

Title: *The Episcopalian*, 1978

Digital Copyright Notice

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

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

Send requests for permission to re-publish to:

Rights and Permissions Office

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

Mission, money highlight December Council

Mission and money were the two main topics at the December 7-8 Executive Council meeting at Seabury House, Greenwich, Conn. Council considered at length procedures for the next steps of the Venture in Mission program and the specific projects givers will be asked to fund. Sixty-two dioceses will plan some form of fund raising, according to reports from second Venture visits.

Council also approved a \$14,410,000 budget for 1978, heard Bishop Arthur A. Vogel of West Missouri on the Anglican-Roman Catholic agreement on authority, and heard member Jean Jackson ask its help in an ecumenical study project with the National Council of Churches. Council members then moved to committees to discuss the ecumenical project and transact committee business.

In its budget action, Council allocated \$7,004,680 to national and world mission; \$2,152,318 to education for ministry; \$1,936,124 to Church in society, including the granting agency, Coalition for Human Needs; \$2,035,960 to administration; \$512,310 to communication; \$511,260 to finance; \$150,000 to stewardship and development; and \$107,348 to other supportive costs.

Included in the budget motion was the provision that the last 5 percent of any 1978 budget item not be spent with-

out prior approval of the treasurer and chief administrative officers. This safeguard against deficit spending was invoked in 1977 when heating and maintenance costs soared while trust fund income was \$186,000 less than anticipated.

Treasurer Matthew Costigan told Council that the 1978 budget is only 4 percent higher than the actual income for 1974. "With inflation in some of our overseas fields at the rate of 20 to 30 percent and inflation in this country ranging from 6 to 8 percent, you can well understand why the program functions of the national Church continue to decrease as fixed costs increase," Costigan said.

The year-end restrictions hit overseas dioceses particularly hard, reducing by \$137,000 the amount available to national and world mission. In a split vote (18-13), Council decided to ask those dioceses which can supplement their current giving to do so in an effort to meet the Church's obligations to overseas and domestic missionary dioceses.

Overseas mission looms large in Venture program opportunities. The presentation of Venture opportunities, as subscribed to by the Venture cabinet (incorporating the former executive committee) and the Committee of 200, is divided into four parts. It includes sections on

Continued on page 2

Thoughts from Luke for the new year

According to the writings of Luke, an old man named Simeon was praying in the Temple when Joseph and Mary arrived with their baby for the presentation ceremony. The couple also brought two doves, symbols of purity, as their ceremonial sacrifice according to the ancient Hebrew custom.

When they started to leave, Simeon, who for years had prayed to live long enough to see the coming of the Messiah, came forward to greet the strangers. Instinctively he knew his prayers were answered and that this infant in the arms of the young woman from Galilee was the Son of God.

Gently taking the baby from His mother, Simeon held Him high. Then, cradling Him in his arms, he prayed: "Lord, now I can die content for I have seen Him as you promised me I would. I have seen the Savior you have given to

the world. He is the light that will shine upon the nations, and He will be the glory of your people Israel."

Simeon then blessed Mary and Joseph, and to Mary he added, "A sword shall pierce your soul for this child shall be rejected by many in Israel, and this to their undoing. But He will be the greatest joy to many others, and the deepest thoughts of many hearts shall be revealed."

Quite possibly Simeon became the symbol of time—the old man with the scythe—who departed as soon as he beheld the baby Jesus, the infant New Year. The old dispensation passed, and a new order of salvation for all humanity emerged through the teachings of the Man of Galilee. With the departure of Simeon, the era known as B.C. (before Christ) ended, and the era of A.D. (*Anno Domini*—in the year of our Lord) began.

—M. B. McGuire



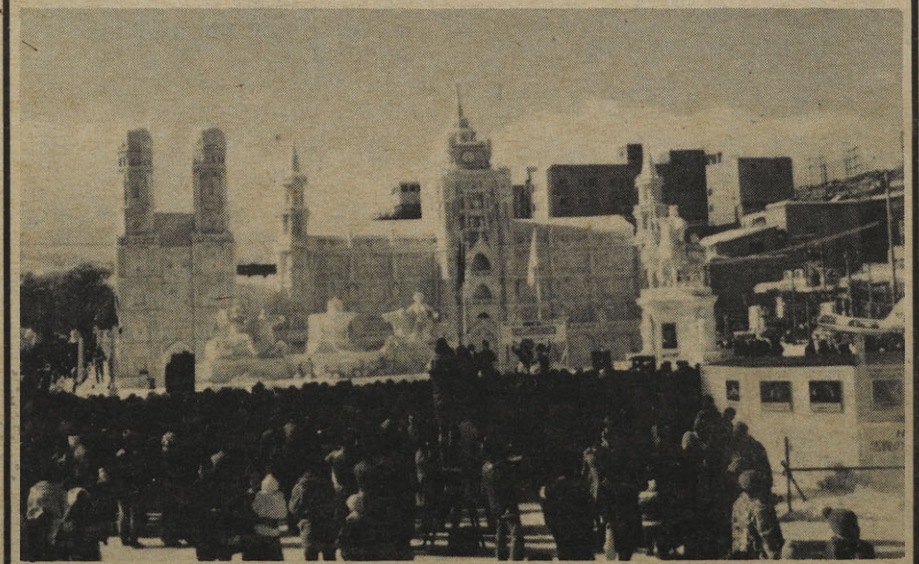
Sculpture at Sapporo

Last February a group of 40 young people from three Anglican churches in Sapporo and one in Otaru joined the week-long Sapporo Snow Festival. Visitors come to the mid-winter celebration from all over Japan and overseas to marvel at the huge snow sculptures representing history, fairy tales, and science fiction.

The first festival was held 28 years ago by small groups creating snow statues. The celebration has grown until now many of the elaborate sculptures are commissioned by commercial firms and built by the army.

After a day's work on their projects, various groups meet and share hot drinks and soup, giving the Anglicans a chance to offer Christian witness to those taking an interest in their work. Their statues are a reminder to the millions who view them of a Christian presence in a largely Buddhist country. Working together also helps bring the Anglicans from the four churches closer and strengthens their Christian confidence.

Used with permission of the Church Missionary Society, England, *Yes* magazine.



Inside

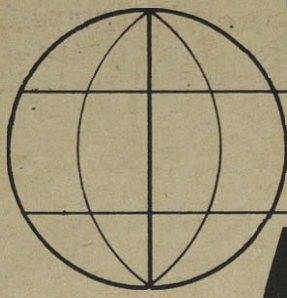
3 1978 Could Be Our Year
Martin Marty thinks Episcopalians can increase their ranks if they change their mood.

6 Gone with the Tide
A Florida diocese floats into history.

8 Lambeth Preview
This is the Year of Lambeth.

10 Submarines and Soul
A doorbell ring brings food for thought and understanding.

12 In Person
Plus snapshots throughout issue.



WORLD NEWS BRIEFS

NEW YORK—The Coalition for the Apostolic Ministry (CAM), an Anglo-Catholic group of Episcopalians which has been a leader in the fight against women's ordination, has officially dissolved to become part of the Evangelical and Catholic Mission (ECM). CAM's board agreed in October to turn over all its assets, staff, and records to ECM, which has run a series of forums for Anglican traditionalists. The Rev. James Wattley is executive secretary.

PROVIDENCE—At its annual General Council meeting here, the American Church Union (ACU) voted support of Presiding Bishop John M. Allin's statement that he would continue to provide pastoral support for dissident Episcopalians.

ans. ACU also agreed to welcome as members both separatists and those who wish to remain in the Episcopal Church.

DURBAN—Anglican bishops in Southern Africa, meeting in Synod, called the Union of South Africa's apartheid policies "despotic behavior which... cannot but contribute to the worsening of racial tensions."

CLIFTON FORGE—A circuit judge ruled here November 28 that the Diocese of Southwestern Virginia retains control of all property of St. Andrew's, the majority of whose approximately 100 members withdrew from the national Church in December, 1976. The diocese and 13 parishioners who remained in the Episcopal Church filed the suit.

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.
Neuwohner, Jr., Eugene A. Niednagel, Frederick 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, Salome Hansen Breck,
Leonard Freeman, Martha C. Moscrip,
Onell A. Soto

PROFESSIONAL EDITION

Richard J. Anderson, editor

DIOCESAN EDITIONS

ARIZONA: Church Record
Edythe Jensen, editor
BETHELEHEM: Newsbeat
Beatrice W. Smith, editor
CENTRAL FLORIDA: Diocese
Harry C. Griffith, communications
Lydia Dorsett, editor
CENTRAL PENNSYLVANIA: Churchman
Kermit Lloyd, editor
DELAWARE: Communion
Mrs. Charles (Roberta) Huhn, editor
EASTERN OREGON:
Oregon Trail Churchman
Letitia Croom, editor
ERIE: Forward in Erie
Dierdre E. Klick, editor
FLORIDA: Episcopalian
Bob Libby, publisher
Barbara White, editor
IOWA: Churchman
Mary Halstead, editor

KENTUCKY: Bishop's Letter
David Reed, editor-in-chief
Rebecca P. Streepey, managing editor

MAINE: Northeast

William W. Stubbs, editor

NEVADA: Desert Churchman

Betty Butler, editor

NEW JERSEY: Church News

Fay Richardson, editor

NEW YORK: Episcopal New Yorker

Jan Maas, editor

NORTHERN MICHIGAN:

The Church in Hiawathaland

Thomas Lippart, editor

OKLAHOMA: Mission

Paul C. Ostrander, editor

PENNSYLVANIA: Diocesan News

George H. Soule, communications

SOUTH CAROLINA: Jubilate Deo

George Chassey, Jr., editor

SOUTHERN VIRGINIA:

The Jamestown Churchman

Lucretia McDine, editor

SOUTHWEST FLORIDA: Southern Cross

Joyce C. Smith, editor

SPRINGFIELD: The Illinois Churchman

William L. Day, editor

UTAH: Exalt

Otis Charles, editor-in-chief

Ricki Degges, editor

WESTERN KANSAS: Newsletter

Sylvan W. Law, editor

WESTERN NORTH CAROLINA:

Highland Churchman

C. A. Zabriskie, editor

WEST TEXAS: Church News

William G. Noble, editor

WEST VIRGINIA: Mountain Dayspring

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, January, 1978

Vol. 143, No. 1

All advertising orders subject to publishers acceptance.

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

Executive Council

overseas programs, programs for Christian education, programs for evangelism and congregational growth, and programs for "those suffering from deprivation, neglect, and isolation." Council asked the cabinet to review the materials' wording so the categories' titles may change.

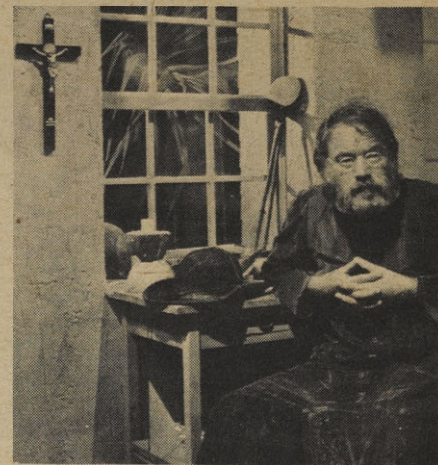
Of the \$100,487,135 Venture hopes to raise in the national part of the campaign, \$39.9 million presently is allocated for 35 overseas projects. These range from \$4,975 to translate the New Testament into Choroti, an Argentinian dialect, to a \$6 million endowment fund for missionary and lay employees' pensions.

Twenty-two educational projects total \$20 million. These range from a \$59,000 exchange program between an American and an Asian seminary to a \$10 million development fund for black colleges. This latter item caused discussion when Council members learned that \$5 million had been cut from the \$15 million originally recommended. Council members voiced strong support for restoring the cut.

Fourteen projects in the area of evangelism and congregational growth total \$11 million, and 15 projects for the deprived total \$18.4 million. The latter category includes \$9.5 million for urban congregations. In fact, 48 percent of the total projects reputedly have "urban application" but are not so identified.

Other Venture budget items are \$7 million for new projects and \$3.9 million for campaign expenses.

After discussion, both in plenary and in small groups, Council directed the Venture cabinet to "solicit additional thoughts from Council and others with respect to future guidelines for project selection and further refinement of present opportunities to assure the maximum probability of success..." Council also asked the cabinet to develop procedures



DAMIEN, as portrayed by Terence Knapp, is the star of a 90-minute, one-man drama on Public Broadcasting Service, January 24. Hawaii Public Television produced the story of the Belgian priest who worked 16 years with leprosy victims on Molokai Island. Check local listings for times in your area.

by which new ideas for Venture programs may be submitted from any source.

Council approved the projects list "at the present stage of development" and directed that any and all changes be reported for approval at its regular meetings.

Members also expressed interest in seeing documents relating to those proposals submitted to Venture which were not included in the projects book, a more detailed description of projects over \$1 million, the rationale for the percentage of dollars attached to each of the four Venture categories, and the rationale for the dual process of study and fund raising.

Council will meet in February in New Orleans. Following the regular sessions, members have been invited to attend the opening day of Louisiana's diocesan convention.

—Janette Pierce

DO YOU KNOW

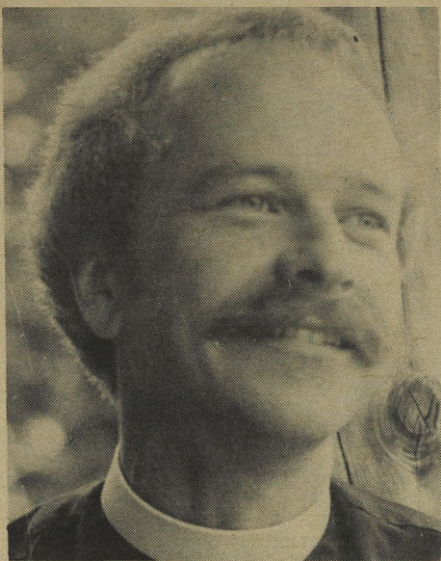
that you can
subscribe to
THE EPISCOPALIAN
on the "Small Group Plan"
at a special rate
for any group within your parish
as long as the group is 10 or more in number?

