visits to a ward at Terrell State Hospital (a mental institution), run a Meals on Wheels program, arrange for blood donors, make bandages, and run an annual bazaar.

Youth enthusiasm high

"Our facilities are used constantly," says Pam Maxham.

The YMCA uses Epiphany for a summer day camp. Alcoholics Anonymous and Overeaters Anonymous both meet

there. Perhaps the largest outside group to use Epiphany is the 300-member local arm of the Palmer Drug Abuse Program (see April issue) which began at Palmer Episcopal Church in Houston six years ago and recently spread to the Dallas area. Palmer leaders are grateful for Epiphany's courage in giving a home to the program. Most churches say "no," especially in suburbs where parents are unwilling to acknowledge the existence of drug abuse among their children, says senior counselor Rick Gonzales.

Flourishing youth activities are a big factor in Epiphany's growth. The Episcopal Young Churchmen has weekly softball games and swim parties, runs a formal gourmet meal each year to raise funds, and sends three dozen youths on a three-day ski trip to New Mexico.

The junior high EYC, with 25 members, washes cars during Sunday services for a \$1-a-car donation, runs pancake dinners and bake sales, and concludes the year with a trip to Big Sky Ranch in East Texas.

The emergence of Happening, the cursillo for youth, added a new dimension to all Epiphany youth activities. "It used to be like pulling teeth to get someone to lead opening prayer" at meetings, says EYC leader Joe Harker. "Now, because of Happening and continuity, we're to the point that you can sit down and talk about Christ, and you don't have people running to the doors. And we can even get them to lead prayers. We've had a real transition in Christian attitude."

—Thomas L. Ehrich

Thomas L. Ehrich, who reported for the General Convention Daily at the 1976 General Convention in Minnesota, visited four dioceses to write the series which begins in this issue. He prepared the profiles during a hectic summer in which he (1) graduated from Episcopal Divinity School, Cambridge, Mass.; (2) was ordained to the diaconate; (3) married Heidi Ferguson; (4) moved to Indianapolis, Ind., to serve as deacon-in-charge of St. Stephen's, Elwood; and (5) became editor of The Church Militant, Indianapolis' diocesan paper. Ehrich has a Master's degree from Columbia University Graduate School of Journalism.

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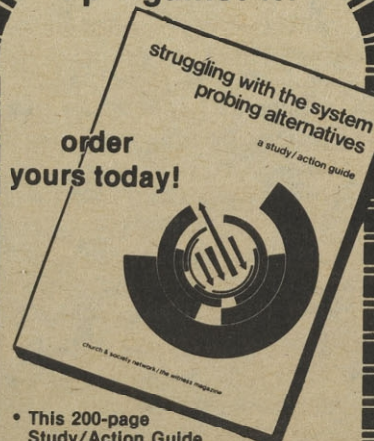
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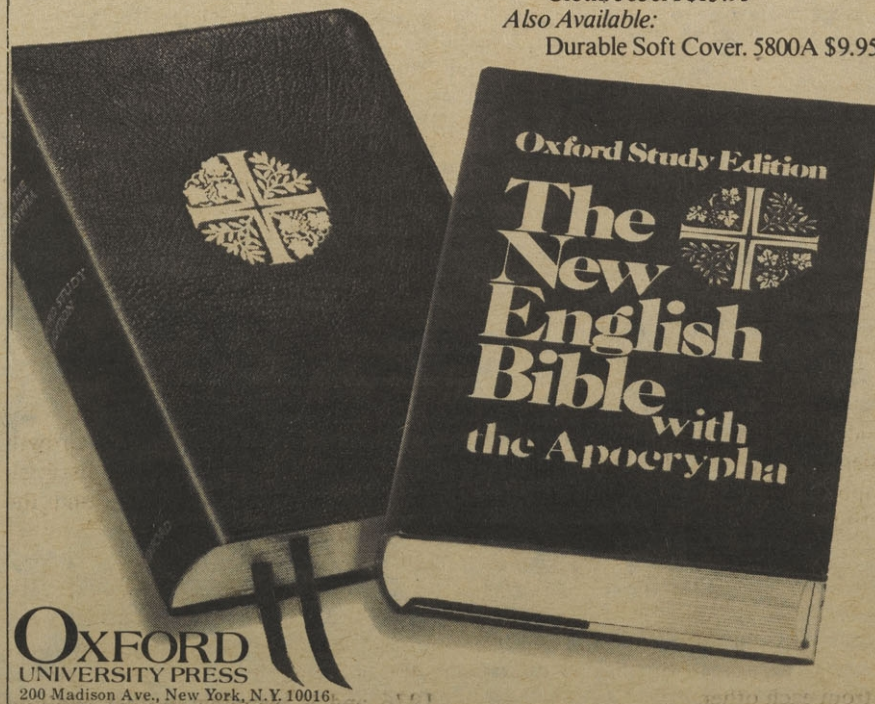
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Will success spoil Dallas?

"Bishop Mason used to ride through a neighborhood, see some new houses, and say, 'I want a church there.' He had a rule of thumb: no more than two miles between altars."

Archdeacon Courtney Moore leaves an airport the size of Manhattan Island and points his CB-equipped sedan eastward down a steaming expressway toward Dallas, Texas, the eighth-largest city in the U.S. He is talking about the energetic C. Avery Mason who assumed the Dallas episcopate in 1945, vowing to create 100 new congregations before he retired.

