

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

**Digital Copyright Notice**

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

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

Send requests for permission to re-publish to:

**Rights and Permissions Office**

The Archives of the Episcopal Church  
Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)  
Telephone: 512-472-6816





## Inside

**INFORMAL ATTIRE** was the norm at the Florida meeting of the House of Bishops. Related stories appear on pages 5, 6, 7, 8, and 10.

**NOT MANY CLERICAL COLLARS** were in evidence in Port St. Lucie. Most bishops, like David Reed of Kentucky and John Burt of Ohio, dressed for the hot weather.

**14 Church in the Sun, Part II**  
Atlanta's Cathedral thrives, and in Los Angeles St. Augustine-by-the-Sea finds new life while diocesan officials cope with costs and mobility.

**20 Books for holiday giving**  
For both adults and children on your list.

**21 Venture in Mission**  
A Denver training session gives capital campaign added momentum.

# THE Episcopalian

## Bishops protect dissenters to women priests

For most of the 1970's, women's ordination has had a prominent place on the agendas of Episcopal Church gatherings. The House of Bishops' meeting early in October at the Sandpiper Bay resort in Port St. Lucie, Fla., did not differ.

Ordination of women, ordination of a woman—the Rev. Ellen Barrett—and concerns about those who cannot accept women priests seized stage center in the bishops' formal deliberations and in their private conversations which occurred, as one bishop said, “in the halls and in the men's room.”

While these subjects occupied most of the bishops' time, other items were received for study, heard for information, discussed, or adopted. The bishops spent one session on “bishops,” composed their Pastoral Letter (see page 6), and established a Navajoland area mission. They also heard presentations on the selection, training, and deployment of ordained ministers and on the theological training of laity for ministry.

Ecumenicity, collegiality, Venture in Mission, and election of a Suffragan Bishop for the Armed Forces rounded out the major part of their stay in Florida. The Coalition of Urban Bishops' special presentation turned their attention to those outside the Church (see page 10).

Presiding Bishop John M. Allin set the scene with his now well-publicized opening address (see page 7) in which he ad-

mitted that at present he cannot accept women as priests.

The House's positive response to his query about accepting his leadership despite his personal views (see page 5) seemed to reflect a fear of what his resignation would mean to the Church rather than universal support for his announcement.

The desire of both liberal and conservative bishops to protect the right of conscientious objection also played a part. So did the House's unwritten rule of gentlemanly decorum. One bishop, commenting on a proposal to criticize the Presiding Bishop's action, said, “That's not how you play the game!”

In his opening speech the Presiding Bishop called for a committee to negotiate with the separatists who are proposing to form a new church group following their September meeting in St. Louis, Mo. (See October issue.) The bishops authorized the Committee on Restoring Relationships (it will include bishops who oppose women's ordination as well as those who have had to deal with separatist parishes) and supported a special appeal to those who have separated.

The Presiding Bishop indicated future negotiations might even include consecrating bishops for the dissident group. Proponents cited the Church's experience in ordaining bishops for the Philippine Independent Church. [Later Bishop Benito Cabanban of the Central Phil-

ippines stated that reports being circulated that the Philippine Independent Church is no longer in communion with the Episcopal Church are untrue.]

Often when the House of Bishops—like other church groups—must make difficult decisions, it tends to postpone moments of truth. This didn't happen in Florida. Following the Presiding Bishop's startling opening address, the bishops buckled down to their main task on their first full day.

That hot, sunny Saturday, October 1, the bishops met in small groups to discuss and report on a “conscience clause” to protect those who cannot accept women as priests and bishops. A later amendment also protects those who affirm women as priests in places which do not generally favor them.

Reports from discussion groups generally favored protection of the individual consciences of bishops, priests, and laypersons, and the mood favored including the Presiding Bishop's right to disagree publicly with General Convention's action. Some noted that the canon on ordaining women was intended to be permissive, not coercive.

Following the reports retired Bishop Robert F. Gibson, Jr., of Virginia, who chaired the session, announced, “We've responded to the Presiding Bishop” on accepting his leadership.

A more formal response came on Wednesday, October 5, when the bishops

unanimously affirmed Allin's “continuing leadership” and said they respected his right to hold a personal conviction contrary to General Convention's action and trusted him to uphold the laws of the Church and the decisions of General Convention in his official actions.

In response to questions raised in reports, Allin said his use of the word “experiment” in discussing women's ordination with Orthodox prelates in Russia (see September issue) was intended to convey “learning by experience” and not a laboratory exercise.

When questioned about receiving Communion from a deposed priest during his visit to the dissenters' meeting in St. Louis, Allin said the celebrant, retired Bishop Albert Chambers of Springfield, was still in good standing. “I had no question that my Lord was present.” He added that when he receives Communion, “I don't stop to see who is offering it.”

Bishop Clarence Haden of Northern California, who was invited to the St. Louis meeting, said, “I think it is extremely unhealthy to question any person about his going to a due celebration of the Holy Eucharist. The Presiding Bishop was manifesting a really charitable approach.”

Bishop Addison Hosea of Lexington said the Presiding Bishop's presence in St. Louis was “healing. . . Many who had

*Continued on page 3*



**SKENFRITH, WALES**— The Rev. Alexander McAdam, blind minister of this town, is shown reroofing 13th century St. Bridget's Church on a scaffold he built himself. The vicar, who is also rector of St. Nicholas', Grosmont, works by sound and touch in in-

stalling the 12,000 heavy stone slates. “I can tell by the sound of the hammer if a nail is going in crooked,” he said, “and I feel for the correct shape of slate from 20 odd sizes I work with.”

—Religious News Service photo

November, 1977



# WORLD NEWS BRIEFS

**VALPARAISO**—Presiding Bishop Colin F. Bazley of the Consejo Anglicano Sud Americano was in August chief consecrator of Brian Anthony Skinner to be Assistant Bishop for the Provinces of Valparaiso and Aconcagua in the Diocese of Chile, Bolivia, and Peru.

**LUSAKA**—The Roman Catholic Association of Bishops' Conferences in Eastern Africa, meeting in the Zambian capital, expressed alarm "at the destruction of a nation" in Uganda. The bishops called for investigation of alleged atrocities in Uganda where Idi Amin has banned 26 Christian sects and the Baha'i faith. The Roman and Anglican Churches were exempted from the ban.

**SYDNEY**—The late summer Synod of the Anglican Church approved a new Australian Prayer Book, after six hours of debate, with only one dissenting vote; each diocese must now ratify use of the book within its jurisdiction. By a closer vote, the Synod of 200 men and five women approved in principle women's ordination to the priesthood. The Synod also approved appointment of the first full-time general secretary for the national Church, John G. Denton, formerly the part-time secretary.

**SEWANEE**—The School of Theology of the University of the South will use a \$15,000 grant from the Conant Fund to expand its field education program. The Board for

Theological Education, administrator of the Fund, made the grant.

**WINDHOEK**—Anglican, Methodist Episcopal, and Evangelical Lutheran church leaders here have petitioned the new South African administrator in Namibia, Marthinus Steyn, to permit the return from Britain of exiled Anglican Bishop Colin O. Winter of Damaraland.

**LONDON**—The British Council of Churches has added its voice to the call for an independent inquiry into the circumstances surrounding the death of Steven Biko, a black Anglican leader who died in a South African prison. The Council said the 30-year-old leader was the 21st political detainee to die in custody in the past year.

**UNITED NATIONS, N.Y.**—After 11 years the U.S. has signed U.N. covenants on human rights, joining more than 50 countries, including the U.S.S.R. President Carter's signing of the documents, which former presidents have declined to do, must be ratified by the Senate.



**SOME 2,200 PEOPLE CAME** from all over the United States to the Cathedral of Sts. Peter and Paul on September 24 to attend John T. Walker's installation as sixth Bishop of Washington. Retired Bishop William F. Creighton, Presiding Bishop John M. Allin, and members of the diocesan and Cathedral staffs participated in the service. In addition to his duties as diocesan, Walker will serve as dean of the Cathedral when the present dean, the Very Rev. Francis B. Sayre, Jr., retires at the end of the year. Canon Charles A. Perry, diocesan executive officer, will become provost of the Cathedral Chapter.

## THE Episcopalian

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

### DIRECTORS

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

### EDITORS

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

### CONTRIBUTING EDITORS

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

### PROFESSIONAL SUPPLEMENT

Richard J. Anderson, editor

### DIOCESAN EDITIONS

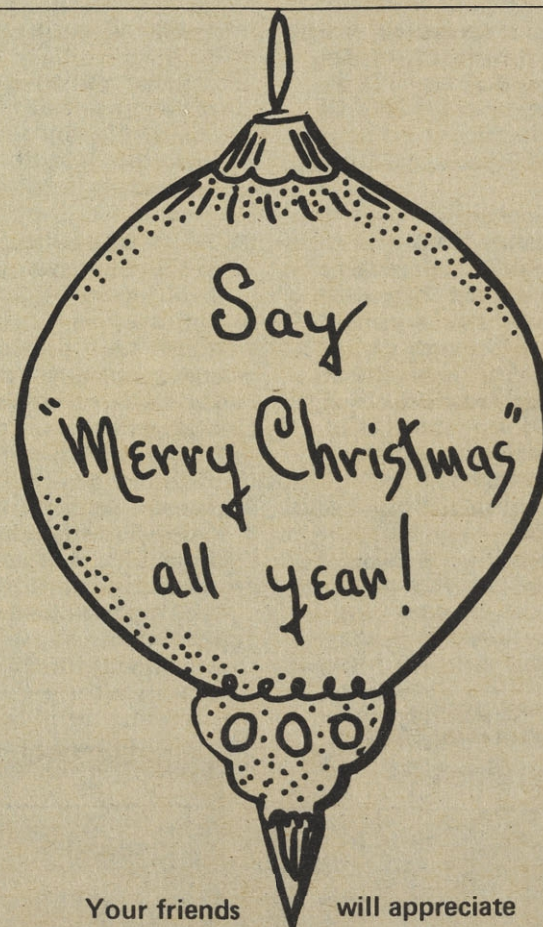
**ARIZONA CHURCH RECORD**  
Edythe Jensen, editor  
**NEWSBEAT: Bethlehem**  
Beatrice W. Smith, editor  
**DIOCESE: Central Florida**  
Harry C. Griffith, communications  
Lydia Dorsett, editor  
**THE CHURCHMAN: Central Pennsylvania**  
Kermit Lloyd, editor  
**CHRIST CHURCH EDITION: The Messenger**  
Greenville, S.C.; Upper South Carolina  
Thomas Carson, Jr., editor  
**COMMUNION: Delaware**  
Mrs. Charles (Roberta) Huhn, editor  
**FORWARD IN ERIE**  
Dierdre E. Klick, editor  
**THE FLORIDA EPISCOPALIAN: Florida**  
Bob Libby, publisher  
Barbara White, editor  
**IOWA CHURCHMAN**  
Mary Halstead, editor

**THE BISHOP'S LETTER: Kentucky**  
David Reed, editor-in-chief  
Rebecca P. Streepy, managing editor  
**THE NORTHEAST: Maine**  
William W. Stubbs, editor  
**THE DESERT CHURCHMAN: Nevada**  
Betty Butler, editor  
**THE CHURCH NEWS: New Jersey**  
Fay Richardson, editor  
**THE EPISCOPAL NEW YORKER**  
Jan Maas, editor  
**THE CHURCH IN HIAWATHALAND:**  
Northern Michigan  
Thomas Lippart, editor  
**OREGON TRAIL CHURCHMAN:**  
Eastern Oregon  
Letitia Croom, editor  
**DIOCESAN NEWS: Pennsylvania**  
George H. Soule, communications  
**JUBILATE DEO: South Carolina**  
George Chassey, Jr., editor  
**THE JAMESTOWN CHURCHMAN:**  
Southern Virginia  
Lucretia McDine, editor  
**SOUTHERN CROSS: Southwest Florida**  
Joyce C. Smith, editor  
**THE ILLINOIS CHURCHMAN: Springfield**  
William L. Day, editor  
**EXALT: Utah**  
Otis Charles, editor-in-chief  
Ricki Degges, editor  
**THE HIGHLAND CHURCHMAN:**  
Western North Carolina  
C. A. Zabriskie, editor  
**WESTERN KANSAS NEWSLETTER**  
Sylvan W. Law, editor  
**THE CHURCH NEWS: West Texas**  
William G. Noble, editor  
**MOUNTAIN DAYSPRING: West Virginia**  
Richard H. Schmidt, editor

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

The Episcopalian, November, 1977  
Vol. 142, No. 11  
All advertising orders subject to publishers acceptance.

Published monthly by The Episcopalian Inc.,  
1930 Chestnut St., Philadelphia, Pa. 19103.  
35¢ a copy, \$4 a year; two years \$7. Foreign  
postage add \$1 per year. Second class postage  
paid at Philadelphia, Pa., and additional mail-  
ing offices. **ADVERTISING OFFICE:** 1930  
Chestnut St., Philadelphia, Pa. 19103. Copy-  
right ©1977 by THE EPISCOPALIAN, Inc.  
No material may be reproduced without  
written permission. Manuscripts or art sub-  
mitted should be accompanied by self-ad-  
dressed envelope and return postage. Pub-  
lishers assume no responsibility for return of  
unsolicited material. THE EPISCOPALIAN  
belongs to Episcopal Communicators, Associ-  
ated Church Press, and Religious News Ser-  
vice. **SUBSCRIPTION ORDERS, CHANGE OF  
ADDRESS,** other circulation correspondence  
should include old address label and zip code  
number. All postal returns are to be sent to  
Box 2122, Philadelphia, Pa. 19103.



Your friends will appreciate  
a gift subscription to  
The Episcopalian

Mail all subscriptions to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103

Send to _____	Send to _____
Address _____	Address _____
City _____	City _____
State _____ Zip _____	State _____ Zip _____
<input type="checkbox"/> Send a gift card <input type="checkbox"/> Send me a gift card	<input type="checkbox"/> Send a gift card <input type="checkbox"/> Send me a gift card
<input type="checkbox"/> 1 year—\$4.00 <input type="checkbox"/> 2 years—\$7.00	<input type="checkbox"/> 1 year—\$4.00 <input type="checkbox"/> 2 years—\$7.00
Please add \$1.00 for overseas postage	
Send to _____	Include my <input type="checkbox"/> renewal <input type="checkbox"/> new subscription
Address _____	1 year \$4.00 <input type="checkbox"/> 2 years—\$7.00 <input type="checkbox"/>
City _____	Name _____
State _____ Zip _____	Address _____
<input type="checkbox"/> Send a gift card <input type="checkbox"/> Send me a gift card	City _____
<input type="checkbox"/> 1 year—\$4.00 <input type="checkbox"/> 2 years—\$7.00	State _____ Zip _____
Please add \$1.00 for overseas postage	
Parish _____	
<input type="checkbox"/> Remittance enclosed <input type="checkbox"/> Bill me in January	
Please add \$1.00 for overseas postage	



# House of Bishops Continued from page 1

come with the idea of separating from the Episcopal Church came away saying, 'I'll give the Episcopal Church another try,' and that was due to [his] presence."

Bishop Robert Rusack of Los Angeles, caught in legal and ecclesiastical problems relating to four separatist congregations, was less enthusiastic. Commenting on the Presiding Bishop's opening remarks and recent actions, Rusack said he was "dismayed, discouraged, and despondent." He felt the Presiding Bishop's statement of principle had come a year too late and asked, "Why can't he support the faithful now even as he supports the unfaithful?"

## "I didn't take sides"

In other discussions of women's ordination which punctuated the week, the Presiding Bishop said he would not participate in a proposed ordination of a woman during his future visit to the Convocation of American Churches in Europe nor would he consecrate a woman if she were elected to the episcopate. He said he would see that the necessary arrangements were made. He also said he would not at present receive Communion if a woman celebrated. He does not approve of the current "fad" of concelebration but said he would do his best not to embarrass anyone if such a concelebration with a woman priest were planned without his prior knowledge.

"I in no way suggested [in my speech] that General Convention had done wrong or couldn't be followed. . . I've never taken sides in this argument, and I didn't in my statement."

On Wednesday the bishops adopted a conscience clause which states that those who cannot accept women as priests are not disloyal Episcopalians. The clause permits dissent against this provision only and does not cover other forms of ecclesiastical disobedience. The House's theology committee, which Bishop John Burt of Ohio chairs, prepared the text.

The next subject before the bishops was the Rev. Ellen Barrett's ordination by Bishop Paul Moore of New York and her possible licensing by Bishop Kilmer Myers of California, in whose diocese she now lives. Again the bishops went into small groups to consider the issue.

While admitting that Moore, the com-

mission on ministry, and the standing committee of New York had not broken canons in ordaining Barrett, a number of small group reports said ordaining a homosexual was an offense to the Church. Much discussion of possible episcopal action against Moore centered on whether at the time of her ordination Barrett was a practicing homosexual or one who advocated a homosexual life style.

Moore said at the time of her ordination Barrett, previously an officer of Integrity, an Episcopal organization for homosexuals, was not advocating homosexuality. He declined to answer questions based on published statements attributed to Barrett after her ordination: "I think you should ask the person who was quoted if the quotes are accurate." He also refused to reply to questions on Barrett's private sex life, saying it was inappropriate to discuss publicly the private life of one of his clergy.

The House finally tabled efforts to discipline Moore.

Later the House said that blessing the marriage of homosexuals or ordaining an advocating and/or practicing homosexual was "inadmissible" in the light of the House's present understanding. The bishops also reaffirmed the General Convention-mandated study on human sexuality and charged each other with establishing diocesan study programs on the issues involved.

Before the meeting Myers circulated a paper saying he planned to license Barrett unless he heard discussion that would change his mind. He later said such discussion had not occurred.

## Bishop Chambers invited

The final issue the bishops tackled in small groups on Saturday was that of Bishop Albert Chambers, who has ministered to members of dissenting or separated congregations, often without the knowledge of the diocesan involved or in direct defiance of a brother bishop's request. The House did not act formally on the matter until Thursday, following two further plenary discussions.

The House first heard the 71-year-old prelate's defense of his actions via a written statement. He said he was unable to attend the House of Bishops' meeting because of the expense. Certain bishops felt discussing Chambers' actions without

his presence to be inappropriate and invited him to attend at their expense. When he appeared before the House, he reiterated that his episcopal ministration to dissenters arose from his call to the pastoral ministry which he had reaffirmed during his consecration.

After challenges from several diocesan bishops that his pastoral ministry was more divisive than healing since he neglected to approach them for information and had accepted reports that were not completely factual, Chambers admitted he had perhaps failed in communicating with other bishops.

## "I will continue to minister"

He also made clear that he intends to pursue his present ministries and declined three separate times to answer questions on whether he intends to ordain men from the separatist group. "I will have to continue to minister to these congregations. I couldn't live with my conscience if I did not. I am deeply sorry if I break the law to 'feed the sheep.' I will abide by your judgment whether you censure me, bring me to trial, or ask for my resignation. I have to serve my God."

While largely agreeing that the House wished to show its disapproval of Chambers' actions, the bishops engaged in a lengthy debate on whether to deplore, decry, censure, or repudiate them. Some bishops suggested taking no action—either to protect the right of conscience or to avoid making Chambers a "martyr" for the separatists. Some said action against Chambers might block negotiation with the dissenters.

Those bishops whom Chambers' visitations hurt seemed to carry much weight. Bishops Wesley Frensdorff of Nevada, George Rath of Newark, William Frey of Colorado, Albert Van Duzer of New Jersey, and particularly Robert Rusack of Los Angeles all testified to the disruptive effect of Chambers' presence in their dioceses. Rusack had particularly asked Chambers not to visit the four separatist parishes in his diocese, but Chambers made episcopal visitations despite the plea.

The House's final action was to support the diocesans whose jurisdictions Chambers had invaded, to decry and repudiate his action, and to ask him to refrain from further unilateral actions.

## On to Venture

Discussion on the Venture in Mis-

sion campaign originally scheduled for Saturday was postponed to handle the other issues. Following a lengthy presentation of the Venture program, the bishops again met in small groups at the suggestion of Bishop William Folwell of Central Florida. Folwell stated that opposition to Venture expressed in private conversations had not surfaced in the plenary sessions.

When the bishops discussed Venture in small groups, they found 82 reasons "why VIM will fly" and 58 reasons that might "prevent [it] from flying."

While many bishops privately expressed concern over diocesan participation, the Diocese of Washington has officially notified the Presiding Bishop it will not participate in the program's fund-raising aspect. Bishop John T. Walker of Washington has resigned from Venture's executive committee and has been replaced by Bishop Bennett Sims of Atlanta, who will represent the concerns of urban bishops.

## Other actions

In other actions, the House:

- discussed a preliminary report on "The Bishops Look at Bishoping" prepared by the Office of Pastoral Development from information they themselves helped provide;
- heard a report on the Clergy Deployment Office's plan for open listings of parish vacancies;
- listened to Bishop William Frey on the charismatic movement's strengths;
- agreed to study further a document from the Consultation on Church Union (COCU) entitled "In Quest of a Church of Christ Uniting" and the Anglican/Roman Catholic International Commission's "Venice Statement on Authority in the Church" produced in 1976;
- filled vacancies on the Board of Examining Chaplains by electing Dr. William Green of Austin, Texas, and the Rev. Herman Page, III, of Liberal, Kansas;
- heard from Bishop David Reed of Kentucky that only the unilateral action of the Prime Bishop of the Polish National Catholic Church had suspended relations with the Episcopal Church and that the issue will come before that body's synod next year; and
- agreed to meet for five days in October, 1978, at the Hilton Airport Plaza Inn, Kansas City, Mo., if more modest quarters can't be found. —Janette Pierce

### Up Against It?

order yours today!

**Struggling with the system probing alternatives**  
a study/action guide

- This 200-page Study/Action Guide focuses on questions such as: *Why is our society dysfunctional for so many people? How might it be different? What forms of group action at the local level can make a positive contribution?*
- Readings include works by Harvey Cox, Gustavo Gutierrez, Sheila Collins, John Bennett, Robert Bellah, James Cone, Vida Scudder, Erich Fromm, Paul Sweezy, Saul Alinsky, William Spofford, Sr.

Order from The Witness/Church and Society, Box 359, Ambler, PA 19002. Single copy \$5.75 (includes postage and handling). Bulk discounts available.

### WRITERS WHY WAIT?

## PUBLISH YOUR BOOK IN 90 DAYS

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

EXPOSITION PRESS, INC.  
Dept. 767A  
Hicksville, New York 11801  
Gentlemen:  
Please send me your two FREE books giving details of your publishing plan.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

### 'Are you ready for

## "A LAST TIME TO LISTEN"

By Keith C. Schuyler

Here is a gusty novel that challenges disregard for spiritual mores while bringing the reader face to face with himself.

— — — — —

Reviewers say: "Could not put it down." "Some answers to our contemporary problems," "I was sorry when it came to an end," "I was totally intrigued," "Completely absorbing," "It really jarred me."

— — — — —

You will want to pass it on to teenagers as **your** answers to some of their questions!

In hardcover \$5.00  
**CEDAR PRESS**  
R.D. 3 - Box 3120D  
Berwick, Penna. 18603  
Early replies get first editions

### The NEW Seabury Diary for 1978

1978

#### NOW AVAILABLE

- New large 4"x7" format.
- Deluxe, simulated leather cover, gold stamping, gold edges and ribbon marker.
- New personal information, memo, and address pages.
- Expanded church calendar (November 27, 1977 through January 31, 1979).
- Holy Days included, as well as prayers.

Use coupon below and order today:

To: Seabury Service Center, Somers, Connecticut 06071

Please send me:

\_\_\_\_\_ copies of the new Seabury Diary for 1978 0-8164-2165-X @ \$3.95 per copy

\_\_\_\_\_ Payment Enclosed

Make check payable to The Seabury Press.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_



**Sterling Silver Cross**  
from Finland

... a fine gift, a treasured keepsake, the cross measures 1 5/8" by 2 1/2" - 19 1/2" chain included

**\$39.95**  
plus \$1.00 postage and handling  
Texas residents add 5% sales tax  
order from:

**Viking Imports**

P. O. Box 12059  
San Antonio, Texas 78212

## THE ANSWER TO YOUR SONGBOOK NEEDS



## SONGS OF PRAISE

**Songs of Praise** is a flexible and economical way to meet your need for a songbook. It has proven to be a rich and versatile way to provide Christians with the lively new songs that contribute to worship. Thousands of churches, prayer groups, and individuals are already using **Volume 1**. Now, **Songs of Praise Volume 2** is available. Both volumes include songs from many different sources, with all royalties paid, produced in a flexible 8 1/2" x 11", 3-hole format. Each song includes words, melody, and guitar chords.

**Songs of Praise Volume 1**, 79 songs including Alleluia No. 1, For You Are My God, The Light of Christ, Psalm 89, Sing to the Lord, We See the Lord, He Is Lord, The Lord Is My Light, Come Holy Ghost, and many others. **\$2.00**

**Songs of Praise Volume 2**, 41 additional songs including Alabare, Hallelujah, Our God Reigns, I Am the Resurrection, Lift High the Banners of Love, Praise the Name of Jesus, and many others. **\$1.00**

Quantity discounts are available.

**SERVANT PUBLICATIONS**  
Distribution Center  
237 North Michigan  
South Bend, Indiana 46601

# Switchboard

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

## LOVE IS A VERB

The word "love" flows easily from the mouths of many, yet we are continually surrounded by those who never apply it. Even in our churches Christians act embarrassed when asked to show some sign of love to the people around them.

Webster says love is a noun. A noun can be an inanimate object, like a pencil or a wart, that just sits there doing nothing. A noun can be an animated human being. A cake of soap is an inanimate object until it is wet and applied, and not until then does it serve the purpose for which it was intended. So it is with love. If we just say, "I love you," and no action backs it up, it just sits there like an object.

Parents commit the same offense when they feel buying things for their children is a manifestation of love. The noblest activity on earth is the shaping of a child's life. It cannot be done on a part-time basis.

A cartoon called "Love Is" appears in the daily papers. "Love is saying I am sorry." "Love is making cookies for a lonely person." "Love is a smile." Love is doing!

Just as faith without hope is useless, so is love without action.

*Ann Howard Cassell  
Huntingdon Valley, Pa.*

## STUDY NEEDED

The September issue quotes Martha Moscrip: "Cuts in the national Church's budget because of dissatisfaction with the Church's social action program resulted in massive cuts in the staff at the Episcopal Church Center as well as reorganization." This perpetuates some unproven assumptions to explain much that is happening in the Church.

I understand the staff at the Episcopal Church Center was cut in half some few years ago and has now been reduced to a third. The Church Pension Fund reports that over the past decade the number of jobs for priests has been reduced from 7,500 to 6,000. In this county the number of such jobs has been reduced from 15 to 11. Our diocesan staff has been reduced from five full-time program positions to two.

Some of this reduction in paid staff

## STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

Title of Publication: The *Episcopalian*, issued monthly. Location of publication, headquarters, and general business offices of publisher: The *Episcopalian*, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. Editor: Henry L. McCorkle, 1930 Chestnut St., Philadelphia, Pa. 19103. Managing Editor: Judy Mathe Foley, 1930 Chestnut St., Philadelphia, Pa. 19103. Owner: The *Episcopalian*, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103, is a New York non-profit membership corporation organized and owned by members of the Protestant Episcopal Church in the United States of America. Average no. copies each issue during preceding 12 months: 258,842. Actual no. of copies of single issue published nearest to filing date: 302,500. No paid circulation through dealers and carriers, street vendors, or counter sales. 251,027 average mail and paid subscriptions each issue during preceding 12 months. 291,876 actual no. of mail and paid subscription copies of single issue published nearest to filing date. 3,958 average no. copies free distribution by mail each issue during preceding 12 months. 4,733 actual no. of copies free distribution by mail of single issue published nearest to filing date. 254,985 average no. copies each issue total distribution during preceding 12 months. 296,609 actual no. of copies of single issue total distribution published nearest to filing date. 3,857 average no. copies each issue during preceding 12 months for office use, left-over, unaccounted, spoiled after printing, 5,891 actual no. copies of single issue published nearest to filing date for office use, left-over, unaccounted, spoiled after printing.