THE EPISCOPALIAN is
interesting, informative—at times provocative—
reading for such groups as

CONFIRMATION CLASS
YOUNG ADULTS
CHURCHWOMEN
ACOLYTES
LAY READERS
VESTRY
SUNDAY SCHOOL TEACHERS
LITURGICAL COMMITTEE
EVERY MEMBER CANVASSERS

To start your Small Group Subscription simply send in a list of names and addresses. We'll mail **THE EPISCOPALIAN** to the homes of the group and bill your church \$3 for each listing... or you may enclose your check (\$3 x number of persons) with your list.

THE EPISCOPALIAN
1930 Chestnut Street
Philadelphia, Pa. 19103



Gene Robinson: Ministry to youth

"Directors of youth groups share one great thing in common—an overwhelming loneliness."

The Rev. Gene Robinson discovered this as he watched youth groups come to his retreat center in southern New Hampshire. "Too many parishes," he says, "find someone to 'take the youth group.' That done, they breathe a sigh of relief and forget about it."

Robinson has developed workshops to help youth advisors and as of January 1 he becomes Province I youth coordinator. in the evening. He finds people are re-

Robinson likes to begin his workshops relaxed and ready to reflect after supper. He asks every advisor to write a paragraph of dialogue with himself/herself as a teenager. The resulting conversations can be funny or painfully serious. Before the evening is over, he brings everyone back to the present with an exercise which begins: "I am glad I am now an adult because. . ."

Next day the workshop has an abrupt shift of gears. The group shares a teaching session and reflection based on John Westerhoff's ideas of faith development. Robinson conceived his ideas during a

workshop with Westerhoff some years ago. Before the day is over the group has discussed program, fund raising, problem solving, and other needs.

The success of this beginning has encouraged Robinson to go further. He is working with a team from Province I to develop two more "chapters." "Dealing with ministry" will be the title of chapter two, asking the questions, "How does someone minister to youth?" and "What is ministry with and by youth?" Chapter three will focus on planning programs and events for youth groups.

This sensitive approach to youth ministry appropriately emanates from Sign of the Dove, a retreat center on a 200-year-old New Hampshire farm with a log cabin large enough to house 30 people, where Robinson and his wife, Boo, have created a warm environment. "We emphasize the individual nature of each conference and plan to stay small," he says.

A graduate of General Theological Seminary, Robinson worked with youth in California, Vermont, Massachusetts, and New Jersey before coming to New Hampshire. His continuing education has included Bible study with Walter Wink at Hartford Seminary and an Intensive Journal Workshop led by Ira Progoff at Harvard Divinity School. He also works with the Mid-Atlantic Training Committee's Experimental Education Design Skills. He hopes to develop further his own consultation skills, learning how to design situations that involve an experience of what one is trying to teach.

Robinson tells youth advisors, "Christ's ministry is yours and also the young people's." —Helen Ferguson

1978 could be a good year for PECUSA

Since colonial days the Episcopal and other established mainline Churches have suffered during renewals of feverish religion in America. Then, well along in each revival, modest numbers of converts convert again to these somewhat more staid Churches. Marxists might sneer at what looks like status-climbing. Mass evangelists can afford to be snide about the meager statistics evidenced in such turnings.

In any case, never do enough people join the Standard Brand denominations to reverse their downtrends or prevent them from losing their relative place in the "We're Number One" game competitive denominations play. But to the people who make such moves, the conversions are fulfilling, and the Episcopal Church has prospered from such new people in the ranks.

The moment for Episcopal-ward turns ought to come this year. While the noisier and more aggressive Churches show no signs of muffling themselves or tiring, the media are a bit bored by extravagant advertising and exotic "born again" conversions and place a bit less premium on them than before. A market ceiling exists on the number of people who seek highly-defined authoritarian faiths or highly emotional experiences. For the longer pull, many are ready to make a quieter pilgrimage.

The Yearbook of American and Canadian Churches in its statistical won-lost columns does not yet give any evidence the Anglican Church is surging. While parochial exceptions abound, the national Church is still in cutback phases. Still, signs are on the horizon. John Cogley, the most notable Catholic journalist of his generation, came from the Roman Communion to its Anglican cousin. Five of the eight people who called evangelicals together in 1977 to issue "The Chicago Call: An Appeal to Evangelicals"

are non-Episcopalians who attend Episcopal churches and seem to be ready to come out of their churchly closets. Their "Call" urged the kind of approach people associate with the mainline and with Episcopalianism.

Some of us who were abandoned conservative-turned-moderate Missouri Lutherans had reason recently to explore the Episcopal vista though the congeniality of 70,000,000 other welcoming Lutherans kept us in our fold. Anyone who deals with the academic world knows of serious young people who find their way past the Crusades to Canterbury, U.S.A.

Ironical, then, is it not, that the Episcopal Church is not in a welcoming mood? No one wants its members to proselytize, to raid other Churches. But enough people are on the way "up from secularism," or ready to drop in after having dropped out of Churches, or members of churchly alumni associations ready to re-enroll, or over-programmed Christians who want to find a new style to assure a good prospect list. But instead of signs showing open doors and open arms, they find a Church engrossed with its own house-keeping and conflict. James Baldwin once asked whether whites were sure blacks wanted to be integrated into a burning house. Now we have to ask whether potential converts want to sign up for a house divided.

I long ago learned outsiders cannot give advice during internecine Christian warfare. Still, one may hope Episcopalianism can find again the comprehension that has been their hallmark.

I have three wishes. First, that those who are put off by the Proposed Prayer Book, which we are learning is supposed to represent a cosmic shift from the BCP, will find ways to live with the new—it's here to stay!—while perhaps keeping the old Prayer Book at bedside, as this non-



Martin Marty

Episcopalian does.

Second, that by some startling reconceiving of the Christian time span and taking the long evolutionary look, those uneasy about the ordination of women would learn that we of 1977 are the early Christians, still shaping the Catholic tradition that also shapes us, so they could see this move as part of the development of doctrine. (Stick around, two popes from now Roman Catholics will also ordain women.)

Third, that the evangelical character of Episcopalianism will also dominate, that Christ be honored and that members feel the urge to find some of the high-ways and byways from which newcomers can be drawn, people who can be God's servants while they enjoy the truths and beauties of your communion.

—Martin E. Marty

Martin E. Marty is professor of History of Modern Christianity at the University of Chicago, associate editor of *The Christian Century*, and author of *A Nation of Behaviors*.

STAINED GLASS
Artists & Craftsmen
since 1857

J&R **Lamb** Studios,

151 Walnut St.,
Northvale, N.J. 07647
Phone (201) 767-3333



Now, you can rent Disney full-length feature films—to make your next special program the best ever.

For your own 64 page film catalog—call your local Disney agent, send this coupon or call the nearest Disney film library.

Name (please print) _____

Organization _____

Address _____

City _____

State _____

Zip _____

Disney Film Library

11 Quine Street
Cranford, New Jersey 07016
(201) 272-3150

Disney Film Library

666 Busse Highway
Park Ridge, Illinois 60068
(312) 825-0156

Disney Film Library

2100 Riverside Drive
Burbank, California 91506
(213) 843-7817

PLEASE CALL COLLECT

E-J78

©Walt Disney Productions

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

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, 616 W. 34 St., New York 10001

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

SEWANEE VANDERBILT

JOINT D.MIN. PROGRAM

The School of Theology
Vanderbilt Divinity School

SUMMER 1978

NASHVILLE: MAY 29—JUNE 9; JUNE 9—
JUNE 17

SEWANEE: JUNE 21—JULY 26

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

"I only wish I had
a father and mother
to be with...
like the baby Jesus..."

One of our children wrote that
in a school composition.
And that's why

GREER

tries so hard to find adoptive parents for our children. Our boys and girls are from minority groups and some have handicaps. In some cases we can find a subsidy for the parents and we never charge a fee. It's expensive but we're succeeding. Your gift will help. Send it to
Dr. Ian A. Morrison, President
Greer-Woodcrest Children's Services
104 East 35th St., N.Y., N.Y. 10016

**5th Annual Season of the
ECUMENICAL INSTITUTE
AT SALAMANCA, SPAIN**
"Christian Faith In A Changing World"
July 28-August 8, 1978
Lectures in English by Spanish & British leaders
Optional Spain/Portugal tour & low-cost
trans-Atlantic jet flights to Madrid & London.
SALAMANCA, gem of a medieval city,
home of one of Europe's oldest universities,
founded 1222.
Climate: INVIGORATING! Welcome:
WARM! Prices: LOW!
Advisor: Spanish Secretariat for Ecumenical
Relations, and John XXIII Institute, Sala-
manca.
Prospectus from:
SALAMANCA INSTITUTE SECRETARY
150 Greeves St. Phone 814/837-9178 Kane, Pa. 16735

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-178, 815 Second Ave., New York, N.Y. 10017.



What you should know about Life Insurance

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

Q. What can you tell me about Decreasing Term Insurance?

A. Decreasing Term Life Insurance is exactly what its name implies. It is a temporary (term) insurance designed to reduce in amount of coverage each year over a specified period of years. For example, you might purchase a policy which gives an initial death benefit of \$50,000, provides \$47,287 if you die after one year, \$35,714 if you die after five years, \$11,847 if you die after 12 years, and terminates altogether if you are still living at the end of 15 years.

Q. Why would anyone want such a policy?

A. One reason why Decreasing Term Insurance might be purchased would be its relatively low premiums. You can obtain a very substantial amount of life insurance death benefit for a modest premium. In the example cited in the preceding paragraph, such a policy would carry an annual premium at age 25 of only about \$100. Or at age 40 of about \$215. And, usually such a policy requires that premiums be paid for a shorter period of time, 12 years on a 15 year plan for example.

Q. What insurance needs would it be useful in meeting?

A. Decreasing Term Insurance can be a good way of meeting insurance needs which decrease the longer you live. An obvious example would be the need to pay off a home mortgage or other amortizing indebtedness in case of your death. Another need would be where you want to assure a specific income level over a fixed period of time, say until a child is grown. If the child were age 5 and you wanted to assure a fixed additional income of \$200 per month until his age 21, it clearly requires more insurance to do this if you die tomorrow than if you die 10 years from now. There can, therefore, be a place for Decreasing Term Insurance in a well planned insurance program. But, remember that the best way to be sure of what amount and type of life insurance to carry is to obtain competent professional guidance.

Have you a question?
Send it today to

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

Switchboard

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

WE LOVE BISHOP RUSACK

I don't know whom writer Thomas Ehrich was epitomizing in the November issue when he described the Bishop of Los Angeles as "monarchical," "cool toward... spiritual renewal activities," and with a "yen for pageantry," but it sure as shootin' wasn't Robert Rusack.

Contrary to the picture painted by Ehrich, and true to a commitment made when he assumed office in 1974, Bishop Rusack has emphasized not his authority but his role as pastor, particularly to his clergy. His "moves" against dissident parishes in this diocese were made reluctantly, only after extensive and continuing efforts at reconciliation with clergy who repeatedly rejected his peaceful overtures, carried their case to the newspapers and television, and treated the bishop and his office with waspish contempt.

I have heard Bishop Rusack preach many times. I've spoken to him informally on many occasions. I've worked with him closely for two years as a member of his personal advisory Committee of Ten. And I have yet to hear a word of what Ehrich discerns as his "favorite target," the Melodyland Christian Center, or his "keen sense of isolation" from churches on the east coast or of their "stuffiness."

If I weren't so annoyed, I'd be amused at hearing our bishop exemplified, rather snidely, as "not loath to exercise his authority." How often he has reminded us hotter heads in his diocese that the days of the *ex cathedra pronunciamento* are behind us and that a bishop's primary power lies in his ability to represent and personify a united, caring, Christian community. He has a temper, to be sure — his red hair is a blazon that reminds us of that — but it's more than offset by his leavening sense of humor about himself as well as his critics, by a remarkable sensitivity to diverse views in his diocese, and by a steadfast love for all his flock.

Ehrich's account, while perhaps suitable for the controversy-addicted metropolitan press or the casual sophistries of the 6 o'clock TV news, has done us and our bishop a great disservice.

Bill Scott
Tujunga, Calif.

Although pleased by all the good news reported about our parish, we were stung by the negative picture of Bishop Rusack in your article on the Diocese of Los Angeles.

There is another side to the man. I thought of this at our clergy conference when the bishop was giving Communion to priests from all over southern California and calling each by name. I thought about how he worried that he would not be elected bishop of the diocese after 10 years of scrutiny as suffragan and coadjutor and then was elected on the first ballot.

Frederick A. Fenton
Santa Monica, Calif.

MIDGETS ALL

Jesus — through prayer, study, and thinking — acquired a set of principles in the art of living. It was the answer to the ageless question of mankind: "What is the meaning of life, and how do you live it?"

He began His great enterprise when, at age 12, He said: "Wist ye not that I must be about my Father's business?" At age 30, He was ready to carry on His Father's business and announced to the world: "Repent ye: for the kingdom of heaven is at hand."

After a ministry of only one year, He died. Moreover, He knew He was dying — prematurely. On His way to His execution, some women by the wayside were crying for Him. He said: "O daughters

of Jerusalem, weep not for me but weep for yourselves and your children." The world has been weeping in "sweat, blood, and tears" for the past 2,000 years without relief to this hour.

It took Jesus 18 years to become fully committed and conditioned in living the art of living that He called the Gospel. What chance did the Apostles have of becoming like Him and knowing that Gospel in only one year?

Consequently, the Gospel was soon theologized, systematized, dogmatized into a hierarchical Church. In the 16th century it fell like the Tower of Babel, leaving a confusion of minds, just as the fall of the Tower left a confusion of tongues. Today we are not worshipers of God but worshipers of institutionalism: Catholicism, Episcopalianism, Mormonism, and so on and on. What midgets we must be to the monumental Jesus!

Vine Deloria, Sr.
Pierre, S.D.