As Moore talks, he passes 100,000-person suburbs that sprang up practically overnight. His destination within the 3 million-person sprawl known as the Dallas-Fort Worth "Metroplex" is Big D, a city that raced through the entire urban cycle—from suburbanization to inner city decay to re-urbanization—before the urban bishops thought to include their Dallas colleague in a coalition discussing big city problems.

Amidst this population explosion, Texas-sized goals for church expansion



TEXAS-SIZED SUPERLATIVES describe the growth of Dallas/Fort Worth, scene of Bishop Davies' ministry.

seem to make sense. Before he died in office in 1970, Mason established 100 new congregations. The city of Dallas itself went from eight Episcopal churches to 29; diocesan communicant strength quintupled to 40,000. One church, St. Michael and All Angels, began life in 1950 in a Dallas firehouse, went directly to parish status, and soon had 4,000 members.

A diocesan historian calls it "one of the most phenomenal and unrecognized

periods of missionary expansion in the history of the Episcopal Church."

The diocese had problems, however. Fifteen of the 100 new congregations failed. The survivors struggled under enormous debt loads. Mason's snap decisions while touring led to some poor locations. Communicant strength peaked at 40,000, then dwindled steadily to 34,000.

Other denominations did better. For all its fivefold expansion, the Episcopal Church lagged behind the area's overall growth rate, which was sixfold. At just over 1 percent of the church-going population, the Episcopal presence remains minor in comparison to huge Baptist, Methodist, and several fundamentalist and Pentecostal groups.

Poor management during Mason's final two-year illness left the diocese with a debt of \$80,000.

Local morale hit bottom in 1970 when Robert Rusack, then Suffragan of Los Angeles, declined election as Bishop of Dallas.

Jarred by Rusack's refusal, the diocese turned to A. Donald Davies, the education-minded dean of Omaha's cathedral, and began a seven-year consolidation period. Davies stopped new parish formation, merged or closed weak congregations, and helped churches eliminate crippling indebtedness.

Some diocesan leaders would like more retrenchment. The slimmed-down congregation roll of 118 parishes and missions has five or six that could be merged, they say. But Davies and his archdeacon believe the hold-the-line period is over. One hears talk, for example, of new congregations in Arlington and northeast of Dallas. It's the first new-mission talk in three years. Other new sites are being considered though property acquisition hasn't yet begun.

Confirmations rose to 1,800 last year from 1,500 in 1975, prompting one deanery to target a 100 percent jump in its confirmations for 1977. One evangel-

ism-minded layman startled a recent clergy conference by setting a goal of 5,000 confirmations a year.

"We're now beginning to expand again," Davies says. So far growth in overall communicant strength has been minimal, but diocesan leaders think the way has been paved for substantial and long-lasting growth soon. They point to dramatic changes within the diocese, especially changes made in response to rampant spiritual renewal enthusiasm in the area.

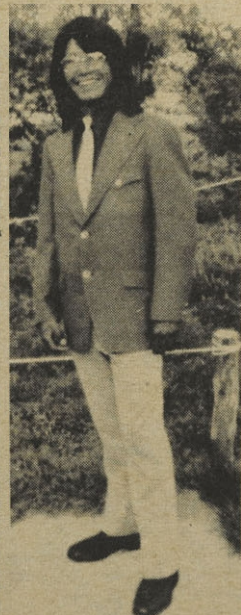
"We still aren't keeping up with population growth," Moore says. "But the growth in the Church seems to be the most solid I've ever seen. People are coming because they've found something. They're going to stay. Confirmation classes are strong. There has been a tremendous swell in Bible studies, prayer groups—things that are feeding people's spiritual hunger."

"People [outside the area] don't believe me when I describe the enthusiasm here. I don't think this is happening in other parts of the country. It's frightening, even to those of us who have been around here for a while. We've been taught it isn't nice to be enthusiastic as an Episcopalian."

A key ingredient here is cursillo, the intense Bible-oriented, highly structured study experience designed to spur personal commitment to Christ. Cursillo (Spanish for "short course") began in the Roman Catholic Church and was first adapted to Anglicanism by the Episcopal Diocese of West Texas. Cursillo came to Dallas in the early 1970's.

Davies made his cursillo early and was so turned off he nearly banned it in his diocese. "I was disgusted with it," he explains. Its practices and theology were "totally pre-Vatican II. We got permission to completely redo cursillo so it reflected the common life of Anglicanism. We're redoing it again now."

Davies still treads cautiously. For example, laypeople may not attend a cur-



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sillo until the parish priest has gone. Even so, the movement has taken strong hold throughout the diocese. So far about a third of the diocese's 192 clergy have made cursillos. Some 1,300 laypeople have gone. Several bishops, mainly from the south and southwest, have come to Dallas to make their cursillos. Presiding Bishop John M. Allin "wants to come to one of ours," Davies says. The diocese has a full-time staff person coordinating cursillos. It sends teams around the country to help start new cursillo programs.

Spiritual renewal clearly is changing the face of the diocese. For example, the bishop recently asked congregations to volunteer for a committee on evangelism. He wanted four and got nine. The committee plans to train 500 to 1,000 lay evangelists. When the diocese offered a two-year course on spiritual direction, it had space for 10, and 65 clergy signed up.

Dallas developed a cursillo for high school youth and called it Happening. It took quick hold in the diocese and now is spreading to other dioceses. One parish youth group called Living Involvement for Everyone (LIFE) sends teams of young folk to meet needs outside the diocese. One team rebuilt churches in Appalachia.