(Signed) Henry L. McCorkle, Editor-in-Chief.

is obscured by the fact that bishops for some time have been ordaining priests without any assurance of paid positions for them. Not many years ago it was thought to be against the canons to do this. In consequence the number of clergy has increased significantly while the number of paid clergy has declined sharply.

I make no value judgments about these matters. We need a study of the changes taking place in the Church. Then we need a further study of the possible reasons for the changes.

*Robert L. Baxter, Jr.  
Tacoma, Wash.*

## "THE RESCUERS"

I would like to add a caveat to Leonard Freeman's review of *The Rescuers* (September issue). The review praises the film in its "appealing quite sincerely to faith as the bottom line in human hope." That may well be true for the adult viewer. But looking through the eyes of a child, my concern is it just as surely appeals to fear as the bottom line in human emotion.

I took my 4-year-old daughter to see this film which was advertised as "the happiest of them all." I am not concerned about any serious long-term damage to her psyche, but I am concerned about the film's over-zealous appeal to the fears of children.

*James D. Curtis  
Atlanta, Ga.*

## CHOICE OF WORDS

We know Bishop Allin, our Presiding Bishop, was present at the General Convention in Minneapolis, 1976, and that he was present at those meetings which approved the ordination of women to the priesthood in the Episcopal Church. We are also sure he knows this was approved by changing our canon law and that the measures as passed were binding on the Church. Yet it is reported (September issue) that Bishop Allin has called this an "experiment." If, indeed, the Presiding Bishop did make that statement to the Russian and Armenian Christians with whom he was conferring, we feel he has misrepresented the majority of the voting delegates to the last General Convention.

*Karl E. Kaufmann, Jr.  
Margaret D. Scholer  
Robert J. Snow  
Minneapolis, Minn.*

So the ordination of women to the priesthood in the Episcopal Church may not be "for keeps" after all. It is only an "experiment." Bishop Allin's amazing assertion raises many eyebrows and questions.

When were churchpeople told having women in the priesthood would be only an experiment? Were the "ordained" women ever told that?

Did the House of Bishops and the deputies to General Convention in 1970 and 1973, not to mention 1976, think of it as an "experiment"?

*Herbert J. Mainwaring  
Natick, Mass.*

## DEAR MARTHA MOSCRIPT:

I write to you with great appreciation for the splendid article you have written in *The Episcopalian* (September issue) about the Seabury Series and the early days of the Department of Christian Education under Dr. John Heuss. The short article, "We taught better than we knew," is so right. And I would add—better than many people have been ready to admit.

As a member of the Leadership Training Team with the Rev. Grant Morrill and Helene Schurnbush, I traveled into many dioceses. The team under the Rev. Walter Williams went into the other dioceses. For many [people] it was the first time they had seen, met, or talked to a staff member from the national office—"281" as it was then called. We heard all the gripes and occasional praise. It was an enlightening and interesting (though sometimes frustrating) experience, but it was a wonderful experience.

*Cornelia Haines Marshall  
Silver Spring, Md.*

Yesterday afternoon I read the September *Episcopalian* and was impressed by your writing.

I had the honor of being the first woman to live in the College of Preachers and was hostess there the last 10 years that Ted (Theodore O.) Wedel was Warden.

*Paula Averill  
Hamilton, N.Y.*

Reading your article about the Seabury Teaching Series was delightful. I had the privilege of working with it, first as the secretary to a priest who had introduced it to his parish and later as a parishioner in another church.

I recall the priest remarking that the children who had been exposed to it were so much more prepared for confirmation.

I was sorry to see it discontinued for I felt we had a goal and a road on which to travel. Now folks seem to be floundering.

*Continued on page 25*

# EPISCOCATS



Joe Edwards Photo

"Is that in the Proposed Prayer Book?"





# PB'S OPEN LETTER

I share with you some excerpts from my address to the recent meeting of the House of Bishops. I discovered there is a great deal of interest in what I had to say. Hence, the wider circulation of these remarks.

How do we deal with the divisions and fragmentations in the Church and in the world which separate us from one another and many from the good life? How do we relate our diversity and differences within the community of the Holy Spirit and reflect the true Glory of God?

How can we most effectively work together to resolve such problems to enable Christ's mission to the world, to benefit the whole membership of the Church and for our own soul's health?

I believe God is giving us a special opportunity to answer together these and many other even more specific questions which simultaneously threaten our relationships and mask our opportunities. . . .

Although any of us may become distracted, confused, or misled, is there any disagreement among us as to the primary responsibility we share, namely to be faithful to Jesus Christ? Are not all issues secondary to that responsibility?

Faith in Christ provides the motivation to continue risking the development of relations thus far incomplete and marred. Faith in Christ strengthens the will to maintain Christian self-discipline. Faith in Christ frees us to allow others choices we either cannot or choose not to make. Faith in Christ enables us to continue accepting and forgiving one another even when we differ in significant details of belief. Faith in Christ requires us to continue our best efforts to share the good, true, and abundant life he graciously shares with us. Faith in Christ helps us be good stewards of the gifts we've received, including our own personhood, without taking ourselves too seriously. Faith keeps us flexible and responsive to all sorts and conditions in Christian mission.

The Christian faith is being tested in many ways in the Episcopal Church. The faith quality of our episcopal leadership is being tested. The question being put to us: Is our leadership comprehensive, flexible, and sufficiently responsive to relate and release our diversity into the multiple channels of our Lord's one mission?

## Artist rescues work from dissident parish

DENVER, COLO.—Mina Conant (Mrs. John Billmyer), well-known Denver artist, now has in her possession a few of the many liturgical art pieces she executed for "St. Mary's Episcopal Church of the Diocese of Colorado, not for St. Mary's of Holy Trinity," she explains.

On September 24 she visited her former church at 2290 S. Clayton St. "We had been given to understand they [a dissident group which broke away from the Episcopal Church] wanted to be 'more than fair' and return to us any gift 'for which we had a special emotional attachment.' So I wrote and asked for an appointment to take a few of the many pieces of work I'd done. I wanted them for our St. Mary's Episcopal congregation which meets in Epiphany's chapel. I even enclosed a stamped, self-addressed envelope!

"Father Mote refused. So I went over to the church on Clayton Street. It was

Here [is a] test question for our consideration and response: Can you accept the service of a Presiding Bishop who to date is unable to accept women in the role of priest?

As Presiding Bishop I have continually endeavored not to limit the faith of others nor to lend the influence of my office to those on either side of the ordination issue. My commitment has been and is to encourage and provide for communication and continuing relations between those on both sides of the issue. I have prayed to be open to any new understanding of either priesthood or human sexuality which may be given to me.

Thus far my understanding of Christian priesthood, of the inter-relatedness of the Christian ministry, of New Testament imagery and symbolism, of the roles and inter-relations of human sexuality prevent my believing that women can be priests anymore than they can become fathers or husbands. At the same time my mind holds no question or doubt as to the rights and abilities of women to be elders, rulers, executives, generals, presidents, judges, or queens. The fact simply stated is: To date I remain unconvinced that women can be priests.

If it is determined by prayerful authority that this limitation prevents one from serving as the Presiding Bishop of this Church, I am willing to resign the office. The ministry must be offered voluntarily as the offering can only be accepted voluntarily and never upon the demand of the minister. . . .

Prevention and protection from the destructive pressures which cripple and destroy persons and relations require greater coordination of personnel and investment of resources than our dedication has thus far provided. Careful and candid analysis is needed with regard to our personnel and our system. We are vulnerable and subject to separations within this Church. The statistics on bishops and other clergy have been increasing with the rest of society. Our increasing efforts to rationalize excessive drinking habits and increased divorce rates are misdirected and symptomatic.

Hearing is easily impaired both in today's Church and world. The irony is the more talk about hearing, the less hearing there is. Among the distressed

Saturday afternoon when there were no services I knew of and might disturb, explaining to Father Mote I had come to take what I considered a modest share of the art I had contributed. He refused.

"When I began gathering up some of the Stations of the Cross, he told me to put them down, that I was stealing, that he could have me put in jail.

"Go ahead," I said.

"Father Mote called the police. By that time some St. Mary's person was guarding every door so I couldn't leave. My family was waiting outside, but Father Mote wouldn't even let me call out to my husband and children. They held me there.

"One door was open about three inches. I rushed to it, took a deep breath, and shouted out to my daughter, 'Margie! Help!'

"By that time the police had arrived.

Continued on page 8

people in the Church, many are requesting only one thing: the assurance that the Prayer Book of 1928 shall continue to be available for use by congregations in this Church. Once again I plead with you to give such assurance and make proper provision graciously. The family that acquires new dishes does not systematically break the long-used ones to pieces. They, too, are available for use. Why not well-used and beloved Prayer Books? Such provision can be made and be orderly managed. . . .

After much prayer and thought regarding the internal distress, disagreements, and divisions the Episcopal Church has suffered, I call upon this House to join in special and additional efforts to implement pastoral concern, to continue communications, and to offer all positive assistance within our capabilities. I request that you authorize the Presiding Bishop to designate and assemble, with

your advice, support, and continuing counsel, a task force to coordinate the efforts of this Church in seeking and offering means of healing, restoring, or creating a new relationship with the distressed and the separated members of this Church. By God's grace our negotiations can be Christian if those on both sides of the divisive issues will continuously plead for God's protection from the sin of pride. Let us endeavor to share with those who claim our inheritance even if they are separated from us. This may include offering episcopal orders if their needs can be met. . . .

The question we need acutely to discuss and the consensus for which we must strive is: How do we constructively recognize, relate, and coordinate the diversity among us to the Glory of God in the service of the Christian mission?

—John M. Allin

# A Christmas Card that is also a gift.

Sing for joy,  
O heavens,  
✦ and exult,  
O earth! ✦  
For the Lord  
✦ has ✦  
comforted  
His people.

ISAIAH  
42:13.



- A beautiful Christmas card full of joy of the season.
- A personal card that you sign and address and mail yourself.
- An announcement card. For it announces to those who receive it that a contribution has been made to the Presiding Bishop's Fund for World Relief in their names. It's a gift of love to relieve needs throughout the Christmas season.

To send for your cards (and envelopes), simply print your name and address below. Indicate the number of cards you would like, and enclose a suitable contribution—not just to cover the cost of the cards, but to make a meaningful donation to the Fund for its ministry.



THE PRESIDING BISHOP'S FUND  
FOR WORLD RELIEF  
815 Second Avenue, New York, N.Y. 10017

Enclosed is my donation for \$ \_\_\_\_\_  
Please send me \_\_\_\_\_ Christmas cards and envelopes.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Please make out your check or money order to: Presiding Bishop's Fund.

E-11-77



# Bishops' Pastoral: 'We have found unity'

From the bishops of the Episcopal Church: greetings and peace in the name of our Lord Jesus Christ.

During our October, 1977, meeting we have discovered an encouraging degree of unity among ourselves as we deliberated and prayed together. Since the Minnesota General Convention, we have seen some new dimensions incorporated into the life and practice of our Church. For this, we rejoice.

We are convinced canon law is necessary to good order in the Church, but it cannot create unity. The only source of the Church's unity is the Spirit of the Lord Jesus Christ upon whom we wait in trust and patience.

As your fellow Christians, we share with you our awareness of the hurt and anger being felt by many members of the Church. We are also aware of greater hurt being experienced by millions throughout the world who are hungry, homeless, dispossessed, powerless, and victims of crisis. We have heard you. We have heard them. So we respond.

We have applauded the leadership of our Presiding Bishop in the search for a wider understanding of mission. We commend to this Church our common "Venture in Mission."

The hurt and hunger of body and spirit in the world and in our Church call us to new unity in Christ. He is our Lord and bids us to demonstrate our oneness in Him. As your bishops, we hold a wide range of views on the problems of the world and of the Church. Yet we experience deep-rooted oneness in Christ.

We call on you to journey with us in faith as we seek to follow our Savior and bring His love to the deep human hurt which all of us feel.

Here are some of the matters we dealt with, and here are some of our conclusions:

- We agree that those who find they cannot accept the decision to ordain women to the priesthood and episcopacy are nonetheless members in good standing of this Church.
- Our present understanding of the Bible and Christian theology makes it inadmissible for this Church to authorize the ordination of anyone who advocates and/or willfully and habitually practices homosexuality. We are convinced that this Church is to confine its nuptial blessing exclusively to a marriage between a man and a woman.
- We urge our Church's increased concern for the crisis in our cities and in our rural areas.
- We challenge the members of this Church to accept responsibility for increasing our ecumenical awareness and activity in parishes and dioceses.
- We are encouraged that ecumenical conversations reveal a significant converging of theological views among Christians from many traditions.

## On the Matter of Conscience

We have sought to recognize that many were dismayed because of General Convention's action concerning the ordination of women even as others were gladdened and encouraged. No attempt was made to recommend a change

in that decision during our meeting. We do affirm that one is not a disloyal Episcopalian if he or she abstains from supporting the decision or continues to be convinced it was an error.

We call for careful avoidance of any kind of pressure which might lead either an advocate or an opponent of the action to offend against his or her conscience. We acknowledge that as bishops we have a special responsibility in this regard. The Minnesota Convention sought to permit but not to coerce. We affirm that no members of the Church should be penalized for conscientious objection to, or support of, the ordination of women. A vivid personal example is the Presiding Bishop himself. He has acknowledged his inability thus far to affirm such ordinations. This has dismayed many who rejoice in the admission of women to the priesthood. We nonetheless express our full confidence that he will continue to carry out the duties of his office with integrity. We have made this decision about respect for conscience because we believe it is just. We will continue to reach out to any who might separate from us.

## On the Matter of Sexuality

Another issue with which we had to deal was the mysterious and complicated matter of human sexuality. The last General Convention directed this Church to embark upon a study of this important subject in preparation for the next Convention. Nevertheless, under the pressure of questions from churchpeople, the House of Bishops has decided that some statement at this time is needed on the issues of the marriage and the ordination of homosexual persons.

It is clear from Scripture that the sexual union of man and woman is God's will and that this finds holy expression within the covenant of marriage. Therefore this Church confines its nuptial blessing to the union of male and female. It is likewise clear that in ordination this Church publicly requires each ordinand to fashion his or her personal life after Christ as an example to the faithful. The bishops, therefore, agree to deny ordination to an advocating and/or practicing homosexual person. In each case we must not condone what we believe God wills to redeem.

We are mindful that homosexual persons, as children of God, have a full and equal claim with all other persons upon the love, acceptance, concern, and pastoral care of the Church. Furthermore, they are entitled to equal protection under the law with all other citizens. We call upon our society to see that such protection is provided. We are deeply distressed that in parts of the world such persons are deprived of their civil rights and in some cases are subjected to the tragedy of humiliation, persecution, and violence. The Gospel of Jesus Christ compels us to act against these injustices and affirm these persons as our brothers and sisters for whom Christ died.

## On the Matter of Mission and Ministry

Our Presiding Bishop has challenged us to "Venture

in Mission" as a response to the Gospel. He has issued a clear call for us to join in marshaling the human and financial resources of the people of each diocese in order to bring the joy and healing grace of Christ to the hurts and hungers of the people of the world.

A coalition of urban bishops has directed our attention to the distress of people in cities around the world. We are also mindful of the hardships faced by many in our rural areas. Many of our cities and many of our rural counties are in decay, mirroring the joblessness, poverty, and oppression of so many of the people who dwell in them. We are seeking to focus the attention of our Church on an understanding of the root causes of these tragic dislocations of human life and freedom.

Through public hearings and other means, our urban bishops will endeavor to lead the Church into a more responsive ministry, growing out of a more informed strategy for the mission to the urban communities in which many of our people dwell. Strategies are being developed for improved ministry to those in rural areas as, for example, the Navajo Area Mission. We urge all members of our Church to support these efforts with prayer and concern for these crises are the responsibility of us all.

We are developing new forms of ministry. The bishop in every diocese and the priest in every congregation have long been our usual pattern of ordained ministry. The wider use of the diaconate as a ministry of service and of the self-supporting ministries is before us. We rejoice that a growing number of laypersons are claiming and exercising their own ministries. Whatever form our ministry takes, each of us is called by God to respond and to seek a deeper understanding of his or her faith in Christ in order that each may better serve.

As part of Christ's Body, every Episcopalian needs nurturing for that service. It is the obligation of every member to seek a deeper understanding of the Gospel and to pursue training for the particular ministry appropriate to his or her gifts.

In struggling with our differences, we have discovered an impressive level of agreement in important areas of faith and discipline. This has brought to us a freedom to face anew our task of mission.

We commend to you the following quotation from the 1968 Lambeth Conference: "Our message is a message of hope. God is active in His world. The changes which bewilder are not all evil though all challenge us to find the right human response. God is active in His Church, renewing it so the Church may more clearly proclaim its faith to the world, more effectively discharge its mission of service to the world, and may recover that unity for which our Lord prayed and without which it cannot be truly itself. It is for us to recognize the signs of His renewing action and to welcome them and obey them. It is no time for either despair or doubt. Rather it is a time to remember the Lord's saying: 'Be of good cheer: I have overcome the world.'"

Your bishops believe the great days of the Church are not just in the past but in the present and in the future.

How would  
you like  
to enjoy  
some of the  
best years  
of your life?



8600 Ridge Avenue, Philadelphia, Pennsylvania 19128  
Telephone: (215) 487-1450

A nonprofit retirement community responsible to the Episcopal Diocese of Pennsylvania

Cathedral Village has been designed for today's active older generation. Soon to be built on 30 acres of rolling countryside adjacent to the Episcopal Cathedral in Roxborough, Philadelphia, the Village will offer all the advantages of a total care retirement community combined with a location which is convenient to the city, family and friends.

There will be a beauty parlor, barber shop, dining room, library, auditorium, craft rooms, self-service laundry, gift shop and a variety of lounges. A low monthly service charge includes all your meals, building maintenance, round-the-clock security, help in cleaning your residence, linen service, and medical help if needed 24-hours-a-day. There will even be a health care center for your use if you should ever need it.

Now is the time to investigate the opportunities of retirement living at Cathedral Village. Get the facts today while there's still a complete choice of accommodations—from spacious two bedroom units to attractive studios, available at various entrance fees. Isn't it time you do something for yourself for a change?

## ASSAULT ON EDEN

By Eugenia Adams

"Impatient for Paradise," Eugenia Adams, her husband and two children left their establishment jobs and mid-western home for an experiment in communal living in New Mexico. This book is a sensitive recollection of their three-year experience—the events, the people, and finally the disillusionment that eventually led the Adams family to continue their search for fellowship elsewhere. A deeply moving account of one modern family's search for a sense of community.

1702-5 Paper 120 pages \$3.95

552

available at bookstores

WM. B. EERDMANS PUBLISHING CO.

255 JEFFERSON AVE. S.E., GRAND RAPIDS, MICH. 49503



# People react to Allin's stance on women, offer to resign

"What is happening in Florida?" "Is Bishop Allin going to join the dissident Church?" "I thought we already voted for women's ordination in Minnesota. What does this mean?"

Those were the reactions people "back home" expressed as the media carried the story of Presiding Bishop John M. Allin's surprise announcement to the House of Bishops' meeting in Port St. Lucie, Fla. Allin had restated his personal opposition to women's ordination and offered to resign if the bishops thought he was therefore unfit to head the Church.

Though Allin could probably rightly claim, "the reports of my resignation have been greatly exaggerated," that was what people understood from their newspapers. One newspaper headline read: "Episcopal head says he will quit." The story below it was headed: "Pope Paul says he won't resign."

In a swift response 27 ordained and lay women of the Dioceses of Newark and New York sent a telegram to the House of Bishops, asking it to accept Allin's resignation "if he cannot accept the decision of General Convention." The Diocese of Central New York's standing committee also wired Allin, saying his public position of not favoring women's ordination "undercuts the actions and decisions of General Convention, embarrasses the Church, and reduces your effectiveness as leader."

In a telephone survey people around the country expressed their opinions to *The Episcopalian*.

In West Missouri Ellen Yates, a standing committee member, called the Presiding Bishop's position "confusing and disturbing."

The Rev. Brian Packer, president of the standing committee, said, "If the Presiding Bishop were so opposed to women's ordination at the time of the 1976 General Convention, he should have revealed it rather than trying to placate the various sides. To come out now and suggest his own resignation is not going to heal the wounds of Minneapolis."

In Maryland the Rev. Rudolph L. Ranieri, former board member of the Committee for the Apostolic Ministry and now president of a chapter of the Evangelical and Catholic Mission, echoed Packer's statement: "As everyone said to me at Mass yesterday, 'I wish he had done that a year ago. I can't imagine what difference it really makes.'" Ranieri felt the House of Bishops' meeting would become "one of those love-in sessions that don't solve anything" and the Presiding Bishop's remarks would result in "no real change in our basic situation. It's too late."

Eleanor Lewis, a prominent advocate of women's ordination, said, "I think it's the bottom! The absolute bottom! I'd have some respect for him if he resigned, but to offer to resign just to get them to say, 'No, no'... Everybody knew he was against it. Okay. So are a lot of people I respect. But I just don't think it's right to make an issue of it."

Another prominent Maryland woman, Helen Smith Shoemaker, co-founder of the Anglican Fellowship of Prayer, praised Allin, saying he "did a brave thing. I think he's been a great Presiding Bishop. He's tried his best to keep this Church together. I have such respect for his opinion that I am very much influenced by it."

In Central New York the Rev. Frederick R. Mills, rector of St. Thomas', Syracuse, said he hoped the Presiding Bishop would not resign "because the Church needs his leadership even though it might not be popular."

And Miggs, Coleman, member of the

diocesan council, said that while Allin had not provided "the kind of dynamic leadership I would have preferred for the Church in the past several years," she could see no reason why he could not continue to function in his capacity as Presiding Bishop "as long as he is willing to subordinate his personal views to the job of facilitating the growth of the Church."

In Mississippi the Rev. C. Osborne Moyer, who chairs a diocesan group, Churchmen for Apostolic Faith and Order, said he was "delighted, elated, and encouraged" by Allin's statement on women's ordination but added, "At the moment it is impossible to predict the

effect it will have on the Episcopal Church or on future action in other Anglican jurisdictions."

In Michigan the Rev. Henry B. Mitchell, assistant to the bishop for urban affairs, said he was "terribly disturbed" and could "identify with women now preparing for ordination [who will] feel their preparation is now in question and that they are perhaps not, after all, regarded as full communicants of the Church. . . I guess I'm just really sad."

The Rev. Gilbert A. Runkel, rector of St. James', Grosse Isle, said he thought the Presiding Bishop's offer to resign over women's ordination was an "unwise" decision because it "weakens his leadership if he does not resign and leaves the Church with a festering sore if he does resign. . . However, we should respect Bishop Allin's conscience in this matter."

In Colorado the Rev. C. Harry Christopher, canon to the ordinary, said "every bishop has the canonical right to approve or disapprove any person—male or female—for ordination. Bishop Allin is vocalizing what is already an episcopal privilege, and he should be supported in his statement."

The Rev. Sterling Rayburn, of Winter Park, Fla., who was observing the House of Bishops' meeting for *Christian Challenge*, said he welcomed Allin's public avowal of his discomfort with the ordination of women but doubted it would do "much to reverse the tide or stop the flow into the Anglican Church of North America."

This report was compiled with help from Elizabeth Toland, Salome Breck, Harry T. Cook, Donald Becker, Lydia Dorsett, Charles Grover, and Fred Bush.

## Read this and cry.

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



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



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

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

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

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

### For the love of a hungry child.

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

I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help.

Please send my information package today.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.

☐ I cannot sponsor a child now but would like to contribute \$\_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

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

Member of American Council of Voluntary Agencies for Foreign Service, Inc.  
Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto, 7. Statement of income and expenses available on request.

### Christian Children's Fund, Inc.



# Editorial: The Sounds of Silence

After all the alarms, excursions, and shouts of pain these past seven years over women and liturgy, the people of the Episcopal Church deserve a period of silence in which to regroup and renew.

The House of Bishops has made it quite clear that we can either support or oppose the ordination of women and still be Episcopalians in good standing. They have moved us again into that grand and broad fellowship which gains its strength and appeal through diversity within the community of Jesus Christ.

We can still use our 1928 *Book of Common Prayer* or we can try the Proposed Book. We can celebrate the Holy Eucharist with our diverse fellow worshippers, or we can glory in the measured

words of Morning Prayer. We can perform our ministries entirely within our own parishes, or we can move out into our towns and cities. We can cross ourselves or remain motionless as the Spirit moves us. We can enjoy the smell and sound of incense and sanctus bells, or we can meditate during a quiet-spoken early service. All of these are free choices under the Episcopal umbrella, which some may have forgotten amidst all the noise.

In Port St. Lucie, the bishops responded to the cries of anguish. But what about the silent majority of Episcopalians who are willing to accept the ordination of women and changes in the Prayer Book? We believe this group of Episcopalians deserves gratitude and

praise for their patience and forbearance.

And we believe another group within the Church deserves praise and gratitude, too. These are the silent minority of Episcopalians who are upset about women and the Prayer Book but who held their ire and vowed to work within the Church until these questions settle in the fullness of time.

We say "Bravo" to both groups and to their co-believers in the House of Bishops. During the warm and often dramatic sessions earlier this month in Florida, many bishops could have exploded with justifiable attacks of righteous indignation. But even those who spoke did so with grace and charity.

As the bishops said in their Pastoral

Letter, we have much to anticipate in this much-maligned Church to which we cling with determination.

For the first time in a decade, we have more members than we had a year ago. The official figures for 1976, just released, show a total baptized membership in the United States of 2,882,064, an increase of 24,551.

Although communicant strength dropped again (almost 31,000 to make the U.S. total 2,021,057), the total membership plus could be an encouraging sign that we are taking our evangelism ministry more seriously.

Last month a small but key group of Episcopalians met for five days to explore the worldwide mission of the Church today. The group included a co-president of the World Council of Churches, a chairman of the Anglican Consultative Council, the coordinator of our Church's Partners in Mission visitations this spring, a Presiding Officer of the Episcopal Churchwomen's Triennial, a renowned Anglican missionary bishop, Episcopal mission leaders, theologians, and lay leaders. This group feels that all of us need to take another look at our current roles as missionaries and mission enablers and hopes Episcopal churchpeople can participate in a special assembly on mission before the Denver General Convention in 1979.

And good old Venture in Mission, which, after several years of discussion, debate, and doubt, is beginning to take shape. With further sharing and sharpening, and with needs and goals clearly defined, we believe Venture can be a great adventure in learning and doing for each and every Episcopalian. We have nothing to lose and much to anticipate from this campaign. —H.L.M.



## This booklet could save your church...

This twelve page booklet contains up-to-date statistics and facts on the origin and causes of church fires... five case histories of recent fires... plus important information on steps that you can take to prevent a fire — or keep it from spreading into a major conflagration — if, despite all your precautions, a fire should break out in your church.

This booklet is part of Church Insurance's continuing safety program. It is free to anyone who has responsibility for church owned property.

The Church Insurance Company can insure your church... but only you can protect it. This booklet can help you do that... write for your copy today.

### THE CHURCH INSURANCE COMPANY

A Contributing Affiliate of The Church Pension Fund of the Episcopal Church  
Insurers of Episcopal churches, property owned by the Episcopal Church and its clergy

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



WITH PLEASURE the Rev. Charles L. Burgreen accepted election by the House of Bishops to be Suffragan Bishop for the Armed Forces.

### Artist Continued from page 5

They took me to their car. I explained the situation, and they said they didn't blame me but they wondered if this was the only way to get the art work back. 'There seems to be no alternative,' I told them. We were moving out of town. I wanted that work to go to my own parish, and I was tired of waiting for it.

"They let me go, and I took the things I had in my possession."

Mote, who was quoted by the *Denver Post* in January as saying he would rather be a garbage collector than a bishop, accepted election as bishop by the group of dissident churches which make up the Diocese of the Holy Trinity. The election took place at the recent St. Louis Congress of Concerned Churchmen. —Salome Breck



Discover the most significant ecumenical publishing event of our time.