A VISIT TO ROME'S ANGLICAN CENTRE

Among my favorites of the usual interesting articles in *The Episcopalian* are those that feature the Anglican Centre in Rome. When I visited the Eternal City in October, I achieved two objectives — a climb to the top of St. Peter's Basilica and a visit to the Anglican Centre.

After a climb of some five flights (more exhausting than climbing St. Peter's), I arrived at a door with a brass plate marked "The Anglican Centre." The door opened to my knock, and the Rev. Harry Reynolds Smythe, an Australian priest, greeted me. He welcomed the opportunity to show me the Centre [which] has about 600 visitors a year, chiefly from the Roman seminaries interested in doing research in the library.

Three rooms [are lined with catalogued] books. I saw some books printed in the 1600's as well as some just off the press. A young man was there studying our Proposed Prayer Book as part of his seminary research. I was impressed.

In the small cheerful chapel my wife and I were privileged to participate in the noon Eucharist. In a hallway pictures and posters proclaimed the Anglican Communion in all its worldwide glory. Some Christians think we Anglicans all live nearby to London.

Father Smythe showed us his living quarters, furnished in part by a gift from our Presiding Bishop, and a lovely roof garden overlooking the city.

I believe there may be some interest in helping the Centre. First, I suggest we remember the Centre at appropriate times. Second, I suggest people having religious books about the Anglican Communion consider giving them to the Centre. Third, I can say the American dollar is still appreciated overseas.

I think there must be many unused or unwanted collections or single books which would be of great value to the Centre. I suggest a list of proffered books be sent to Father Smythe so he can indicate those he needs.

The address is: The Rev. Harry R. Smythe, Director, The Anglican Centre, Palazzo Doria, Via del Corso 303, Rome, 00186, Italy.

Charles Schweizer
Edwardsville, Ill.

NO ONE VOICE

If women were not expected to become priests, why did the administrations let them into seminaries? How does all this bickering look to God? Isn't He the one to please? God did say to love one another. Doesn't that include women?

People need to remember their purpose here on earth. We are here to serve God in the ways He points out.

I am not a women's libber. I just believe in equality. I love my Church and my God — so cool it.

Barbara Woerner
Lincoln, Neb.

One of the better phrases regarding the "Conscience Clause" expressed by the bishops at Port St. Lucie was said privately but is worth sharing: "The law says one may drive an automobile 55 miles an hour; it does not say one has to."

I forget who said it, but I find the interpretation helpful.

Allen Brown, retired
Bishop of Albany

You have tried the patience of at least this reader too long with your wide-eyed wonderment that the issue of women's ordination was not settled at the General Convention in 1976.

The argument of opponents, which you appear not to have grasped, is the General Convention does not have the competence to alter a matter of faith or doctrine. There will, therefore, continue to be bishops, priests, and laypeople who

Continued on page 15

EPISCOCATS



Hedgecoth Photographers

"Watchman, tell us of the night, What its signs of promise are." Hymn 440



PB'S OPEN LETTER

Stay on board, straphangers

A contemporary parable was presented to me recently on the New York subway. Amid the roar and clatter of the train rushing into a station came the public address loudspeaker voice, announcing where we were. One elderly straphanger shouted around me to another elderly straphanger crowded beside me, "What did he say?"

The reply shouted back was, "It's hard to hear!" To which the first old gentleman responded with irritation, "What the hell does he mean, 'go to the rear'?"

And all three of us continued in some confusion as to where together we were.

To me as Presiding Bishop that was a familiar predicament, especially since the House of Bishops' meeting in Florida. The experience on the subway is like unto an experience that I live through on some occasions in this Church. Thank heaven, there are those aboard our ecclesiastical vehicle who request an accurate report and clarification of what has been said, rather than reacting fearfully or angrily to what they are afraid has been said.

The rector of a great parish in Richmond has recently done me the kindness of requesting a clear message from me to the Church, noting that amid the confusion of current travel conditions there continues some uncertainty about our progress together on mission. I am grateful for his helpful suggestion and courteous request.

In responding, I give thanks for all assistance in making it clear that there has been no word or suggestion from me to return "to the rear." Rather, with the responsible repetition of a subway conductor calling out arrival points, the positive announcement I want all of the Episcopal Church to hear and believe is this: We are called, all sorts and conditions of Episcopalians and all others who hear, to cooperate in the Christian mission of serving and sharing life with the distressed, suffering, oppressed people in this world. Faith in Jesus Christ as Lord and Savior can sufficiently strengthen the wills of those who respond to enable the just resolution of grave disagree-

ments which divide us and prevent us from together offering the best we have received to the benefit of the poverty poor and the spiritually poor. Christian faith produces Christian mission and initiates, develops, nourishes, and renews good relations in the process.

The purpose of the General Convention of the Episcopal Church is to coordinate the plans, personnel, funds, and resources of our diverse membership to enable and strengthen the participation of all Episcopalians in Christian mission. From its origin, the General Convention was meant to be a representative community of the larger faith community called the Episcopal Church. The representative character of the General Convention is dependent upon corporate faith in Jesus Christ. The General Convention makes no claim of infallibility. There are no guarantees that all Convention resolutions will be fulfilled or that every decision will be successful. Obviously, there are no means of compelling every member of the Convention, not to mention the Church, of arriving simultaneously at consensus on each subject on every occasion. Faith is not produced by parliamentary vote. The greater truth, however, is that faith does enable us to proceed forward in the shared mission, while still lacking unanimity on major issues.

To borrow again from the parable of the subway, the Transit Authority of the General Convention is responsible for the operation of a string of cars, filled with a remarkable assortment of human beings. People are free to ride where they choose or where they happen to be. Eventually all who stay on the train complete the same mission, but some have preceded others into every arrival point along the way.

Responsibility of operators and passengers alike is to encourage everyone to continue throughout the mission on the train, providing as much comfort (strength) for each as possible. Christian discipline prevents throwing other passengers off the train or hurling one's self off. Special efforts should be made to avoid predicaments tempting people to

pull the emergency cord or otherwise attempt to halt the mission. I do believe we can settle our differences enroute, if we really believe in the purpose and Lord of the mission.

In all of this, the present Presiding Bishop often empathizes with the conductor on the fabled "Slow Train Through Arkansas." It is reported therein that an old lady inquired of him, "Conductor, can't we go faster?" "Yes Ma'am," he replied, "but I am committed to stay with the train."

I am so committed to labor within the process of General Convention and be positive in my efforts to enable the decisions and plans of General Convention. My continuing prayer is that the Church will do more and better than Convention projections. The decisions of General Convention need to be tested, not rejected by Church members, including the Presiding Bishop. Every Epis-

copalian shares the responsibility to give fair and adequate opportunity for the resolutions of General Convention to become effective. No one of us has all of truth. We do better to search together for God's truth and guidance than be restricted in like minded groups more interested in claiming than in searching.

Those who have faith enough to continue a common inquiry into God's will and truth while holding different, even conflicting convictions, do well to be reminded and forewarned that any one of us may be surprised by our discoveries.

So I say, regardless of how rough the trip, hang in, you missionary straphangers, leave the comfortable seats for those we recruit and go forward. Meanwhile remember that subway trains that pass for a time through the unlighted tunnel, responsive to their mission, do emerge into the light and gain an elevated view of life.

—John M. Allin



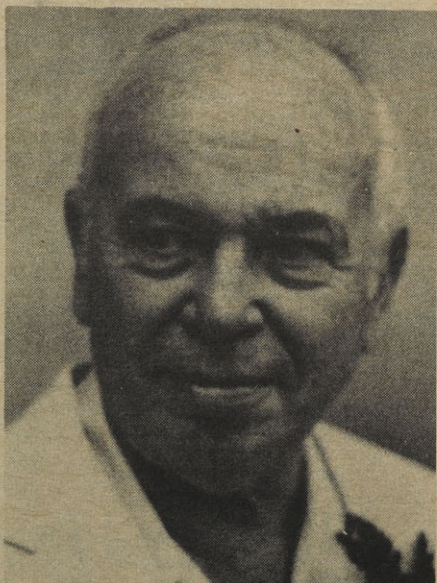
"As we celebrate the birth of our Blessed Lord, I would ask you in his Name to share the gift of abundant life with those in desperate need."

John M. Allin
The Presiding Bishop

Iowa community honors its doctor

In 1937, J. E. "Doc" Christiansen, M.D., began practicing medicine in the eastern Iowa village of Durant, population 1,100. Soon after coming to town, the doctor and his family became members of St. Paul's Episcopal Church, one of two Christian congregations in the village. When Durant residents honored Doc on his 40th anniversary as their physician, the town's Episcopalians were in the forefront of the community-wide celebration.

Banker Oliver Hansen, a St. Paul's parishioner, and the Rev. Stanley Kemmer, vicar, were among those who spoke at a summer community tribute. Many in Durant have been aware for years that Doc, who has served in several parish and diocesan offices, has practiced medicine as a Christian ministry.



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

Enclosed is my donation for \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Please make out your check or money order to: *Presiding Bishop's Fund*.
Contributions are tax deductible.

E-1-78

Gone with the tide

A bit of nostalgia floated up Florida's St. John's River in mid-October. More than one junior executive in the downtown Jacksonville office complex was reported to have called home and announced, "You won't believe this, but a church just floated by my window."

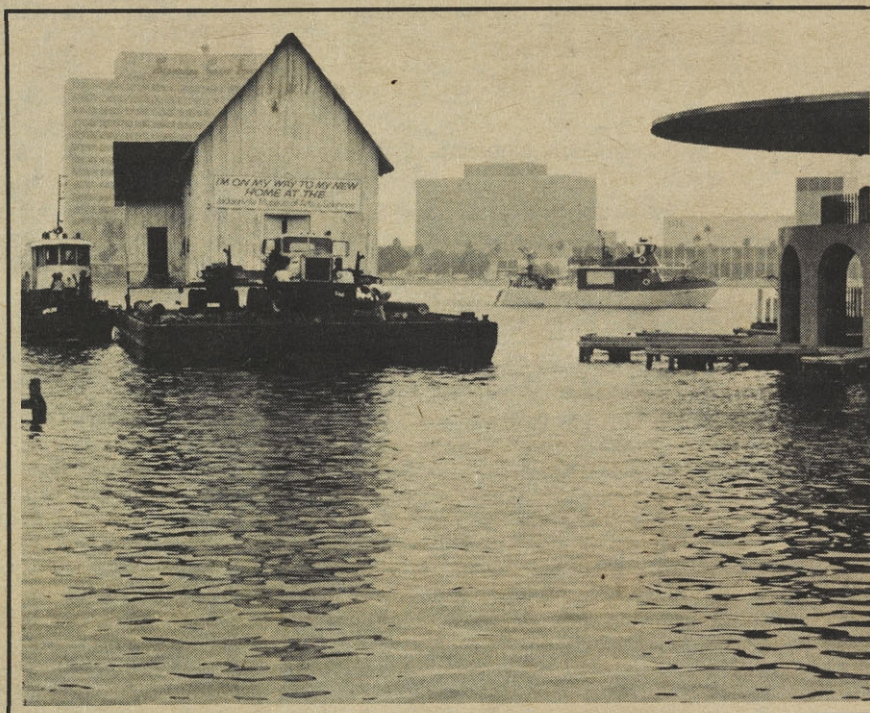
The church was the 89-year-old chapel from St. Paul's, Arlington, on its way to its new home at The Jacksonville Museum of Arts and Sciences where a \$15,000 grant from the Downtown Rotary Club will provide for its restoration and use as a Children's Theater.

The Rev. James B. Orth, rector of St. Paul's, held his first service in the old structure on Ash Wednesday, 1954. In 1956 a new brick church seating 400 was dedicated for the use of the growing suburban congregation. For a period of time old St. Paul's served as a chapel and community activity center, but as modern classrooms and meeting areas were added to the new plant, the need for the old building diminished.

Among those watching when the old church moved was Mrs. Lillian Heston, age 87, who first attended the church at age 6.

St. Paul's is an example of the frontier carpenter Gothic churches which once dotted the Florida countryside. The basic design came from the creativity of New York architect Richard Upjohn. Trinity Church, Wall Street, is an example of his work. The old structure and others in the diocese were often referred to as Weed Chapels because of the legend that the third Bishop of Florida, Edwin Gardner Weed (1886-1924), had dozens of sets of plans made and whenever he saw a clearing or lumber camp along the St. John's River, he would hop off the boat and hand the proprietor a set of plans with the request, "Please build me one of these."

—Bob Libby



EASY DOES IT. The 89-year-old carpenter Gothic structure is lowered onto a barge for its journey down the St. John's River to become a children's theater. Lillian Heston, who began attending the church in 1896, watches.

AGING MYTHS

Older people become grouchy and stubborn with the years...

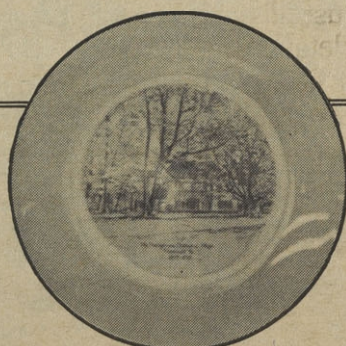


Fact: One's ability to change has more to do with previous personality development than with age!

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

ALBRECHT'S SELECTED SERMONS

and
The ALBRECHT INVESTMENT LETTER
Episcopal Rector using talents God gave him to author 2 national newsletters. One is a weekly outstanding sermon, and one is advice on how to substantially and conservatively increase income from common stocks.
\$1.00 brings you samples of both.
Write: The Rev. John H. Albrecht
P.O. Box 606, Bloomfield Hills, Michigan 48013



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
St. Philip in the Field's
Episcopal Church, Oreland, Pa.
Griffith Pottery House
100 Lorraine Avenue
Oreland, Pa. 19075
(215) 887-2222

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

CREATIVE GIVING



This new booklet covers the importance of making a will and suggests a variety of ways to make gifts to the church or church organizations while still living. Free on request from
Episcopal Church Building Fund,
815 Second Ave., New York, N.Y. 10017

THE ORDER OF THE HOLY FAMILY

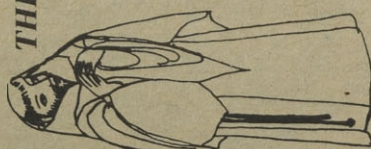
You only have one life to give...

