

**Title:** *The Episcopalian*, 1978

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# Professional Edition

# THE Episcopalian



Eve Heaney Piker

## Mrs. McKee goes to Washington

At 10:20 a.m., Nov. 11, 1918, Operator no. 127 placed a call from Gen. John Pershing at the AEF General Headquarters in Chaumont, France, to Gen. Charles Dawes in Paris. The generals talked until 10:38, making final arrangements for the signing of the Armistice which took place 22 minutes later. In a sense, Operator no. 127 never collected for the call.

Operator no. 127, Kathleen Hyatt McKee (above), was one of about 400 young American women the U.S. Army

Signal Corps recruited in 1917 to operate switchboards for the American Expeditionary Forces in France (below). They were known as the "Hello Girls." Thirty are still alive, but because the U.S. government will not acknowledge the "Hello Girls" were ever in the Army, they receive no veterans' rights or benefits. McKee, now approaching her 80th birthday, is ready to drive her Model A Ford truck from her home on Fleming Island near Green Cove Springs, Fla., to Washington, D.C., to petition for such rights.

When Kathleen Hyatt received her orders from the War Department on Apr. 7, 1917, to report for active duty, she thought she was joining the Army. When she was ordered on Apr. 5, 1918, to proceed to New York to embark for Europe on the *Lapland*, she thought she was in the Army. "We wore uniforms, and the Signal Corps insignia was the only 'jewelry' we were allowed to wear. We received the same pay and benefits as army nurses. When we went on holiday, we had to apply for leave. When I got back to Washington state in 1919, the state gave us \$250 veterans' bonus. Then the Army said they wouldn't recognize us." The women protested in 1919, but the Army "didn't pay much attention to women then anyhow."

Kathleen McKee will celebrate her

*Continued on page 2*

## Pollsters' findings

# The unchurched still hold religious values

The main difference between church and unchurched Americans is the latter don't go to church; both groups nevertheless tend to hold traditional religious beliefs. Neither group can be described in sweeping generalities, nor does either fill traditional stereotypes.

These are among the findings of two recent polls concerning the values and backgrounds of the unchurched. Late in June the Gallup Organization released the results of a poll conducted for a coalition of 29 religious groups, including the Episcopal Church. At the same time the Glenmary Research Center in Washington, D.C., published a study by David A. Roozen of the Hartford (Conn.) Seminary Foundation, based on over 7,000 interviews conducted by the National Opinion Research Center.

The two studies disagree on the percentage of unchurched, defined as those who do not belong to any congregation or parish or who attend services once a year or less. Dr. George Gallup puts the figure at 41 percent of the population while Roozen's research places it at 32 percent. The good news, according to Gallup, is 52 percent of the unchurched don't rule out the possibility they might become active in the Church again in the future.

The polls agree that the church and the unchurched differ most widely on sexuality, morality, and freedom of expression. Both found the unchurched more likely to hold permissive views on premarital, extramarital, and homosexual relationships. Both also agree the church are more likely to find pleasure and satisfaction in their daily life and work. Similarities between the two groups, however, far outweigh their differences.

The Roozen study, which divided respondents into church and unchurched Protestants and Roman Catholics and those with no religious identification, found that among Protestants 82 percent of the church and 60 percent of the unchurched believe in life after death. Gallup, whose organization surveyed 848 church and 1,255 unchurched adults, found that among the unchurched 64

percent believe in Jesus Christ as God or Son of God and 68 percent believe in the Resurrection; a quarter also reported "born-again" experiences.

Roozen found 93 percent of unchurched Protestants were reared in Protestant homes, and Gallup found 77 percent of the unchurched people surveyed had received religious training in childhood. But about a third of Gallup's unchurched now think church teachings about belief and morals are "too narrow." At a press conference at the National Council of Churches' offices in New York City, Gallup said he thinks the fact that Sunday School curricula are as likely as not to produce unchurched adults bears investigation.

Gallup said some of his findings constitute "a severe indictment of organized religion." Large percentages of both church and unchurched found organized religion too involved in structural concerns at the expense of spiritual issues, not effective in helping people find meaning in their lives, and not sufficiently concerned about social justice. Thirty-two percent thought the churches talk too much about money.

Gallup sees an indictment of individual church members in the fact many have never invited anyone to visit their parishes even though one in five said he/

*Continued on page 5*

## Rubbings fans, take heart

If you can't go to England to make brass rubbings of medieval lords and ladies, don't fret. The London Brass Rubbing Centre had established three permanent exhibitions here. They are at the Church of the Resurrection, New York City; Old Christ Church, Philadelphia, Pa.; and the National Cathedral, Washington, D.C.

For a small price (\$1.50 to \$10, depending on size) you may make your own rubbings. Crafts people are on hand to give you simple instructions and supply required materials. Proceeds from the exhibitions will help to maintain and restore the English churches that house the original brasses from which the exhibited replicas were made.