# THE CLASSICS OF WESTERN SPIRITUALITY

## A LIBRARY OF THE GREAT SPIRITUAL MASTERS

(And begin with JULIAN OF NORWICH, "SHOWINGS" for just \$1!)

This is not a book club.  
It's an invitation for you to participate in the exciting rediscovery of our forgotten Western spiritual past.

Paulist Press has made it possible with THE CLASSICS OF WESTERN SPIRITUALITY. This monumental series of 60 books will give you an intimate opportunity to know the greatest mystical pilgrims of the West — perhaps for the very first time.

### THE SPIRITUAL MASTERS — LIFE TEACHERS FOR TODAY

You've heard their voices strike a clear and universal note throughout every tradition — Catholic, Protestant, Eastern Orthodox, Jewish, Islamic, American Indian. Men and women who had vibrant, personal experiences of God.

But whose soaring writings about those experiences have long been unavailable or poorly translated.

Now, in one vivid collection, you'll be introduced to the most enlightened teachers within your own tradition, such as:

**WILLIAM LAW** — the greatest of the Protestant Post-Reformation mystics and an active, socially involved spiritual director at odds with the oppressive politics of his day.

**JAKOB BOEHME** — the 16th century "inspired shoemaker." Unaccepted even by the liberal Protestant reformers of his time, Boehme's transcendent works were to profoundly influence philosophic giants to come like Blake, Byron, Hegel, Kant, and William Law.

And so many more. Like Novalis. George Herbert. The Quakers.

In addition, THE CLASSICS OF WESTERN SPIRITUALITY will let you learn about the shared spiritual heritage which links *all* traditions through the writings of figures like:

*Bonaventure* — the great Franciscan mystic and reformer whose balanced spirituality prompted Leo XIII to call him that "prince par excellence who leads us by the hand to God."

*Farid-Al-Din Attar* — the mystic Sufi poet whose beautiful writings shaped Christian medieval concepts and demonstrate the seldom understood impact of

Islam on Judaism and Western Christianity.

*Rabbi Nachman of Bratzlav* — the mystic Hasidic tzaddik whose complex and fascinating *Tales* are receiving new interest today.

### ALL NEW MODERN CRITICAL TRANSLATIONS

Only in 1977 could a series of this scope be attempted.

Worldwide scholarship — and a growing concern with the spiritual illiteracy of our society — has made THE CLASSICS OF WESTERN SPIRITUALITY available to you.

Each masterwork has been translated and introduced by a leading international scholar. Through extensive introductions, you'll learn why the work is a classic . . . what "spirituality" means within the work . . . the writer's background . . . the moral, political and theological dimensions of the work . . . its influence through the years . . . and its relevance for today.

### A SPECIAL "FIRST BOOK" OFFER —AND NO MINIMUM FOLLOW-UP PURCHASES

For just \$1, you can own the first book in the series, JULIAN OF NORWICH, "SHOWINGS."

She has been called "the greatest English mystic." But Lady Julian's earthy psychological insights into the feminine side of God were censored through the ages. Now her moving mystical encounters have been restored to their original spontaneity for the modern reader.

This beautifully-bound hardcover volume is yours for only \$1 (its regular price will be \$9.95) — just for allowing Paulist Press to send you one new book each month — strictly *on-approval*.

That's right — we want you to be free to select only those future titles which are of most interest to you. So there's no minimum number of volumes to buy.

With this unique piece of literature, JULIAN OF NORWICH, "SHOWINGS" for just \$1 — and the fresh opportunity to read our most spiritually conscious Western writers — shouldn't you mail the reply card right now?

THE CLASSICS OF WESTERN SPIRITUALITY will be an unforgettable journey.

Why not take the first step today?



**Paulist Press**  
545 Island Road  
Ramsey, N.J. 07446

**YES,** I agree that THE CLASSICS OF WESTERN SPIRITUALITY is a remarkable achievement in religious and psychological study. Send me the first volume, JULIAN OF NORWICH, "SHOWINGS" for only \$1. I understand I will receive an additional title each month which I have the option to refuse if not applicable to my library, personal, or professional needs. There is no minimum number of volumes I am required to buy.

Check here if you desire your first \$1.00 introductory volume in . . .

- ☐ cloth ☐ softcover  
☐ Send my future copies in cloth at \$9.95 each (plus postage and handling)  
☐ Send my future copies in softcover at \$6.95 each (plus postage and handling)

Name \_\_\_\_\_ (please print)  
Institution \_\_\_\_\_  
Address \_\_\_\_\_  
City/State/Zip \_\_\_\_\_  
Signature \_\_\_\_\_

E-11/77



# Urban bishops announce hearings on social issues

For a brief interlude, the House of Bishops' meeting at the Sandpiper Bay resort in Port St. Lucie, Fla., turned away from internal strife and considered the social issues affecting the Church as well as secular society.

In a report to the House, the informal association known as the Urban Bishops' Coalition announced plans for five public hearings over the next several months to listen to persons within and outside the Church suggest ways parishes, dioceses, and the Church as a whole can minister in urban areas.

The first two hearings will be held in Chicago, Ill., and Newark, N.J., in November, followed by a December meeting in Birmingham, Ala., and one next year in a west coast city. The Coalition also hopes to hold a hearing in a Caribbean or Central American city. A two-day hearing in Washington, D.C., will end the series. The first day will focus on the city of Washington, and the second will have a national focus.

Following the hearings the Urban Bishops' Coalition will gather to review its findings, which it will publish next spring. Most of the bishops involved in planning the hearings, particularly those in whose dioceses they are held, expect

the findings will significantly affect future planning and allocation of resources to respond more effectively to the social problems most visible in urban centers.

Bishop John T. Walker of Washington, Coalition chairman, said that while the Church alone can't solve the cities' problems, it has a role. "If we believe God is active in history, if He is with the people, then the Church must also be there, offering love, personalizing and making real the presence of our Lord."

Bishop John Burt of Ohio discussed the hearings and the proposed educational programs the Coalition supports. He said an individual bishop can experience a "sense of hopelessness when you look at the problem alone. But to talk about it with other bishops, with the aid of those who can help us understand and interpret the problems, has been strengthening for me." He said the educational component of the Coalition's recent meetings had been "not so much to make us experts but to help us learn not to be fools."

Bishop John Coburn of Massachusetts urged the bishops to "break through our preoccupation with internal affairs" so those outside the Church realize the Church is concerned with the "bread-

and-butter issues of human life: poverty, unemployment, racism, energy."

Bishop Coadjutor John S. Spong of Newark said the Church is not doing well in the urban setting and hoped the hearings would "not just identify problems—we don't need hearings for that!"—but would help the Church understand "how we can be more effective witness-



**BISHOP JOHN BURT of Ohio:** Meetings help us "learn not to be fools."

## Bishops on homosexuals

*The House of Bishops, noting that a Joint Commission of the General Convention will report on homosexuals in the Church in two years, and calling attention to General Convention resolutions on the subject, adopted a statement on "Marriage and Ordination of Homosexuals" which the Theology Committee prepared. Excerpts are printed here.*

**HOLY MATRIMONY:** Both in the Old Testament and in the New Testament the understanding of sex is rooted in the conviction that the divine image in humanity is incomplete without both man and woman. Hence, the aim of sexuality, as understood in Christian terms, is not merely satisfaction or procreation but completeness. Interpersonal completeness—"The two shall become one"—is the ancient prescription, a union of differences. This does not mean simply genital differences, but all the differences biological and cultural that distinguish male and female. . . .

The biblical understanding rejects homosexual practice. . . . The Church, therefore, is right to confine its nuptial blessing exclusively to heterosexual marriage. Homosexual unions witness to incompleteness. For the Church to institutionalize by liturgical action a relation-

es in that environment."

Bishop W. Furman Stough of Alabama hoped the Coalition's programs would help churchpeople to be better informed about the plight of people in distress, would lead to a redirecting of church resources, and would help "witness to the city the love and concern of the Church."

Bishop James Montgomery of Chicago affirmed that the parish is the basic unit of Christian mission and that the suggested programs might "expand the vision of the parochial task."

Following the committee's presentation, some 60 bishops attended an open Coalition luncheon meeting and expressed interest in the programs.

In response to an earlier concern Burt voiced for the lack of overall mission strategy Venture in Mission's architects evinced, the Coalition offered to work with Venture leadership in shaping appropriate guidelines for expenditure of funds.

The Coalition plans a mid-winter meeting with clergy and lay members of the Church and City Conference for further education. —Janette Pierce

## Bishops on conscience

*Should persons unable to accept women's ordination consider themselves—or be considered by others—disloyal members of the Church? That was the question the House of Bishops' Theology Committee attempted to answer with its statement on conscience. The committee made the observations excerpted below:*

- 1) We respect the conscience of others, neither despising nor condemning those whose convictions differ from our own.
- 2) We avoid any kind of pressure which might lead a fellow Christian to contravene his or her conscience for it is evil for anyone to do what is believed to be wrong, whether that belief be right or mistaken. (Rom. 14:20)
- 3) We see an informed conscience for ourselves and for others.
- 4) We hold fast to the Anglican tradition which seeks to distinguish between what is required or not required of believers. Anglican comprehensiveness is not just trying to be gentlemen, not

weak so-called "tolerance," and certainly not numbers-seeking. Rather it is this distinction between what must be believed by a Christian and what cannot be clearly demonstrated from basic Christian sources together with the awareness that the Spirit leads the Church into further penetration of the Truth. (John 14:26, 16:13)

5) We need the precious gift of patience. 6) We need to trust that our fellow Christians are indeed seeking the truth even if we feel they could find it faster by asking us.

7) In the light of all this and in keeping with our intention at Minneapolis, we affirm that no bishop, priest, deacon, or layperson should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to or support of the 65th General Convention's action with regard to the ordination of women to the priesthood or episcopate.

**New Address**  
**PAYNE STUDIOS**  
 P.O. BOX 885, 190 MARKET ST.  
 SADDLE BROOK, NJ 07662  
 STAINED GLASS • MEMORIALS

## EKKLESIA DESIGNS

RFD BOX 114B  
 S. LYNDENBORO, N.H. 03082  
 (603) 654-6330  
 Original Designs — Uniquely Handcrafted  
 Specializing in Stoles and Chasubles  
 • Contemporary Designs  
 • Crewel Embroidery  
 • Applique  
 SEND FOR OUR  
 FULL COLOR BROCHURE \$1.00

**MARY MOORE**  
 Box 3394-F Davenport, Iowa 52808  
 Phone: (319) 322-1693  
**THE FLAX**  
**FINEST OLD WORLD CRAFTSMANSHIP**  
 Fair Linens, Chasubles, Communion Linens  
 Chalice Palls, Funeral Palls, Needlepoint Pieces  
**HERE THINGS ARE STILL CREATED  
 OUT OF A LOVE OF EXCELLENCE**  
 Write For Our Catalog

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

THE ORDER OF SAINT VINCENT  
 NATIONAL GUILD FOR ACOLYTES  
 ACOLYTE MANUAL FOR NEW PRAYER BOOK  
 \$1 EACH PLUS POSTAGE  
 SAINT VINCENT MEDAL  
 \$2 EACH PLUS POSTAGE  
 FOR FURTHER INFORMATION:  
 THE REV. FR. THAD B. RUDD  
 DIRECTOR-GENERAL  
 P.O. BOX 1461, GALESBURG, ILLINOIS 61401

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

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

**Louis Grossé Ltd**  
 London, England  
**VESTMENTS, HANGINGS, FRONTALS, ETC.**  
 Designed and Hand-Crafted to your specifications in "The London House" in the heart of London's West End. Seven generations of experience guarantee your satisfaction.  
 Enquiries to:  
 Louis Grossé Ltd. / M.J.S. Textiles  
 Michael J. Schmitz, Design Consultant  
 P.O. Box 651, Keene  
 New Hampshire 03431  
 Please Phone 603-352-6674

**Free Booklet on Wills**  
 This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws — how to make Uncle Sam your partner in giving — how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP-1177, 815 Second Ave., New York, N.Y. 10017.  
**AUTHORS WANTED BY NEW YORK PUBLISHER**  
 Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. For complete information, send for free booklet S-73. Vantage Press, 516 W. 34 St., New York 10001



'We're not just opposed to women priests'

## ECM meets in Orlando

"We do not wish to be seen simply as a group of people opposed to the ordination of women as priests. We wish to be seen as a positive force committed to staying within the Church and recalling men and women to evangelistic and catholic ideals which best reflect the love of God and lead to the fullness of human life."

With these words Bishop William H. Folwell of Central Florida opened the Evangelical Catholic Mission's southeastern meeting September 26-27 in Orlando, Fla. Folwell is one of a group of bishops who believe the 1976 General Convention erred and who initiated the Congress to witness to faith and order within the Church and to strengthen Anglicanism's theological, spiritual, and moral life. The Congress has already met in Dallas, Minnesota, New York, Oregon, Los Angeles, and Alaska and has planned future meetings for Arizona and Massachusetts.

Bishop Graham D. Leonard of Truro, England, a participant in Anglican/Orthodox conversations, preached to 400 people at the opening Eucharist at St. Luke's Cathedral. "We will make affirmation of evangelical and catholic truths," he said, "but our affirmations must result in action, or our words are vain."

"We differ from the liberals in that we accept God's gift of free will. He does not force our hand, nor are we at the mercy of psychological or sociological pressures. Science cannot discount our ability to ask questions, make decisions, and take action. Only our divine creation can explain our uniqueness and our responsibility."

Participants at the Orlando conference did not denounce General Convention's actions or issue ultimatums to the Church. Instead they discussed four affirmations: authority, ministry, spirituality, and morality.

Leonard dealt with obedience, the essence of authority. He said because of man's imperfect and limited nature, authority must be expressed in concrete forms: a credal statement, a moral code, an ordained clergy, direct inspiration. All are necessary, but none is sufficient for life. We are to cast ourselves into the hands of Christ; no less is permissible.

Many people came to the conference expecting Bishop Stanley Atkins of Eau Claire to denounce the ordination of women. Instead they heard him call all baptized Christians to their true vocation as ministers of Christ with the ministry of Christ Himself as their model.

But Christian ministry cannot be exercised outside the Church, he said and quoted the Irish novelist, George Moore: "We cannot have Christ without His leprous bride." The Church is the bootcamp where the recruit learns to be the soldier of Christ, to handle the weapons of prayer, scripture, discipline, and self-denial. Where else can they be learned, he asked.

"The people of God are a community of forbearance and forgiveness where each member ministers—some as teachers or nurturers (and some of the greatest are women), some as preachers, or administrators."

He said the Episcopal Church has too long been burdened with a medieval mystic of priesthood; women have been wronged by being denied "a piece of the action." Now there is no greater joy for a priest than to see his people step forth as ministers of Christ.

Bishop A. Donald Davies of Dallas spoke of "Shalom," which comes not by withdrawing from life but by meeting the Lord of life and engaging with Him in His world. "Peace is standing for

principles against all odds. It is in the tensions of questions and issues, in the struggle for understanding, in assiduous toil wherever the will of God is done."

Folwell defined spirituality as "one spirit touching or uniting with another. God seeks to break through to us with the ultimate reality, and we can respond to Him without shame in adoration, praise, and holy fear."

Folwell said the classical disciplines of spirituality are necessary to bring people into union with Christ. Prayer, fasting, almsgiving, and the sacraments

rid us of our attachments to the world and enable us to respond to God. He called upon the clergy to restore use of the sacraments of confession and unction. "All sacraments," he said, "lead to fulfillment in Christ. God's spirit touches us, and we are called to respond and to touch others. The sacraments elevate and perfect us."

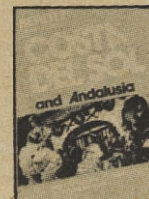
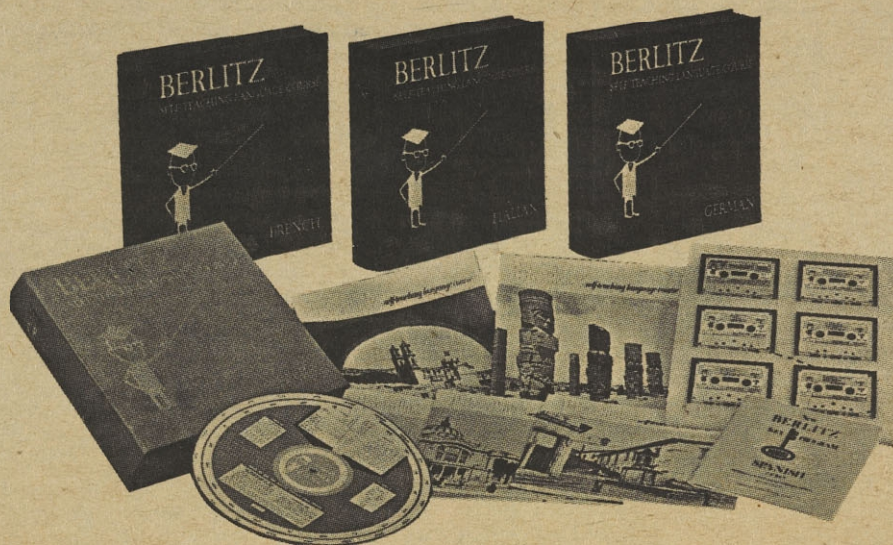
Suffragan Bishop Robert Terwilliger of Dallas spoke of the crisis of morality, which he called a "crisis of Jesus." Jesus makes demands we do not wish to accept, he said. "We relieve ourselves by relativizing Him, removing Him as Lord and God, convincing ourselves He is not relevant for the 20th century mind. But He is relevant to, and a problem for, every century in His demand to His disciples to take up the cross and follow Him who is the incarnation of how we

ought to live."

Terwilliger said we live in a sexually ill society, and the Church cannot accept that illness. The Church does not go along with the world; it transforms it. He said homosexuals are called to celibacy. "It is apparent in Christian history that such obedience and sacrifice, on the part of persons homosexually inclined, has been the source of vivid creativity. In fact, it may be considered one of the special Christian vocations, both of witness and service, which the Church has been slow to identify."

No formal discussion followed the addresses. "It is time to listen and be fed," Terwilliger said. Individuals were invited to speak with the bishops at the end of the conference, however.

—Lydia Dorsett



Choose one when you order a Berlitz Comprehensive Cassette Course

Take any one of these exciting full-color travel guides FREE when you order your course. Just published, these 128-page guides concentrate on a specific destination, not a country or a continent. Each combines easy reading with fast facts: what to see and do, where to shop, what to eat. Stunning city and regional maps pinpoint sights worth visiting. Sold everywhere at \$2.95, one of these colorful new guides is yours FREE with your order. Specify title and number in coupon below.

- |                                 |                    |
|---------------------------------|--------------------|
| 911 Costa Brava                 |                    |
| 914 Costa del Sol and Andalusia |                    |
| 915 Costa Dorada and Barcelona  |                    |
| 924 Ibiza and Formentera        |                    |
| 934 Madrid                      | 918 Dubrovnik and  |
| 935 Majorca and Minorca         | Southern Dalmatia  |
| 947 Rome and the Vatican        | 917 Istria         |
| 956 Venice                      | 958 Split          |
| 908 Corfu                       | 938 Moscow         |
| 946 Rhodes                      | 930 Leningrad      |
| 960 Crete                       | 906 Canary Islands |

## What would you give to learn a second language? (Try \$85.) And what's it worth to your company?

There's a premium being paid for language-knowledge in America today—and it's not only in the export trade. In multinational companies, in major cities, even on the factory floor, a second language marks you as the potential spokesman, the well-educated leader, the man to ask about foreign ways.

And travel is so much more fun when you can meet people and talk their language. Now you can. Easily. Painlessly. All thanks to this 50-lesson do-it-yourself Berlitz® language course. Available in French, German, Italian or Spanish—it's yours for only \$85.00.

Packaged solidly in leather-type binding, the Berlitz Comprehensive Cassette Course contains:

1. Ten introductory lessons in a 90-minute long first cassette to familiarize you with the spoken language.
2. Forty additional lessons on five convenient 60-minute cassettes, making a total of 6½ hours of recorded instruction in all.
3. 6 illustrated workbooks to use with the tapes, each containing 50 pages of easy-to-understand, concise information to help you speak with the least difficulty. 300 pages, in all, to get you on the way to fluency in a second language.
4. A specially prepared, easy-to-use Rotary Verb Finder will help you with irregular verb forms—once you're ready for grammar.

This course avoids the dry and the dull—mixes voices, sound effects and useful text in the delightful manner only Berlitz, the world's best known language instructor, can offer. And cassettes don't scratch, don't warp and don't unwind—last almost indefinitely. Best of all, they are easy to stick in your pocket, take along on a trip or use in the car.

Prepare yourself for a rewarding future. At the same time, enjoy the social advantages only a second language can bring. For \$85.00, choose the course you need to start talking like a native. Use the coupon and order today.

**MONEY BACK GUARANTEE** Try this Berlitz course for ten days. If you are not satisfied for any reason, simply return it, and obtain a complete refund. You take no risk, so order today.

For credit card orders dial toll-free, 24 hours a day, 7 days a week  
**800-243-5000**



(Connecticut Residents Dial 1-800-882-5577)

Why not give us a ring—right now! (our expense).

### MAIL-PHONE COUPON

Berlitz Publications, Inc., Dept. 9039  
600 Grand Avenue, Ridgefield, N.J. 07657

Please print name  
and address clearly

YES! Send me your Berlitz Comprehensive Cassette Course today at \$85.00 each, plus \$2.00 each to cover postage and handling.

☐ French 96100 ☐ German 96101 ☐ Italian 96102 ☐ Spanish 96103

Plus, send me my copy of Travel Guide listed FREE!

Name of Guide \_\_\_\_\_ No. \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

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

Please indicate method of payment:

☐ Check or money order—payable to Berlitz Publications, Inc.  
☐ American Express  
☐ BankAmericard ☐ Diners Club ☐ Master Charge

Credit Card No. \_\_\_\_\_

Expiration Date \_\_\_\_\_

Interbank No. Master Charge Only \_\_\_\_\_  
(Located above your name)

Signature \_\_\_\_\_

Allow 4 to 6 weeks for delivery.

New York and New Jersey residents add sales tax.





# When did we see you hungry?

Special supplement prepared by Hunger Office and Communications Department

## Being a part of the solution

Greetings in the name of the Lord Jesus.

There is a tendency in dealing with the hunger issue to use the age-old tactic of evoking guilt: Americans eat too much; multinational corporations are oppressing the Third World; Christians have lost a sense of stewardship. The obvious purpose of this tactic is twofold. First, it attempts to raise the awareness of a global interdependence. Second, it emphasizes the personal participation in world hunger. Therefore, *you are a part of world hunger! You are the problem!*

The response to such an approach is obvious. Give more, eat less, eliminate the culprits. This approach has some immediate effect, but, being built on guilt, it often has a short-term life. When starvation is off the front page, guilt provocation is eliminated: out of sight, out of mind.

Let me suggest a slight refocusing of the tactic: *You are a part of the solution!*

By shifting our sights from our individual participation in the problem to our part in the solution, we can achieve the same goals—interdependence and personal involvement—without the negativity of guilt.

The articles on these two pages bring you examples of what Episcopalians are doing as a part of the solution to world hunger, domestic and overseas. These articles are examples of what Episcopalians are doing and what you, too, can do to be a part of the solution. We hope you will be informed, encouraged, and motivated by these presentations.

*Charles A. Cesaretti*

(The Rev.) Charles A. Cesaretti, Staff Officer for Hunger

## One parish addresses the hunger problem

Should a group of Christians wish to establish a parish hunger task force, then beware! They had better realize the dimensions of their undertaking. The issue of world hunger for Christian parishes is not like a program to combat alcoholism or drugs or even like issues such as the Vietnam War or civil rights were in the last decade.

Hunger will not be stopped through effective organizing of great rallies, fund raisers, or even the mobilization of mass public opinion over the space of a few years. Much less is it subject to the approach that would dub it: "Our outreach theme this year at St. Swithin's."

All Saints' Church, Pasadena, Calif., began an approach to world hunger about three years ago. We sensed the complexity of the issue and therefore at the outset held a class. The initial response of parishioners to the challenge of hunger was impressive in terms of numbers.

After about three months of study and analysis, we divided the issue into four major areas of concern: *life style, domestic hunger, institutional concerns, and education and communications*. Since we are a very large church, we could and did establish task groups for each of the first three areas and a group for the last. Smaller churches might either address the issues in rotation or collaborate with other churches, each choosing a single concern.

We established two basic rules at All Saints' for binding together the issues and the people working on them: (1) a regular monthly meatless potluck supper and (2), like clockwork in its unfailing regularity, a short biweekly newsletter. The newsletter features current developments on the issue, requests to write letters to legislators on specific issues, news about our doings, and tasty meatless recipes, among other things. Its regular readership within our parish has not been large, probably no more than 75 persons, yet it has become the indispensable backbone of our educational effort. The monthly suppers have provided fellowship, stimulating programs, and a regular informal celebration of the Eucharist with emphasis on our solidarity with the hungry of the world.

After almost three years we have made some significant achievements. Of the three task groups, *life styles* seemed able to find the most handles. The institution of a parish "soup night," intended to be parishwide, fostered

the idea that, in their own homes, parish families would choose one night a week to have soup instead of a full supper. The moneys equivalent to the foregone cost of a full meal for the family (about \$1.20 for a family of four), would be received monthly at the principal Sunday worship services of the parish. The sums collected were, and are, split evenly between the Presiding Bishop's Fund and OXFAM America, with a portion going for administrative and educative costs of our entire program.

*Life styles* came up with several other handles: creation of a food cooperative (now a joint project with another church), a recipe book, and the design and publication of a household resources audit. In an age of gross maldistribution of resources, we reasoned, it is important to assist people to understand and reduce our gross overconsumption of meat, gasoline, electricity, and water. The audit enables a family to calculate and record its ongoing consumption levels in these areas, to compare them with U.S. and Third World-nation averages, and, we hope, to become more responsible stewards of earth's resources.

The *domestic hunger* task group began by receiving training on food stamp advocacy and thereafter established a small food stamp counseling service. For a year this program has been dormant. This fall, however, we plan to become an integral part of H.E.A.T., a Los Angeles advocacy program, working in shopping centers and other public places to inform eligible persons of their right to receive food stamps and of other government public aid programs.

The *institutional concerns* task group proved to have the most difficult assignment. How to engage government, transnational corporations, and other large corporate entities whose practices may bear so heavy a responsibility for an unjust world distributional and development system? One response was to make our views known to government at all levels. The group designed a legislative kit containing complete address lists of legislators at state and national levels, stamps, and envelopes and coupled it with a special monthly issue on which people who purchased the kit were urged to write. The letter-writing effort, very strong at first, slackened considerably after awhile; we are now about to renew the effort.

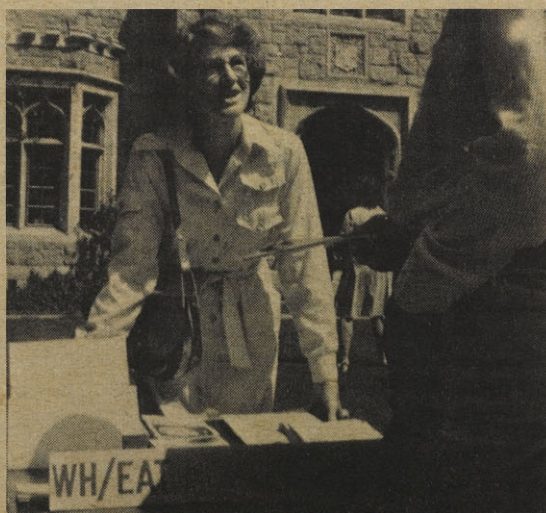
Other institutional concerns we could only educate ourselves about, but that is important! Thus we had monthly programs on themes such as land use, the New International Economic Order, and commerciogenic malnutrition. Courses continued to be offered on subjects related to development and poverty.