Perhaps you should give it As a Familian monk...



(303) 623-7002

St. Andrew's Abbey
2015 Glenarm Place
P.O. Box 2169
Denver, CO 80201



SUPPORT THE EASTER SEAL CAMPAIGN



MARCH 1-31

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.



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

CONFERENCE FACILITIES

The Cathedral Center for Continuing Education, located at St. Matthew's Cathedral, Dallas, Tx., offers excellent facilities for conferences, seminars and private study. Located in the Midwest and easily accessible to Dallas/Ft. Worth airport and inner city. Contact The Very Rev. C.P. Wiles, 5100 Ross Ave., Dallas, Texas 75206.

Can we recover our missionary zeal?

What might God have in mind for a body of Christians which in the last 10 years has:

- lost more than 20 percent of its membership;
- seen inflation cut its General Church Mission programs in half;
- been able to respond to only 30 percent of mission requests; and
- watched its overseas missionaries dwindle in number to 75 when other Churches and non-affiliated groups have from 300 to 2,700 in the field?

This fall a small but key group of Episcopalians met at Seabury House, Greenwich, Conn., for five days to look at Christian mission in the world today and at particular problems within the Episcopal Church. The 40 conferees included Dr. Cynthia Wedel, a president of the World Council of Churches; Dr. Marion Kellerman, chairperson of the Anglican Consultative Council; the Rev. Rustin Kimsey, coordinator of the April U.S. Partners in Mission Consultations; bishops from Africa, Hawaii, California, and Missouri; and laypersons, parish priests, theologians, and mission executives from many parts of the country.

The group set out to review the changing patterns of Christian ministry today and to come up with five "priorities for mission." But after a number of position papers, intensive Bible study, and considerable discussion, it felt it did not have enough time to reach a consensus. Instead it affirmed the Partners in Mission Consultations' findings (see June issue) and issued a call for a larger assembly on mission which it hopes will be held before the 1979 General Convention.

Kellerman set the mood when she said,

Dissidents make plans

At press time, plans are underway to consecrate as many as three new bishops for the dioceses formed by those people who have left the Episcopal Church.

The Rev. George Rutler of Pennsylvania said he has been asked to preach, but the date is not yet firm. "Around St. Paul's Day, January 25," he said. Location will depend on the availability of a church—in either California or Denver, Colo. Retired Episcopal Bishops Albert Chambers and Charles F. Boynton and Korean Anglican Bishop Mark Pae are among those being considered as consecrators.

The Rev. James Mote, who heads the Diocese of the Holy Trinity, is among those expected to be consecrated. The Rev. Robert S. Morse of Oakland, Calif., is reportedly the choice of another group. A third diocese in the southeast is also expected to elect.

Rutler said, "Things are moving so fast that what seems like reticence may just be that plans are not yet final."

Bishops plan conferences

During 1978 the Coalition of Urban Bishops will offer clergy and lay leaders an opportunity to study the issues surrounding public policy questions with particular emphasis on those which affect urban life in North and South America. Three identical North/South Institutes on the Global Dimensions of the Urban Economic Crisis will be held at the College of Preachers, Washington, D.C., on January 24-27, March 29-April 1, and October 10-13.

Cost for the Institute is \$110, including meals and lodging. For information or to register for a session, contact Suzanne Weston, Registrar, Coalition of Urban Bishops, Church House—2230 Euclid Ave., Cleveland, Ohio 44115, or phone (216) 771-4815.

"Is God asking the Episcopal Church, already sailing troubled waters, to look at His mission once more?" She noted the irreversible pluralistic nature of societies today and asked, "What does this say to a mission essentially western, essentially rooted in Greek, Roman, and Hebrew ideas and values?"

Her understanding of Christian mission was strong and succinct: (1) it is one and is Christ's; (2) it is the work of the Holy Spirit; (3) the Church's role is to make mission *visible*; (4) that which we identify as mission is always under God's judgment; and (5) God is not limited in His mission by His Church.

Bishop George Browne of Liberia suggested that "the high attrition rate of Episcopalians" in the U.S. "may partly be the result of negligible emphasis on basic, elementary evangelism. This in turn has led to what appears to

be spiritual starvation in the Episcopal Church."

Bishop Victor Rivera of San Joaquin said, "We need to train priests with a passion for Christ. We need evangelists—ordained and lay. We need men and women who know the Bible—not just know about it."

Dr. Charles Long, U.S. secretary for the World Council of Churches, commented that "true mission involves both the witness and his hearers in painful conflict" but added that "we are not talking about an added burden but a liberating vision which gives meaning to the whole enterprise."

Will Episcopalians find that "liberating vision" in 1978? This consultation, which the Evangelical Education Society sponsored, hoped so but agreed that much more study, prayer, and discussion had to occur. —H.L.M.



PROVINCE IX COMMUNICATOR, the Rev. Onell A. Soto, editor of the bilingual newsletter, *Rapidas* and executive secretary of the province will join the Episcopal Church Center staff as mission information officer in the National and World Mission section.

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.

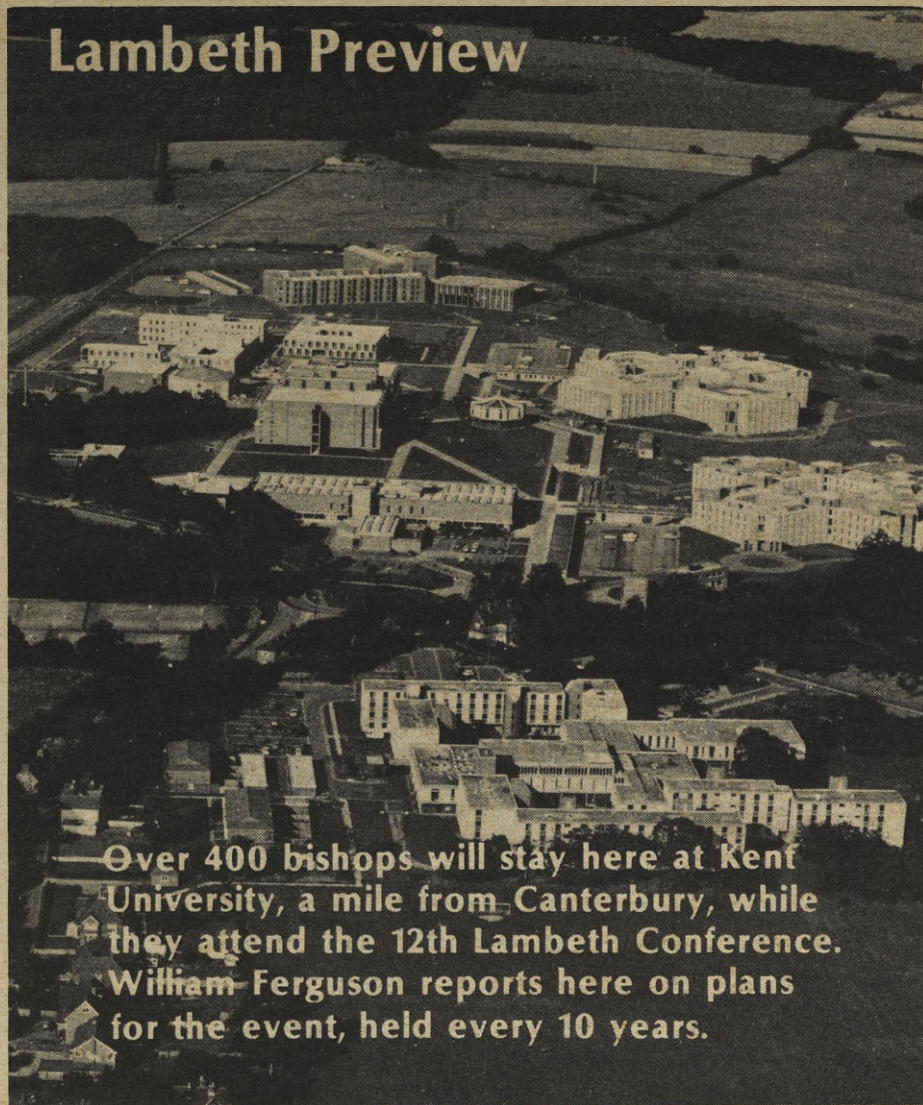
Take this opportunity to "meet" a child who needs your help. Somewhere in the world, there's a suffering child who will share something very special with you. Love.

For the love of a hungry child.

Dr. Verent J. Mills
CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261
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 St., Toronto, Ontario M4T 1Y8.
Statement of income and expenses available on request.

Christian Children's Fund, Inc.

Lambeth Preview



Women's ordination, the ministry of a bishop, ecumenism, Anglicanism and its place in the world—these are a few of the subjects to be discussed next summer at the Lambeth Conference in Canterbury, England, from July 22 to August 13.

Churchpeople in London and Canterbury are hard at work preparing for the once-every-decade Conference which over 400 diocesan bishops of the Anglican Communion will attend. While these bishops do not constitute a legislative body, their deliberations obviously have considerable influence in the Anglican world. Lambeth's wide-ranging effects can be discerned in realization of the geography involved for the Anglican Communion includes more than 90 countries ranging from Great Britain and

the United States to Papua/New Guinea.

Lambeth Conferences began in 1867 and have been held about every 10 years since then. Dates have been moved in wartime and for other reasons. Early conferences were held at Lambeth Palace, almost across the Thames River from Westminster Abbey. That became too small by 1968, and the Conference was moved to Church House next door to the Abbey. Attendance in 1968 was 467.

This year, in addition to the 400 diocesan bishops, some 20 consultants and eight persons from the Anglican Consultative Council (ACC), both lay and clergy, will attend as will observers from other communions. During his trip to the Soviet Union in September, Archbishop F. Donald Coggan extended an invitation

to the Russian Orthodox Church to send delegates. Total participation may reach 500.

Lambeth Conferences are called by the Archbishop of Canterbury, and in his invitation to the bishops Dr. Coggan said a major theme will be a bishop's ministry, noting "the environment of today's ministry is today's Church and today's world." The agenda will be developed in this context with the aid of questionnaires the bishops themselves have completed.

Lambeth 1978 will be different from previous Conferences in several respects: for the first time it will not be held in London; for the first time it will be "residential"; and for the first time wives will have a special one-week program although they will not be housed with their husbands.

Residential means the bishops will be under one roof, or at least on one campus—the University of Kent, a 12-year-old institution with four colleges and fine facilities. The location—on a hilltop a mile north of Canterbury with a magnificent view of the Cathedral and the ancient city—will be quite a change from London where at the end of a day's session bishops would return to hotels or homes of friends and to wives if they had come along. Next summer's Conference will include evening as well as day-time sessions.

The 1978 Lambeth Conference will be an all-male event—almost. At least one woman will be among the invited participants—Marion Kellern of Alexandria, Va., chairman of the Anglican Consultative Council which plays an important Conference role.

The ACC meeting in Trinidad in the spring of 1976 made preliminary suggestions for this Conference. Voted into existence in 1969 by the synods of the Churches which make up the Anglican Communion, the ACC includes both laity and clergy, exists to improve inter-Anglican communications, and serves as an instrument for common action. Its interests include ecumenism, pan-Anglican conversations with the Roman Catholic Church and other Churches, and inter-Anglican matters, and it advises the Archbishop in such events as the Lambeth Conference.

Some ACC members, at that spring meeting, wondered why only bishops are included in Lambeth Conferences and even suggested lay representation. This was considered too drastic a change. The

Archbishop himself, who is president of the ACC, suggested a smaller conference, but this raised the difficult task of selecting who should attend.

Cost was another concern, especially for Third World dioceses, but the consensus was that for bishops to "meet and share together" was more important than money. The Conference is expected to cost in excess of \$700,000.

Questionnaires to Bishops

To develop an agenda, a questionnaire was sent to each bishop, and by mid-September most had replied. Within the broad outlines Dr. Coggan set, the diocesan bishops have indicated interest in a wide range of subjects for the Conference to consider. Naturally, these vary with different cultures. A bishop in Africa might be more concerned with apartheid than with women's ordination. An American bishop might lean toward discussion of the Church's role in urban problems, Prayer Book, church discipline, and human sexuality. About 40 subjects are now under consideration, and each bishop will receive a copy of a book titled *Preparatory Articles* to study—his "homework." Articles will come from various parts of the world on aspects of "Today's Church in Today's World."

Church officials in London emphasize that the agenda is flexible, that new subjects may be introduced during the Conference. As Bishop John W. A. Howe, secretary of the Lambeth Conference, notes: "In this kind of Lambeth Conference there are matters where the appropriate contribution consists of points of view and in the ability to hear what other cultures and countries are saying."

He adds that the Conference will undoubtedly produce some resolutions but that it is not a decision-making body. Its impact is in influence, and over the years this has been considerable.

The Conference also provides an opportunity for bishops to meet their brother bishops, to share experiences and ideas, to "talk shop," and to deepen the faith which must continue to guide them in today's perilous world.

Although Conference participants will spend most of their time listening to

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



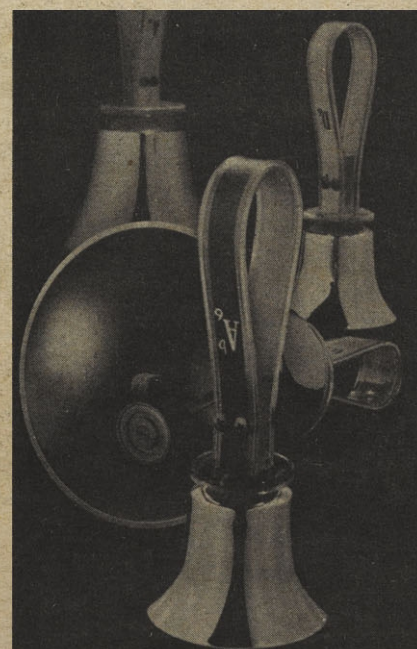
8600 Ridge Avenue, Philadelphia, Pennsylvania 19128
Telephone: (215) 487-1450

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?