Suffragan Bishop Robert Terwilliger is a national figure in the renewal movement.

The word "charismatic," however, raises hackles here. "We see a clear division in this diocese between renewal and the charismatic movement," says Moore. "Generally, in this part of the country charismatic means involvement in glossolalia and other signs of personal emotional expression, like hands in the air and clapping." Especially troubling, Moore says, is the tendency to "biblical literalism, which is out of character with the tradition of the Church."

"The charismatic movement has caused considerable tension in this area," agrees Davies. He has banned extreme charismatic practices like exorcisms and deliverance ministries.

Another face-changing influence around Dallas is Latinization. Davies estimates the population of Texas will be 40 percent Latino (mainly from Mexico) in 15 years. About 10 percent of the Episcopal Church here will be Latino, he says.

In response, the diocese has begun to send clergy to Mexico to learn to speak Spanish. Four Episcopal churches here have initiated Spanish-language Masses. Church of the Incarnation, Dallas, runs a Latino-oriented summer program jointly with a Roman Catholic parish.

Besides strengthening its inner city ministry, which leaders admit has been weak, the diocese also has turned new attention to its far-flung congregations. The Diocese of Dallas is huge—300 miles across, covering 37,000 square miles—and its variety ranges from open ranch country in the western portion to the pine forests and deep southern ways of eastern Texas. But 80 percent of its churches and 60 percent of its communicant strength are in the Dallas-Fort Worth Metroplex, especially in the booming suburbs. In consequence, the outlying congregations have received comparatively little attention.

This September, however, the diocesan convention was moved outside the Metroplex for the first time. The site was Texarkana, a border town that even some travel-hardened Texans say is too far away.

Some clergy accept travel as a way of life. Moore, who's known as "Chief Dea-

con" on the CB circuit, figures he puts 25,000 miles on his car each year.

But distance is still a burden. The diocese tried in 1975 to do without a suffragan bishop. Davies, whose CB handle is "Purple Duck," held "Bishop's Octaves" in which he visited a deanery for eight days and conducted mass confirmations and other services. Response to the episcopal presence was overwhelming, he says, but the experiment "nearly killed me." Terwilliger was elected suffragan the next year.

Long-range planners say further adjustments may be necessary. One option under study is adding yet another bishop, a coadjutor.

The other option, which Davies favors, is dividing the diocese and creating a new diocese centered in Fort Worth. He already spends one of his four office days at a parish office in Fort Worth, 32 miles from Dallas, and lives on a lake south of Fort Worth.

"The ideal situation is one bishop, one diocese [which] is small enough so you can minister to your flock," he says. He notes recent divisions in Alabama and Florida and the plans to divide Louisiana and adds, "This diocese is getting too large."

If division occurs, Davies probably would go to the new Fort Worth-based diocese.

But division would be faced with obstacles. "There's a lot of feeling against division," Moore says and cites problems in finances, endowments, institutions, and personnel.

Also, Moore says, Dallas and Fort Worth aren't the bitter, dissimilar antagonists they once were—Dallas the brassy, sophisticated city; Fort Worth the overgrown cow town. "The Federal Government considers this one economic unit. Dividing the Episcopal diocese might be flying in the face of secular realities."

While embracing the tag "Anglo-Catholic," local leaders say the diocese isn't nearly as conservative as many outsiders think. About a third of local clergy strongly favor the ordination of women, for example, even though Terwilliger is among the leaders opposing it and neither bishop here would ordain a woman.

Changeover to new liturgies occurred with minimal trouble. Worship styles are as free-swinging as anywhere. Davies proudly displays vestments made from leather and denim, including a cowhide miter decorated with Aztec symbols.

"We're a strange mixture of contemporary and traditional," Davies says. And, he adds, the Episcopal Church here is filled with "renewal and excitement. I go back east to visit my parents, and I get depressed. The same sleepy parish is doing the same sleepy things."

"The exciting thing here is to see people who were in the traditional, sleepy rut, believing in Christ but never knowing Him, suddenly come alive. They're learning to pray and to celebrate life."

—Thomas L. Ehrich



Two from Texas



VOLUNTEER EXTRAORDINARY: San Antonio's Bob Ayres is literally West Texas' gift to the Church. Aside from a number of civic and church activities at home, banker Ayres recently took a year's leave of absence to devote full-time volunteer efforts to Latin American relief work. He also coordinated the Presiding Bishop's Fund's earthquake relief in Guatemala and volunteered his expertise in developing the first phase of Venture in Mission. Ayres has been a member of the executive board of the Diocese of West Texas, a member of the Board of Trustees of the University of the South, a deputy to four General Conventions; and now serves on Executive Council.

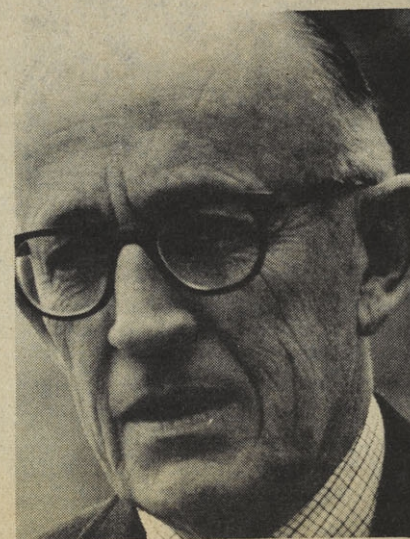
INEXHAUSTIBLE AID: Henderson, Texas, just a step removed from Louisiana's northwestern border, contributed one of the Episcopal Church's most distinguished and hardworking sunbelt alumni—tall, courtly Dupuy Bateman, Jr., who lived and worked some 60 years in his native state before moving to Pitts-

burgh, Pa., in 1964 as a top-ranking executive with North American Rockwell.