After three years, it is time to pause and evaluate. We may alter the design we started with. We must recall our own admonitions at the outset: that hunger is a long-distance runner issue requiring a different breathing rhythm, different training rules, and different psychological resources.

The program turns out to be basically Christian, a view of the world as God's arena of redeeming justice and renewing power for *all* His children—*us and the hungry together*. In such a vast, incredible plan, is it not a thrill rather than burden to begin even with two or three persons and together, with prayer and community as the abiding regularities, involve yourself with affirming the simple *right to eat* of all of us?

—Richard Gillett

*The Rev. Richard W. Gillett is Director of Programming, All Saints' Church, Pasadena, Calif., and author of numerous articles on the Third World.*



## A war lesson: Hunger kills the spirit

*The Rev. Anthony W. Van Ham is rector of Church of the Holy Spirit, Safety Harbor, Fla., and chairperson of the Hunger Taskforce of the Diocese of South-west Florida.*



September 14 was just like any other day in the occupied Holland of 1944. We were prisoners in our own country, saddened and frustrated by the burdens and boredom of a seemingly endless war. Even the rumors gave us little room for hope.

Then, quite unexpectedly, Allied paratroopers came plummeting out of the sky—hundreds and thousands of them in their dark uniforms and blackened faces. The fight for Nijmegen and Arnheim had begun, the battle that a current motion picture calls *A Bridge Too Far*. It marked a beginning for me; for the first time I found out what it was to be hungry, really hungry.

The fighting raged around us for many days. But then it ended, and the Germans were again in control: and now there were more German soldiers than ever before. They were everywhere in the provinces of North and South Holland.

And from that time all supplies of food, fuel, and medicine were cut off from our western part of Holland. As fall faded into winter we began to know a kind of desperate hunger, a hunger that gnawed at our stomachs constantly and worsened day after day. Food became an obsession so acute and painful and ever-present that it actually "despiritualized" us. We thought about food all the time; there was almost nothing we would not do to get it.

We had other problems. There was no electricity, no gas, no oil, no coal. And no water purifiers. To keep warm, people would burn anything they could find. Into the potbelly stoves so popular in Dutch homes they put closet doors, moldings, furniture, closet shelving, trees from the park, park benches, and even asphalt paving from the streets.

But always it came down to that preoccupation with hunger. Where would the next meal come from? We had rationing coupons, but what good were they when there was no food? The market got some food once or twice a week—potatoes or green peas or tulip bulbs; those who had inside information got there first. Often people with the stamina to do it would wait in line for a day in advance.

Others—the stronger ones—would walk 40 to 50 miles into the country to find farms where there might be something to eat. They would trade their most prized possessions; sometimes \$100 of gold or jewelry would bring a pound of potatoes. These people had to band together on the way back for fear of those who would lie in wait to rob and, at times, kill them for their food.

I myself often ran the risk of being shot by the German guards just to search the trash bins behind the barracks for potato or vegetable peelings. And as easily as Esau sold his birthright for a pottage of lentils and a piece of bread would I have sold my soul for the same.

It was a terrible winter. I can never forget how that hunger took possession of people and despiritualized them. Nor can I forget how my neighbors and friends died—faster than they could be buried in mass graves.

We must all fight the great enemy, hunger, and eradicate it from the face of the earth. Because hunger not only kills the physical body by starvation, it also kills what is most precious and eternal in the sight of God—the spirit of man.

—Anthony Van Ham



# 'Food First' challenges hunger myths

*Food First, Beyond the Myth of Scarcity*, by Frances Moore Lappe and Joseph Collins

In the late 1960's we became aware that world hunger, far from declining, was rising to crisis proportions. The population explosion was increasing the numbers of hungry mouths. Food production, with the help of the Green Revolution, was also increasing, but it went increasingly to the tables of the affluent and increasingly in the form of meat. The famine in the African Sahel and the Russian grain purchase symbolized these two trends. Moreover, the drought in Africa and Russia seemed to signal an ominous worldwide change in climate which could diminish the earth's food production capacity for decades, perhaps centuries. World grain reserves declined to their lowest levels since the hungry days following World War II.

Our feelings of pain and guilt, generated by pictures of starving children, brought on a desire to help. We ate less meat, consumed hunger meals in church basements, and made record-breaking contributions to the Presiding Bishop's Fund for World Relief. Some of the more imaginative organized the Harvest of Hope which raised corn and beans and shipped them abroad to hungry places.

Those who called themselves realists argued that such action was self-defeating, that relief aid would only lead to continued accelerated population growth and consequent greater famines in the 1980's. The controversial doctrines of triage and life boat ethics took Christian form in the phrase, "If you love them, let them starve."

We were more comfortable with the critique of those who saw in world hunger not just an emergency requiring relief but more a condition resulting from underdevelopment. If we could send to hungry nations tractors, plows, fertilizers, and miracle seeds, if we could send capital to build roads, dams, and irrigation works, they could raise more food themselves and would not need relief. "Give a man a fish, and he eats for a day. Give a man a fishnet and he eats for a lifetime," we reasoned. So we gave our dollars to OXFAM or AID or lobbied for more development aid from our government to the hungry nations.

A few of us realized that even development aid was not enough. The hungry nations could never escape their hunger and poverty under the present economic order. The United Nations debated how by means of buffer stocks, indexing, soft loans, and other arrangements the world community could increase economic justice between rich and poor nations. We therefore organized study sessions on NIEO and wrote to congressmen about it.

A new book, *Food First*, says something different. Its authors, Frances Moore Lappe and Joseph Collins, present their case in the form of answers to 48 questions. Massively researched, the book is still easy to read. And its thesis challenges our conventional assumptions so starkly and so uncompromisingly that we can expect it to provoke raging controversy.

*Food First* argues that we have based our analyses and actions against hunger not on facts at all, but on myths.

The *first myth*: people are hungry because of scarcity both of food and agricultural land. The authors claim enough food exists to afford all an adequate diet, that huge tracts in many hungry nations remain uncultivated. Their studies showed them that again and again, even in times of famine, the stricken countries exported more food than they imported, that every country has the potential to feed itself.

Another *myth*: the underdeveloped countries' best hope lies in exporting those crops in which they have a natural advantage and using the earnings to import food and industrial goods. But the authors claim agriculture should

only be used as a means for foreign exchange *after* the people have achieved self-reliance for themselves by producing food first.

A *final myth*: hunger should be overcome by redistributing food. Not at all. Escape from hunger comes through the redistribution of control over food producing resources. Without such a structural reordering, even development programs only further entrench the powerful, weaken the poor, and perpetuate hunger.

This thesis implies a different strategy and totally different priorities than the Churches have recently adopted.

Lappe and Collins do not recommend sharing food, giving development aid, and promoting more just international trade relationships. Instead, they say first of all: Stop any economic aid that reinforces the use of land for export crops; stop direct and indirect support for agribusiness' penetration into food economies abroad; and stop military and counter-insurgency assistance to any underdeveloped country.

These are political tasks which church programs against hunger have not begun to discuss, let alone undertake.

*Food First* recommends a second line of action: Work to build a more self-reliant food economy at home. This would make us less dependent on importing food from hungry nations. (Moreover, if we decentralized our own food production systems and became more self-reliant in food production locally and regionally in this country, we might diminish hunger in our own country at the same time.)

In certain places the Churches, with discerning instinct, have pioneered in community gardening. But we have hardly considered that increasing our own self-reliance on food is a cardinalelement in our battle against world hunger.

Third, *Food First* calls for education to show connections between the way government and corporate power work against both the hungry abroad and a wholesome diet for the vast majority here.

By and large, church discussions of hunger have pointed to hunger as a problem for people "over there." When we have concerned ourselves with hunger at home, we have too rarely pointed to the same structures of the present system as being the cause of hunger here as well as there.

This thesis of *Food First* has already begun to provoke debate. We can predict at least three criticisms. First, we will hear that the *Food First* position, by downplaying the importance of relief and major kinds of development aid, plays into the hands of life boat ethics. But if we accept the *Food First* position, we are also bound to stop the much larger amount of trade and involvement with developing nations that hurts them a great deal.

Again, the *Food First* argument downplays population growth as a cause of hunger. And population certainly deserves more serious attention. But if any problem requires conscious and active involvement of the people themselves for its solution, population is it. The church programs can provide information, but the affected individual must finally decide.

A most difficult criticism of the *Food First* thesis comes from the Christian impulse to share with those who hunger. How can we ignore the cries of the hungry in the name of some theory about self-reliance? Yet if Lappe and Collins are right, the hurt being done with our tax dollars far outweighs all help our aid affords. As Tolstoy wrote of a poor man who said to the rich, "Stop asking me what you can give me. Sir, just take your foot off my neck."

Lappe and Collins have launched an important debate. The debate has just begun.

—Scott Paradise  
The Rev. Scott I. Paradise is director of the Boston Industrial Mission and a member of the Province I Hunger Taskforce.



## Harvest of Hope

For the past two summers the eight parishes and missions of the East and South Worcester Deanery of the Diocese of Massachusetts have joined in a project called *Harvest of Hope* to raise grain corn to help feed the hungry. Using about an acre belonging to Church of the Nativity, Northborough, members of deanery churches each summer planted, cultivated, and harvested enough grain corn to feed approximately 16 people for one year. The deanery's corn is added to other *Harvests of Hope* raised in Massachusetts and New York and then distributed overseas by Church World Service.

The deanery's *Harvest of Hope* was born at a meeting in January, 1976, after discussion of the Presiding Bishop's Fund for World Relief and how deanery churches might work together to promote giving to the Fund. Someone suggested *Harvest of Hope*, a volunteer farming project which people in Stockbridge, Mass., had pioneered the previous summer. None of us knew anything about farming even though we live in a part of the state with much available farm land lying fallow. But *Harvest of Hope* appealed to us because we could do this ourselves to help feed starving people.

We decided to investigate. In the early spring of 1976 we made soil tests on two farming sites and settled on the field behind Nativity. A Nativity parishioner borrowed equipment and plowed the heavily overgrown grassy field of little less than one acre. A Worcester County agricultural agent offered advice on fertilizer. *Harvest of Hope* veterans in Stockbridge provided seed. Another Northborough resident harrowed the field. A local market farmer marked the rows for planting. Thirty-five men, women, and children from all over the deanery did the actual planting in less than an hour. And the next day, Rogation Sunday, we held a Blessing of the Field.

By mid-July, after 30 or so deanery volunteers had twice cultivated the field with hoes, the corn was so tall no weed could possibly overtake it. By harvest late in August the corn stood eight feet tall and was thick with fat ears.

The day the deanery gathered to bring in the harvest was one of the summer's hottest. But what a tremendous sense of accomplishment as a small mountain of corn was piled in front of the church! We, the East and South Worcester Deanery, had actually raised all this corn. Thank God! The sense of elation did not desert us even during the seemingly endless job of husking which followed. It was more work than we guessed: eight people spent almost three days husking the 100 bushels of corn before it could be delivered by truck to the central collection point in Stockbridge.

We enthusiastically repeated the project last summer. In fact, we increased our planting to one and a quarter acres. Learning from previous experience, we concentrated on having a big turnout for the harvest. Each parish was asked to provide a minimum of 10 volunteers to pick, husk, and load the corn. The "farmers" brought a picnic supper, and the tedious job of husking turned into an old-fashioned husking bee.

Those of us who have worked on *Harvest of Hope* these two years feel the benefits have been great. With each harvest we have provided enough food to feed approximately 16 people for a whole year. True, that number may not seem significant in comparison with the thousands who are starving, but it is a start. We *did* feed 16 hungry, real people. How many thousands more might be fed if other concerned people in our land-rich country would undertake similar volunteer farming projects?

Further, the project has been educational. The work of planting, cultivating, and harvesting the corn not only raised our level of consciousness about world hunger, but gave us insight into the conditions under which farmers in underdeveloped countries labor to raise their food.

Finally, *Harvest of Hope* has brought us together as a deanery. We are no longer just an organizational structure. We have a real sense that we are a body of Christian people sharing a common mission. Our experience in working together to feed the hungry will, we hope, inspire us to see more ways to carry out the mission our Lord has given us.

—William J. Eakins

The Rev. William J. Eakins is vicar of Church of the Nativity, Northborough, Mass., and a member of the Province I Hunger Taskforce.

## Resources

### BOOKS:

*Bread for the World*. Arthur Simon, executive director of Bread for the World, 1975, Paulist Press, New Jersey, \$1.50.

*New Hope for the Hungry?* Larry Minear, 1975, Friendship Press, New York, 140 pp., \$1.95.

*Rich Christians in an Age of Hunger: A Biblical Study*. Ronald J. Sider, 1977, Inter-Varsity Press, Downers Grove, IL, 250 pp., \$4.95 paper.

### FILMS:

*Beyond the Next Harvest*. (27 minutes/1975/color/\$25 rental from Mass Media Ministries, 2116 North Charles Street, Baltimore, MD 21218.)

*Tilt*. (19 minutes/1971/color/free from Audio-Visual Department E844, World Bank, 1818 H Street, N.W., Washington, DC 20433.)

*World Food Series*: four films (1976/from Mass Media Ministries, 2116 North Charles Street, Baltimore, MD 21218.)

### FILMSTRIPS:

*Sharing Global Resources*. (35-minute filmstrip and cassette tape; also available as a slide show/\$10 rental

from NARMIC, American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102.)

A *World Hungry*. (Five-unit filmstrip series/1975/color/with record \$79.95, with cassette \$84.50/available from Teleketics, 1229 South Santee Street, Los Angeles, CA 90015.)

I would like to participate in the Episcopal Church's Hunger Program.

— Send me a sample copy of the monthly newsletter, *Hunger Notes*.

— Send me a copy of the Hunger Response Packet.

— Place me on the Hunger Office mailing list.

Name: \_\_\_\_\_  
Address: \_\_\_\_\_

Send to: The Rev. Charles A. Cesaretti  
815 Second Avenue  
New York, NY 10017



# Can a large Cathedral parish be friendly, too? Atlanta's St. Philip's tries harder

ATLANTA, GA.—A visit to the largest Anglican parish in the western hemisphere should begin in the dean's small, book-lined study. The room helps explain how, despite its awesome size, the 4,300-member Cathedral of St. Philip has become a warm, friendly, and adventuresome place.

The Very Rev. David Collins' hideaway at the foot of a broad stairway in the deanery looks like any other study—except that one long shelf holds a complete 24-year set of *The Official Baseball Guide*. Six tape recorders litter a table; one is hooked to an automatic radio to tape-record Atlanta Braves' baseball games for Collins to catch late at night.

Prominent on one wall is a large photograph Collins took of his favorite ballplayer, Stan Musial, in his last official at-bat at Collins' favorite ballpark, the old Polo Grounds. Prominent on another wall, on a hanger, is Atlanta Braves' uniform No. 13.

"No one wanted to wear No. 13 so they gave it to me," Collins says with a broad laugh. His eyes sparkle. Any picture of David Collins doesn't catch the man because it can't convey that laugh or that sparkle.

The Cathedral of St. Philip has been brought down to a comparatively human scale in recent years partly because David Collins is so human himself. In a prestigious job and majestic setting that would turn many a priest into an aloof chief executive, Collins jokes with his staff, tells stories on himself in a prayer group, and listens when others talk.

Collins' warm, whimsical style pervades the staff, the people; even the building itself seems warm. Where New York City's Cathedral of St. John the Divine, for example, seems a hushed monument to grandeur, Atlanta's Cathedral is a place where people have fun.

"The spirit of the place has changed within the last three or four years," says senior warden John V. Miner, Jr. "It's beginning to show the fruits of David

Collins' ministry. He's a unique and unusual man. He has tremendous personal magnetism and charisma. . . . We're big. Not everybody knows everybody by name. But you feel a warmth. I see us in the last two or three years coming together as a large family group."

Such feelings are comparatively new for the Cathedral. The parish used to be a staid, whites-only home for Atlanta's corporate and social elite set on a hill in northside Atlanta at the beginning of a residential section of astonishing wealth and beauty.

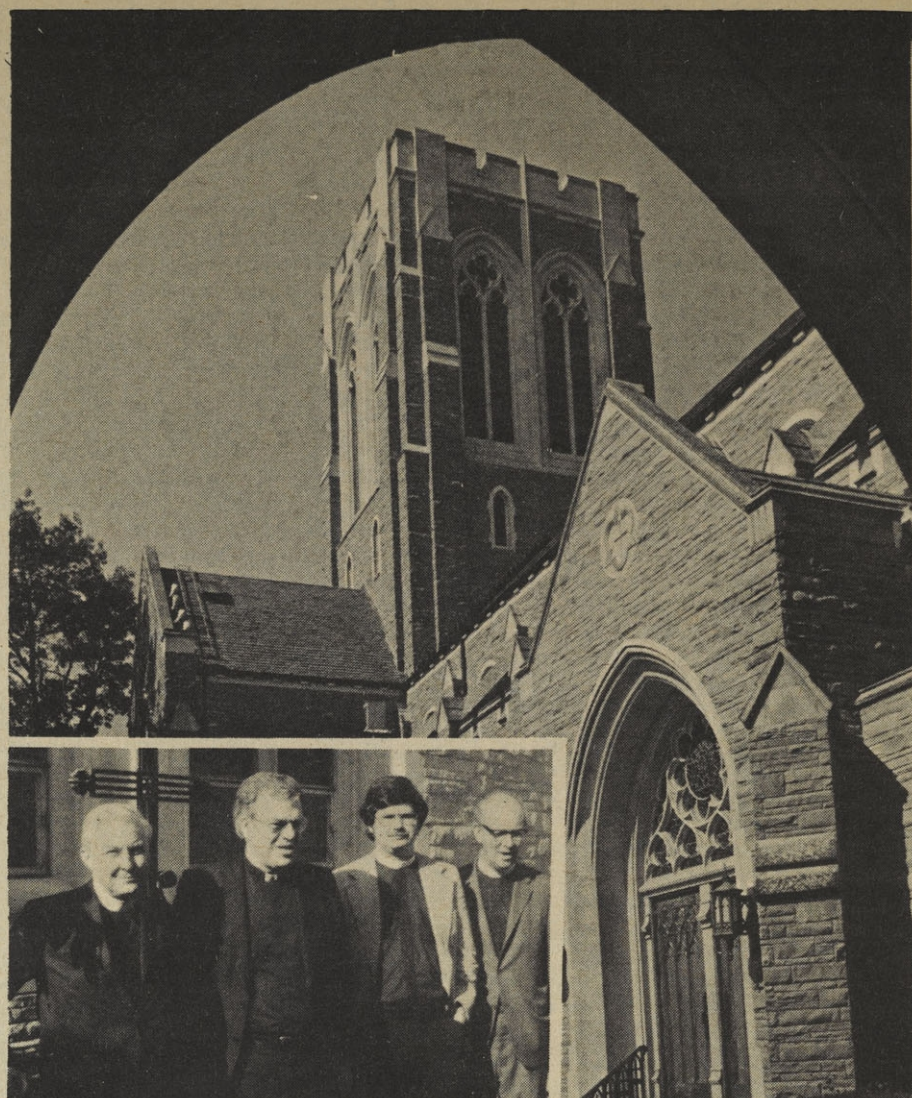
The setting is the same, the elite are still on hand, and, with only four black communicants, the parish still looks white. But also present now is a Southern Baptist-like air of commitment, Spirit-talk, Bible-talk, and up-front enthusiasm.

Take, for example, the 20-member chapter (or vestry), which reads like a social register but acts sometimes like the charismatic prayer group that meets the same night on the floor below. Here's how John McCaa, the business coordinator, describes life on the chapter nowadays:

"Three new members are 'born again' Christians who believe in the tithe like a farmer believes in fertilizer. At a meeting to plan the Every Member Canvass, we got the old guard to read the Bible. Then we broke into groups.

"One guy stood up crying and gave his testimony. One guy said, 'I found the Lord by tithing.' The oldest guard, the granddaddy crab of them all, stood up and started beating on the table about tithing.

"The Cathedral is in the midst of significant transition. This reflects the change within the dean. I think he has had a significant strengthening and deepening of his spiritual life. He's no longer a closet charismatic. The Spirit is really in his sermons now. He's laying it on the line. But [the traditionalists] aren't leaving because there's still enough majesty and ceremony going on."



IT'S THE PEOPLE WHO BRING WARMTH to St. Philip's Cathedral in the Diocese of Atlanta. Dean David Collins, left, is shown with his staff, left to right: Canon C. Judson Child, the Rev. Gary Waddingham, and Canon Frank Bulloch.

Collins says he and his wife, Ginny, are deeply involved in charismatic renewal. "But we aren't trying for charismatic renewal of the parish. It's just one aspect of what's being offered."

Singing and praying from the Monday night group rise from below to provide accompaniment to the chapter meeting. After the chapter adjourns, several members drift downstairs to join the charismatic group. Ginny Collins sits in the front row. Arms are raised, eyes closed, as a lay leader encourages those present to offer their worries to the

Lord. "I lift up cancer to you, Lord, and I pray for total healing," comes a reply from the fourth row.

"In my boyhood," Collins says, "I don't recall much enthusiasm or sense of purpose about church. You went through the motions. People went expecting neither reward nor enjoyment. It was more cultural than anything. Maybe the south retains a culture that allows and respects religion. So it's possible for a kind of renewal to take place. . . . The rational, the intellectual, the Harvard Divinity School aren't despised



Just the best candy in the whole world!

70 years of hand produced chocolates for discriminating tastes. Free brochure — Maud Borup Candies, Dept. EP, 20 West Fifth St., St. Paul, MN 55102.

THE SOCIETY OF MARY is a Devotional Society of Catholics within The Protestant Episcopal Church in the United States. The Society traces its History in the Anglican Communion to the year 1880.

For more information, write Mr. Everett Courtland Martin National Secretary P.O. Box 656 Old Town Station Alexandria, Virginia 22313

## AFRICAN PALMS

If you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life. All work done in this country is volunteered. Orders are acknowledged and must be received by February 20 to guarantee delivery by Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50, in units of 50 only.

AFRICAN PALMS P.O. Box 575, Olney, Maryland 20832

## Colonial Maid Cookbook

100 authentic kitchen-tested recipes, \$3.50 each. Quantity discounts. Send to: Cookbook, St. Andrew's ECW, S. Derr Drive, Lewisburg, Pa. 17837.

We invite you to pray with us

## CONFRATERNITY OF THE BLESSED SACRAMENT

A Prayer Society in the Episcopal Church for over a Century

For further information, address:

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

## Refreshing Reading EXODUS

### ESCAPE FROM EVIL by Preston Taylor

[author of Joy In Jesus, Moody Press] On the cutting edge.....captivates.....14 chapters. 190 pages. Contemporary. On target with the Bible. Ideal for Pastor, Lay person, Church Library. \$3.00 Postpaid. Write: EXODUS P. O. Box 950 Carrizo Springs, Texas 78834 Don't miss it!

## FREE CATALOG

Save up to 50% on Printing — Letterheads, Envelopes, Business Cards, Announcements, Bulletin Covers, Memo Pads, etc. Write for Free Catalog.

ATLANTIC PRINTING COMPANY P. O. Box 1678 - EM Florence, South Carolina 29503

## MUSIC for EUCHARIST

Rite II—Proposed Prayer Book

### "THANKS and PRAISE"

St. Michael's Mass by Benjamin Harrison Easy—Joyful Dignity—Unison/Organ Send \$1.25 for Exam Packet of Priest/Organist and Pew editions

Addendum available for 1977 BCP changes 2211 S. Bluff Street, Wichita, Kan. 67218

## FIRST COMMUNION LETTERS

Five letters sent by your parish priest to 7-9-year-old children instructing them in their participation in and receiving Eucharist. Resources for parents, helps and hints included. Used for seven years in Episcopal, Roman Catholic, Lutheran, and other Protestant churches.

\$1.25 a set.

St. David's Press 13000 St. David Road Minnetonka, MN 55343 (612) 935-3336

## 1000 GOLD STRIPE

Personalized Name and Address Labels—\$1.50 pp.

PRICE LTD. Box 1466

Los Altos, CA 94022

## SAINT MARK'S BOOKSHELF

Box 1718 - 4 Church St Cocoa, Florida 32922

JAMES AVERY JEWELRY

BOOKS - BIBLES PRAYER BOOKS CRUCIFIXES PEWTER WARE RELIGIOUS GIFTS ETC. IKONS ETC.



or scorned; they're just not seen as the be-all and end-all.

"Maybe it's part of the south's always being helpless, unlike the great northeast, and never thinking it could solve the world's problems. And so it's willing to reach out to the invisible for support."

The Episcopal Church is favorably positioned for the modern south, Collins and others in the Diocese of Atlanta feel. The Cathedral itself hasn't grown much, and the diocese as a whole continues to lag behind the general population growth. Also, most new communicants turn out to be Episcopalians who happen to have moved south.

But some are converting from the fundamentalist denominations that predominate here. (Around 51 percent of churchgoers in Atlanta are Baptists.) "For many people, the over-simplicities of over-fundamentalism have been dispelled by education," Collins says. "They still want to relate to God. The beauty and order and yet the freedom make the Episcopal Church attractive. We've concentrated on the essentials. Another church might have a long list of do's and don't's."

Though few blacks attend St. Philip's, the staff sees a substantial improvement in racial attitudes. The assistant organist, for example, is a black who once was organist for Martin Luther King, Sr., at Ebenezer Baptist Church. Collins himself has been active in civil rights.

"Before he came here [in 1966], the Cathedral had a bad name," says Canon Judson Child. "The community was very white. When I first came here [shortly after Collins arrived], we'd have black clergy to preach. The old guard would get halfway down the aisle, see who was there, and leave. They'd say, 'If I want to hear them, I'll go to their church.' Which they did. They'd go to the maid's church."

Not so now. Last May, for example, a group of black and white women arrived. The ushers were apprehensive and ran to tell Child. But, Child says, some older people, who "five years ago would have called the police,...helped them

find places in the Prayer Book and Hymnal and chatted with them afterward. Part of it is the new south. It also reflects on the nature of the community here."

Collins' ability to see reconciliation amidst division was one reason John Curnburn asked him to lead the committee on ministry at the Minneapolis General Convention last year. This committee reported to the House of Deputies the controversial canonical change permitting women's ordination to the priesthood and episcopate. Collins' stirring plea for reconciliation and the five minutes of silent prayer he led just before the historic vote approving the change were perhaps the most dramatic moments of the Convention.

Collins later was elected vice-president of the House of Deputies. He also has been considered for many episcopates. The one he wanted, however, was his own Diocese of Atlanta where in 1971 he came in second to Bennett Sims.

"I was a little disappointed I didn't win," Collins says. "But thank God I didn't. I don't think I'm really cut out to be a bishop. Their work is slow, methodical, with attention to detail and a lot of traveling and hard work. A lot of my talent is I can keep a lot of balls in the air."

The number of balls to be kept aloft here is staggering. Parish membership of 4,300 exceeds the size of seven dioceses. The usher corps numbers 500. The altar guild has 250 members. The two main Sunday services draw 600 to 700 apiece. Adult classes held in between draw 400. Some 400 children attend a church school staffed by 60 teachers and three paid consultants.

Six clergy assisted by 60 lay readers conduct 2,300 worship services a year. Scheduling Sunday duties is so complicated it requires a computer. The worship schedule never varies, even in summer, because "it's hopeless to try to change" in a place this size, says Canon Frank Bulloch. Collins would like to have the main Sunday services center on the Eucharist, but he considers the congregation's size too unwieldy. Instead,

the two big services are Morning Prayer.

The parish budget for 1978 will exceed \$800,000, which makes it larger than several diocesan budgets. The full amount must be raised in pledges each year because the Cathedral has virtually no endowment. Managing the budget was supposed to be a four-day job for John McCaa, but he finds it really takes six 10-hour days.