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

Episcopalian

Now you can afford your own space program. Blast off with advertising in **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 215-564-2910



lectures and taking part in discussions and daily Eucharists, some special events are planned and free time scheduled. The opening service July 23 will be a Eucharist in Canterbury Cathedral. August 1 will be London Day, opening with a visit to Lambeth Palace, a mid-afternoon festival Evensong at Westminster Abbey, and possibly a garden party at Buckingham Palace. Wives will be invited. The concluding event, on Sunday, August 13, will be a Eucharist in Canterbury Cathedral.

While the bishops are busy at the University of Kent, their wives, who must find their own accommodations for the first two weeks at the height of the tourist season, will have a separate conference the final week at Christ Church College in Canterbury on the opposite side of the city from the University.

The Archbishop's wife, Jean Coggan, heads the committee for the women's events and is actively involved in all details. Assisting her is Rosemary Gilbert, whose husband is precentor at Canterbury Cathedral. Secretary of Mrs. Coggan's committee and liaison with the ACC, she is responsible for finding housing in private homes for 40 wives of bishops from the Third World. She is calling on parishes throughout the Diocese of Canterbury for help. Part of the difficulty is some of her guests will not understand English and will not be accustomed to English food. Language may even bother some Americans who think they understand English!

Bishop Cuthbert Bardsley, former Bishop of Coventry, will be host and master of ceremonies for the women's conference, which will include lectures on such subjects as women's ordination (one speaker in favor and one against), marriage, death, and music. Workshops will range from TV and radio to needlepoint.

Most Bishops to Attend

As early as September the Lambeth organizers had received acceptances from most of the invited bishops. Eleven bishops indicated they would not attend. Answers were still awaited from about a dozen, including dioceses currently without bishops.

The Conference will bear the cost of housing at the University of Kent, but bishops are expected to pay for their meals—first estimated at £80, later raised to £100, or about \$175 in American money—and their fares. They must also pay their wives' fares, housing, food, etc.

Round-trip air fare from the east coast of the United States in the summer season may be as much as \$500. Double this for the bishop who takes his wife, and the beginning figure is \$1,000. Add \$175 for the bishop's food for three weeks and \$300 (?) for his wife's expenses for two weeks of public lodging and food, plus \$130 (?) for the Wives' Conference, and the total is \$1,605, not counting any extras such as taxis, souvenirs, and post cards!

For bishops from other parts of the world, the cost will be similar except for air fare.

Early acceptances listed 300 wives who plan to accompany their bishop

husbands. Close to a third of these are from the United States.

The Conference's nerve center is the ACC office in Eccleston Street, near Victoria Station in London, where Conference details are handled and where questionnaires the bishops returned have been collated.

Bishop Howe works with Dr. Coggan in determining the agenda's final outline. The Archbishop has already indicated his interest in studies which involve the nature of the episcopacy; the relation of the episcopacy to the Church as the People of God; theology and the 20th century; the contemporary shape and structure for the Anglican Communion; and developments in relating together the Lambeth Conference and the Anglican Consultative Council.

When he extended invitations, Archbishop Coggan set the tone: "I ask for your constant prayers," he wrote, "that in all our planning and preparations we may receive grace and guidance from the Holy Spirit." —William Ferguson



KEY FIGURES in next summer's Lambeth Conference in England are Archbishop of Canterbury Donald Coggan and his wife, Jean. As head of the worldwide Anglican Communion, the Archbishop issued the invitations. Jean Coggan plans a special conference for bishops' wives.

ARTHRITIS:
If you use Tylenol® (325mg.), you may be hurting more than you have to.
Use Bufferin® instead.

Bufferin can reduce painful swelling and inflammation. Tylenol cannot.

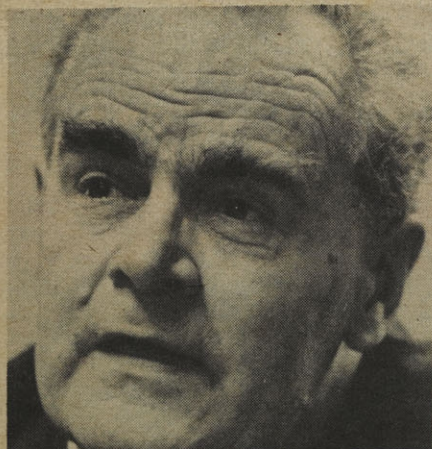
And just as important, Bufferin gives you special stomach protection you don't get with Bayer® or Anacin®.
 So use Bufferin for hours of relief from minor arthritis pain.

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



©1977 Bristol-Myers Co.

Read and follow label directions.



SECRETARY of the conference:
Bishop John W. A. Howe

Luncheon special: Submarines and soul



by G. E. Carruthers

Solitude is essential to creative writing, but it is also the profession's greatest detraction. So I view all interruptions with ambivalence: work is not being done, but to have the diversion of company occasionally is nice.

I work at home alone, and while I always answer the telephone, I don't always respond to the ring of the doorbell for, truth to say, my experience in answering the doorbell has not been particularly rewarding. Generally the callers have been agents from the world of commerce with ideas for improving the house or for helping my mind or my health or with some grand scheme designed to kick my family's standard of living up a notch or two.

But one day I had a different experience. The clock on the mantel had chimed 12 noon, and I was busily building a submarine sandwich when the doorbell rang. I opened the door and was greeted with an avalanche of words: "Good morning sir I am Emile Zola and I am a member of a club in Pacoima and we are trying to raise some money so that we can send a few unfortunate but

deserving boys to camp and if you can see your way to purchasing a box of this delicious candy for only a dollar. . . ."

"Hold it!" I said, and he stopped. I didn't know how long the contrived, but well rehearsed, speech was to go on, but I was feeling winded. The speaker was a tall, slender, handsome Negro boy whom I judged to be about 16. That is, we used to say Negro—Emile Zola was a beautiful, walnut shade of black.

"I'm sorry, sir. Would you rather hear the one about how we are trying to raise some money to buy baseball uniforms?" My visitor flashed me a brilliant grin, and his eyes were two mischievous dancers. "Or maybe you would be interested in my story about taking some delinquents to Disneyland?" Emile was laughing now, an infectious life-is-not-all-that-serious laugh. I couldn't help myself; I joined him.

"You had lunch, Emile?"

"No, sir."

"How do you feel about submarine sandwiches?"

The smile hadn't left Emile's face, and now it broadened. In a trice, as the

saying goes, he was perched on a stool at the breakfast bar, his alert eyes watching my sandwich-making artistry.

"Your name really Emile Zola?"

"Yep. Emile Zola Johnson."

"Oh. Well, tell me about those 'unfortunate but deserving' boys you are going to put into uniform and send to camp or Disneyland or wherever." I was being facetious, and Emile loved it. A smile never seemed far from his lips.

"I'm not sending anyone anywhere, mister. I'm just trying to make a buck. I get half of every box of candy I sell."

"Really? Then why the poor boy pitch?"

Emile set his sandwich down. "I don't know what it is, but people just seem to go ape over the idea of helping some poor kid go to Disneyland or to summer camp. It's funny, but people who hate the welfare that keeps the kid alive are willing to shell out to send him to camp."

Such perceptiveness in one so young is remarkable, and I said so.

"I'm not knocking camp," he continued without a trace of rancor. "I went once when I was a kid"—I smiled at that

—"and it was great. But out there in Pacoima we have kids who need food, clothes, eyeglasses, dental work—you name it, they need it. And every year all sorts of organizations gather up tons of money to send those kids off to the woods." Emile laughed his infectious laugh. "People are just crazy about having poor, city kids running around in the woods. Maybe they think they'll get lost. I don't know, but it sure helps me sell candy."

Emile's analysis of a hallowed social endeavor gave me food for later thought, but I asked, "Then what do you do with the money you make?"

"Save it. Almost all of it. A year from September I'm going to be enrolled at U.C.L.A." Emile was still smiling, but there was a determined set to his face.

We discussed higher education while finishing our sandwiches. "Political science is the way to go," he told me. I couldn't argue with him; the trend in government is not toward smallness.

As I paid Emile for two boxes of candy I told him I thought his U.C.L.A. intention was a better sales pitch than the poor-boys-to-camp story.

Emile gave me what I would call an odd look. "No, not yet. I've tried them both, and I think most people still would rather think of me in the woods than at U.C.L.A." He stuck out his hand, and as I started to take it, he slipped it upward and we had each other by the thumbs. "Thanks for the sandwich, man," he said quietly. "It was great."

That brief interlude with Emile has a drawback: now I answer the doorbell every time it rings. —G. E. Carruthers

Did you ever wonder why we use "x's" at the end of a letter to symbolize kisses? It began with the custom of using St. Andrew's cross as a pledge of good faith when signing legal documents. The emblem was named for the saint who died on an x-shaped crucifix, and a document was not considered valid unless the signer affixed the mark of St. Andrew and kissed it as a guarantee of authenticity. In time, the original meaning of the ceremony was forgotten and the "x" associated only with the kiss.

Reprinted from *The Albany Churchman*

Books

Can We Trust the New Testament?, John A. T. Robinson, paperback 75p, Mowbray, London, England.

Bishop Robinson's answer to his own question is a resounding "yes." His book is an invitation to all of us to share in that affirmation, which is based on years of study and the kind of close scholarship exemplified in his own recent book, *Redating the New Testament* (see review below). As he says:

"The best knowledge I do not believe to be shattering to faith—even if it is at first disturbing to ignorance. For the results of what has gone through the finest critical sieve that has ever been applied to any literature I find encouraging. . . . I want to share these results and to try to bridge the dangerous gap that has grown up between the professor and the pulpit and the pew. . . . It is that mistrust at all levels that I should like to hope this book may do a little to dissipate."

Four attitudes, he goes on to say, block the New Testament's direct and open speech with us: the cynicism of the foolish, the fundamentalism of the fearful, the skepticism of the wise, and the conservatism of the committed—all of them growing out of one form or another of ignorance about what New Testament critical studies offer in the way of guidance and perspective.

He is particularly good at describing the creative fusing of fact and interpretation in the whole New Testament and especially the Gospel of John. "The Fourth Gospel. . . is seeing and showing everything 'from the end'—not inventing or creating, but holding everything up for the true light to show through it so that in the flesh we can see the 'glory.' John's gospel is not unhistorical but *history really entered into*." And he is excellent on what to look at and how: "Doubtless there is some history behind the story of the Flood, but to send expeditions looking for arks on Ararat is not the way to bring home the real truth of that story."

This is a fine book for the general reader to whom it is addressed—straightforward, clear, both serious in tone and light in touch, unfailingly interesting.

—Mary Morrison

Redating the New Testament, John A. T. Robinson, \$15, Westminster Press, Philadelphia, Pa.

"The datings of all these books are

like a line of tipsy revellers walking home arm-in-arm; each is kept in position by the others, and none is firmly grounded. The whole series can lurch five years this way or that and still not collide with a solid obstacle."

So Austin Farrer says, speaking of Matthew, Luke, John, and Revelation. Bishop John A. T. Robinson in *Redating the New Testament* not only extends Farrer's description to include all the books of the New Testament, but also proceeds to remove the "solid obstacles" that for many years have kept the consensus of New Testament dating (with the exception of some of Paul's early epistles) placed firmly after 70 A.D.

This date marks the Roman armies' capture of Jerusalem and the destruction of the Temple, commonly held to be the subject of prophecies attributed to Jesus in the first three gospels. These "prophecies" have been for 50 years a fixed mark for dating, on the theory that since the Temple's destruction is mentioned in the gospels it must have occurred by the time they were written. Robinson, however, sees them as what they purport to be: predictions before the event similar to Jeremiah's foresight in the Old Testament. He feels also that none of the New Testament books transmits the kind of total shock one would expect from that particular cataclysm. He connects, instead, the shock he finds with the early Church's tribulations and persecutions

as described and alluded to in Acts.

Another traditional obstacle to early dating is the amount of time scholars have believed necessary to develop and disseminate the New Testament's diverse ideas, insights, and theology and to move both thought and language into Greek from the Aramaic of Jesus and His disciples and early followers.

Robinson thinks these scholarly estimates have been theoretical and subjective. He sees no need for a great length of time to accomplish this process in the climate of intense interest such as Acts and the epistles describe, aided as it was by the cosmopolitan nature of the area under Roman rule and by the strong possibility that inhabitants of first-century Palestine and Asia Minor in general were bilingual.

As a result of this removal of "solid obstacles," Robinson encourages his line of New Testament dates to lurch not five but 25 years backward in time and fetch up at astoundingly early dates—beginning with 40 A.D., only seven years after Jesus' death, for the earliest forms of Matthew and John and ending, for all the New Testament material, not much after 60.

These are startling suggestions which should accomplish what Robinson hopes they will: not convince everyone (or possibly even anyone) he is right but reopen the whole question of New Testament dating and stimulate fresh thought on a long-dormant subject. —Mary Morrison

Denver develops courses

DENVER—"Living the Good News" is the title of a church school curriculum developed in the Diocese of Colorado. The idea is a simple one: to provide biblical teaching—based on the three-year cycle of lectionary readings in the *Proposed Book of Common Prayer*—for the whole parish at all age levels. Its purpose is to bring together families and the parish community, in inter-age groupings, in shared faith experiences, according to James H. Short, coordinator of the project.

"The lectionary is a curriculum in itself, providing carefully ordered reading of the most significant parts of the Bible," says the Rev. Betty Noice, diocesan coordinator of Christian education. "The Colorado program provides plans for teaching from the lectionary at six levels so that children and adults can encounter God's Word at their own level of maturity."

The levels are pre-school, primary, intermediate, junior high, senior high, and adult. Noice points out that ideally, after dealing with the Scriptures experientially, all groups would join in some expressive activity and then celebrate the Eucharist together.

Short, a former Roman Catholic priest with an extensive background in Chris-

tian education, regards the curriculum as a "concrete path to maturity and unity within the churches," and a "return to the roots of our faith."