In Houston, where he and his wife Nancy lived for many years, Dupuy Bateman was senior warden of 3,000-member Church of St. John the Divine, member of the Diocese of Texas' Executive Board, and trustee of the Episcopal Seminary of the Southwest, Austin, and St. John's School, Houston.

In Pittsburgh he has been a vestryman at Calvary Church, a deputy to three General Conventions, member of the Executive Council, vice-president and a director of the Church Historical Society, and a lay delegate to the World Council of Churches' Assembly in Uppsala, Sweden.

Best known to many Episcopalians for his two terms (1973, 1976) as chairman of General Convention's Program, Budget, and Finance Committee and his 16 years as a member of the Standing Liturgical Commission, Bateman has put in long hours at convention hearings.



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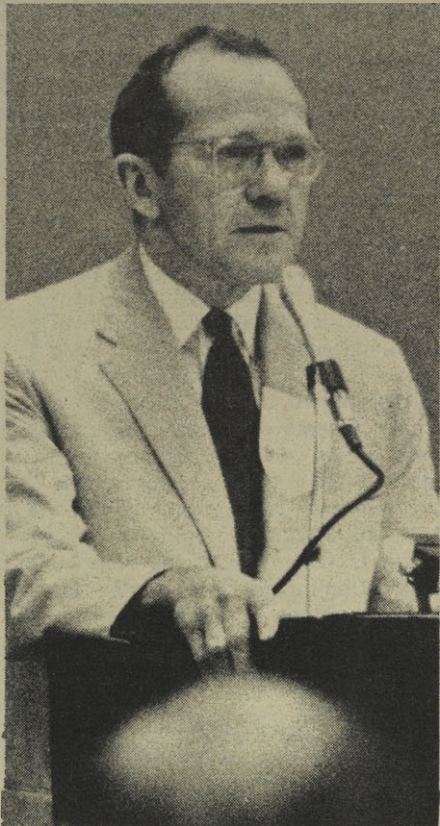
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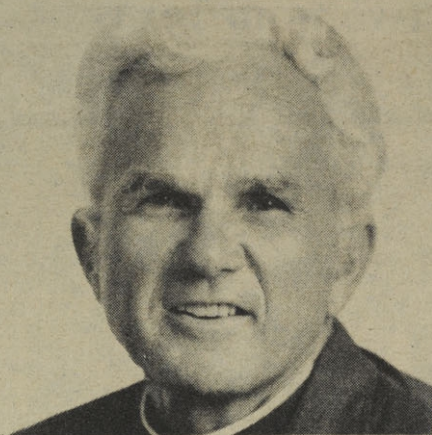




MR. EPISCOPALIAN of the eastern sunbelt is boyish-looking, sandy-haired Charles M. Crump, Esq., of Memphis, Tenn., veteran deputy of seven General Conventions, former vice-president of the House of Deputies, past member of the Church's Executive Council, and deputy to countless diocesan conventions and meetings of Province IV.

Crump's experience in the Church and the law and his attention to details have led him to many tough church assignments. He is parliamentarian for the Diocese of Tennessee, helps settle rules of order tangles during General Convention, and has been secretary—and is now chairman—of Convention's Standing Commission on the Structure of the Church, probably the most thankless job within the Church's governing body because the majority never seems to want to be streamlined or reformed.

Charles and his wife Diana are active in Memphis' Church of the Holy Communion. Two of their three sons are graduates of the University of the South, Sewanee, where during the 1973/74 winter semester Mrs. Crump became the first layperson to be named a Fellow at St. Luke's School of Theology.



WINGS OF MAN: Air travel was a way of life by choice and by necessity when William Gordon became Bishop of Alaska. The preacher's kid from Spray, N.C., was consecrated in 1948 just 12 days after his 30th birthday, making him the youngest Anglican bishop ever consecrated. The title of traveling bishop remained with him after he left his Alaskan episcopate and barnstormed the Church on behalf of his concept of interdependent lay and ordained ministries called T.E.A.M. His newest assignment—Assistant Bishop of Michigan—may keep him on the ground for a while.



THE LAST WOMAN DEPUTY to be refused a seat at General Convention is the way Mary Eunice Oliver often refers to herself. At the 1969 General Convention in South Bend, Ind., when she tried to fill a vacancy in the Los Angeles delegation, the House of Deputies voted "no." A friend, the Rev. Frederick A. Fenton, rector of St. Augustine-by-the-Sea, Santa Monica, Calif., calls her a "Spirit-filled prophet and one of the best lay theologians in the Episcopal Church."

WOMEN'S ADVOCATE: Now 66, Pauli Murray has continued the battle for dignity and self-expression which is her family heritage. In the process she has won distinction as a civil rights attorney, a feminist leader, a writer, and a poet. On Jan. 8, 1977, she became the first Negro woman ordained an Episcopal priest.

Murray began her career in the 1920's as a "New Negro" poet of black identity and protest. In the 1930's she plunged into the labor movement. Gradually, however, the logic of events pushed her toward the law.