Since he arrived in January, McCaa, a management consultant who's trying to develop specialization in church work, has fired close to 85 percent of the staff for incompetence or bad relations with the public. "Now we're operating at less cost with brighter, more confident people. We've improved the family nature of things here. There's a high profile of commitment among the lay staff, including the young Jewish woman who answers the telephone and reads Corrie ten Boom and suggests Christian prayers to me. The Lord's working in her."

The staff includes a full-time printer who runs a photo-offset shop in the basement and a full-time hostess who manages the continually busy kitchen and eating and meeting facilities.

"It's like a corporation," says Bulloch, once a successful electrical engineer and now St. Philip's priest-in-charge of education. His own operation resembles a medium-sized parish. His budget is close to \$90,000, including \$6,000 just for church school supplies. Each Sunday, around 800 children and adults take part in educational offerings ranging from a traditional grade-level Sunday school for children to a smorgasbord of seminars for adults.

The adult program reflects Collins' policy of offering a lot and letting people choose what they want. The seven seminars run each Sunday between the two main services. They range from a social issues group to Bible study to book reviews to a charismatic group called "Life in the Spirit." The guest-speaker list demonstrates the Cathedral's clout. Recent speakers have included the mayor of Atlanta, the police commissioner, congressmen, and senators. "We're almost never turned down," Bulloch says.

"Sunday morning is the guts of the whole thing," he continues. But mid-week offerings are numerous: the 60-person Monday night charismatic group, women's groups involving 500 members, Lenten programs that draw 300 a week, three confirmation classes a year, a large chapter of the all-male Brotherhood of St. Andrew, a 40-member Episcopal Young Churchmen, plus a proliferation of "foyer groups."

The foyer groups are eight-person communities that meet in homes monthly for personal sharing. "They're designed to give people a small group identification in a community as large as this one," Bulloch says. So far, some 200 people have joined the groups. To increase contacts, the groups self-destruct every six months and re-form, which means a newcomer to St. Philip's can be in a group in which everyone is as new to the group as he is.

Lay leadership is the key to the education program, Bulloch says. "The thing is so simple to do because it's nearly all done by lay people... That's the dean's way of operating—lay consultation."

Across the large paneled hall from Bulloch's suite of offices is Canon Child's equally complicated pastoral operation. Child is a 54-year-old, ebullient, wise-cracking, city-wise product of a New Jersey ghetto who knew David Collins while at college and seminary.

When Collins, then chaplain at Seawane, was called in 1966 to be dean of St. Philip's, "he said he couldn't come unless he could call me as his canon pastor," Child says. "It's what he is, a cor-

*Continued on page 27*





**"Over the years BISHOP HARE HOME has produced many of the young men who have become leaders of the American Indian people. We think this an important part of our outreach and building for the future."**

**+ Walter H. Jones**  
Bishop of South Dakota



- A close, family-like setting, Bishop Hare Mission Home provides Indian boys from all across America's Great Plains a Christ-centered alternative to vast government facilities, impersonal programs, and secularized value systems.
- Since 1929 the Episcopal Church has continued to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.
- We are governed by a board of American Indians — themselves leaders in their churches.
- But our daily ministry to Indian boys requires the daily prayers and financial support of many people. Some of the Church's finest educational institutions have had to close in recent years! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168-B, Mission, South Dakota 57555.

## CDO

### LIST OF OPEN POSITIONS

The Board for Clergy Deployment is pleased to announce that the CDO is now compiling and publishing a list of openings in parishes and institutions looking for candidates.

At the present time we can offer a monthly list of vacancies to unemployed clergy at no charge, and to the employed clergy at a subscription rate of \$10.00 for six (6) months. This print-out will include all provinces, and will be mailed to your home address.

To subscribe, please print the following:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

DIOCESE \_\_\_\_\_

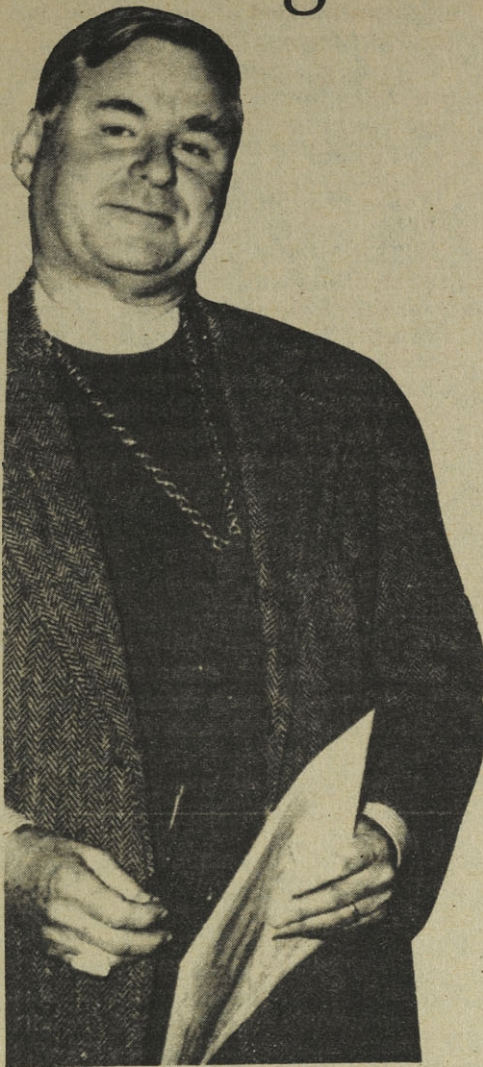
☐ I am not employed.  
☐ I am employed. Please find \$10.00 enclosed.  
☐ I am not registered with CDO. ☐ Please send me the requisite forms.

SEND TO: Clergy Deployment Office, 815 Second Avenue  
New York, NY 10017 Tel: (212) 687-0667

E/11/77



# Los Angeles copes with high costs, mobility



LOS ANGELES' Bishop Robert C. Rusack sees problems, promise in his diocese.

"We're establishing three new congregations every year," says Bishop Robert C. Rusack.

So why isn't he smiling?

"We should be opening 10 a year," explains Canon Oliver B. Garver, Jr., "but we don't have enough money."

That's surprising talk in Magic Land where both people and money are in evident abundance. But the dilemma is real. In this corner of the U.S. that epit-

omizes growth, new wealth, and opportunity, the Episcopal Church sees itself as struggling.

Over-expansion in the 1960's left huge construction debts. New missions face even more red ink. Church membership never grew as rapidly as expected, and it substantially trailed the general population growth rate.

"We entered the 1970's a bankrupt Church," says Rusack.

The problem, says Garver, is the Episcopal Church hasn't yet adapted to the California life style. "We're still captives of our traditional ways," such as holding main events on Sunday when most people are on the beach or in the mountains.

He explains some aspects of the California life style that trouble the Church most:

- Thousands pour into California every month, but they've left church-going habits behind. "It's part of the moving-to-California phenomenon. When you pull up roots, it seems the church root gets pulled up, too. Even the best church-people, those who were junior and senior wardens back home, don't automatically join the nearest Episcopal church" when they reach California.

- Californians don't stay still. "The average Californian moves every three years." Church ties weaken with each successive change of residence. Some parish rosters need thorough updating twice a year.

- Money is indeed everywhere, but much of it is "paycheck wealth." People are mortgaged to the hilt. They have nothing to fall back on. People in those big houses are eating beans for dinner. This isn't 'traditional' Episcopal country."

- Costs of starting missions are prohibitive. In booming Orange County, where property values are rising by 2 percent a month, a six-acre church plot costs about \$180,000. Even that is a bargain. "The developers want churches, so they sell us the land at a reduced rate. The drug-

store next door is buying the land for \$300,000. But the condition is we put up a church building within two years. They're trying to create communities overnight. The best way for us to start would be to put a priest there with a house and a large living room. But the land is available, and we've got to act right away."

The church's buildings will cost around \$200,000, making a total of \$380,000 just for starters. Not too long ago the diocese felt it could gather 50 parishioners, "present them with a bill for \$400,000," and expect the fledgling congregation to go on from there, Garver says.

But that hasn't worked. "We have parish after parish where debt is an overbearing, oppressive, omnipresent reality. We haven't had any go under yet, but we have churches which ought to have curates but don't, churches that can't do local programs."

At present, 65 percent of the diocese's 153 congregations are in debt, some to the tune of several hundred thousand dollars. "The parish with fewer than 100 to 150 pledging families and with a full-time priest will virtually disappear within five years," says Canon Gethin B. Hughes, missionary for stewardship and development.

The diocese has tried to meet the financial problems despite having little money of its own. When Rusack became diocesan in 1974, after 10 years as suffragan and then coadjutor, one of his first acts was to require that missions undertake major refinancing to make debt loads manageable. To cut costs and stress local initiative, the diocesan headquarters staff was sliced from 45 to 15 and redirected toward service to parishes. Three key aides work with local congregations full-time with no administrative duties at headquarters.

In 1971 the diocese hired a full-time financial consultant to help untangle diocesan finances and then help congrega-

tions reduce their debts. In his three-year stint, he developed new approaches to stewardship, including new fund-raising manuals.

Meantime the diocese is readying a major capital funds drive, designed to adapt mission strategy to harsh California economics. "We have to become more like the Lutherans and Roman Catholics," explains Hughes. "If the Diocese of Los Angeles wants a parish in, say, Irvine, the diocese now has to come up with \$500,000 and do it."

Local leaders concede the timing isn't good in view of the forthcoming Venture in Mission fund drive. Rusack says, however, "nothing can be done about the debt loads until the diocese can raise capital and buy land for parishes." Dates have not been set, but the decision is firm. "We will have a capital funds drive," Rusack says, "and we'll tie it in with Venture if Venture gets off the ground."

"We'll do Venture on our time schedule," Garver says.

Diocesan leaders warned national Venture planners about their local priorities. "But I don't believe they heard us," says Archdeacon Donald R. Behm. "Sometimes the eastern bishops don't realize this is still a missionary area. Communities are still growing; new parishes need to be formed."

Such talk points up another reality here: a strong feeling of isolation from the rest of the Church. "People out here feel the Church is as eastern-oriented as the government is," says Behm. "The power structure is eastern."

"They think of us as frontier, the frontier orphans," says Garver. "Church mailings from 815 [Second Avenue, the Episcopal Church Center in New York City] we get two to three weeks after the event has passed."

West coast people have asked that

## AGING MYTHS

As people grow older they become more religious....



If religion was important for most of their lives, it will very likely continue to be!

EPISCOPAL SOCIETY FOR MINISTRY ON AGING, INC.  
RD 1, Box 28 • Milford, NJ 08848

## TRAVEL

with congenial people

London Special: Feb. 25-March 5 \$495.

Portugal-Spain: Apr. 18-May 5 \$1285.

Best of England-Scotland

May 23-June 8

France and Germany

Sept. 20-Oct. 6

Personally planned and conducted  
Write for details

SOUTHERN HERITAGE SOCIETY

c/o Rev. Harcourt Waller

1737 Queens Road

Charlotte, N. C. 28207

(704) 377-4241



## Sail a tall ship

to small Caribbean islands.

6 or 14 days from \$290.

Write for free Adventure Booklet  
Box 120, Dept. 208, Miami Beach, Fla. 33139.

Windjammer  
Barefoot Cruises

## A BIT OF HEAVEN

### Sunglow Mission Ranch

Nestled in a secluded Chiricahua mountain valley near Douglas, Arizona. Ideal for FUN and complete relaxation of spirit, mind and body. Chapel, library, stereo, fishing, swimming, riding, hiking, birding, rockhunting. Nine housekeeping units; low year around rates. Perretts, Star Route, Pearce, Ariz. 85625. Ph. (602) 824-3364.



- Here's a great new concept to retire in Florida
- Christ-centered
- Costs are very modest
- Total Health Care program included
- It's real — not a dream
- Share in pleasures with neighbors already here

Write for Free Packet of Facts or come and see. 13 miles S. of Ft. Myers Airport

## Estero Woods Village

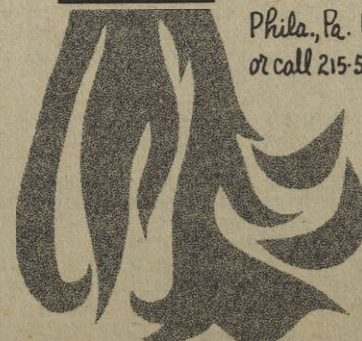
P. O. Box 311, Estero, Florida 33928

Tel. (813) 332-2119 or 992-1141

A Program of the Michigan Baptist Foundation

Episcopalian

Now you can afford your own space program. Blast off with advertising in **THE Episcopalian** and put your message into orbit for over 570,000 readers to see. Write to Leila S. Cooke Advertising Mgr. The Episcopalian 1930 Chestnut St. Phila., Pa. 19103 or call 215-564-2010





the national church office be moved west, away from Manhattan.

Rusack feels the isolation keenly. "There's still a strange feeling that everything centers on the east coast." The urban bishops' coalition, for example, held its first meeting in Newark, N.J., on a Sunday night—convenient for nearby bishops but an impossible schedule for a bishop who needed to cross 3,000 miles and two time zones to attend. The next coalition meeting was in Chicago at 8 a.m., which was little better.

"I feel the east is cut off from where the real action is," Rusack says. "People in New York and Massachusetts have simply no conception of the active church life on the west coast."

Style, as much as distance, separates the coasts. Rusack recalls with a grimace preaching at a Park Avenue church in New York City. "A phalanx of ushers

came down the aisles with white boutonnieres and striped pants. Everything is young and new here. We don't have the in-built traditions or the stuffiness of the east."

Any attempt to describe life in this 50,000-square-mile diocese falters in the face of incredible variety and strong individualism. The diocese tends to be eucharistic. Social activism is prominent. Once populated by the wealthy and middle class, the congregations are now drawing more blue-collar and minority participation. The Episcopal Church has been a leader in responding to the tidal wave of Koreans pouring into Los Angeles at the rate of 2,000 a week. The diocese also has congregations ministering to Japanese, Mexican, and Cuban Americans.

Key growth, however, is in the suburbs beyond the suburbs. "We're going through a major transition," says

Hughes. "People are moving away from L.A. This will change us. Large city churches are becoming empty. We're looking now for large churches on the perimeter, like Orange County."

While diocesan leaders believe they've managed to avoid the west coast tendency toward the bizarre and the faddish, they receive pressure from charismatics and fundamentalists from inside the Episcopal Church as well as from outside.

Commenting on the charismatic movement, Rusack says, "We've got it. We've got everything here. Every charlatan in the world comes to Los Angeles because this is the gullibility capital. The charismatic movement has wooed many Episcopalians. My plea to them has been to keep their heads clear and avoid fundamentalism. Keep yourself tied to the altar."

Rusack points to St. Mark's, Van Nuys, where charismatic leader Dennis Bennett received his start in the early 1960's. "That parish has never recovered," Rusack says. "They used to have 1,000 communicants on Sunday. Now they're lucky to have 200."

Rusack is equally cool toward cursillo, Marriage Encounter, and other spiritual renewal activities that are strong throughout the sunbelt. "Cursillo and Marriage Encounter have become emotionalism," Rusack says.

His chief worry is the trend toward fundamentalism. He says he'll tolerate the spiritual renewal movements within the diocese so long as they stop short of biblical literalism. One of Rusack's favorite targets is Melody Land Christian Center in Anaheim, a fundamentalist group that meets in a former music hall and draws thousands, because "one of its promises is to convert the Episcopal Church to fundamentalism."

Some old battles appear largely over. Rusack says splits along high church/low church lines are now minor and divisions over the Church's role in social action have cooled since the mid-1960's when he was called a "pinko" for urging attention to black and Mexican ghettos. "Those who couldn't stand the implications of the Gospel for social concern have left the Church."

Robert Clafin Rusack's imprint on this diocese is unmistakable. With a style that one insider terms "monarchical," the postmaster's son from Webster, Mass., has brought court-like pageantry and strong central authority to his episcopate.

He was elected suffragan bishop in 1964 at the age of 37 after serving as rector of St. Augustine-by-the-Sea, Santa Monica, for six years.

In 1969 the Diocese of Dallas elected him bishop, but he refused. "Things were more challenging here," he says. "Also, after visiting the diocese twice, I realized the dimensions of the social issues there, especially in east Texas where Confederate flags were still flying. . . . They needed a southerner."

The stocky, red-haired Rusack became coadjutor in 1972 and succeeded Bishop Eric Bloy as diocesan in 1974. His enthronement exemplified the Rusack yen for pageantry. "I had trumpets, timpani, a cast of thousands," Rusack says. "It was a dramatic beginning of a new ministry." He proudly hands a visitor an LP recording of the event.

Rusack isn't loath to exercise his authority. When four parishes tried to secede last winter over women's ordination, he moved quickly. He inhibited their five clergy and filed lawsuits against the parishes. He feels these could be land-

mark cases on ownership of church property and diocesan authority. "I guess I'm a no-nonsense kind of guy," he says. In August he deposed the five priests.

The Rusack hand also is evident in tight reins placed on the 43 mission congregations. A 17-page manual for mission clergy goes so far as to specify the type of Communion wafer to be used and where it can be purchased.

Most mornings a clergy aide arrives at Rusack's large home on Sunset Boulevard in swank Pacific Palisades. The home, which Rusack himself owns, has a swimming pool and a private chapel in what used to be a servant's quarters. The aide drives him to and from events, using the bishop's own BMW sports car, and lunches with him regularly at the exclusive California Club in downtown Los Angeles, which Rusack admits is the closest thing to east coast stuffiness in this area.

—Thomas L. Ehrich



**LIKE A SEAGULL PERCHED FOR FLIGHT**, the award-winning design of St. Paul's-by-the-Sea, Jacksonville Beach (Diocese of Florida), seems to personify the vacation spirit of life in the sunbelt. Bethesda-by-the-Sea (Diocese of Southeast Florida) has a modern Gothic cut-stone structure which is a showcase of Palm Beach. The by-the-sea mindset appeals to those of us who live inland but can present problems for church-people who live and minister there. Seaside communities are prone to what one rector calls the "ocean mentality"—that is, the closer one is to the ocean, the less one thinks of anything else, including church-going.

—Photo by *The Florida Episcopalian*

## How John Steinbeck got demoted



**THAT'S "SKUNKFOOT"** in the lace-trimmed cotta, carrying the cross. In this April 11, 1914, photograph John Steinbeck stands behind Willard "Skunkfoot" Hill.

—Photo from Mrs. Royal Burnett

Perhaps the most famous personality to be nurtured by St. Paul's Church and the Salinas Valley of pre-World War I days was John Steinbeck, winner of the Nobel Prize for *The Grapes of Wrath*. In

1966, he wrote a news report while on a visit to Israel of "how my active career in religion terminated." When 11 or 12 years old (1913-14) his "angel voice, two C's above Middle C and almost perfect pitch," won him the privilege of "wearing the lace and carrying the cross in the choir." A boyhood chum, Willard Hill, nicknamed "Skunkfoot," stood ready to take over the prized assignment though John felt his voice was inferior.

On one of the visits of Bishop Nichols to St. Paul's, the fateful incident occurred which led to John's demotion and the advancement of "Skunkfoot." The completely bald head of the bishop, "polished and tight as the head of a snare drum," was blamed for putting young Steinbeck "in a state of grace amounting to hypnosis." On this particular Sunday, John led the choir up the aisle, wearing his freshly starched surplice with beautiful lace edges, and placed the cross in its socket. His "voice rose up to the rafters . . . throbbing with holy emotion."

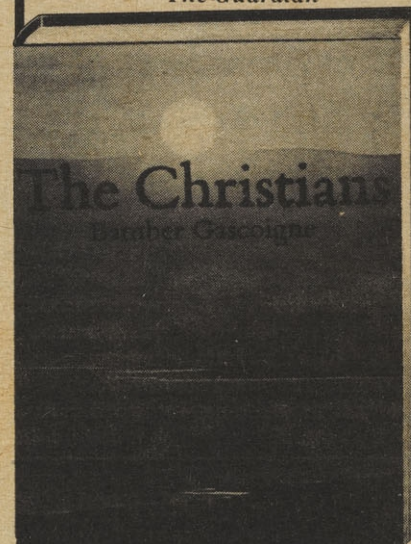
When the bishop stepped to the lectern to read the first lesson, John watched in "ecstasy" which turned to "horror." He had forgotten to lock the cross in its place. The cross "moved in a slant arc, but with gathering speed, until it crashed on the glistening pate of the bishop and felled him." John "lost his lace and [his] voice and the cross, and 'Skunkfoot' Hill inherited."

—Robert Johnston

Monterey County historian and vestryman, St. Paul's, Salinas, Calif.

**"A remarkable book... Gascoigne's secret is that he is both readable and scholarly, therefore genuinely illuminating."**

—Geoffrey Moorhouse, *The Guardian*



**"In 13 chapters...he manages to show most of the different ways in which the Christian presence has formed itself in various places during 2,000 years. He is totally fair, objective, and non-partisan."**

—Vernon Sproston, *The (London) Times*

**"A beautiful book, historically selective, non-theological, readable and interesting."**

—(London) *Evening News*



Photos by Christina Gascoigne

**The Christians**  
Bamber Gascoigne

245 photographs, including 48 pages of color, by Christina Gascoigne

A Literary Guild Alternate Selection

\$17.50

**WILLIAM MORROW**  
105 Madison Ave., N.Y., N.Y. 10016



# Santa Monica parish finds new openness, spirit

SANTA MONICA, CALIF.—Jerry Judson tried St. Augustine-by-the-Sea in 1962, found it "condescending and cold," and moved on. He's now on the vestry there.

Kay Coulson arrived seven years ago. Weeks went by before anyone at St. Augustine's spoke to her. She teaches Sunday school there now. Her husband Walter is senior warden.

Rob Wood visited St. Augustine's six years ago, was turned off, and left. He came back last December and egged the rector into teaching a class on Anglican theology.

As a Holy Cross monk, Kevin Dunn once dreaded the retreats he periodically led at St. Augustine's. People were cold, formal, and, he says, thoroughly "Anglican." He is now associate rector.

When Fred Fenton signed on as rector in 1971, he found St. Augustine's "rigid, unbending, stuffy, and elegant." Fenton is now the happiest he's been in 15 years as a priest.

This is the story of a large parish come to life. Once a stuffy, in-drawn bastion of English-style manners, St. Augustine-by-the-Sea now embraces a wide range of styles, a strong concern for the outside world, and it's a place where people smile.

The modern, externally severe church and adjacent parish day school sit across from a parking garage in the gleaming-white shopping area of downtown Santa Monica. Three blocks away dramatic bluffs tower over an endless beach familiar to TV-watchers from the many sand scenes filmed there. To the north lie the hazy mountains and magic names like Malibu that have made this a promised land for restless America. To the south is the starting line for the Santa Monica Freeway, a swath of steel and fumes that cuts through prematurely faded housing developments on the way to Los Angeles.

Santa Monica is a quiet glade com-

pared to the surrounding tangle. That's one reason its property values rise nearly 3 percent a month.

At 1,200 members, St. Augustine's is among the largest parishes in the Diocese of Los Angeles. At 90 years of age, it's among the oldest. The parish had a comfy old wood building that burned a decade or so ago and was replaced by a modern, stark structure.

When asked to explain St. Augustine's new life, parishioners usually point to the current rector, the Rev. Fred Fenton. They cite his personal magnetism, openness to variety, and deft touch in assembling and then letting run free a diverse clergy team which includes a 45-year-old former Irish monk and a 28-year-old political activist.

Fenton himself is a 42-year-old, still semi-tweedy, Harvard grad who comes on strong and knows it. "I have the gift to project love," he says. He smiles broadly, listens attentively, and bubbles excitedly whether he's recommending books on marriage, describing early bouts with the stuffy folk, or describing his deep personal joy at St. Augustine's face-lifting.

Many parishioners vividly remember their first encounters with Fred Fenton. Take, for example, Tucker Nason, a 43-year-old businessman recently transferred to southern California from Cincinnati. He had been active in charismatic groups around Cincinnati. His first step after learning of the transfer was to call Faith Alive headquarters "to find out where the Holy Ghost was alive in southern California." They steered him to Fenton.

"We wanted to talk to him before we did any house-hunting," Nason says. "We could feel the moment we walked in that something was going on here. Before we knew it, we were in a prayer circle, holding hands with Fred, the senior

Continued on page 27



Fred Fenton Photos



PEOPLE MAKE A PARISH, and at St. Augustine's they are enthusiastic. Left to right, top to bottom: Loreen and Andy Guilford, Kay Coulson, Tucker Nason, Tisha and Jerry Judson, Frank Hotchkiss, and rector Fred Fenton.

Bring your family a new source of help and encouragement.



**New Testament**  
ON CASSETTES  
NARRATED BY  
ALEXANDER SCOURBY  
**\$19.45**

All cassettes unconditionally guaranteed.  
Orders available in King James and Revised Standard Versions.  
Please specify.

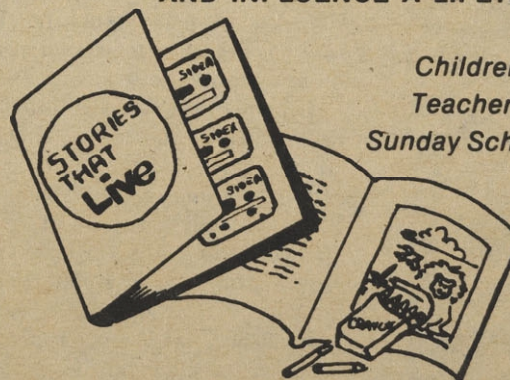


Mail to:  
RESOURCE MINISTRIES  
P.O. BOX 731  
ST. FRANCIS  
KANSAS 67756

- Please send me
- ☐ THE ENTIRE BIBLE (64 CASSETTES) \$77.40
  - ☐ THE OLD TESTAMENT (48 CASSETTES) \$59.75
  - ☐ THE NEW TESTAMENT (16 CASSETTES) \$19.45
  - ☐ THE PSALMS & PROVERBS (6 CASSETTES) \$9.50
  - ☐ KING JAMES VERSION ☐ REVISED STANDARD VERSION

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
Please allow 4-6 weeks for delivery

A GIFT THAT WILL LAST A CHILDHOOD  
AND INFLUENCE A LIFETIME



Children  
Teachers  
Sunday Schools

**\$9.50**

Plus \$1.00  
Postage  
& Handling

**CHILDREN'S BIBLE STORIES**

36 Bible Stories  
on 6 Cassettes  
Plus 36 Page Coloring  
Packet

All Cassettes unconditionally guaranteed.



MAIL TO:  
STORIES THAT LIVE  
BOX 487  
ST. FRANCIS,  
KANSAS 67756

I want you to send me \_\_\_\_\_ set or sets  
at \$9.50 each plus \$1.00 each for handling  
and postage. Check or money order.

Total Enclosed \_\_\_\_\_  
Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

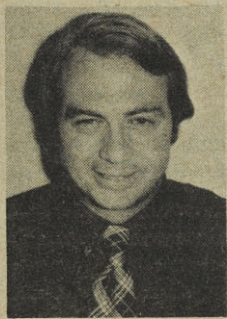
Please allow 4-6 weeks for delivery.



## Meet Five More E.E.S. Merit Fellowship Students

The September issue of TODAY with the Evangelical Education Society carried the names of sixteen seminary students who had been awarded Merit Fellowships for the current academic year. . . and gave more detailed information about seven of these students. In this issue we introduce five more of these Merit Fellowship students.

Since its founding in 1869, the Evangelical Education Society has continued without interruption to provide scholarship assistance to students for the ministry. During its lifetime, more than 2,000 students have prepared for the ministry with scholarship assistance from the Society.



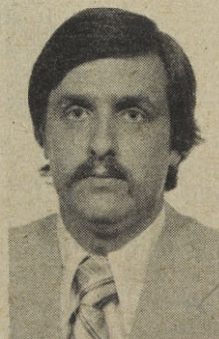
**David L. Watts.** A Candidate for Orders from the Diocese of Ohio, David is a senior at Berkeley Divinity School at Yale. Following graduation from Ohio Wesleyan, he worked for the Library of Congress, but because of a growing interest in serving people, transferred to working in physical therapy at Arlington Hospital. While in Washington he became involved in the life of the church first at the Cathedral and then at St. Alban's. In the fall of 1975, David entered seminary in New Haven. He has worked as a seminarian in parishes in Waterbury and Seymour, Conn. In the summer of 1976 he served as Chaplain-intern at Fallsview Psychiatric Hospital in Jacksonville, Florida. The parish ministry is his strongest interest at this time.