"I see the project as a direct-on-center approach to Christian education," he says. "It focuses the community's attention on Scripture week after week. Members of the community hear the Word of God, study, discuss, pray in parish and family groups, then decide how they're going to act on the basis of it. This is truly living the Good News."

Over 200 persons from all parts of the diocese are actively involved in creating the new curriculum, which they began to use the First Sunday in Advent. Seasonal and weekly themes are established, and teams from churches throughout Colorado meet to develop ideas for lessons. Their work is revised and expanded by another writing group, then polished by final editors. The theme applications are coordinated to promote further discussion within families, and various home activities are suggested as well.

In addition to fostering family Bible study and discussion, the curriculum is designed to increase parish unity through congregational activities, corporate prayers, and celebrations of the Eucharist.



AT ST. PETER'S in Denver members preview Advent material for the diocesan curriculum. Kathy Konkol, standing, is diocesan Christian education committee chairperson.

The Rev. David Bergesen, Colorado's canon theologian, is writing a theological commentary for each season. Graphics by his wife, Vicki, provide a visual focus for each session. Edie Weigand does the weekly theme development, and appropriate music has been selected by Oressa Wise.

Leaders of the project strongly believe it should remain what it first was: a movement of the people. Although numerous professional writers, educators, and theologians assisted in developing and editing the lessons, each stage of the project has begun and ended with lay people exploring the Scriptures together and applying them. The question is always asked, "Here's the Church, and here's the Word of God. How do they meet?"

"It thrills me that so many people have volunteered so much time and effort on this project," says Jim Short. "It obviously answers a need for a Bible-centered,

inter-generational curriculum, integrated with the Liturgy."

As people use the program, further adaptations and refinements will be made. Above all, the project is designed to remain fluid, for its developers believe that's the only way it can apply the eternal Word of God to specific times and places.

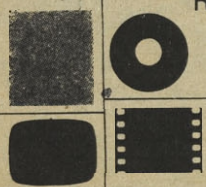
The Diocese of Dallas, which is considering collaboration with Colorado on the curriculum, sent a Christian education team to Denver in September. A number of other churches and dioceses have also expressed interest in the work. Materials are available to all interested persons. Comments and contributions will be most welcome.

Inquiries should be directed to: Lectionary Curriculum, Diocese of Colorado, Box 18-M, Capitol Hill Station, Denver, Col. 80218.

—Layne Racht and Barbara Benedict

REVIEW OF THE MONTH

by Leonard Freeman



'Oh, God' is funny, but don't expect theology

Promotion for the film preview said: "God requests your presence." So I went. Just to play safe.

The film was *Oh, God*. God looked like George Burns. In a golf hat. Telling one-liners. He said this was "empathy," appearing to us in a way we can understand. Sort of like the Incarnation (God becoming man in Christ) but on the TV level—you know, suitable for the 12-year-old with a slightly glazed look. And on the same level is the hero, pop sage John Denver dressed like a supermarket manager. So much for depth.

Is it funny? Oh, yes. In fact, it's a stitch. How can anyone deny a God who is sorry for making avocado pits too big?

The film's trouble is Carl Reiner and company meant it to be serious. They really believed the message they were putting into God's mouth and added the jokes and giggles as a vehicle for people to get that message. And they failed miserably.

The plot is loosely stolen from *Miracle on 34th Street*—in which the existence of Santa Claus was the issue—and it operates on the same schmaltzy level.

God intervenes in the world by appearing to supermarket manager Jerry Landers (John Denver). God chooses Landers as his messenger, using a system much like: "Congratulations, you're the millionth commuter over the bridge and you get to shake hands with the governor." This guy's in the right spot at the right time. His duty is to convey that God exists and that the world can work if we want it to. God's given us everything we need, and we have the free choice to have faith and accomplish it all—or not.

With a few obvious giggles about people thinking the supermarket manager is crazy, that's the whole thing.

The story is pop theology of the poppist ilk—the tame God our culture would like to buy at the cheapest rate. It's also anti-Christian. Though without being nasty about it.

If I had to put a label on the film's

theology—always a dangerous task but occasionally useful—it is deistic humanism with Jewish overtones.

Deism was the rage in the 18th century and said essentially that God existed and had created everything, but then He went away—lost interest or somesuch—and left the running of creation to us. Deism lets you talk about God while allowing you to write Him/it off as anything you must deal with seriously in everyday life. Santa Claus is the best analogy—warm and glowy when you want him but totally irrelevant when the chips are down because "it's all up to you."

This is a popular view for a culture that has written God off as a real force but is rediscovering a need for something supernatural or spiritual as a painless way to plug the "God-shaped hole."

Oh, God promotes that sort of God with gusto. He's cute and warm and essentially uninterested—despite his claims that he cares—in how things are going down here. As *Oh, God's* God says in replying to a question about whether he listens to prayers: "Oh, I hear them—can't help that—but who listens?"

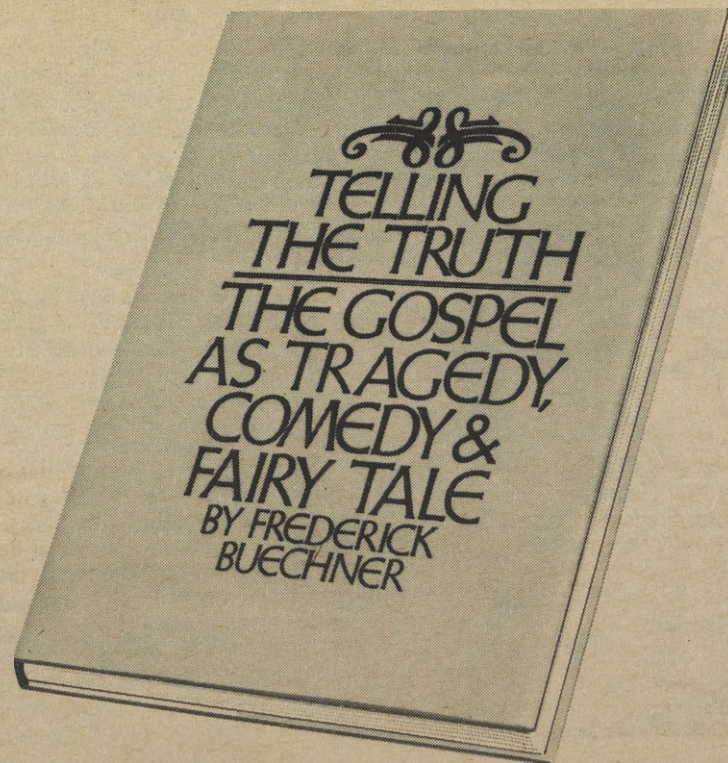
Jewish overtones appear in the jokes (chicken soup and Moses) and in the theology's focus and feel. The anti-Christian bias is implied but direct. The Christian clergy are all unsympathetically drawn, and the film denies Jesus is the Son of God, the doctrine of original sin, any sort of providential plan, and that God has foreknowledge. The whole realm of sacramental theology and atonement is clearly out—no saviors except in the most general terms.

Religion and religious institutions are totally dispensable. When Jerry tries to fend off his impending messengerhood with "but I'm not religious," God replies, "So what? Neither am I."

One suspects even Madalyn Murray O'Hair could love a God like this.

I don't know. Maybe God *did* invite me to that preview. I know He has a sense of humor. But He doesn't sound like George Burns. Even with the cigar.

A vision of the gospel so splendidly original, only Frederick Buechner could have written it.



An acclaimed novelist and occasional preacher introduces a gospel that reflects itself in the lives we live every day. A gospel continually renewing itself as we come to terms with our own human tragedy, comedy, and fairy-tale hope. A gospel in which Abraham and Pilate are faces on the street today. In short, a gospel that, once found, can never be forgotten. A book about the Bible and about our lives, *Telling the Truth* bears the special gift of illuminating both. "Marvelous."—Madeleine L'Engle

Harper & Row
SAN FRANCISCO
1700 Montgomery St. CA 94111
1817

\$5.95 at bookstores

In Person

In the Diocese of Milwaukee, **John Matheus** will be general campaign chairman for the \$1.5 million fund drive for the new St. John's Home. . . **William Swift** of Houston, Texas, will head the development board of the Episcopal Theological Seminary of the Southwest. . . Bishop **Wilbur E. Hogg** of Albany has appointed the Rev. **Stephen G. Williamson, III**, to be his executive assistant. . . **Frances Swinford** of Lexington, Ky., and Deaconess **Iris Mayer** of Chicago, Ill., were guest speakers at the Maryland-Washington chapter meeting of the Evangelical and Catholic Mission. . .

Journalist **Roy Larson** of Chicago was keynote speaker for the Diocese of Southern Ohio's November convention and recently served as a panel member in Chicago for the first urban hearing sponsored by the Episcopal Urban Bishops' Coalition. . . Christ Church, Winnetka, Ill., honored the Rev. **William S. Lea** on the occasion of his retirement as rector. . . **Clarice Innes**, president of the Episcopal Churchwomen of West Missouri, received the president's cross from her predecessor, **Ellen Yates**, at the ECW fall conference. . .

Lady Soames, daughter of Sir **Winston Churchill**, unveiled a statue of her father in New Orleans during her visit in November to participate in the celebration of the Queen's Silver Jubilee at Christ Church Cathedral. . . The vestry of Trinity-on-the-Hill, Los Alamos, N.M., planned a celebration for parishioners and friends to honor the 25th anniversary of rector **Milton A. Rohane's** ordination to the priesthood. . .

Ruth Carter Stapleton, sister of President **Jimmy Carter**, was keynote speaker at the national conference of the International Order of St. Luke the Physician held at Christ Church, Little Rock, Ark. . . Roman Catholic Archbishop **John R. Quinn** of San Francisco is the new president of the National Conference of Catholic Bishops and the U.S. Catholic Conference. . . The Diocese of New York has a new archdeacon, the Ven. **Mark S. Sisk**, appointed to serve parishes and councils in suburban Westchester, Rock-

land, and Putnam Counties. . .

The Rev. **George W. Rutler** of Rosemont, Pa., is new president of the American Church Union, succeeding Bishop **Paul Reeves** of Georgia. . . Assistant Bishop **William Gordon** of Michigan, Archdeacon **Arthur B. Williams** of Ohio, **Thomas Cunningham** of New York, **Harry Carson** of Michigan, and **James D. Mehring** of Pennsylvania are new board members of the National Institute for Lay Training in New York City. . . **Jeffrey W. Turner**, 13, of Bay Shore, N.Y. (Diocese of Long Island), is the first American chorister to earn the prestigious St. Nicolas Award given by the Royal School of Church Music, London. . .

Dr. **Cynthia Wedel**, Episcopal laywoman and one of the presidents of the World Council of Churches, delivered the Thomas J. C. Smyth Lectures at the University of North Carolina, Greensboro, this past fall. . . **Larry Yuhasz** of Eggertsville, Diocese of Western New York, was reelected president of the diocesan youth group. . . **Aileen Rucker** of St. Paul's, Lynchburg, Va., received a gold medal for distinguished service during the annual meeting of the Episcopal Conference of the Deaf. . . Vice-president **Walter F. Mondale** received the second annual "Spirit of the City" award from the Cathedral Church of St. John the Divine, New York City, for his contribution to the Carter Administration's commitment to finding solutions to the crisis of the cities. . .

The Rev. **Richard H. Mansfield, Jr.**, was installed November 1 as the 10th dean of Bexley Hall, Rochester, N.Y. . . Actress **Ruby Dee** was a featured performer at a benefit concert for Episcopal Charities of Long Island. . . The Rev. **William D. Koons** of Ascension Church, Refugio, and St. Stephen's, Goliad, was named Texas' Rural Minister of the Year for 1977. . . **Mrs. Thomas Jenkins**, the former Deaconess **Edith Smith** and widow of Bishop **Thomas Jenkins** of Nevada, died in October in Muscatine, Iowa. . .

Mary Hildebrand, lifelong member of St. John's, Milton, Del., celebrated her 100th birthday recently at the Delaware



CLERGY CHANGES (left to right): William D. Koons, honored; Charles U. Harris, elected; Mary Michael Simpson, OSH, installed; and William S. Lea, retired.

Home and Hospital for the Chronically III in Smyrna, Del., where she lives. . . Trustees of Union Theological Seminary have created the **Cyril C. Richardson** Memorial Lectureship to honor the late faculty member who was a leading church history scholar. . . **Robert M. Ayres**, acting president of the University of the South and Executive Council member, received a leadership award from Religious Heritage of America. . . Bishop **J. Milton Richardson** of Texas is the new chairman of the Church Pension Fund's Board of Trustees. . . The Rev. **Barbara Schlachter**, Episcopal priest, and **Rosemary Ruether**, Roman Catholic laywoman and theologian, were among the speakers at a fall symposium on women and religion at Bard College, Annandale-on-Hudson, N.Y. . .

The Rev. **Douglas G. Scott** of St. John the Divine, Hasbrouck Heights, N.J., recently won \$10,000 on a network television show. . . Bishop **Theodosius** of Pittsburgh is the new Metropolitan of the Orthodox Church in America; the 44-year-old prelate is the first American-born priest to hold this position. . . Dean **Roland Foster** has submitted his resignation as ninth dean of General Theological Seminary, New York City. . . Dr. **Fredrica H. Thompsett** is on leave of absence from the faculty of Seabury-Western Theological Seminary, Evanston, Ill., to serve as head of the Board for Theological Education. . . Bishop **Walter C. Righter** of Iowa has named the Rev. **Robert E. Holzhammer**, Trinity Church, Iowa City, an honorary canon of Trinity Cathedral, Davenport. . . One of the Church's senior clergy, the Rev. **Sears F. Riepma**, Springfield, Mo., died recently in his 100th year. . .