Andrew Dodwell, a founding director, says, "Our centers are creative workshops for the reproduction of attractive, colorful, and original wall hangings. I see this as a new vogue that could match needlepoint in its appeal."





# Bishop Chambers charged

Fifteen bishops from 14 of the 18 dioceses in Province IV have charged retired Bishop Albert A. Chambers of Springfield (Ill.) with violations of the Episcopal Church's constitution and canons and of his own consecration vows.

The charges stem from Chambers' participation in the January 28 service in Denver, Colo., in which four former Episcopal priests were consecrated to be bishops for the Anglican Church of North America. The specific charges are Chambers did not receive permission from the Presiding Bishop nor from Bishop William Frey of Colorado (president of Province

VI, where the service took place) to consecrate and that he violated his consecration vow to "conform to the Doctrine, Discipline, and Worship" of the Episcopal Church.

Bishops who filed the charges are George M. Alexander of Upper South Carolina, Frank S. Cerveney of Florida, James L. Duncan of Southeast Florida, Hunley A. Elebash of East Carolina, William Folwell of Central Florida, Thomas A. Fraser of North Carolina, Duncan M. Gray of Mississippi, E. Paul Haynes of Southwest Florida, George M. Murray of Central Gulf Coast, David B. Reed of

Kentucky, William E. Sanders of Tennessee, Bennett J. Sims of Atlanta, Furman C. Stough of Alabama, and Gray Temple of South Carolina as well as Suffragan Bishop Judson Child, Jr., of Atlanta.

Presiding Bishop John M. Allin must now review the charges and then appoint three to seven bishops for further review. They choose the Board of Inquiry of five clergy and five laypersons.

If the majority of this Board feels the case should go to trial, it sends a presentment to a nine-member Court for the Trial of a Bishop. Court members are elected at General Convention, and three current members—Haynes, Murray, and Sims—signed the charges against Chambers.

Should the Court decide against the

charged bishop, he may appeal to a nine-man Court of Review. Here, too, two members—Temple and Gray—are signers of charges against Chambers.

At press time Allin had not appointed the preliminary review committee of bishops. He is not expected to act until he returns from the Lambeth Conference in Canterbury, England, which concludes August 13.

Similar charges of misuse of episcopal authority were brought against four bishops who ordained 11 women on July 29, 1974. In that case the Board of Inquiry declined to forward a presentment, saying the charges involved doctrinal matters which are handled differently. In such cases, a bishop can only be brought to trial on a two-thirds vote of the House of Bishops.

## Triennial to celebrate UTO's 90th birthday

Episcopal Churchwomen—and the Church at large—will celebrate the 90th birthday of the United Thank Offering during the 1979 Triennial Meeting in Denver, Colo. Bishops and deputies to General Convention, which runs concurrently, are welcome to join the women during their daily worship, according to a recent Program and Planning Committee announcement.

Betty Connelly of Los Angeles, Presiding Officer for Triennial, emphasizes the spiritual nature of the women's gathering with its theme, "Walking in the Light." A Bible study pamphlet is also in preparation for use by groups and individuals.

Other activities include some 40 practical workshops and a return engagement of the 1976 Triennial's Resources Day.

A June financial report showed some \$30,000 has been given or pledged toward the projected \$50,000 deficit for the Meeting's expenses.

## Watch for Bach on TV

A major film production on the life and music of Johann Sebastian Bach should be ready for television in the 1978-79 season. Produced under the auspices of Lutheran Film Associates, the film will feature musical selections and dramatic vignettes from Bach's life.

## Mrs. McKee's drive on Washington

*Continued from page 1*

birthday in the same rambling home on the St. Johns River in which she has lived since 1925, where she reared her two sons, and where her husband Louis died in 1960. Her father, Stuart Hyatt, was an Episcopal priest who served St. Mary's Church, Green Cove Springs, and little St. Margaret's, Hibernia, on Fleming Island, which she attends.

An authority on the history of the area, she is also an unofficial custodian of St. Margaret's. Several times a year she rakes the churchyard and hauls the leaves away with her Model A.

McKee, who still has the call slip from that famous French connection of 1918, as well as a handwritten thank-you note from King George V and her old "way too small" uniform, has written and called all over the country in behalf of her drive to secure veterans' rights for her colleagues. "They have no veterans' rights, pension, or hospitalization, and some of them may need it. I just think we should be recognized for having been in the Army."

Bills on behalf of the "Hello Girls"

have been filed in Congress since 1931 but have never come out of committee. Four at present before Congress (H.R. 7238, 7427, 8433, and S. 1414) would "allow service performed by women as telephone operators of the Army Signal Corps during World War I to be considered active duty in the Army for purposes of laws administered by the Veterans' Administration."