In 1938 the University of North Carolina, heir to the estate of Murray's own white ancestors, turned down her application for graduate study because she was black. The following year she was jailed in Petersburg, Va., for resisting segregation on an interstate bus. The turning point came with the famous Odell Waller case in which a black sharecropper was unjustly sentenced to die for the murder of his white landlord. As a field secretary for the Workers Defense League, Murray traveled throughout Virginia raising funds for the defense. "I told myself," she remembers, "that if we lost his life, I must study law. And we lost his life."

As a writer and an attorney, Pauli Murray has raised a singular voice on behalf of both women's liberation and black autonomy. She was co-founder of NOW, and, as an ACLU attorney, she contributed to the precedent-making court decisions holding that the Equal Protection Clause of the Fourteenth Amendment applies to discrimination because of sex. She served as a senior lecturer at the Ghana Law School and, from 1968 to 1973, as Stulberg Professor of Law and Politics at Brandeis University.

She is author of two books: *Proud Shoes: The Story of an American Family*, about her grandparents, and the forthcoming *The Fourth Generation of Proud Shoes*, continuing her family history.

In 1973 she abandoned her legal career for the Church. As a candidate for the priesthood, she found herself in the midst of a conflict as bitter as any that had gone before. Yet for her, ordination represented not so much a milestone in the struggle for women's rights as a new phase in a long search for "reconciliation and liberation."

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photo by Stephen March



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Cursillos: Borrowed from Roman Church, now gain Episcopal fans

A story is associated with the cursillo movement that explains the term "de colores." A group of Spanish laymen, returning home from their cursillo weekend, stopped by the roadside while repairs were being made to their bus. Seeing a rooster, a hen, and her chicks nearby, they passed the time by making up a simple yet hauntingly beautiful song about God's love. Noting the many iridescent colors in the rooster's tail and neck feathers and seeing this as a fact or a sign of the many ways God loves us, they wrote about the many colors, the variety of ways man sees the promise of God's love in the natural world around us. The song has become a rallying cry, and the term "de colores" is an instant identification for those who have gone to the cursillo, the cursillistas.

The cursillo movement came out of a need, a deep need felt by a new bishop and the crisis of faith his diocese was experiencing. Men were apathetic about their Church and their faith, young people were not even being taught the basic facts about Jesus Christ or the Bible, only a few women attended worship, and even these did not seem to know why they were in church. So Bishop Hervas of Majorca gathered together a task force of laymen from many different disciplines with one or two priests and presented the problem to them. They met for many, many months and finally perfected a long weekend conference which they called the "little course in Christianity," and so the cursillo began.

I attended my cursillo in Peoria, Ill., in February, 1973, by way of Salinas, Calif., and Owensboro, Ky. A friend of mine, a priest in our church who was born and raised in Kentucky, was doing some new things with the training of laity in the Diocese of California. I went to Salinas, and while he was showing me the kind of lay academy they had there, he said no matter what I did in Kentucky in the way of organizational approaches to improve communications or goals, nothing would really last unless it had been touched by the reality of the Spirit. Then he mentioned cursillo. I shall always be grateful to Father George Hunt of St. Paul's Church in Salinas for that word because it led me back to Owensboro where I contacted Father Charles Fischer, spiritual director of the Roman Catholic cursillo movement in West Kentucky (Diocese of Owensboro), and he told me about the ecumenical cursillo

that was being held in Peoria, Ill. There I met Father Tom Henseler and a host of new friends, the cursillistas of Peoria.

My cursillo was a major conversion experience for me. It affected every part of my life: my vocation as a priest in the Church, my job as the director of a program of parish renewal in the Diocese of Kentucky, my personal relationships with my wife and children, with the laypeople of this diocese, and with our friends in Owensboro where we live.

It has increased most importantly my sense of hope for the future of the pilgrim Church, always moving, always striving to be more true to its Lord as an instrument of His grace. It changed my fear of Roman Catholics (learned early in life in Chicago) to a sense of true wonderment at the richness of God's Church in its various branches. It has helped me better to understand and see young adults and their music, and it has enabled me to experience something of the real celebration of life within the Eucharist and whenever Christians meet to share the Lord with each other. In other words, there is not an area of my life that this instrument for renewal and God's grace has not touched. I now meet weekly with three Roman Catholic priests, and we share our study, our worship, and our differing ministries.

The structure of the long weekend (Thursday evening through Sunday night) is a series of talks on standard topics we have all heard before so you can say there is nothing new in the cursillo. Topics such as Christian ideals, God's grace, the Sacraments, action, leadership, and study are given mainly by the team of laypeople. The talks related to doctrine are given by the clergy. The Mass or Eucharist is a part of each day, as well as visits to the chapel for prayer. The community of those who have been to cursillo before makes up the team, as well as the kitchen crew and other support systems that are unique to the cursillo weekend.

The difficulty with writing an article about the cursillo weekend is that, like trying to describe any moving "life experience," words never quite convey the richness and the depth of feeling that is there, and often all you do is discourage people from actually attending.

One of the issues that is difficult to write about because of its complexity is what is often termed "the gap between head and heart." This means there are



FROM NORTH CAROLINA'S rolling hills, Kanuga Conference Center's reputation for knowledge and just plain good fellowship has spread throughout the Church. Kanuga's busy schedule of conferences on all subjects, meetings, summer camps for youth, and special family relaxing times certainly qualify it as one of the Southland's contributions to the life of the Episcopal Church.