Ginny Baker is the first woman to serve as president of the Diocese of Kan-

sas' standing committee. . . The Rev. **Mary Michael Simpson**, OSH, has been installed as canon residentiary at the Cathedral of St. John the Divine, New York City, the first woman to hold that post in the U.S. . . Bishop **Philip A. Smith** of New Hampshire was elected chairman of the ecumenical New England Consultation of Church Leaders when it met in Waltham, Mass., to hear former Presiding Bishop **John E. Hines** discuss the dilemmas facing religious leaders today. . . The Rev. **Frank N. Johnston**, Christ Church, Manhasset, N.Y., has been appointed an associate trustee of the Long Island Jewish-Hillside Medical Center. . . The Rev. **Carol Anderson** of New York City was elected a clerical deputy to the 1979 General Convention in Denver, possibly the first ordained woman chosen to serve in this capacity. . . The Society for the Preservation of the Book of Common Prayer will continue its work under the leadership of its new president, **Clyde Turner**, a Charleston, S.C., attorney. . .

Celeste Mitchell, St. Mark's, Gulfport, was chosen Miss Wheelchair Mississippi and represented the state in the national pageant at which she was selected Miss Achievement. . . The U.S. Army has awarded the Rev. **Joseph A. T. Thompson**, a perpetual deacon serving at Grace Cathedral, Topeka, Kan., a declaration for meritorious civilian service in recognition of his work as a psychiatric social worker at Fort Leavenworth. . . Bishop **Chrysostomos** of Paphos is the new head of the Greek Orthodox Church in Cyprus, succeeding the late Archbishop **Makarios**. . . The Very Rev. **Charles U. Harris**, dean and president emeritus of Seabury-Western Theological Seminary, has been elected president of Bloy Episcopal School of Theology in Claremont, Calif.



"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.

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 _____

**THE
WITNESS**

*Because we're
Independent . . .*

You will read fresh ideas about controversial subjects in **THE WITNESS** that many other journals are not able to deal with, such as:

- Gays in the Church
- The Episcopal Church Leadership Crisis
- Grand Jury Abuse
- Women's Ordination and Clergy Deployment
- The Politics of Church Finances

Write for a free copy, or subscribe today and get one issue **FREE**:

THE WITNESS
BOX 359
AMBLER, PA. 19002

☐ Enclosed is \$9 for 13 issues of **THE WITNESS** (\$6.75 for students or those over 65).

☐ Send me a free copy. I may subscribe later.

Name _____

Address _____

City _____ State _____ Zip _____

Fletcher asks new education plan

The call for a new partnership in theological education was sounded by the Rev. John Fletcher at the second annual conference on Training for Ministry held in St. Louis, Mo., November 17-19. Fletcher, the keynote speaker and conference resource person, is former president and founder of Inter-Met Seminary, an experiment in inter-faith, urban, and congregationally-based training for ordination which ended last year for lack of funds.

Fletcher shared with the group of 37 persons from 27 dioceses the Inter-Met model of education. He talked about training for ministry within the context of a congregation and discussed the "process of authentication" that students working in congregations experience. The process, which all clergy experience, passes through several stages as a congregation and its clergy develop in relation to one another, he said.

Persons working in a wide range of programs for diocesan-based theological education attended the conference. Some came from well-established diocesan training schools which prepare persons for ordination while others were involved in newly-begun programs in lay education and ministry.

They shared information about their programs. Estelle Warren and Jim Greene of Atlanta explained their diocese's lay academy, a relatively new project. The Rev. Phina Borgeson of Nevada presented her diocese's TEAM academies program and discussed the issues involved in training for lay and ordained ministries in a large and sparsely populated area. The Rev. Elsom Eldridge of the St. Louis Educational Center and the Rev. William Russell, director of Dallas' school, also spoke.

The Rev. Fred Howard and Barry Menuez, Episcopal Church Center staff members for education and lay ministry respectively, discussed the variety of resources for education. Howard said planners should decide on purpose and format before choosing resources since

both resources and programs suffer from bad matching.

The conference presented ample opportunity for discussion as small groups wrestled with the issues of ministry and education. Participants noted the increased interest in lay education and ministry and the need to develop models for training and to recognize lay ministry.

Fletcher's call for a new partnership may provide some answers. The partnership would involve accredited seminaries, diocesan schools and education programs, commissions on ministry, congregations, and bishops, all joining together for education. Some participants felt bishops and the Board for Theological Education are central to this partnership and may be the key to its success.

The conference decided to reconvene next year and to pursue the vision of such a partnership. —Flora A. Keshgegian

Presiding Bishop appoints 5 bishops

Presiding Bishop John M. Allin has appointed five bishops to a special committee to "establish and maintain relationships" among groups holding divergent viewpoints on 1976 General Convention actions such as ordination of women and revision of the Prayer Book.

The committee, which the House of Bishops asked Allin to appoint, consists of Bishops Stanley H. Atkins of Eau Claire, John B. Coburn of Massachusetts, Albert W. Hillestad of Springfield, John M. Krumm of Southern Ohio, and James W. Montgomery of Chicago.

The committee met November 22 with Allin in New York and offered to visit the individuals and groups who have written to the Presiding Bishop in response to the House of Bishops' resolution on restoring relationships. The groups will be invited to select any two bishops on the special committee to visit with them at any suitable location of the group's choice.

These first visits will be to hear concerns and learn about the local situations and no attempts will be made to negotiate or restore relationships. After the initial visit the decision will be made

about continued conversations or negotiations.

Diaconate Center to collect history

The board of the National Center for the Diaconate, at its November meeting in Chicago, approved a proposal to preserve the history of Episcopal deaconesses through interviews, photographs, and collation of materials. The Rev. Kathryn Piccard of Cambridge, Mass., developed the proposal and will be employed to implement it.

The board also approved plans and financing for an Invitational Conference of Founding Deaconesses in Richmond, Va., this June. The conference will bring together women who served as deaconesses prior to 1970 when the order became an integral part of the ordained ministry for women as well as men. Many of the women are retired, isolated from each other, and limited in travel opportunities due to both finances and age. The Rev. Frances Campbell, conference project director, and her assistant, the Rev. Ann Sherman, are scheduling conference activities to include prayer, meditation, Holy Communion, informal discussion, recreation, and Bible study. The board allocated \$1,300 for conference and travel expenses.

Board members Bishop Wesley Frensdorff of Nevada, the Rev. James Lowery of Massachusetts, Center director the Rev. Frances Zielinski, and the Rev. Josephine Borgeson of Nevada were appointed to a committee to develop a pilot program to train deacons that would deviate from the regular method. It should help make the diaconate a visible sign of the servanthood ministry rather than just an intermediary step to the priesthood, the committee said.

The board approved a resolution to meet annually and asked its president, Bishop James Montgomery of Chicago, to appoint an executive committee which could meet as necessary. The board also set aside funds for consultation and assistance in fund raising, declined a proposal to disband and use existing funds to provide scholarship aid for women candi-

dates for ministry, and was able to accept a substantial bequest by establishing the John Dascomb Adams, May Kinney Adams, and George Arthur Adams Fund.

Upcoming events

● The College of Preachers is offering a conference on "Religion and Popular Culture," February 6-10, 1978. The Rev. Earl Brill of the College staff and the Rev. Leonard Freeman, film critic for *The Episcopalian*, will lead the exploration of the theological issues raised in films, dramas, popular music, comic strips, sports, and TV. Spouses are invited to attend the conference at a reduced rate. Contact the College, 3510 Woodley Rd. N.W., Washington, D.C. 20016 for further information.

● "We are no longer strangers. . . Christ has broken down the walls that separate us" (Eph. 2:13-22) is the theme of this year's Week of Prayer for Christian Unity. In 1978 all Christians will be asked to observe January 18-25 as a week of prayer for strength to overcome divisions.

Personal and parish resources for the observance are available from the Atone-ment Friars of Graymoor, whose founder, the Rev. Paul Wattson, SA, originated the Week of Prayer in 1908. Address inquiries to Week of Prayer, Graymoor/Garrison, N.Y. 10524.

● Bishop William Frey of Colorado, the Rev. Everett Fullam of Darien, Conn., and the Rev. James W. Jones of Rutgers University will give keynote speeches at the Southeastern Regional Conference of the Episcopal Charismatic Fellowship January 26-28 in St. Petersburg, Fla.

Bishop E. Paul Haynes of Southwest Florida will celebrate the opening Eucharist at 7:30 p.m., January 26. Sessions the following two days are open to all and cost \$25 per person or \$35 per family. A special pre-session for clergy is scheduled from 10 a.m.-3 p.m. on January 26. For more information and registration write to the Rev. David R. Mosher, P.O. Box 1581, St. Petersburg, Fla. 33731.

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

***** PALM—FOR PALM SUNDAY
MARCH 19, 1978
Since 1938—Tim McGee Co. supplies Palm for distribution to parishoners on Palm Sunday. Also, wide Palm Leaves for the altar decoration. We also supply palm in strips ready for distribution to the congregation.
PHONE OR WRITE FOR LITERATURE & PRICE LIST. TIM MCGEE, (215) 849-1965
5110 Germantown Ave., Phila., Pa. 19144

Find the strength
of family values
in God's family—
in your house of
worship.

A Public Service of This Publication
& The Advertising Council

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

Clergy
Counselors
Teachers
Lawyers
Doctors



**MEND A
BROKEN HEART**
is a workbook

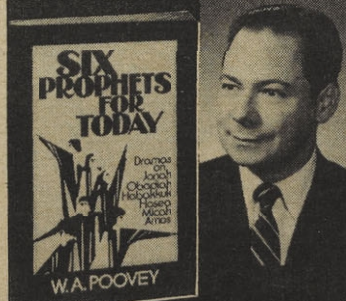
designed to help people
work their own way out
of LONELINESS and
DEPRESSION.

**MEND A
BROKEN HEART**
is a useful tool written
by an Episcopal priest
to help you to help
others help themselves.

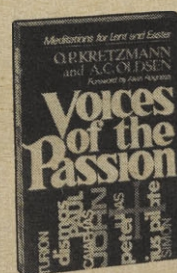
Send \$2.00 for your
sample copy.

Baytree Publication Co.
Department EM
13 Parkside Court
San Anselmo, CA 94960

Six Prophets for Today



W. A. Poovey blends
first-person narrative with
dramatic characters to
portray Scriptural truths.
Jonah, Obadiah, Amos,
Hosea, Micah, Habakkuk
proclaim God's message
with practical insights for
Christians today. Ideal for
Lent and Easter,
appropriate throughout the
year. \$2.25



Voices of the Passion

Popular new
edition of
fascinating
meditations by
O. P. Kretzmann
and A. C. Oldsen.
Peter, John,
Pilate, Paul and
others speak to
modern readers.
Alvin Rogness
says, "Will bring
wonder,
repentance,
sheer gratitude."
\$3.50

Six Faces of Lent

In six powerful
Lenten dramas by
W. A. Poovey,
biblical characters
present their
personal
messages to
convince
Christians and
non-Christians of
their daily need
for Jesus Christ.
Easy to stage,
rewarding to
present. \$1.95



Augsburg

At Your Bookstore or Augsburg Publishing House, Minneapolis, MN 55415

A Venture in Mission

Announcing Unit I: Epiphany

These suggestions for small group study are part of the first unit of the Year of Study and Commitment.

In a letter to the Church last November, Presiding Bishop John M. Allin encouraged all Episcopalians to enter into the study of mission through a Year of Study and Commitment, from Advent, 1977, to Advent, 1978. Last month's Venture page outlined the seasonal plan for the Year of Study. Below are excerpts from the 5-week Epiphany unit which will focus on personal commitment and the assessment of the conversion points in one's own journey in faith. This unit has been prepared by the Episcopal Church Center's Office of Evangelism. Complete resource guides for Epiphany, Lent, Easter, Pentecost, and next Advent will be mailed periodically to all bishops, parishes, and missions.

Unit I: Epiphany

Theme

1. The Year of Study and Commitment begins with a renewal of our personal commitment to Jesus Christ and to His mission.
2. Personal commitment is explored in a variety of ways with resources suggested for various groups.
3. A small group study guide, "Renewing Our Commitment to Jesus Christ and His Mission," is recommended.

Small Group Study

1. What Is the Good News?

Develop the group's understanding of the Gospel or Good News.

- a. List all the elements of the Good News that the group can recall.
- b. To stimulate further thinking, consider these Bible passages and their related themes: Mark 1:14; Matt. 5:14; Matt. 25:37; Luke 11:20; Luke 15:2; 1 Cor. 15:22, 26; Acts 2:38, 46-47; and the Words of Institution on pp. 362-3 of the PBCP, "On the night. . . Whenever you drink it, do this for the remembrance of me." Add to the list as you go.

2. How the Good News Comes

- a. Listening to one another's stories.
 - When and how did God/Christ/the Holy Spirit become more than just a word for you?
 - At what points in your life did you begin to get involved in the Church in a way that had meaning to you?
 - Were the experiences you described all your own doing?
 - In what ways could you say Jesus Christ was calling you to follow Him through these experiences?
- b. As an alternate to (a), use appropriate portions of the study guide for John B. Coburn's book, *The Story of Jesus Christ and Your Story*.
- c. Statements for discussion: God's call to us through Jesus Christ comes, for some, in a dramatic experience or flash of insight and, for others, in a process over a period of time. God's call to mission can come through the experiences of daily life so naturally that we hardly recognize it. Nevertheless, it is still God's call, and we are both enriched and helped by seeing

that Christ has been at work in our own seemingly ordinary lives.

3. What Is My Part in the Good News?

To identify what must be done:

- to be loving and just in our personal and group relationships;
- to seek justice in our response to society;
- to make Jesus Christ known to those who do not know Him in a saving way;
- to share our talents and resources for the visible work of Christ through His Church; and
- to maintain and grow in our inner life with God in Jesus Christ,

and to pull these together in a rule of life for the coming year.