**Helen L. McClenahan.** Presently a senior at Episcopal Divinity School, Helen is a graduate of Mount Holyoke. Prior to entering seminary, she was employed by the Diocese of Western Massachusetts for two summers as a counselor at the Bement Camp and Conference Center, and during the intervening winter as a "youth worker" in Worcester, Mass., at both parish and deanery level. Seminary field education experiences include work with alcoholics at a chronic disease hospital in Boston, cancer patients and their families in Vancouver, B.C., and a summer spent in a parish in Waterville, Maine. The summer of 1977 was spent as Chaplain at a camp run by Christ Church, Fitchburg, Mass. Along with her special interests in alcoholics, marriage and couples counseling, Helen has a strong interest in the full parish ministry.



**Melvin Turner.** Currently studying at Virginia Theological Seminary, Melvin's background includes serving as an Administrative Assistant to a U.S. Congressman, work with the Urban League of Nebraska, Field Director of National Self Help Corporation Win Project and a number of other community and "person" oriented organizations. A graduate of Loop Junior College in Chicago, he served at one time as Pastor of the Junior Church of the Mozart Baptist Church. Confirmed in the Episcopal Church in 1974, he has expressed a keen interest in "seeing the church as being in mission as it proclaims life in Christ as the ultimate goal." He feels the church should "test the advisability of working with others in addressing conditions which affect the quality of life where people live."

**Albert D. Jousset.** In his senior year at Virginia Theological Seminary, Albert became a Candidate for Orders in 1975. Before then he had the unusual experience of teaching in the same fourth grade classroom that he attended as a fourth grader himself. During that same time he was part time lay assistant to the Rector of St. Thomas' Church, Dover, N.H. Working with youths, assisting in services and preaching sharpened his vocation and led to seminary, where he was President of the Class during his junior year. In 1976 he did clinical training at Walter Reed Army Medical Center, and during the summer of 1977 was one of two seminarians in charge of All Saint-Sharon Chapel in Alexandria while a new Rector was being sought. He and his wife Maureen look forward to an active parish ministry.



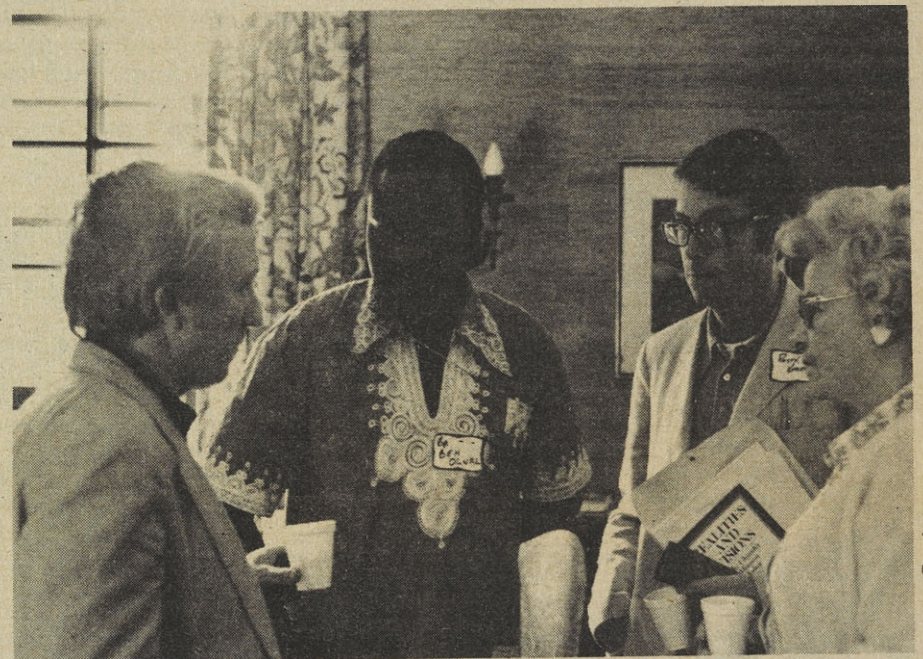
**Robert D. Keirsey.** A senior at Sewanee, Robert entered seminary after four years as a monk in the Order of the Holy Cross, a period he describes as "not only an honor, but the most crucial period of his spiritual life." It was during this time that theology became important to him. Robert says he would probably still be in the Order if he had not met Kristenza VanGilder, who had been reared in the Lutheran Church and was fresh from two years in the Peace Corps when they were married by Bishop Davies of Dallas. In the future he hopes to become a parish priest-theologian. He is interested in mysticism, preaching, liturgy and Episcopal-Lutheran dialogue. His wife Kris hopes to finish a Masters degree in Education with special interest in curriculum design.

## Society Sponsored Conference Attracts Churchwide Participation

A five-day conference on "Renewal of Mission in the Episcopal Church," sponsored jointly by the E.E.S. and the former Board of Trustees of the Overseas Mission Society, brought church leaders from many parts of the United States and from as far away as Liberia to Seabury House from September 19 to 23.

The conference, led by the Rt. Rev. Edmond L. Browning, Bishop of Honolulu, and the Rev. Charles Long, Jr., of the World Council of Churches, included bishops, priests, and lay persons from a variety of backgrounds. The mission of the church was considered from a cultural, economic, institutional, and ecumenical perspective in papers presented by many prominent churchmen with ample time for group response.

It is expected that findings from this conference will lead to a larger assembly at some future date.



## Gifts To Scholarship Fund

The Merit Fellowship Program is one of the major activities of the Evangelical Education Society. Funds to make this program possible come from membership dues and gifts which are given directly to the Society's Scholarship Fund. Gifts to this Fund are tax deductible, and every gift helps to increase the amount of money available to assist qualified students for the ministry.

## The Society Invites You To Join

If you believe it is important for the Church to proclaim that which is fundamental . . . without being "fundamentalist". . . you'll be at home in this Society.

Membership in the Society is \$10 per year. Your membership will help scholarship funds to seminarians, assist the Society's development of a plan to provide aids in education, worship, and mission for traditionally Biblical parishes. . . and will keep you in touch with thousands of like-minded Christians through the Society's newsletter, THE OUTLOOK.

Join today. The Society will say "thank you" by sending you a copy of the GOOD NEWS BIBLE absolutely free.



**THE EVANGELICAL EDUCATION SOCIETY**  
2300 Ninth Street South, Suite 301, Arlington, Virginia 22204

- ☐ Please enroll me as a member of E.E.S. for one year at \$10 and send my GOOD NEWS BIBLE.  
Make check payable to the Evangelical Education Society.
- ☐ Please send me more information about the E.E.S.
- ☐ Enclosed is a gift of \$ \_\_\_\_\_ to the Scholarship Fund.

Name \_\_\_\_\_

Address \_\_\_\_\_

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

Parish \_\_\_\_\_ Diocese \_\_\_\_\_ E 1177



# Books

As we make shopping lists for Christmas giving, surely at least one book will appear on them. While I am apt to include classics such as C. S. Lewis' *Narnia* series, George MacDonald's *Princess and the Goblin*, Beatrix Potter's *Peter Rabbit* and *The Tailor of Gloucester*, and Frank Baum's *Dorothy and the Wizard in Oz*, every year delightful, worthwhile new books appear for both adults and children. For adults I have reviewed books which seem especially appropriate for gifts to Christians. —Martha C. Moscrip

**Table Prayers: New Prayers, Old Favorites, Songs, and Responses**, Mildred Tengbom, paperback \$1.95, Augsburg Publishing House, Minneapolis, Minn.

**The Crossword Book of Bible Quotations**, Boris Randolph, paperback \$2.95, David McKay Company, New York, N.Y.

**Calculator Word Games**, Bennie Rhodes, paperback \$2.25, Mott Media, Milford, Mich.

**The Best Science Fiction of the Year—6**, Terry Carr, editor, paperback \$1.95, Ballantine Books, New York, N.Y.

**Spitballs and Holy Water**, James F. Donohue, paperback \$1.75, Avon Books, New York, N.Y.

These five diverse books have three things in common: each appeals to a special interest, is relatively inexpensive, and would make a good "stocking stuffer."

*Table Prayers* is a splendid collection to share at the family table. It should jolt people out of constantly saying the same grace and bring new meaning to this family custom. It could foster real praying together instead of the all-too-frequent habit of one person's hastily muttering a few familiar lines in a meaningless mumbo jumbo. In addition to excellent formal graces, the book contains prayers to sing (melodic line included), responsive prayers which encourage participation, prayers for special family occasions, and an excellent short chapter: "Ideas for Mealtime Prayer."

*The Crossword Book* is a collection of double puzzles which not only chal-

lenge the crossword fan but challenge the puzzle solver to use, and increase in knowledge of, the Bible. Each of the 66 puzzles contains a quotation from the Bible which appears in special octagonal cells in the completed puzzle. The title for each puzzle is the name of one of the books of the Bible. These, together with the introductions, offer partial clues to the quotations.

*Calculator Word Games* should have a natural audience with the increase of electronic gadgets. Simple, mathematical, Bible-based games spell words by turning the calculator upside down.

Terry Carr's anthology of *Best Science Fiction* for 1976 lives up to the standard he set when he issued his first annual collection five years ago. He includes 13 well-written stories, cleverly plotted and full of the new ideas one expects of science fiction. It seems, however, to contain more stories dependent on horror and violence than his past anthologies.

In *Spitballs and Holy Water* Sister Timothy is a black Roman Catholic nun with unshakable faith, a strong dramatic sense, and a wicked pitch. Her promotion of the ultimate baseball game to raise \$1 million for good works is a frolicking romp through the sandlots of the New York Yankees' glory days. Babe Ruth's team is in its heyday, but Jim Crow lives and black baseball players are struggling to break into the game. Sister Timothy takes on everyone—including the Cardinal of Boston, the Ku Klux Klan, and Al Capone—and teaches them something about faith in the process.

**The Illustrated Children's Bible**, David Christie-Murray, illustrated by Ken Pets, Neville Dear, and Norma Burgin, \$7.95, Grosset & Dunlap, New York, N.Y.

This collection of Old and New Testament stories is one parents and godparents will want to give their children. If you don't have a child, how about giving a present to your church school library? I recommend the introduction to parents whether they read the book aloud to their children or give it to them to read themselves. The familiar stories are written in clear, lively, contemporary English. The color illustrations on every page are stunning. Many pages have small illustrations of implements, jewelry, animals, costumes, and other items characteristic of the time the story took place. Five-year-olds and up will enjoy the pictures and hearing selected stories, and early teens may especially appreciate the historical insets.

**Abel's Island**, William Steig, paperback \$1.75, Bantam Skylark Books, New York, N.Y.

This edition of *Abel's Island* by William Steig, a talented author of children's books who received the 1970 Caldecott Medal for *Sylvester and the Magic Pebble* and the 1975 William Allen White Children's Book Award for *Dominic*, contains the same text as the hard-cover edition published in 1976.

*Abel's Island* is about a courageous, persistent, endearing mouse. Caught in a roaring hurricane, he is swept from shelter into the wind and rain, hurled into the rushing river's torrent, and eventually marooned on an island. The account of his attempts to rescue himself, to survive by ingenuity, and to deal with his almost unbearable loneliness is inspiring and occasionally amusing, helped by Steig's black-and-white illustrations. His final escape through both ingenuity and persistence—products of his intense desire to see his beloved wife again—will delight the reader. A tale of character growth and high adventure recommended for 8- to 10-year-olds.

**Deirdre: A Celtic Legend**, David Guard, illustrated by Gretchen Guard, paperback \$4.95, Celestial Arts, Millbrae, Calif.

In *Deirdre* David Guard superbly retells part of the oldest prose epic known to western literature. His style has the lyric quality we associate with the Irish. As the characters move between Ulster, Northern Ireland, and the western mountains of Scotland and the story unfolds, the sense of mystery, heroism, and human travail common to the great myths builds. The black-and-white illustrations are fully in accord with the text.

*Deirdre* includes a source guide and a pronunciation glossary for Gaelic words used in the text although these are no impediment to enjoying the story. A lovely gift for anyone over 12 and, since we all seem to be looking at our origins, especially for those of Irish or Scots descent.

**The American Family: A History in Photographs**, Jeffrey Simpson, \$16.95, Viking Press, New York, N.Y.

More than a history, more than a collection of superb photographs, this large book is also a trip into one's own past and a look at the present. It covers practically everything families do and did from birth to burial, from 1876 to 1976, from courting customs to family reunions, from work to play—all in fascinating black-and-white photographs. The photographers include such well known names as Mathew Brady and Margaret Bourke White and amateurs known only to family and friends. The author says "there is no arena like the family for observing people in all conditions over the years." If a picture is worth a thousand words, this book is a whole library in itself.

**Edith the Good**, Spencer Marsh, \$5.95, Harper & Row, New York, N.Y.

The subtitle for this engaging book is "The Transformation of Edith Bunker from Total Woman to Whole Person." Yes, Spencer Marsh is talking about Edith Bunker, wife of Archie Bunker, star of *All in the Family*. The author, a pastor-counselor, hopes his book "will help and encourage all who find themselves in Edith's predicament—living with a stiffer or stiffers."

Using 25 still photographs and bits of some of the most humorous dialogue from the television show, Marsh explores with the reader Edith Bunker's basic goodness, integrity, and wisdom which constantly surface in spite of Archie's constant admonition to "stifle yourself." While we enjoy the excerpts of hilarious dialogue and the easy, pertinent references to biblical texts, we also follow Edith's attempts to achieve growth and personal freedom. Treat yourself and others to *Edith the Good*. You can hardly fail to learn something, and you will certainly enjoy yourself.

**Tolkien: The Authorized Biography**, Humphrey Carpenter, \$10, Houghton Mifflin Company, Boston, Mass.

**Tolkien and the Silmarillion**, Clyde S. Kilby, \$3.95, Harold Shaw Publishers, Wheaton, Ill.

These two books about the author of the immensely popular *The Lord of the Rings* are both excellent though quite different. Clyde S. Kilby's slim volume is like a short, intimate visit with J. R. R. Tolkien. Humphrey Carpenter's much longer and authorized biography takes us through Tolkien's life from his mother's migration to South Africa in 1891 to his own death in 1973.

The Carpenter biography is based upon Tolkien's letters, diaries, and other papers as well as reminiscences of family and friends. It moves at a brisk pace, revealing the growth and development of the mind and character of this extraordinary creator, writer, professor, philologist, husband, father, and devoted Roman Catholic. Carpenter says he has tried "to tell the story of Tolkien's life without attempting any critical judgments of his works of fiction." He however traces literary influences on Tolkien's imagination and does so with sensitivity, compassion, and vivid detail which kept this Tolkien admirer absorbed and frequently moved. All who have joined Frodo in his quest from Bag's End to Mordor will receive this book gratefully.

The book should also interest many readers purely as an excellent biography of an outstanding man of letters. In addition, it will appeal to Charles Williams and C. S. Lewis fans as it necessarily includes detailed accounts of the friendship between these three and the group that centered around them at Oxford, "The Inklings." The book contains four excellent appendices, a good index, and some 20 photographs covering the years 1892 to 1972.

Kilby's book opens with his first visit to Tolkien at his home near Oxford in 1964. This eventually resulted in Kilby's spending a summer at Pusey House, Oxford, helping the author to organize his writings, including *The Silmarillion*, a mammoth work begun before *The Hobbit* and not finished when Tolkien died. (It has finally been issued this fall just as we are going to press.) Kilby's description of this summer provides an extraordinary account of the way Tolkien worked, talked, and thought. It is a vivid portrait.

## AND ONE ALBUM...

*Follow the Star*, RCA Special Products DML-2-0262, \$30, from Neiman Marcus, Dallas, Texas. Mala Powers narrates 24 Advent stories with symphony orchestra accompaniment. Two LP-recordings, 12-page booklet, four-color Advent calendar.

## Education Guide

### COEDUCATIONAL SCHOOLS



### PATTERSON

College Preparatory  
(Coed Day)

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

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

### SCHOOLS FOR GIRLS

### Margaret Hall

A small boarding school for girls in Kentucky's Bluegrass region. Riding, fine arts. Emphasis on developing essential academic skills. Recent trips include Spain, New York, Washington, D.C., Grades 9-12. College prep and general diplomas. Founded 1898. Write:

The Rev. Colley W. Bell, Jr., Headmaster  
Box K, Versailles, Ky. 40383



### SCHOOLS FOR BOYS

### THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys whose natural mother and father are no longer living together. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12. Tuition, room and board \$800.00 per year. Learn to study, work and play on a 1700 acre campus.

25 miles west of Philadelphia

Write Headmaster

BOX S, PAOLI, PA. 19301.

### HOME STUDY PROGRAM

#### TRAIN WITH CONFIDENCE

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

AMERICAN BIBLE COLLEGE  
Pineland, Florida 33945

### The Bishop's Schools

La Jolla, California

provide an environment for excellence in college preparatory education for boys and girls, grades 7-12. Residential for girls; coeducational day school. Founded in 1909. Affiliated with the Episcopal Diocese of San Diego. Admission by merit, regardless of race or creed. Fully accredited. Beautiful campus near ocean. Complete athletic program. Summer tennis camp. An exceptional academic, religious, and recreational environment in which the student can reach full potential...an environment for excellence. For information, phone (714) 459-4021, or write Director of Admissions, The Bishop's Schools, Dept. C, P.O. Box 1948, La Jolla, California 92038.

### THE EPISCOPALIAN EDUCATION GUIDE ADVERTISEMENTS PROVE BENEFICIAL

SCHOOLS, Boarding, Preparatory,  
Special, Colleges, Seminaries,  
Universities and Camps

Contact: Leila S. Cooke  
Advertising Manager  
1930 Chestnut St.  
Philadelphia, Pa. 19103  
Phone: (215) 564-2010



# Venture in Mission training sparks enthusiasm

Venture in Mission, called "the most inspiring yet practical program the Church has undertaken in years," is now ready to be presented to dioceses for the second time. The story of why, how, and when the Church will begin to take this monumental step will be carried to 91 dioceses by 39 men and women who met in Denver for training September 19-22.

Venture began with the General Conventions of 1970 and 1973 which called for some kind of capital funds drive. At the General Convention last fall the plea for a Venture program became more specific, and "The Committee of Two Hundred" was formed.

Bishop Harold Gosnell, recently retired Bishop of West Texas, and Lueta Bailey of Griffin, Ga., had charge of training sessions, and last spring Venture members visited 91 of the Church's 92 domestic dioceses. After diocesan leaders listed their own major goals, the results were tabulated, then collated by a committee appointed from the dioceses.

Diocesan reports from those meetings showed a need for tremendous flexibility in Venture in Mission's final draft. Some dioceses had felt such a need for capital funds that they had proceeded with their own money-raising drives and would join Venture on a national level only. Other dioceses had been waiting for the Venture program to join with a diocesan effort. Still others wanted their own campaigns.

The collating committee Gosnell and Bailey led grouped the priority list into 17 broad categories. The screening committee then reworked the list. The priority list—a simple itemized list not in any

order of priority—now has five major divisions and many subdivisions, the Church's major goals as the majority of Episcopalians see them. According to three-page reports from 90 dioceses visited (one report was late), the Church wants to center its effort on aiding its educational institutions, enriching congregational life, developing and supporting more special ministries, seeing the world as a community, and providing more help for social concerns.

The Church's Executive Council has endorsed the program.

Of the Denver meeting Bailey said, "I am exhilarated! The enthusiasm this group showed, right from the start, shows we are on the right track. They have caught the Venture spirit."

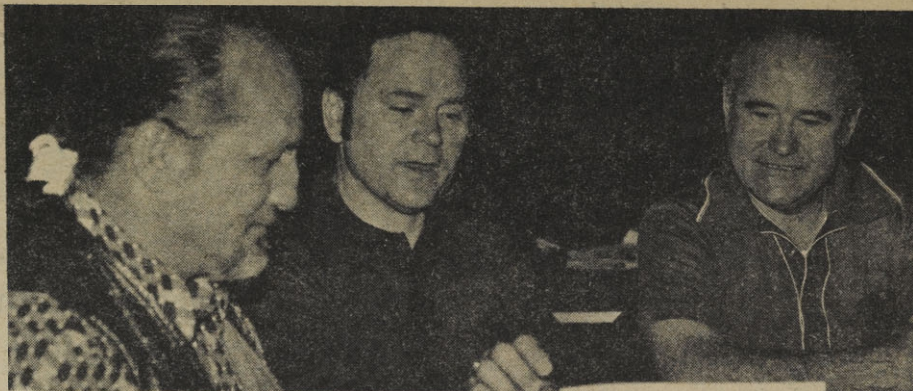
Gosnell said he saw "lots of commitment here. If these people can carry out to our dioceses the spirit they have shown, it can mean a miracle of new life for our Church."

Polly Keller, wife of the Bishop of Arkansas and a team member, said, "I am enthusiastic, and I haven't always felt this way about the Venture program. I can see the fruits of the visits in the spring. The Church is finally facing the need to 'put its money where its mouth is.'"

Ed Freeland, assistant to the Bishop of Alabama, believes we "now have an opportunity to move forward unified [after] all the fuss and trauma the Church has been facing."

Jan Duncan from the Diocese of Pennsylvania says, "It's a super plan. It's a way to channel all the energy which has been with us all the time."

Dean Allen Bartlett of Christ Church



**AT TRAINING MEETING:** Dr. Lloyd House, Dean R. T. Browne, and John Carson.

Cathedral, Louisville, Ky., sees Venture's benefit in participation. "Of course we need more money to work with, but the fact we are working together is the real thrust."

Jane Auchincloss of Millbrook, N.Y., and a member of the Committee of Two Hundred, said that at Convention she had many misgivings, "but I had pledged myself to be useful. Now I am seeing Venture as a real, enabling program."

"I think this is the most exciting thing the Church has done," said the Rev. Thomas Carson of Greenville, S.C., who is a member of Venture's executive committee. "I anticipate great response."

Aileen Rucker of Lynchburg, Va., on the General Division of Women's Work for six years, sees Venture as "a wonderful opportunity for the Church. I just hope I can impart my enthusiasm to others as I go out to visit dioceses."

Canon Jack Knight of Colorado was a collation committee member as well as a visitation team member. "The important thing being shown here is an actual demonstration in credibility. We asked the Church what it thought of the Venture program, and what was reported back to us is now directing the campaign's focus."

Another Colorado team member, John

Carson, III, of Littleton, is chairman of General Convention's Program, Budget, and Finance Committee. "I've seen the invisible cap on the giving of this Church, which never exceeds \$13 million. This is hardly adequate to maintain existing programs, much less enable implementation of new programs. I hope Venture in Mission will unite the whole Church and open our minds and our hearts—and our checkbooks!"

Roger Ewing of Kansas City said, "All we will be doing is to present an opportunity which we see as magnificent."

The Rev. Hunsdon Cary, Jr., of Palm Beach, Fla., also called Venture an opportunity—"the greatest ever to hit the Church!"

On hearing of the Denver meeting's success, Presiding Bishop John M. Allin called to give visitation team members a special greeting.

"My prayer from the outset has been we would get the Episcopal Church—every member of it—to realize Venture in Mission is the one thing we all share. It is not a program, it is *the* program. It is not some person's program or the Presiding Bishop's program, it is the *Lord's* program, . . . and He is empowering us to share in it."

—Salome Breck



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

**The Upper Room**  
1908 Grand Avenue  
Nashville, Tennessee 37203

## BOOK AUTHORS!

Join our successful authors in a complete, reliable publishing program: publicity, advertising, handsome books. Send for **FREE** report on your manuscript and **Publish Your Book**.  
**CARLTON PRESS** Dept. EPK  
84 Fifth Ave., New York, 10011

FREE



New Book

### HOW TO RAISE FUNDS FOR YOUR FAVORITE CHARITY

gives step by step instructions, sample letters and pamphlets. Tells how to locate donors, enlist committees, get publicity. Free details. **LANG SULLY**, 1511 Stewart St., Oceanside, Ca. 92054.

### ah! there's the celebration

LP with scenario. Musical recorded at Edinburgh Festival Fringe; performed 8 times at Minneapolis General Convention: song & storytelling portray Church as unique family gathered in word of Christ, struggling with Christ's mandate against the world's demands.  
—\$5.50 ppd. cash with order

ORDER FROM **Fisherfolk**

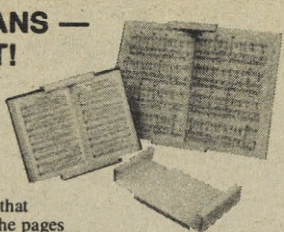
Box FF E  
Woodland Park  
Colorado 80863

### THE EVANGELICAL CATHOLIC

A positive voice for historic faith and practice within the Episcopal Church. Published twice a month by The Evangelical and Catholic Mission. Subscription: \$6/year. Write to The EC, 50 E. Court St., Doylestown, PA 18901.

### MUSICIANS — AT LAST!

\$7.95  
postpaid



A book holder that really secures the pages of any size hymnal or music album. Ideal for piano, organ, or music stands. Made of sturdy creme-colored thermo-plastic. Satisfaction guaranteed or money refunded.

**Peterson Enterprises, P.O. Box 7351**  
Fort Wayne, Indiana 46807

REMBRANDT DID IT IN OILS...  
Let us do it in **BRONZE PLAQUES** FOR ALL OCCASIONS  
Write for Free Catalog E23  
Engraved Plaques E21  
**INTERNATIONAL BRONZE TABLET CO., INC.**  
150 W. 22nd St., N.Y., N.Y. 10011 212-WA 4-2323

**WOODEN CHURCH SIGNS** **Art**  
THE ART SHOP  
LARRY WILLIAMS BS. MA. MFA  
BOX 105 LAKE CITY, S. C. 29560  
803-394-3634

**FIBERGLASS**  
• STEEPLES • BAPTISTRIES  
• STAINED FIBERGLASS WINDOWS  
• WALL CROSSES (Lighted or non-lighted)  
Write for free color brochure.  
**Fiberglass Specialties**  
A/C 214 657-6524-Box 931-Henderson, Texas 75652

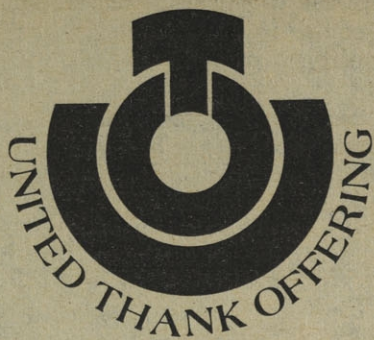
**CHURCH BELLS**  
Write for free brochure  
**vanBergen BELLFOUNDRIES, INC.**  
P. O. Box 18935, Atlanta, Ga. 30326  
404-261-1848

**Malmark Handbells**  
the mark of tonal excellence  
For full information write or call **MALMARK, INC.**  
Suite Fourteen  
One Hundred Doyle Street  
Doylestown, Pa. 18901  
(215) 345-9343

**COMMEMORATIVE PLATES & TILES**  
We, at Griffith Pottery House, have been custom decorating ceramics for churches for more than thirty years. With our complete facilities, we can save you both time and money. Send us your sketch or photograph and we'll do the rest!  
Members **The Griffiths**  
St. Philip in the Field's  
Episcopal Church, Oreland, Pa.  
**Griffith Pottery House**  
100 Lorraine Avenue  
Oreland, Pa. 19075  
(215) 887-2222

**Queen Elizabeth's Silver Jubilee ENGLISH SOLDIERS**  
Collector Items  
HANDPAINTED solid METAL authentic models, plastic accessories 6-2 1/2" high figures of Scots Guard, Beefeaters & the Life Guard with a history of each regiment **only \$9.95/set** PLUS \$1.00 post.  
Made in England. Satisfaction Guaranteed!  
**Chesterfield Shop**  
14416 Marmont, Chesterfield, Mo. 63017





# UTO makes grants for world mission

The first United Thank Offering included a 25 cent contribution to Liberia's organ fund. The dollar amount has changed in the 88 years of UTO's existence, but the principle of offering prayers of thanks and giving coins for mission remains unchanged. Here are the 95 gifts UTO made around the world in 1977.