—Photo by Janette Pierce

many members of the Church whose attendance and faith-response is mechanical and intellectual, and they are not able to relate much of the "heart" issues about faith in Jesus Christ. They cannot tell you about the last time they really struggled with a deep problem or crisis and then were assisted or saved from their struggle by the help of God or Jesus Christ. It is because He has remained for them just a "head" concept, something to be understood but not lived. The cursillo meets this problem head-on, and the community of Christians living together

Those who want information on cursillo may write to: National Episcopal Cursillo Information Center, Box 213, Cedar Falls, Iowa 50613.

acts it out.

Another issue is often described as the "numbers game" or "being vs. becoming." We often tend to get caught up using the wrong yardsticks or indexes of growth in the Church. We talk about membership and income and the size of our Sunday school and attendance on Sundays as if these in themselves were an indication of faith and trust in God. Growth always needs to be seen in two ways—qualitatively and quantitatively—and often when the quality is absent within us, we tend to focus on the quantity aspect of congregational life. Cursillo meets this problem by emphasizing the necessity of establishing an intimate relationship with Jesus Christ as friend, brother, and Lord.

There is a term used to describe the central heartbeat of the cursillo. It is called "the mentality" of the cursillo, and it is related to the fact that while there is a lot of work and a lot of living together, there is also a lot of recreation and fun—the cursillo is a time for parties and a sense of real joy at being with so many like-minded people. Following are a few of the characteristics that describe the cursillo mentality.

- It is a jubilant and triumphant concept of Christianity, an Easter life style. This comes, of course, from the fact that formed in the disciples' minds when they saw the risen Lord and knew that He had power over death, that in fact nothing was beyond His power. It was a concept that took possession of them as they experienced Pentecost (the cursillo movement is not the same as the charismatic movement).
- It is a dynamic vision of what it is to be an apostle, and this means looking be-

yond one's own family and Church to see what the world might be like if more and more people were involved in life as apostles of Jesus Christ.

- It is an apostolic restlessness, an attitude that is formed around the idea that the Kingdom of God can reign here on earth because of what our Lord said about it, and it is restless and dissatisfied with anything less than that ideal.

- It is a profound and accurate knowing of mankind; the cursillo movement and mentality is formed by a desire to be part of the 20th century, to share life as it is being lived today. It is the knowing of men and women, not just from books or sociological study, but from sharing their lives and speaking their words so the mentality of modern man is both natural and instinctive in the apostle for then it can be deeply Christianized.

But the best is yet to come for the real strength of the movement comes after the weekend is over and the new cursillista begins really to live a new life. There is an existing structure and organization waiting there at home for him or her to join and become part of. The cursillo community meets each month (sometimes each week) to share and to gain strength from each other and the Lord and to continue the process of growth, encouragement, and support through cell groups. The cell groups emphasize worship, study, and action and that structured small group experience, using this three-pronged approach to life, enables the new cursillista to continue his/her growth in the Lord.

Because cursillo is a unique and special kind of weekend, it isn't easy to get those who have attended to talk about their experience. This is partly because the experience is too deep and too rich to bear discussing with those who have not been, but it is also because a good deal of the weekend is built around surprise and a growing awareness of the reality of God's love as experienced between brothers and sisters in Christ.

It is probably the most effective instrument of renewal I have ever experienced that enabled me to enter into a Christian community. It has helped me to go beyond my intellectual understanding of the Christian faith into what it means to live each day and to grow in an awareness of Jesus Christ as my friend and brother, as well as my Lord and King.

—Spencer R. Quick

Reprinted from *New Life*.

The Rev. Spencer R. Quick is a priest of the Diocese of Kentucky and director of West Kentucky Ministry located in Owensboro.



ASEWANEE, TENN., IDEA THAT SPREAD: Theological education by extension fed a growing hunger in the laity when it began at the University of the South this past year. Dr. Charles Winters, left, and Flower Ross are in charge of the four-year program which shows people how to minister where they are. The course's 930 students are "scattered literally all over the country." Dr. Winters began working on extension theology three years ago, proposed it to Sewanee's St. Luke's School of Theology, and began the course with funding from the Episcopal Church Foundation. Now a pilot program for Australia is being prepared to begin in 1978.

Church Growth: A California export

With decreasing membership and increasing interest in evangelism, one contribution the western half of the Southern Rim offers the rest of the Church is "Church Growth Seminars."

The Episcopalian most involved in Church Growth on the West Coast is the Rev. Walter W. Hannum, general secretary of the Episcopal Church Missionary Community. Hannum believes "the Episcopal Church can grow by applying

sound Church Growth principles and that parishes lying dormant can take giant leaps forward."

At the 1976 General Convention the Episcopal Church Missionary Community displayed a large sign showing membership loss. "I am amazed at how many delegates had no idea their dioceses were losing members," Hannum said after Convention. "We should like people throughout the Church to know we are

in business to change the trend. We are not prophets of gloom."

The Church Growth movement began in India in 1955 when Dr. Donald McGavran sought answers to inconsistencies between missionary and evangelistic efforts and the Church's growth rate. He observed that in some places the Church grew faster with fewer institutions and small expenditures of money. In 1973 Dr. Win C. Arn founded the Institute for American Church Growth and tried to apply McGavran's findings to American Churches.