A Sudanese theological student visiting in America observes, "In the Sudan, new Christians are watched very closely by their Moslem friends. We put great emphasis on correct belief in the United States. In the Sudan, the Moslems assume correct belief in new believers. They look for Christ-like behavior. Accordingly, new Christians in the Sudan are told how to live during their baptismal preparation." Do we need to outline a Christian way of life for ourselves?

a. *Me in my personal relationships.* List ways in which you fall short of being the loving person Jesus Christ calls you to be in your one-to-one relationships with others.

b. *Me in my group relationships.* How caring and just are the groups to which I belong in the world, and how can I improve them? How caring and just are the groups to which I belong in the Church, and how can I improve them?

c. *Me in my public relationships.* Review the roots of the call to justice in the Old and New Testaments. If needed for stimulation, see Ex. 20:13-17. Think through some of the possible responses to situations of human suffering and injustice.

d. *My role in making Jesus Christ known to those who do not know Him.* Discuss what is unique about Jesus Christ that we should wish to share Him with others. What guidelines can the congregation offer to guide its members in sharing Jesus Christ with others?

e. *My stewardship of my time, talents, and resources.* Reflect: What have I learned about giving more of my/our time and talent to the Church, and how did I learn it? What have I learned about giving more of my/our financial resources to the work of Jesus Christ through His people, the Church, and how have I learned it? Discuss: Which comes first—renewal in mission or responsible stewardship? Or does it vary with the person?

f. *My inner life with God in Jesus Christ.* The basic resource for living lovingly and justly in our personal, group, and social relationships is our most important relationship of all, our relationship to God in Jesus Christ. Share with each other your experiences in the following areas:

- the Eucharist and corporate worship of all kinds;
- private prayer and Bible study;
- activities, classes, books that have helped you grow in your understanding of the Christian faith; and

—disciplines or rules for prayer that have proved helpful over the years.

g. *My rule of life for the coming year.* Working alone, review the developing rule of life. Put it into a usable form. Seek resolves in each section that are both challenging and achievable. Make sure the resolves in each section include both prayer and action. As a group or in pairs, share learnings and reactions to this development of a rule of life. Offer these resolves at the Eucharist next Sunday.

Close the Small Group Study with all or selected portions of the Vows, Baptismal Covenant, and Litany on pp. 302-306 of the PBCP.

What is Asked of Us?

In the first century, "gospel" was a word in common use. It meant the good news of victory in a battle. Christians picked it up because they had good news of victory—the victory over sin won by Jesus Christ.

The early Christians worked out in their congregational life what it meant to be one of Christ's people (Acts 2:40-3:26). Christians:

- break bread regularly with one another;
- give of themselves—their time, their talent, their energy, their treasure, their love—for one another;
- find their ministry in the world to persons in need;
- engage in God's work to establish His rule of justice in all of life; and
- make Jesus Christ known to those who do not know Him in a saving way.

When people come close to Jesus Christ, they pool their resources to carry on the mission.

Americans tend to become attached to possessions. American Indians have a custom that suggests the direction in which we need to move. "All we have is given to us to be shared." When someone admires one of your possessions, give it to him. He does not thank you for it but rather admires the object itself. To thank the giver would overlook the real Giver, God Himself. Moreover, the receiver of the object accepts it knowing that he is expected to give something in return that is even more valuable.

The Theological Basis for our Journey and Venture in Mission

"The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. . . ." (Luke 4:18, 21)

"Go therefore, and make disciples of all nations. . . ." (Matt. 28:19-20)

To teach Jesus' commandments means to teach the will of God for justice in all of human life. In Jesus Christ, God has made clear that He is at work in all the world. The mission of the Church is to join Almighty God at work in the restoration of the whole world to His purposes.

He calls us. We join Him. He leads us. He empowers us. The mission of the Church is not ours but God's. Our present journey and venture in mission are part of God's work.

Prepared by the Office of Communication, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Switchboard

Continued from page 4

oppose women's ordination for the rest of their lives.

I resent your [description of] the position of the Presiding Bishop in his opposition to women's ordination. Bishop Allin has obviously agonized about the matter, and his declaration was an act of courage and Christian witness.

Herbert M. Gant
Washington, D.C.

I am a 13-year-old girl and don't have much say in what goes on in the Church. I feel women should be able to express their love, as much as men, for God. God is the judge as to who should get involved. He will weed out those who "don't belong" or those who are not fit.

Sarah C. Etheridge
Portsmouth, Va.

EXCHANGE

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

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

WHO COLLECTS CARDS?

Now we know two more! Anne Blakey, Akron (Ohio) regional chairman of the Church Periodical Club, writes that the CPC does and that your local CPC chairman can give you details. She also sent a clipping from the CPC Quarterly Report announcing religious Christmas cards can be sent to St. Jude's Ranch, P.O. Box 985, Boulder City, Nev., where the Anglican Sisters of Charity care for children who are "battered, abused, or neglected."

REVIEWED BY THE LOS ANGELES TIMES

Want to find out how to make "The Icky

The editorial, "Sounds of Silence," in the November issue refers to "the silent majority who approve the ordination of women and the silent minority who do not."

May I ask how you reached the conclusion that the majority of Episcopalians *do* approve the ordination of women?

I do know a majority of the delegates to Convention in Minneapolis did not bother to find out if the people they were supposed to be representing were for or against this issue.

It is appalling that these benighted delegates did not take the trouble to discover the wishes of those they represented since it is doubtful their decision was mandated by our Lord. In their haste to turn the Church topsy-turvy, they seem

Casserole"? You can obtain this recipe and others in a new cookbook by sending \$5 to St. Matthias' Cookbook Fund, c/o St. Matthias' Episcopal Church, 7506 S. Washington Ave., Whittier, Calif. 90602.

NOTE TO CHURCH MUSICIANS AND SINGERS

The Royal School of Church Music is offering a six-weeks' residential summer course on church music of special interest to overseas church musicians from July 3 to Aug. 14, 1978, at Addington Palace, Croydon, England.

The comprehensive course is open to all church musicians, including those who sing in church choirs, but is mainly directed toward the semi-professional and the more experienced amateur. Visits to cathedrals and other interesting places are part of the course. A limited number of scholarships is available.

For details and application form, write to The Royal School of Church Music, Addington Palace, Croydon, CR9 5AD, England.

PIPE ORGAN AVAILABLE

The Church of the Redeemer, Houston, Texas, is offering its circa 1915 Aeolian pipe organ for sale. Additions by Moller

to have forgotten Him entirely.

John Woods
New York, N.Y.

THE "OPEN LETTER"

The "P.B.'s Open Letter" in the November issue demands a response. It is one thing for the elected presiding officer of the House of Bishops to share with his fellow bishops his inability to concur with General Convention's decision about the ordination of women—"to date I remain unconvinced that women can be priests." The House of Bishops deserves to know where he stands personally, and the House has the authority to accept his minority position if it so chooses.

But it is something else for the P.B. in his other dual role, as president and chairman of the Executive Council, to flout a major decision of the Church. As the P.B. speaks to the Church regularly in this journal through his Open Letter,

and Frels were made in 1952 and 1968. The console is by Moller and is white oak. The organ has three manuals and 32 ranks, all in playing condition. The best offer over \$13,000 will be accepted. The purchaser must remove it by February, 1978. Contact George Mims, 4411 Dallas, Houston, Texas 77023, or phone (office: 713-928-3221 or home: 713-923-1865).

SHARING BLESSINGS

Twenty black cassocks in assorted styles and sizes (children: 30-36 inch chests and up to 48 inches long; adults: 36-44 inch chests and up to 64 inches long) and several white cottas in various styles (22-32 inches long) are offered at no cost by St. Mary's Episcopal Church, 108 W. Farriss at 1201 N. Main, High Point, N.C. 27262.

WANTED

A copy of an out-of-print book, *A Lively Sacrifice* by Harold Sly, Morehouse-Gorham Co., New York, N.Y., 1947. Please write, giving condition and price, to the Rev. John P. Juchter, 4062 Zimmerman Rd., Erie, Pa. 16510.

St. Paul's, a small but growing mission

he is speaking as the chief executive of the Church.

As an individual, Bishop Allin must be granted the right of conscientious objection. As chief executive officer of the Episcopal Church, he must believe that women can be priests. If John Allin cannot live with that divided mind, he should resign.

David R. Hunter
New York, N.Y.

UNLIMITED McADAM

What an absolutely marvelous picture of religion at work on the front page of the November issue.

Can you possibly imagine what would happen in the United States if all the rectors, priests, curates, assistant or associate rectors would work one-half as hard in their churches as the Rev. McAdam? With their eyes open, yet.

Walter Dierks
Tenafly, N.J.

church "with big bills and small income," would like to purchase a used pamphlet rack. If you know where one is available, please write to JoAnn Evans, 114 W. Ferdinand St., Manheim, Pa. 17545.

Are you tired of sorting several kinds of trading stamps—never having enough to fill a book? Or do you have filled books but no local redemption center? St. Andrew's Church in Readfield, Me., would be delighted to receive your stamps. Just mail any amount of stamps (a few or books) to Margaret Stockford, 24 Hansen St., Winthrop, Me. 04364.



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

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

PICTORIAL MEMORY PLATE

of personal value and organizational profit.

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

Memory Plates, Inc.

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

FREE CATALOGUE AVAILABLE

Education Guide

COLLEGES

ST. MARY'S

COLLEGE

1842

- private liberal arts, founded 1842
- unique structure for outstanding young women, ages 16-20
- limited enrollment of 500
- episcopal church affiliation / fully accredited
- high school diploma and associate of arts degree
- academic excellence — small classes
- modern facilities — 23 acre campus
- high school acceleration program
- tailored curriculum / advanced placement program
- metropolitan location in cultural and governmental center
- intercollegiate sports program
- financial aid

St. Mary's does not discriminate on the basis of race, color, or national and ethnic origin in its programs and policies.

Contact: Director of Admissions, Box 300, St. Mary's College, Raleigh, N.C. 27611 (919) 828-2521

SPECIAL BOYS SCHOOL



san pablo IN ARIZONA

Residential Treatment for young men 15 - 19.

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

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

COEDUCATIONAL SCHOOLS

All Saints Episcopal School

2725 Confederate Ave.
Vicksburg, MS 39180
Tel: (601) 636-5266

Coed gr. 7-12. For 175 students—gifted, average or with certain learning problems. Our noted Educational Evaluation Center identifies needs & capabilities, and individual programs are designed to achieve appropriate goals. Est. 1908. Fully accredited. Comprehensive Recreation Program. Six-week academic summer session.

The Bishop's Schools in La Jolla, California

For boys and girls grades, 7-12. Residential for girls; coeducational day school. Preparation for college & responsible citizenship. Broad academic, spiritual & athletic curriculum. Fully accredited/small classes. Episcopal Diocese affiliation. Admission based on merit only. Beautiful campus near ocean.

An environment for excellence

Director of Admissions, The Bishop's Schools, Dept. C, P.O. Box 1948, La Jolla, California 92038. (714) 459-4021



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

Lambeth preview;
Gone with the tide;
Submarines and sou

THE Episcopal

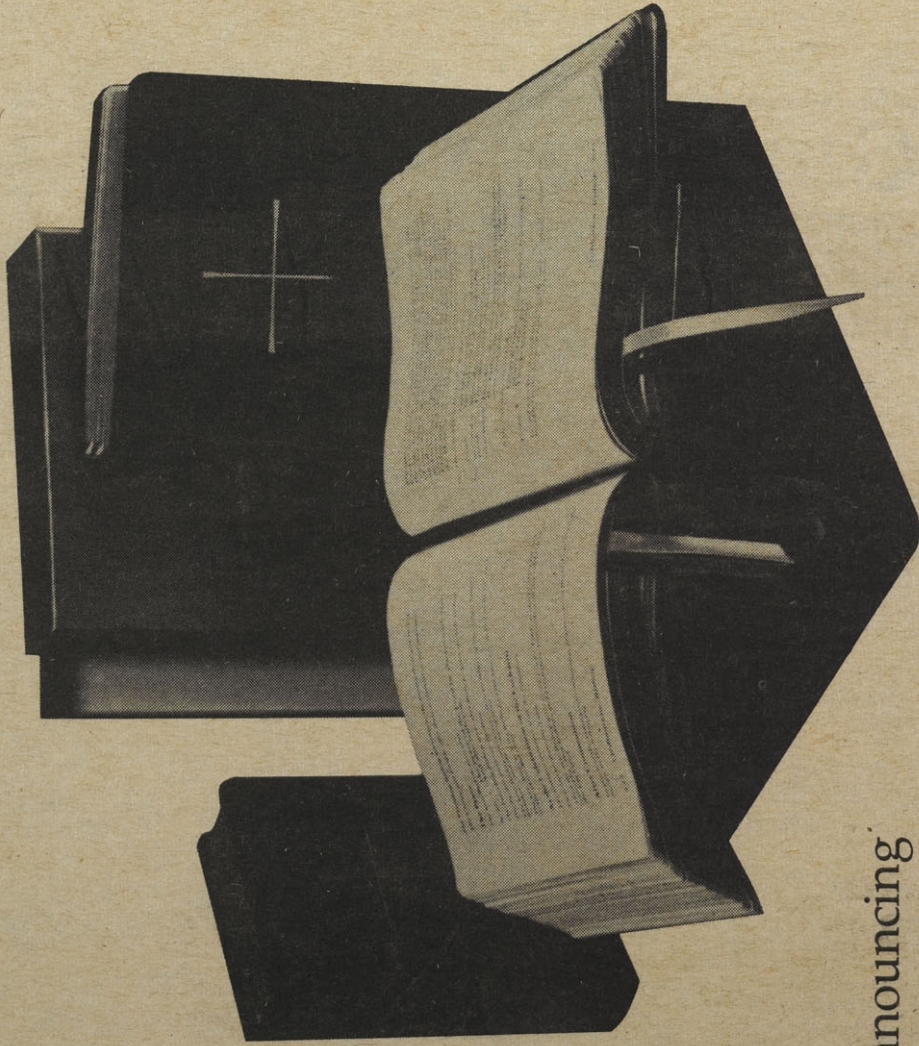
January 1978



SNOW
SCULPTURE
AT SAPPORO

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	
Black: (style #5096-x)	\$24.50
Red: (style #5097-8)	\$24.50
Personal Deluxe Edition	
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