The United Thank Offering Committee met from August 22 to 26 to make 95 grants, totaling \$1,675,929. 53, for use in 1978.

This included:

1977 Offering	\$1,562,087.01
Interest	32,662.66
*Long-term Investment Income	80,179.86
Reallocated Funds	1,000.00
	<hr/>
	\$1,675,929.53

\*A non-reoccurring item

The grants and their usages are listed here. The capitalized place name is the state; dioceses are listed in parentheses.

## ALASKA (Alaska)

**Training of Church Growth Facilitator \$1,300**  
To provide additional training for a diocesan church growth facilitator who will assist parishes with their outreach ministry and help establish new congregations.

## ARGENTINA (Northern Argentina)

**Diocesan Conference Center, Salta \$6,000**  
A capital grant to complete re-roofing of the diocesan conference center.

## ARIZONA (Arizona)

**Navajoland Episcopal Church—Good Shepherd Mission \$8,500**

For building materials to repair several buildings at Fort Defiance Mission.

**Resolving Hospitality House, Phoenix \$11,000**  
A matching grant toward start-up operating costs of a center for outpatients and the families of those seriously ill in Phoenix hospitals.

## BAHAMAS (Nassau and the Bahamas)

**Abaco Parish \$7,500**  
To purchase a heavy-duty vehicle to facilitate ministry to the eight separate congregations in the parish.

## BOTSWANA (Central Africa)

**House for Theological Lay Trainer, Gaborone \$12,000**  
To provide a home/work center out of which a diocesan trainer will undertake training of ordinands, inservice education for clergy, and lay training programs.

## BRASIL (South Central)

**Dourados, Mato Grosso Mission \$12,000**  
To provide a residence for a priest trainer who will set up a Theological Education by Extension Center for training leaders of new missions.

## BRASIL (Southwestern)

**Santa Catarina Christian Education Program \$5,500**  
Budget support and equipment for theological education of lay leaders and candidates for Holy Orders.

## CALIFORNIA (Los Angeles)

**Seamen's Church Institute, San Pedro \$6,000**  
Toward purchase of equipment and materials for a pre-

retirement training program for seamen who face a drastic change in life style when they retire.

## CHILE (Chile, Bolivia, Peru)

**Theological Education Center, Vina Del Mar \$60,000**  
To provide a building for establishment of a Theological Education by Extension Center for the Southern Cone.

## CYPRUS (Cyprus and the Gulf)

**Bishop's Office and Transportation, Nicosia \$15,000**  
To provide part of the transportation, office furnishings, and secretarial staff for the bishop in a new diocese.

## DISTRICT OF COLUMBIA (Washington)

**Spanish/Episcopal Socio-Relations Mission \$4,000**  
Partial program support for an experimental two-year program to assist Hispanic newcomers as they adjust to living in English-speaking, metropolitan Washington.

## DOMINICAN REPUBLIC (Dominican Republic)

**Emergency Scholarship Program for Seminarians \$15,000**  
One-year scholarship support for seminarians-in-training to transfer to San Andres Seminary in Mexico so their preparation for indigenous ministries will not be interrupted.

## ECUADOR (Ecuador)

**Education and Communication Equipment \$24,000**  
To provide a radio communications network to remote missions in the Oriente for Christian education, health, and agricultural training.

## FIJI (Polynesia)

**Diocesan Film Library \$3,300**  
To establish a diocesan film library that will aid in an outreach ministry to non-Christians.

## FLORIDA (Southeast Florida)

**Church Building for Cuban Congregation, Hialeah \$35,000**  
Partial support toward purchase of an existing church building for a new Hispanic congregation in a neighborhood that is experiencing rapid transition in ethnic mix.

**Katherine Price Foundation, Inc., Belle Glade \$15,000**  
A matching grant toward purchase of land and buildings to extend the work of a volunteer program for the needy in the Florida Glades.

## FLORIDA (Southwest Florida)

**Straight, Inc., St. Petersburg \$8,300**  
A capital grant for building extension and equipment for a comprehensive rehabilitation program for young drug users.

## GHANA (Accra)

**Diocesan Transportation Fund \$20,000**  
To establish a transportation fund to purchase vehicles for evangelism and medical work.

## GEORGIA (Atlanta)

**Carver Homes Apartment Church Program of the Ecumenical Community Ministry \$7,500**

Program support for a demonstration project in which four seminarians from the Interdenominational Theological Center will live and work in a public housing project to supplement the work of existing social services agencies.

## GUATEMALA (Guatemala)

**Church and Community Center, Gualan \$35,000**  
To establish a community center and church in the midst of a city the Episcopal Church is helping to rebuild after the 1976 earthquake.

## GUYANA (Guyana)

**Transportation Needs \$9,000**  
To replace the automobile of the diocesan Mothers' Union worker so she may continue to develop a growing ministry.

## HAITI (Haiti)

**Croix-des-Bouquets School Expansion \$50,000**  
A capital grant to expand present limited school facilities to accommodate increasing enrollment.

## HAWAII (Hawaii)

**Holy Trinity-by-the-Sea, Multi-Purpose Building \$30,000**  
To aid in building a church center on the site of an ancient native Hawaiian church.

## HONDURAS (Honduras)

**St. Peter's Church, Tegucigalpa \$30,000**  
A capital grant to assist in building a church and parish house as the beginning of an inner-city church center.

## ILLINOIS (Chicago)

**Order of St. Anne Building Restoration \$40,000**  
A matching grant to allow the convent to restore a building to extend its residential ministry to the families of patients in Chicago hospitals.

## LESOTHO (Lesotho)

**Diocesan Center, Malutis \$23,000**  
To establish a diocesan center for evangelism work in the remote mountain area of Lesotho.

**Theological Education Training Program \$6,000**  
Partial support of a program to train catechists, evangelists, and ordinands to promote indigenous ministry.

## LIBERIA (Liberia)

**Transportation, Maryland and Kru Coast \$11,500**  
To assist the diocese to purchase two land rovers for clergy to use in their ministry to areas inaccessible by other transportation.

## LOUISIANA (Louisiana)

**Citizens Advocacy Program, New Orleans \$4,500**  
A matching grant to assist in extending into the black community a volunteer program of ministry to the handicapped.

## MAINE (Maine)

**Penobscot Indian Health Program, Old Town \$3,000**  
Partial support of a primary health program with emphasis on preventive health care for children on the Penobscot Indian Reservation.



MALAWI (Lake Malawi and Southern Malawi)

**Diocesan Endowment Fund \$40,000**  
Capital funds for building and endowment support of an indigenous urban training program for the people of Lilongwe and Blantyre.

MALAYSIA (West Malaysia)

**New Church Center, Ayer Itam \$40,000**  
To build a new church center for the Chinese-speaking congregation of the rural mission in Ayer Itam, Penang Island.

MASSACHUSETTS (Massachusetts)

**Paige Academy Language Art Center, Roxbury \$8,000**  
Partial program support for extension of a language/art educational program for preschool and primary children in a low-income neighborhood.

**Jamaica Plain Community Development Corporation \$15,000**

To help with staff and technical assistance for an ecumenical community development program in a racially mixed inner-city neighborhood.

MEXICO (Central and South Mexico)

**New Mission Church Fund \$25,000**  
A capital grant toward building new mission churches in the State of Morelos and the Federal District.

MEXICO (Northern Mexico)

**Multi-purpose Community Center, Reynosa \$45,000**  
To build a church and community center in an impoverished locale where health services, leadership training, and social activities will be provided in a Christian setting.

MICHIGAN (Northern Michigan)

**Women's Center, Northern Michigan University \$25,000**  
To provide budget support for a new residential re-entry program for women recovering from drug abuse and alcoholism.

MISSOURI (Missouri)

**Downtown St. Louis, Inc./Christ Church Cathedral \$15,000**  
To match community development funds for establish-

ment of a new inner-city day-care program.

**Grace Hill Neighborhood Health Care Center, St. Louis \$15,000**

Help with the start-up costs of a nutrition program as an integral part of the existing preventive health care service.

MONTANA (Montana)

**Bigfork Mission \$12,000**  
Toward purchase of a building for a church and for needed community service programs in a rapidly developing rural setting.

MOZAMBIQUE (Lebombo)

**Diocesan Building Development Fund \$8,000**  
A capital grant to aid in building a series of small chapels in order to continue worship life since the government has confiscated the schools where worship services were held.

**Lay Training Program \$2,000**  
To provide simple Christian literature for lay training in a country where literacy is encouraged but books are scarce.

NEVADA (Nevada)

**Anglican Sisters of Charity, Boulder City \$15,000**  
A capital grant toward the development plan for an ecumenical retreat and conference center.

NEW JERSEY (Newark)

**Roseville Coalition \$10,000**  
To allow this citizen advocacy program to expand its ministry into the growing Hispanic community in Roseville.

NEW YORK (Albany)

**North County Youth Home \$8,500**  
Half of the start-up costs of a program to provide additional small-home situations for rehabilitative and preventive work with troubled children in Essex County.

NEW YORK (New York)

**Urban Homesteading Assistance Board \$20,000**  
To allow the program to expand its service to offer tech-

nical assistance and counseling to tenants who want to become cooperative owners of buildings that have become city property.

**St. Andrew's Community Center, Yonkers \$13,000**

A matching grant to assist an ecumenical inner-city community center to develop new programs that will qualify for long-term funding.

NEW YORK (Rochester)

**St. Simon's Community Center \$10,000**  
Partial budget support for the pilot Kindergarten Enrichment and Education Program.

NICARAGUA (Nicaragua)

**Transportation/Communication Reserve Fund \$40,000**  
To establish a fund that will allow this developing diocese to purchase, repair, and maintain its own radio system and vehicles in the future.

NIGERIA (Niger Delta)

**Lay Training and Retreat Center \$20,000**  
Toward building a local training center for lay training, conferences, and retreats.

NORTH CAROLINA (East Carolina)

**Sampson County Association for the Handicapped \$3,500**  
A matching grant for the first year's budget of a new activity-oriented education program for the physically handicapped.

OHIO (Ohio)

**Toledo Coalition of Neighborhoods \$5,000**  
Budget support for the first year of an ecumenical community organization program which encourages cooperative development projects.

OKLAHOMA (Oklahoma)

**Ministry of Listening, St. John's Church, Tulsa \$10,000**  
For budget support of the first year of a ministry of listening by women to women, using trained volunteers and a professional staff.

(Please turn page)



**DISTANCES BETWEEN MISSIONS IN REMOTE AREAS** is a problem in many far-flung jurisdictions. In Ecuador a United Thank Offering grant will provide a communications network to link remote Indian missions with the diocesan center in

Quito. With this system the missions will have access to continuing Christian education as well as contact with Bishop Adrian Caceres' office between his pastoral visits. —Photo by Jeannie Willis



United Thank Offering Grants(continued)

PANAMA (Panama)		
Clergy Housing Loan Fund	\$30,000	To establish a loan fund from which the clergy can borrow to purchase their own homes to eliminate rectory support from church budgets.
University Episcopal Center—Hot Line Program	\$15,000	To continue help with the second year's start-up costs of a crisis hot-line program.
PARAGUAY (Paraguay)		
Property Transfer Fees	\$3,450	For the taxes and legal fees to transfer church properties from the South American Missionary Society to diocesan ownership.
PENNSYLVANIA (Pennsylvania)		
Institutional Prison Ministry, Graterford	\$10,000	A two-year grant to support the ministry of an inmate at the State Correctional Institution who was ordained a deacon in 1975 and is providing a unique and valuable ministry both in and outside the prison.
Project Strive, Philadelphia	\$11,000	A matching grant to assist in establishing a church-supported Juvenile Justice Program in the inner city.
PENNSYLVANIA (Bethlehem)		
St. Barnabas' Church, Kutztown	\$16,000	Program support for a new day-care project in a locale where, until recently, mothers have not left home to work.
PUERTO RICO (Puerto Rico)		
St. Thomas' Alcoholic Rehabilitation Program	\$40,000	To develop an alcoholic rehabilitation program, including community education on the effects of drugs and alcohol on individuals.
RHODE ISLAND (Rhode Island)		
Providence Women's Center, Inc.	\$8,500	Partial budget support for a temporary shelter for women and children at times of crisis.
RHODESIA (Mashonaland)		
Car for Hospital Chaplain	\$3,700	To provide a small car for the black hospital chaplain so he can respond to emergencies when public transportation is not available.
SOUTH CAROLINA (South Carolina)		
Sea Island Comprehensive Health Care Corp.	\$10,000	To match local funding of an interdenominational alcoholism pilot project-among very poor rural inhabitants.
SOUTH DAKOTA (South Dakota)		
St. Stephen's Church, Red Scaffold, Cheyenne River Reservation	\$15,000	Capital funds to build a small multi-purpose building for worship and community activities.
Niobrara Planning Council	\$5,000	To assist with the expenses of this local planning unit as it establishes its own funding plans.
SUDAN (Province of Sudan)		
Provincial Self-Support Plan, Juba	\$30,000	Partial funding of a land development project to produce income for the newly organized Province as it works toward self-support.
TAIWAN (Taiwan)		
Holy Trinity Church, Keelung	\$25,000	A capital grant toward building a new church center to replace the collapsing building presently in use.

TENNESSEE (Tennessee)		
Diocesan Lay Ministry Program, Nashville	\$30,000	To match local funding of a new program to aid parishes in identification and development of lay ministry potential in urban and rural congregations.
St. John's Community Video Center, Knoxville	\$15,000	For equipment to train church leaders in the use of low-cost video equipment for production of Christian education programs on local cable television.
VIRGINIA (Southwestern Virginia)		
Church of the People Community Services, Nora	\$20,000	Program funds for a community ministry of self-help education that creates cooperative models where people learn how to develop services to help themselves.
VIRGIN ISLANDS (Virgin Islands)		
Church of the Holy Spirit, St. Thomas	\$10,000	To meet the unexpected additional costs of erecting this new church building on its mountainside site.
Hispanic Ministry in St. Croix	\$15,000	A second year's grant to help a new Puerto Rican congregation to become firmly established.
WASHINGTON (Olympia)		
Widow Information and Consultation Service, Seattle	\$7,500	For training volunteer widow support teams to function in local neighborhoods throughout the city.
Adult Day Care Center, Inc., Seattle	\$6,000	Partial budget support to extend the program of this facility in a ministry to the elderly that helps them remain at home in the community as long as possible.
WASHINGTON (Spokane)		
Educational Institute for Rural Families, Pasco	\$15,000	A matching grant toward the capital needs of an ecumenically supported education program for the children of migrant workers.
WISCONSIN (Milwaukee)		
DeKoven Foundation, Racine	\$12,500	A capital grant for renovation to expand the facilities of this conference center to accommodate larger group meetings.
WYOMING (Wyoming)		
Youth Emergency Services, Inc.	\$9,000	Budget support for a temporary residential program for young people who experience difficulty in adjusting to the turbulence in their lives as families relocate in the new coal fields of the Powder River Basin.
ZAIRE (Boga-Zaire)		
Theological Education Fund	\$10,000	To establish a theological education fund to train ordained and lay ministers for the many new churches in Zaire.
ZAIRE (Bukavu)		
Bible School and Diocesan Center	\$60,000	A capital grant for a building which will house the diocesan offices and where Bible and theological education will take place.

International, National and Multi-Diocese Projects

APPALACHIA PEOPLES SERVICE ORGANIZATION	\$62,000
A block grant to aid in supporting 42 community projects within the 12 dioceses that participate with 17 other denominations in APSO's cooperative work.	
EVANGELISM PROGRAM MATERIALS	\$8,000
For translation of Protestant Evangelical Church Growth materials into Episcopal evangelism leadership tools.	
FAMILY LIFE RESEARCH PROGRAM	\$7,000
Partial funding for data-gathering conferences to identify Episcopal concerns about family life and the implication on church education and government policy.	
OVERSEAS DEVELOPMENT FUND	\$50,000
To continue support of the development work of overseas dioceses in their planning for autonomy.	
SOUTH PACIFIC ANGLICAN COUNCIL SCHOLARSHIP FUND	\$20,000
A cooperative scholarship program to help meet the advanced theological education needs of all the dioceses in the South Pacific.	
WORLD COUNCIL OF CHURCHES	\$15,000
Episcopal funding for an ecumenical study, "The Community of Men and Women in the Church," by the WCC's Commission on Faith and Order.	
RETIREMENT FUND FOR WOMEN IN THE DIACONATE	\$3,500
Supplemental retirement assistance for women in the diaconate (deaconesses) who were ordained before 1970.	

United Thank Offering Scholarships

- 1) Scholarships for women from countries outside the United States to be trained as indigenous leaders.  
\$35,000
- 2) Scholarships for training American men and women who will serve the Church overseas.  
\$20,000
- 3) Renewal of scholarships for American women who are completing studies begun under UTO scholarships.  
\$30,000
- 4) Scholarships for Americans to attend St. George's College in Jerusalem.  
\$5,000

United Thank Offering

- 1) CONTINGENCY FUND  
\$10,000  
To provide small supplemental grants to UTO projects that experience unexpected cost increases due to inflation.
- 2) INTERPRETIVE MATERIALS (approximately 3% of the offering)  
\$50,000  
For production of United Thank Offering materials that can only be created nationally.
- 3) INCIDENTAL EXPENSES FOR WOMEN MISSIONARIES  
\$3,600  
To provide, each January, a small payment of \$200 for "discretionary spending" of each woman missionary.
- 4) DISCRETIONARY FUND  
\$279.53  
A modest fund for unanticipated items that come to the attention of the United Thank Offering Coordinator.

The United Thank Offering prayer

O God, who art the hope of all peoples everywhere, we thank thee for the outpourings of love and generosity which have enabled us to respond to some of the world's needs in places far and near; guide us as we face changing times and new frontiers; keep our hearts thankful and our vision clear as we seek to fulfill our vocation and ministry as members of the body of thy Son Jesus Christ our Lord. Amen.



# In Person

Mary Donovan is dean of the Lay School of Christian Studies in the Diocese of Newark. . . Presiding Bishop John M. Allin received a real shepherd's crook during his visit to Cove, Ore., for a family camp session. . . The Rev. Howard Van Dine is canon to the ordinary in the Diocese of Vermont. . . Joan LaLiberte Maupin, a lay reader at Holy Trinity-St. Andrew's, Pocatello, Idaho, won both state and national Press Women's awards for editorials and reviews of books and music. . . Pat McCutchin, Levelland, Texas, is lay coordinator for the \$1 million capital funds drive in the Diocese of Northwest Texas. . .

Rebecca Rusack, daughter of Bishop and Mrs. Robert Rusack of Los Angeles, became the June bride of Richard Waycott in the Cathedral Church of St. Paul, Los Angeles. . . Miriam Mosley, eldest daughter of Bishop and Mrs. J. Brooke Mosley, was married in August to Robert Wood in St. Aidan's, South Dartmouth, Mass., where the bishop has served during the summer for many years. . .

Grace Williams Major, R.N., A.N.C. (Reserve), 85, of Alhambra, Calif., was honored at the 60th anniversary of the 328th General Hospital, U.S.A.R., Fort Douglas, Utah, as the only known surviving member of the hospital's original World War I complement of nurses. . . The Rev. Richard E. Hayes of Laramie, Wyo., has been elected Province VI representative to Executive Council, succeeding Eleanor Robinson, whose term is expiring. . . Archbishop of Canterbury Donald Coggan and Mrs. Coggan were weekend guests of Dr. and Mrs. Lee H. Bristol, Jr., in Bay Head, N.J., in September when Dr. Coggan preached at All Saints', Bay Head. . .

Archbishop Edward W. Scott, leader of the Anglican Church of Canada, was featured speaker at Western Kansas' diocesan convention. . . Rebecca Streepey is the new managing editor of *The Bishop's Letter*, Kentucky's diocesan paper. . . Jerry Graves is editor of *Church Times* of the Diocese of San Diego, and Lawrence Waddy is that diocese's new director of radio, television, and drama. . . Episcopalian John W. Kirsch of Sturgis, Mich., has been named associate chairman of National Bible Week, November 20-27. . . The Hon. Clay Myers, Oregon's state treasurer, has accepted a term on the board of Church Divinity

School of the Pacific, Berkeley, Calif. . .

Bishops Frederick Putnam, Suffragan of Oklahoma; Francisco Reus Froylan of Puerto Rico; Walter H. Jones of South Dakota; and Harold S. Jones, retired Suffragan of South Dakota, were among the 1,100 persons who attended the Niobrara Deanery Convocation in Fort Thompson, S.D., and participated in the ordinations of Tim Vann and Thomas Newman to the diaconate and John P. Edwards to the priesthood. . .

Teacher and youth worker Margaret Pace Burton of Miami has been appointed historiographer and archivist for the Diocese of Southeast Florida. . . A well-loved leader was lost when retired Bishop E. Hamilton West of Florida died in July. . . And in August death claimed retired Bishop Dudley Barr McNeil of Western Michigan, who had been assisting in the Diocese of Western New York. . . Associate professor of economics Dr. Arthur M. Schaefer is now interim provost of the University of the South, Seawane, Tenn. . . Holy Faith, Santa Fe, N.M., honored parishioner Lillian Rockett on her 80th birthday. . .

Trustees of Coast Episcopal Schools in Mississippi chose Paul G. Bode, headmaster of Tuscaloosa Academy, Tuscaloosa, Ala., to be the new headmaster, succeeding the Rev. Charles R. Johnson, who founded the schools in 1950. . . Dr. Janet Hyde of St. John's, Napoleon, Ohio, and Elizabeth Hallett, St. Christopher's, Gates Mill, Ohio, led the diocesan Clergy Spouses' Conference in exploring the meaning of sexuality and the impact of childbearing on sexuality. . . Dorothy Stout has announced she will retire from St. Margaret's School, Tokyo, Japan, and return to her native Mississippi. St. Margaret's celebrates its centennial in November. . .

John H. MacNaughton, author of *Stewardship: Myth and Methods*, was leader of a September stewardship conference in the Diocese of Bethlehem. . . The Anglican Consultative Council has appointed the Rev. John H. Rodgers, Jr., of the Diocese of Pittsburgh as one of three Anglican representatives to the new Forum for Bilateral Conversations which will meet next April in Bossey, Switzerland. . . The Rev. Charles H. Long, Jr., executive secretary of the New York office of the World Council of Churches, will become executive di-

rector and editor of Forward Movement Publications on January 1. . . The Rev. Richard A. Norris, Jr., a General Theological Seminary faculty member, has been appointed professor of church history at Union Theological Seminary in New York City. . . Mrs. Yazzi Mason is pastor of the Navajo congregations of Rio Grande following her installation by Bishop Richard Trelease of Rio Grande; working with her will be Inez Yazzie, Uberta Arthur, and the Rev. Henry Bird. Mrs. Tom Jim will be the administrator of the Navajo congregations. . . Ruth Cheney, former executive on the Episcopal Church Center staff, has joined the Rev. Reid Isaac's staff at Holy Trinity, New York City. . . Bishop A. Ervine Swift of the Convocation of American Churches in Europe will retire in 1978 and return to the United States. . . Alexander Heard, chancellor of Vanderbilt University, addressed the ecumenical St. Luke's Day service for nurses and physicians at the Cathedral Church of St. Mary, Memphis, Tenn. . . The Rev. Margaret Ann Muncie, Vassar College chaplain, was the first Episcopal woman priest to offer the opening prayer in the U.S. House of Representatives. . . The Rev. William Sloane Coffin, Jr., former Yale University chaplain, is new senior minister at Riverside Church, New York City. . . Sister Louise Margaret, SSM, 68, and Sister Deborah Margaret, SSM, 94, died this spring. . . Dr. Lester



PEOPLE IN THE NEWS: John Kirsch to help Bible Week; Hugh Carmichael to work with youth; Roy Cates to direct development; and Downing Jenks to lead Boy Scouts.

rector and editor of Forward Movement Publications on January 1. . .

The Rev. Richard A. Norris, Jr., a General Theological Seminary faculty member, has been appointed professor of church history at Union Theological Seminary in New York City. . . Mrs. Yazzi Mason is pastor of the Navajo congregations of Rio Grande following her installation by Bishop Richard Trelease of Rio Grande; working with her will be Inez Yazzie, Uberta Arthur, and the Rev. Henry Bird. Mrs. Tom Jim will be the administrator of the Navajo congregations. . . Ruth Cheney, former executive on the Episcopal Church Center staff, has joined the Rev. Reid Isaac's staff at Holy Trinity, New York City. . .

Bishop A. Ervine Swift of the Convocation of American Churches in Europe will retire in 1978 and return to the United States. . . Alexander Heard, chancellor of Vanderbilt University, addressed the ecumenical St. Luke's Day service for nurses and physicians at the Cathedral Church of St. Mary, Memphis, Tenn. . . The Rev. Margaret Ann Muncie, Vassar College chaplain, was the first Episcopal woman priest to offer the opening prayer in the U.S. House of Representatives. . .

The Rev. William Sloane Coffin, Jr., former Yale University chaplain, is new senior minister at Riverside Church, New York City. . . Sister Louise Margaret, SSM, 68, and Sister Deborah Margaret, SSM, 94, died this spring. . . Dr. Lester

B. Brown is acting president of Voorhees College, Denmark, S.C.; he was formerly executive vice-president of the institution. . . A mother-son team—Dr. Besse-Lee Allnutt and Rick Allnutt—serve on the vestry of Trinity Episcopal Church, Covington, Ky. . . The Rev. David Hill, rector of All Saints', Carmel, Calif., received an honorary doctorate from his alma mater, Kenyon College, Gambier, Ohio. . .

The Rev. Robert Elder is one of 14 Navy chaplains recently promoted to captain. . . Dr. Ian A. Morrison, president of Greer-Woodcrest Children's Service, Millbrook, N.Y., is new president of the National Association of Homes for Children. . . The Rev. Hugh G. Carmichael became executive director of LICHEN, a residential treatment center for troubled youth in the Diocese of Colorado under the auspices of the Order of the Holy Family. . . Roy J. Cates is the new director of development for the Episcopal Theological Seminary of the Southwest in Austin, Texas. . .

The Rev. Lincoln Stelk has been named rector of Harcourt Parish and chaplain of Kenyon College, Gambier, Ohio. . . Philip Gavitt, son of Mr. and Mrs. Richard Gavitt of the Cathedral Church of St. James, Chicago, Ill., has been awarded a Fulbright Scholarship for a year's study in Italy. . . Transportation executive Downing B. Jenks, a member of St. Peter's, Ladue, Mo., is new president of Boy Scouts of America.

## Switchboard

Continued from page 4

ing around, wondering which plan to follow.

Katherine Stover  
Hollins, Va.

### LISTEN TO HIM

In a Church so divided over issues of Prayer Books and ordination of women, I can't think of anything more needed than an awakening of the power of the Holy Spirit. Let us pray for His will to be done on earth.

Cheryl D. Learn  
Albuquerque, N.M.

### ST. LOUIS FCC MEETING

By now whatever the congress [Fellowship of Concerned Churchmen] would do has been done. The news media showed the painful event on national television. Saddest sight of all was the face of our Presiding Bishop denied permission to speak. They would not hear him. Alas, they would not listen! Indeed, the dissident clergy have not listened to voices other than their own since last year in Minneapolis.

And so a small remnant of a great

Church is being led blindly away from the circle, the family, and from the home and arms of those who love them! Would that their love which is of God had been stronger than their dissensions which are of man! Alas, the flaring anger of a handful of our clergy has done its divisive work, and, refusing to hear the voices of wisdom, a little band is committing itself to split the Body of Christendom one more time.