Walter Hannum defines Church Growth as "a technical term referring to the discipline of integrating biblical, theological, social, behavioral, and historical studies and applying them to discipling non-Christians and helping persons become responsible members of the Church."

Hannum and his wife Louise were the first Episcopalians to become research associates and receive graduate degrees at the School of World Mission/Institute of Church Growth, Fuller The-

ological Seminary in Pasadena, Calif. He now leads Church Growth Seminars. The Dioceses of Alaska, California, and San Joaquin have held such programs.

Through the office of the Rev. A. Wayne Schwab, Episcopal Church evangelism officer, Church Growth has spread to other parts of the country. Bruce Shortell, regional evangelism associate for Provinces I, II, and III, leads Church Growth Seminars on the East Coast.

Though Hannum is highly enthusiastic about Church Growth, saying it could cause changes in the Church's life as profound as those achieved by the printing press, he does issue a warning: "Like other disciplines, Church Growth is not the Gospel, an end in itself, or a panacea for all church ills. Church Growth is a means to the greater end of helping the Church be more effective and accountable in proclaiming and living the Gospel."

Church Growth, he says, "is an efficient instrument to analyze and deal with the fact that while we are having an increase in clergy and lay readers, there is a substantial loss in baptized members, communicants, and Sunday school students."

A sample from San Joaquin

For the Diocese of San Joaquin Dr. Win Arn, executive director and president of the Institute for American Church Growth (IACG); Dr. Donald McGavran, founder of the modern Church Growth movement; and Dr. David Winscott, Church Growth Seminar leader, held a seminar for professionals in Pasadena early this year. Below is a report from that seminar.

[One Church Growth workshop exercise is a bar graph for a congregation which illustrates the five classes of leadership: (I) lay readers, vestry, altar guild; (II) evangelists, witnesses, leaders of small groups of non-Christians; (III) part-time or partially paid staff, youth workers, music, Christian education; (IV) full-time professional staff; and (V) denominational leaders and resource persons, bishops.]

"Class I is like a giant vacuum cleaner that sucks up every unsuspecting person who gets near it," Winscott said; Class I activity is so concrete, so urgent so evident, so *there*. The weeds in the yard need to be pulled, the grass cut, the shrubs planted, the altar dressed, the linens washed, the bulletins prepared, the stencils typed—the list is endless. And who will deny that these things really need to be done? No one, not even the most deep-dyed Church Growth person.

But Class II activity and Class II type

persons are of equal importance, and some kind of accommodation between them must be worked out. Class II activity is defined as that which "primarily turns outward toward the non-Christian community in an effort to bring its members into the Body of Christ."

Leaders in a growing church can come from anywhere. Persons with the gift of hospitality working with persons with the gifts of pastor/teacher can be tremendously effective in starting neighborhood house churches which function as sort of half-way houses where the non-Christian who is shy can bridge the gap between his pagan world and the Body of Christ.

Explore the possibilities; they are endless. The church school teacher who contacts the parents of new pupils is doing Class II work. Persons who participate in the discipling and incorporation process—teachers, callers, trainers—are all doing Class II work.

Blessings on every one of them.

Blessings, too, on all faithful Class I workers. Without them the church could not function, nor would it be available for the new Christian. But beware of that vacuum cleaner—don't let it gobble everyone up into maintenance activity. That is a real and ever present danger.

Adapted, with permission, from the *San Joaquin Star*.

Church's Evangelism officer comments on Church Growth

The Rev. A. Wayne Schwab, evangelism officer at the Episcopal Church Center, has written this about Church Growth.

The Church Growth people are centered in the School of World Mission at Fuller Theological Seminary, Pasadena, Calif. While their writings are in an evangelical Protestant language, many Episcopalians have found they are sound and readily translatable into an Episcopal context:

1) The first key to membership growth is to want to grow. Congregations which are excited about the Good News Jesus Christ brings and want to share that Good News and receive new disciples of Jesus Christ are the ones that grow. The conviction that God wants the lost to be found has no substitute.

2) The rector and vestry commit themselves to evangelism and renewal as top priorities for the congregation and take the steps needed to make this so. Rector and vestry are willing to pay the price of disciple increase. For example, they accept the work and shared leadership more disciples will mean.

3) The congregation assesses its own characteristics and membership patterns carefully. It identifies and corrects growth-restricting obstacles—e.g., in staff or facilities. It does not overlook those persons it already knows about—e.g., visitors to the church, unchurched members of church families, unchurched friends, the newly confirmed (usually we confirm three to have one), people who come for pastoral offices, the lapsed, newcomers to the community, and people in need or transition (hospitals and prisons).

4) It identifies its "ministry area" (usually determined by the time people require to reach the church). It identifies community sub-groups. It locates or plans to develop "bridges of God" or trust relationships with people in each sub-group. It makes preliminary surveys to discover the relative readiness of the "peoples" in the community to receive the Gospel.

5) The church begins to train the parishioners who will make Christ known in the world. In most churches the bulk of loyal leaders work within the Church rather than in the world. About 10 percent have special gifts in evangelism—for



example, leading another to Christ, helping the newcomer become integrated into the fellowship as Barnabas helped Paul, and encouraging people to visit the church. The other 90 percent are trained as witnesses who can tell another what Jesus Christ means to them and do the many things essential to evangelism and renewal—prayer support, maintenance of lists, visiting newcomers, leading neighborhood Bible classes, and the like. The rector need not be gifted in evangelism. He must be a capable witness himself and encourage finding the gifted 10 percent and training witnesses.