The doors of our Church are open to the unfortunate and the unloved of this world. How much more shall our arms be open to those of our family who wander away. Yet we believe that in His own good time a patient and loving God will bring us all back together.

Karl F. Grunert, Jr.  
Portsmouth, N.H.

### WELCOME BACK, RICHARD

Richard Burton's letter, "Holy Hostel" (September issue), saying he slept on the church floor in front of the altar, moves us who are fortunate enough to live in Pinedale to express gratitude to God for providing an environment where

we may still leave our church doors unlocked—and, most of the time, our houses, too.

A summer visitor recently remarked, "When I come to Pinedale, I take off 30 to 40 years—no expressways, no parking meters, no jets. Families still go to church together. . ."

But we're not completely without vandalism—recently a 10-year-old flipped a stone through a vicarage window.

Please tell Richard to come again. Next time we'll find a more comfortable place for him to sleep.

Raymond Gayle  
Pinedale, Wyo.

### OUR THANKS TO SCRABBLE

Richard P. Selchow, executive vice-president of Selchow and Righter Company, has reminded us we neglected to give credit in our September issue to the makers of SCRABBLE, a game used on our Christian education issue cover. We hasten to correct this oversight.

SCRABBLE is the registered trademark of Selchow and Righter Company, New York, N.Y., for a line of crossword and sentence games.



CHAMPION OF CINCINNATI, Charles P. Taft, right, celebrated his 80th birthday with a full day of festivities at Christ Church, Cincinnati, Ohio, in September. Former Presiding Bishop John Hines, standing above with Mr. and Mrs. Taft, was one of five bishops among those who honored Taft for over 50 years of service to the parish of which he is senior warden. Taft, who has been both councilman and mayor of Cincinnati, was elected to Christ Church's vestry when he was 29.





## Mass Media: Good, bad or ugly?

GREENWICH, Conn.—A major bloc of time at the fall, 1977, meeting of the Executive Council of the Episcopal Church was devoted to a report of the Council's Communication Committee. A large segment of that report was a challenge and plea for concerted action among the Churches against the pervasive stranglehold that mass media have gained on developed society. The challenge was issued by the Rev. William F. Fore, Ph.D., Assistant General Secretary of the National Council of Churches. Dr. Fore raised issues that the Church and Council will be grappling with for years to come. Excerpts from his remarks are printed below:

The point here is the mass communication media today possess an unprecedented power in the society both for good and for evil. In the past 50 years mass media have taken over most of the information and education functions which formerly were the province of the Churches. We already have seen that they have displaced many of the functions of the public school system. And, of course, mass media dominate the production-consumption process through their ability to reach millions of customers simultaneously. Even many of our political functions have been profoundly modified as TV has killed off the old national conventions and rallies, substituting instead campaign by image and 30-second spot.

I know you are already acutely aware of the power of the mass media in our society. My reason for rehearsing it once again for you is in order to ask: what should be the Church's response to this power?

There are two parts to the answer, one at the operational level and one at the theological level. At the operational level, the answer is *we must approach the mass media of communication together*. The media represent such vast power that it is foolhardy for us to try to go it alone. The denominations tried the separatist approach 50 years ago with radio, and the response was predictable: the networks simply played each denomination against the other so they cancelled each other.

Either we deal with the principalities and powers of the mass media in concert, or we fail. This, of course, does not mean monolithic action: it means cooperation. It is the approach of the Communication Commission in the National Council of Churches, and it has worked remarkably well.

Precisely *what* we do together raises the other, the theological level. Where we once saw mass media as simply one more pipeline for the Church to get its message across to more people more quickly and more economically, today we understand the mass media are *literally the mediators of our culture*. We understand that the mass media teach our children—and us—the rules of our society, indeed the rules behind the rules—

those assumptions we never question because we aren't even aware of them. We understand that the mass media constantly communicate to us, at the mythic level, the national religion of which we are all a part.

And what do the mass media teach us? I believe these are its major lessons:

1. That the fittest survive.
2. That power, including decision-making, starts at the central core and moves out—and that this is the way it ought to be.
3. That happiness consists of limitless material acquisition. That consumption is inherently good. That property, wealth, and power are more important than people.
4. That progress is an inherent good. That "the going is the goal."
5. That a free-flow of information exists—in other words, that we know what is going on.

Those are the *messages*. And what are the *values* the mass media communicate on our behalf? Power heads the list: power over others, power over nature. Close to power are the values of wealth and property, the idea that everything can be purchased and that consumption is an intrinsic good. The values of narcissism, immediate gratification of wants, and creature comforts follow close behind.

In other words, the mass media tell us we are basically good, that happiness is the chief end of life, and that happiness consists in obtaining material goods. They transform the value of sexuality into sex appeal; the value of self-respect into pride; the value of will-to-live into will-to-power. They exacerbate acquisitiveness into greed; they deal with insecurity by generating more insecurity and anxiety by generating more anxiety. They change the value of recreation into competition and the value of rest and relaxation into escape. And perhaps worst of all, the media actually constrict our experience by substituting the media world for the real world so we become less and less able to make the fine value judgments that such a complex world requires.

These values and assumptions are clearly at variance with those articulated in New Testament Christianity. In short,

we find ourselves living in a society which expresses, through its media, values and assumptions completely at odds with our professed religion.

If we adopt this essentially critical stance toward the media, then it is easy to see why the program of the Churches in communication is quite different from what it was 20 or 30 years ago.

In the Communication Commission we are engaged in *media education*, an attempt to get the Churches into the forefront of teaching people visual literacy so they can cope with images and values so subtly and winningly portrayed in the media. We produce *Film Information*, a monthly film review publication, and *Film Feedbacks* which provide discussion questions about current films.

We provide *news and information services* which insist that news must not be public relations' and which thereby has developed a coveted position of trust among the secular news media.

We maintain a *film distribution service* which not only circulates religious films but also seeks out secularly produced films of merit and brings them to the attention of church audiences. We maintain close *industry liaison* with the Motion Picture Association of America in a behind-the-scenes effort to improve the film rating service and to stave off censorship attempts.

We deal even more extensively in *government action* with the Congress, the Federal Communications Commission, and with the communication industry itself, working to improve the laws and structures which can make the media more responsive to the public interest.

For example, in recent months we have challenged the broadcasting indus-



William F. Fore

try to cooperate with us in research aimed at discovering whether the advertising of contraceptives on radio and TV would actually help reduce venereal disease and the number of unwanted pregnancies. Last year we engaged in stockholder action with eight major corporations in an effort to reduce their advertising of violent programs on TV—and we were successful with all eight. Last month we wrote to contacts in every ABC-TV market, urging them to organize a group of community leaders to make their views known to their ABC stations regarding the appropriateness of airing *Soap* in their communities this fall. And we are planning to testify before the FCC and Congress in support of measures which would require the networks to send their programs down the line three weeks in advance so local stations can be held accountable for what they broadcast into their local communities.

In summary, we feel we have to be in the culture—but not of it. This requires a complex program. And it requires strong support from denominational leadership.

### Council votes to study ecology and energy.

GREENWICH, Conn.—The Executive Council of the Episcopal Church threw its support—and finances—behind a Churchwide examination and study of the issues of ecology and energy.

The resolution—quoted below—directs that major sections of the Church be involved in the study which will produce recommendations for the 1979 General Convention.

**WHEREAS**, the destiny of the United States of America and the survival of our form of democracy is dependent upon the way in which we solve the crisis of energy and ecology; and

**WHEREAS**, this makes it imperative that the next General Convention should have before it reliable information and expert opinions on this subject; and

**WHEREAS**, the Church must develop a program on this subject for the education of lay and clergy persons throughout the Church through its parishes,

**RESOLVE**, that an appropriation of \$10,000 per year for the next two years for a total of \$20,000 be appropriated from the Julia Gallaher Trust Fund to initiate the following program:

#### October-December, 1977

1. Form an Energy Policy Task Force. This might recruit for its membership Episcopal laypeople knowledgeable

about the energy industry, energy technology, politics, economics, social and human impacts of energy policy, and environmentalists, ethicists, theologians, and just plain Christians.

#### January-June, 1978

2. Involve six dioceses and one parish in each of those dioceses in the Energy Policy Program. Task Force members might be recruited from some of these parishes and/or dioceses. Each parish would organize a study team to review and respond to the first draft of the Energy Policy Study Paper. The bishop in each of the six dioceses might also arrange a discussion of the first draft with a group of laypeople in his diocese.

#### July-September, 1978

4. Develop within the Church an informed discussion so that opinions and motivations to carry out a program on energy and ecology can evolve.

#### October-December, 1978

5. Revise in the light of the comment and prepare a study guide.

#### January-June, 1979

6. Promote wide study of the Paper in congregations.

#### July-August, 1979

7. Submit information and prepare recommendations for General Convention action.

### Venture is in the stars, horoscope says

GREENWICH, Conn.—Venture in Mission was one of the major agenda items when Executive Council met here for its fall, 1977, meeting. The renewal and fund-raising program won a standing ovation, a prayer of thanksgiving, and budget support from the Council.

At the conclusion of the debate and vote, Mrs. Carter Chinnis of Washington—whose "Case Committee" had been

swamped with work for the Council meeting—read to the assembly her horoscope for that day:

You are concerned about something on your agenda today. Others have been involved in planning it with you, but you have been willing to go along with them. This venture, however, will turn out exceedingly well.



## Santa Monica *Continued from page 18*

warden's wife [Kay Coulson], Steve [Commings, the associate rector], me and my wife, thanking the Lord for bringing us here. . . Other clergy I had talked to seemed more interested in splitting off over the ordination of women."

Or there's the story of Frank Hotchkiss, a non-churchgoer who reached middle age, started reexamining his life, and decided to visit an 8 a.m. Sunday service at St. Augustine's.

"I walked in there, and it really knocked me out," Hotchkiss recalls. He raced home, got his wife, and came back for the 10 a.m. service. A week later Hotchkiss was baptized. (See June, 1977, issue.)

The openness that enticed Hotchkiss didn't come without a struggle. "The first time we introduced the passing of the peace, some people walked out," Fenton says. "Some people slammed shut their Prayer Books, and there were grim looks. The first time we had a pot-luck supper, one woman said, 'It's Father Fred's last step in the mongrelization of the parish.' They used to have catered suppers. People were proud of doing things in style.

"But we kept at it, and we weren't afraid to fail. . . There were cries. Sometimes we went too far and had to give up some things. For example, we had a great guitarist one Epiphany. The largest pledger told me his wife cried unhappily throughout the service. Five years later we got a guitarist again, and this time no one noticed."

In the struggle for openness, the parish emphasizes Sunday services. "There can't be much real life in a parish if the worship is dead," Fenton says.

After adopting the new liturgy, Fenton set about giving people "permission to smile" by smiling himself, by being open and loose in celebrating and preaching, and by letting his clergy assistants follow their own styles.

The tactic worked. Andy Guilford, 26-year-old junior warden, recalls his church-hunting days: "One thing that disappointed me about most churches was the lack of happiness about the services." It was different at St. Augustine's. "I remember Father Fred walking in joyfully and turning around and just smiling."

Fenton himself remembers the parish

vergers who, in 1971, were a "stiff and unsmiling" group who "gave worship an uptight, museum-like feeling. Today the same men in the same quaint costumes come down the aisle smiling."

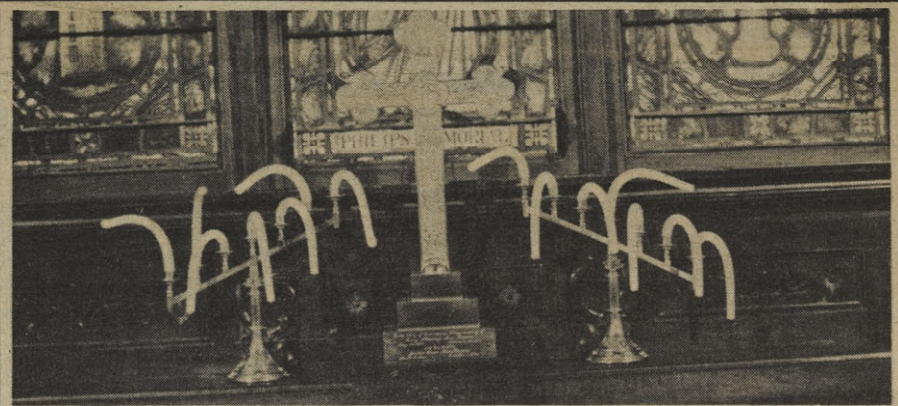
Preaching is central. Fenton sprinkles his sermons with punchy anecdotes, which he terms "billboard images." He and Commings preach informally from the steps. Dunn uses the pulpit but is anything but formal. All three clergy use the announcement time to tease the day's preacher and correct his points. Tisha Judson fell in love with St. Augustine's the day she heard the conservative-looking Dunn shouting joyfully at parishioners to wear their name tags. "It was so different, so unsolemn," she says.

"We've got something here I haven't seen elsewhere," Fenton says, "and that is a real adventuring on the part of the clergy and the laypeople." His job, he figures, is one of letting go, sharing control, trusting people to come to their own awareness of corporate mission. In the process, Fenton is having fun. "In my whole ministry, I've never felt as loved by the members of the congregation."

Fenton's letting-go began in 1974 when he hired Steve Commings, fresh out of seminary, as curate. "I gave him his head," Fenton says. "I told him to do whatever he wanted to do. He has operated like the rector of the parish ever since he arrived."

Fenton's one rule concerned Commings' preaching. As Fenton explains it, "When Steve came on the staff, I perceived we had a future Presiding Bishop on our staff. I told him he couldn't take a single scrap of paper into the pulpit with him. He preached a better sermon than I'd preached for the past five years." Commings' ministry demonstrates the new-found openness and sense of mission at St. Augustine's. After a period of traditional curate's work like youth and calling, Commings began spending more time outside the parish on large issues like world hunger and specific ministries like helping orphans in Tijuana, Mexico.

Some object to Commings' spending up to half his time outside, but most parishioners seem to have been caught up in the 28-year-old priest's abundant enthusiasm. Jerry and Tisha Judson, for instance, had never been involved in social concern before. They now go to Tijuana



**TEMPERATURE SOARS, BUT WAX WANES:** Altar candles at St. Luke's, Marianna, Fla., couldn't take summer's 104-degree weather. —*Central Gulf Coast/Line*

on weekends with Commings to distribute food and affection to orphans who live in cardboard shacks. "You realize how, on an individual basis, you can do so much," Jerry Judson says.

Further witness to growing social concern traceable to Commings' leadership is the parish's response to Namibia, the troubled, white-ruled country in southern Africa whose Anglican bishop, Colin Winter, was ousted for ministering to blacks. When Winter came to St. Augustine's five years ago on a tour to raise money and interest for his diocese, he received a frigid reception. He came again several months ago, and this time he found a fertile field to till.

The diversity at St. Augustine's broadened further in 1976 when Fenton hired Kevin Dunn as associate rector. A 45-year-old native of Belfast and graduate of Cambridge University, Dunn was first a bank manager in Canada, then for 15 years a lay brother in the Order of the Holy Cross. He was the first lay brother to become a superior in that order and was the first layman and the first monk ever nominated for Bishop of Los Angeles.

Dunn had had bad impressions of St. Augustine's from his retreat-leading days as a monk. But now, as a recently ordained priest, he agreed to come if he could have the same freedom as Commings. He received it. "I've come upon a congregation of deeply committed, loving Christian people," he says, "and they allow me to be me." This means he celebrates in a more Anglo-Catholic style than either Fenton or Commings, and his sermons tend to be more old-school.

Dunn, like Commings, also has a specialized ministry. "I spend one-quarter

to one-half of my time ministering to nursing homes and shut-ins. They're the forgotten people."

For all the pluses, frustrations remain. Sunday attendance, for example, swings wildly. It will be 320 one week, 190 the next. The Sunday school has 100 students registered, but no more than 25 attend at any one time. "It's very much a California congregation," Commings explains. "It's a vexing problem. It has nothing to do with the weather, the preacher, the special service. My theory is: in this mobile, flexible, rootless culture, people don't have a real Sunday morning commitment."

Another problem, shared by parishes throughout the diocese, is an inability to grow in total numbers. The parish roster is no larger now than when Fenton arrived six years ago even though less than 10 percent of the old guard has left in the transition. More young people are attending, and the variety is greater, including a small but growing homosexual population.

One hears little talk of money problems although the new building left a debt of \$22,000 a year. Around 300 families pledge out of a total of 500 who are members. Nearly half the pledges are below \$5 a week. Even so, this year's budget is expected to exceed \$100,000 for the first time.

Fenton envisions a staff of six full-time priests within three years, including a full-time pastoral counselor. "I believe most people used to feel the primary purpose of this congregation was to serve the members and their needs," he says. "I believe we've learned we do this best when we reach out to help others." —Thomas L. Ehrlich

## St. Philip's tries harder *Continued from page 15*

poration president assembling his own team around him."

Child's job includes nuts-and-bolts work like house calls (35 a month) and hospital calls (60 a month), managing the pastoral responsibilities all staff clergy share (about 1,700 total calls) and the shut-in visits to two large women's groups make, a counseling load ranging from off-the-street visitors to premarital work, and coordinating use of St. Philip's facilities.

Child's system for premarital counseling shows how the Cathedral handles a massive flow without losing track of the persons involved. First task is to weed out the prestige shoppers who want a cathedral wedding for its social prominence. "This isn't a wedding chapel," Child says. "I personally reject six to eight weddings a week where people are shopping around."

Once accepted, the couple must have three counseling sessions: one to talk about themselves; one to take a detailed personal inventory; and one to plan the wedding ceremony. Also, the couple attends a "miniature marriage encounter," a day-long premarital version of the popular Marriage Encounter program.

The wedding day itself lives up to all bridal magazine expectations. The groom has his own dressing room with fine furniture and an oriental rug. The bride's suite has a picture of Marie Antoinette on one wall, a long dressing table for the bridesmaids, and five private dressing rooms. And the bride moves up marble stairs toward the altar.

Such appurtenances seem inevitable for a church surrounded by mansions. But another story Child tells to illustrate his ministry at St. Philip's, shows another reality.

One afternoon a well-groomed, prominent Atlanta businessman stopped by. He said he'd already been to another church downtown, received a brush-off by a receptionist and then rude treatment by the pastor. As Child tells the story, "Dr. So-and-so said, 'You're gay aren't you? We have nothing to talk about.'" The downtown pastor proceeded to recite the scriptural sanctions against homosexuality.

The man came next to St. Philip's. "He had a .38 magnum and was on his way to a motel, where he had reserved a room, to do himself in," Child says. "After three and a quarter hours, we got

the gun away. I asked him, 'Why did you come here?' He said, 'Any people who could build such a beautiful thing to the glory of God can certainly find some way to help me.' On occasions this pile of rock on the hill serves a sacramental purpose.

"In all my 20 years in the ghetto, I never disarmed anyone. It has happened eight times since I came here. Once it was a machete. It isn't unusual around here. People do carry firearms. It's a highly artillery-ized culture."

Cathedral clergy figure they handle major crises like this well. Difficulties arise, however, with sub-crisis problems and day-to-day pastoral contacts between clergy and laity.

"The ordinary type of pastoral care we can't do," Collins says. "Unless you get a hint [of a brewing problem], you don't hear about it in a parish this large until it's reached the crisis point."

"Episcopalians don't really know anything about big churches. The Baptists can handle them with two hands behind their backs. But Episcopalians want to know the rector. The average size of Episcopal parishes is 170. A lot of people roll off the edge when we get to this size." As a result, the Cathedral

tends to lose newcomers once they've located a small, more intimate parish. "We tend to function as a holding tank for people who move to town."

Because of that St. Philip's makes Sunday worship everything a newcomer would expect from a grand cathedral. The procession is long and colorful, the music excellent, the ceremonial precise, and the setting majestic.

The added element comes from Collins. The two Morning Prayer services center around his sermons, which are warm, personal, and often deeply moving. Listeners forget they're in a massive, brightly-lighted building with vaulted ceiling and 700 other people.

The Cathedral also tries to have something for everyone. The main services are from the new Prayer Book, with Rite 2 at 9:15 and Rite 1 at 11:15, followed by a brief Eucharist for those who want to stay. Also at 9:15 a Holy Communion service from the 1928 Prayer Book is held in the chapel. "It has become a haven for people who are emotionally attached to the Prayer Book," Bulloch says. The 8 a.m. service also is from the 1928 Prayer Book. Two evening services use the 1662 English Prayer Book. —Thomas L. Ehrlich

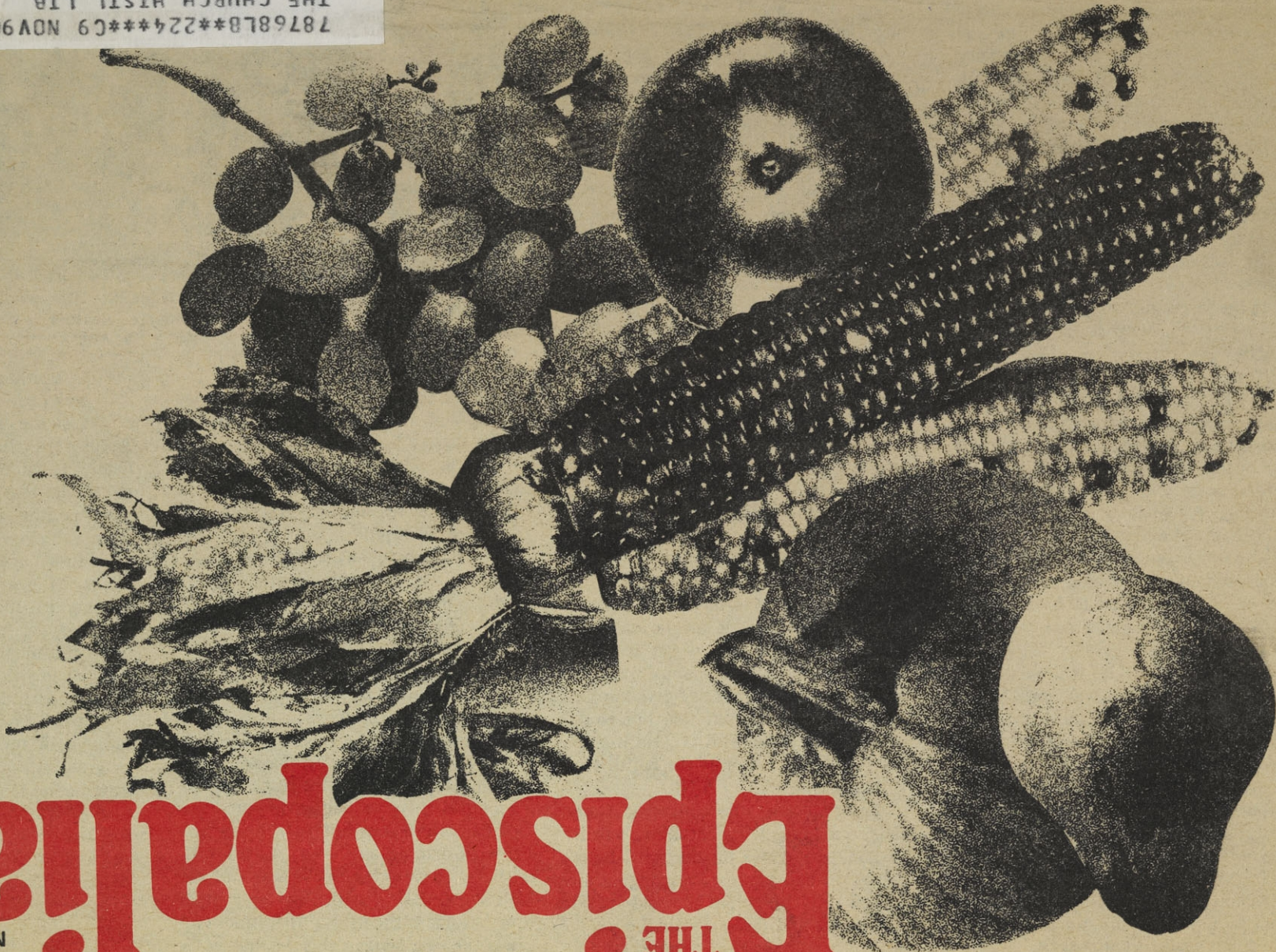


78768LB\*\*224\*\*C9 NOV90 9A  
THE CHURCH HIST LTB  
BOX 2247  
AUSTIN TX 78768

# House of Bishops report; Church in the Sun Part II; Books for Christmas

# THE Episcopalian

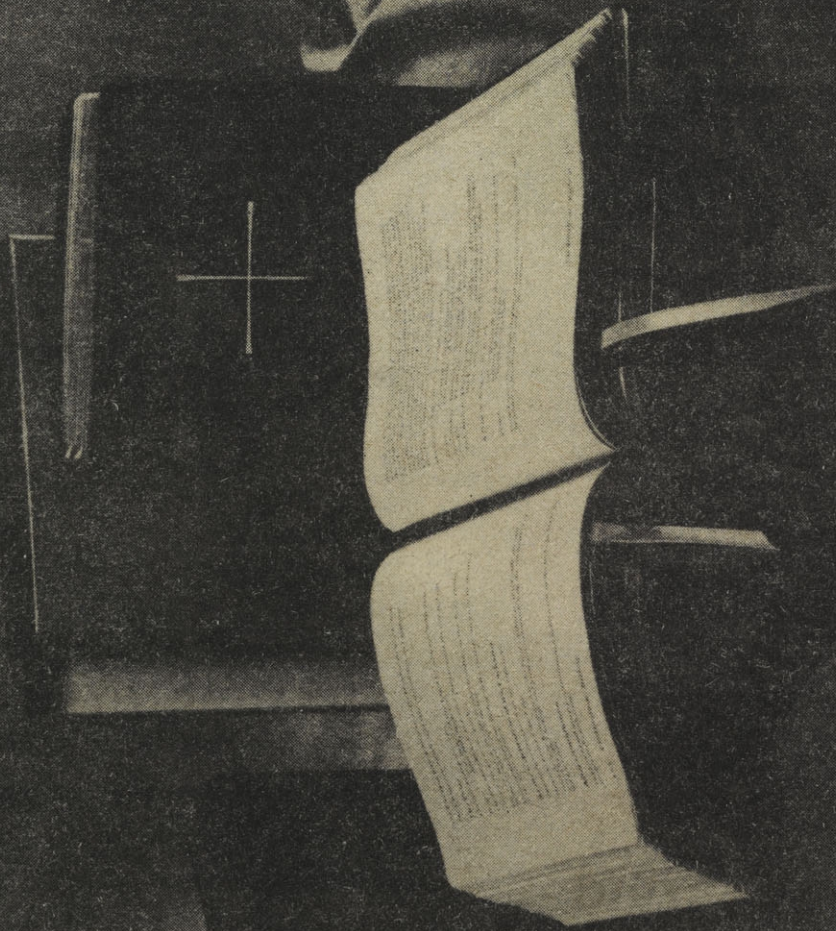
NOVEMBER, 1977



We give thanks for the fruits of the earth

## New Presentation Editions

The Book of Common Prayer (proposed 1976)



Announcing  
the new genuine leather  
Presentation Editions of The Book of Common Prayer

Special deluxe volumes • Genuine leather binding • Gold cover stamping with gold edges and gold rules • Six ribbon markers—in green, red, purple, gold, black, and white • Individually wrapped and boxed for gift presentation.

**New Presentation Editions**  
(with genuine leather bindings):  
Chancel Presentation Edition  
Red: (style #5107-9) \$35.00  
Personal Presentation Edition  
Red: (style #5108-7) \$25.00

**Other Deluxe Editions**  
(with simulated leather bindings):

Chancel Deluxe Edition		\$24.50
Black: (style #5096-x)		\$24.50
Red: (style #5097-8)		\$14.50
Personal Deluxe Edition		\$14.50
Black: (style #5102-8)		\$14.50
Red: (style #5104-4)		\$14.50
White: (style #5103-6)		\$14.50

From your bookstore, or

**THE SEABURY PRESS**

815 Second Avenue, New York, N.Y. 10017