6) The church shuts the back doors by feeding the people it has. It sees that corporate worship is a significant encounter with the Lord. It sees that everyone is involved in some group or role within his/her first year of new commitment. It provides frequent new-member classes and adult classes for all—on Sunday mornings if possible. It creates small groups for sharing and mutual support that meet weekly if possible.

7) It evaluates rigorously its activities in evangelism and renewal. It keeps and improves those that add new or reawakened members. It drops those that are ineffective. Members find how the Spirit works best through them.

8) It is ready to start new congregations when the time is right.

In many ways, we already know all of this. Quite true. One famous scientist read Einstein's *Theory of Relativity* and said, "How did I miss seeing that!" In many ways, all of this is utterly simple—provided you have found new life in Jesus Christ, want to share that new life with others, and are willing to pay the price for doing so. —A. Wayne Schwab

For information concerning Church Growth Seminars, write to the Rev. Walter Hannum, Episcopal Church Missionary Community, 1020 N. Brand Blvd., Glendale, Calif. 91201.

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ALABAMA PLAN BOOSTERS: Left to right, Donald Muth, Bob Mason, Roger Wolcott, Kay Pulliam, John Burr, Alan Simms, and Frank Floyd.

They adopted the Alabama Plan in Illinois

"A year ago I was out of work. I had to cut my pledge to the church way down. This year I thought I would pledge the same amount I had been giving before I cut back. But at the end of the canvass training session, I knew I could do better."

The speaker was Bob Mason, a construction worker who was senior warden of Church of the Holy Nativity in Clarendon Hills, Ill. The canvass training session he attended was part of the Alabama Plan, a stewardship education program that has been sweeping through diocese after diocese during the past two years. How it came from the deep south to this Chicago suburb congregation is the story of a combined effort by the Diocese of Alabama, the development/stewardship staff at the Episcopal Church Center in New York City, Province V, and the Diocese of Chicago.

The story began in 1969 when the Diocese of Alabama did not have enough money to fund its program. Bishop Furman C. Stough of Alabama was then a priest on the diocesan staff, as was the Rev. William Yon. Stough and Yon put their heads together and developed a way to aid individual congregations to increase their pledge incomes. And the Alabama Plan was born.

The plan includes training a few per-

sons to act as paid consultants to work with participating parishes. Each rector and vestry willing to give the plan a try has to adopt the tithe as a goal and proportionate giving as a practice for themselves. At least one-fourth of the members have to agree to participate in a six-hour stewardship education session. (Persons are asked to be canvass workers only after they have completed the training.) Every member of the parish is to be called on in person, and the congregation must agree that its goal is to give away half of its income.

Within five years after it started the Alabama Plan, the diocese had the highest per capita pledge income of any diocese in the Episcopal Church.

In 1974 the plan was one of the successful grass-roots stewardship programs presented in the nine regional stewardship conferences the Episcopal Church Center's development/stewardship staff sponsored. Through the conferences the plan came to the attention of Frank Floyd, stewardship coordinator for the Diocese of Chicago. Floyd and his diocesan stewardship commission hired the Rev. James Sanders and the Rev. Charles Murphy of Alabama to train three Chicagoans to be consultants. The program was presented at a Chicago diocesan workshop, and Holy Nativity, Clarendon

Hills, agreed to be a pilot congregation.

Bob Mason is not the only person in Clarendon Hills who was responsive to the Alabama Plan. The parish realized a 30 percent increase in pledged income—from \$35,702 in 1975 to \$46,022 in 1977. The money came from 81 pledges in 1976 while 72 givers provided the previous year's total. While 18 members declined to pledge, the church has an equal number of new pledges for the current year. Thirty-seven increased their pledges and four decreased. John Burr and Roger Wolcott, canvass co-chairmen, said the total would increase when the last pledges were returned. The plan cost Holy Nativity \$300 in consultant fees and \$40.50 in expenses.

"It was a sharing of faith rather than just a new way to ask for money," said housewife Kay Pulliam of the Alabama Plan.

The Rev. Howard P. Peckenpaugh of nearby Des Plaines, the paid consultant who worked with the parish, echoed her words: "To me this is just basic Christianity, to get people to share their faith with others." Peckenpaugh says the program teaches people to listen, not just to give a sales pitch for the church.

Realtor Alan W. Simms, a long-time parishioner, said the program "made people sit down and think about the

portion of their money they are giving to the church."

The Clarendon Hills vestry says it heard little—if any—negative reaction to the Alabama Plan although a few people thought it "was a little hard-sell at first." Floyd admits the congregation "had a little bad luck getting started" because it was a pilot effort.

What did Holy Nativity do with the extra money? For one thing, the Rev. Donald Muth, rector, who had been solidly behind his vestry's decision to try the plan, received a salary raise. The parish overpaid its pledge to the diocese. Last year's Christmas offering—one of the largest in the parish's history—was entirely given away.

"We have had a few people coming to church these days whom I have not seen here regularly before," says Muth. "We also have new spirit in the congregation."

Floyd says Chicago's adoption of the Alabama Plan, under the new title of the Chicago Stewardship Process, is now complete.

Enthusiasm for the plan is high in other parts of the Church as well. The Diocese of Southwestern Virginia called the plan "STP: an additive that works" when it began its use this spring. And Georgia reports it is now fully operational there, too.

—Richard J. Anderson

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