One ally in her crusade is Seattle lawyer Mark M. Hough, who thinks Kathleen McKee's proclivity for saving every scrap of paper may be a deciding factor in pushing the bills through Congress this time. Copies of all orders, leave papers, and correspondence have been made, notarized, and sent to Washington.

Well, everything except a get-well card, personally drawn and sent to her by a French officer after she sprained her ankle at a dance, and a note from the American lending library in Paris saying her copy of Thilly's *History of Philosophy* was overdue. She claims she returned the book.

—Bob Libby

## THE EPISCOPALIAN

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

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The Episcopalian, August, 1978  
Vol. 143, No. 8

All advertising orders subject to publishers acceptance.

Published monthly by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 50¢ a copy, \$4 a year; two years \$7.50. Foreign postage add \$1.50 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. ADVERTISING OFFICE: 1930 Chestnut St., Philadelphia, Pa. 19103. Copyright 1978 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN belongs to Episcopal Communicators, Associated Church Press, and Religious News Service. SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, other circulation correspondence should include old address label and zip code number. All postal returns are to be sent to Box 2122, Philadelphia, Pa. 19103.

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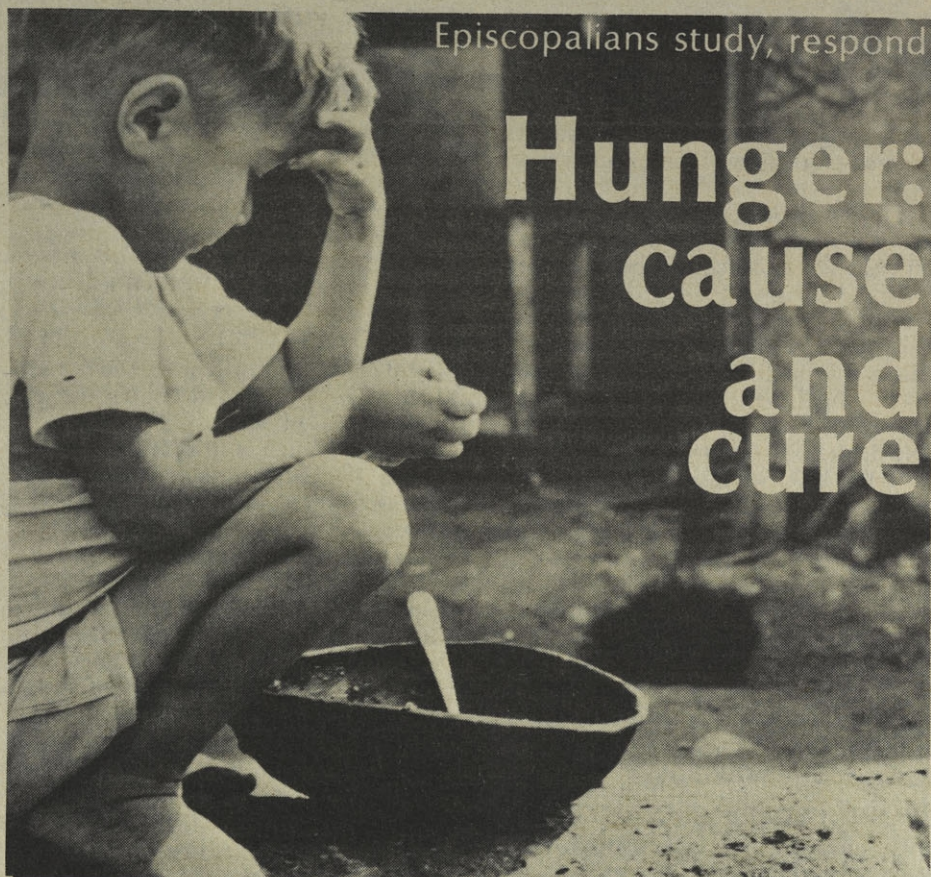
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Episcopalians study, respond

# Hunger: cause and cure

Most Episcopalians who have become involved with hunger issues find their lives significantly changed even when they don't consider themselves social activists. That is a result found in a poll of participants in the WHEAT (World Hunger Education/Action Together) covenants done for the National Council of Churches' hunger program. The covenants committed people to study the issue of hunger, to attempt to change wasteful habits, and to work for public policy changes.

The Rev. Charles Cesaretti, hunger staff officer at the Episcopal Church Center, says that though the sampling was small, he thinks the results reflect Episcopalians' attitudes. More and more, he says, Episcopalians are moving beyond concepts of direct relief aid to development and education which will change the conditions that cause world hunger.

The poll results show that Episcopalians place a high value on hunger education; fewer than 10 percent feel their money should be used entirely for direct relief aid.

A quick look at the Episcopal Church shows that most dioceses have special

hunger committees. In many dioceses speakers on world hunger are part of diocesan convention programs. And samplings of the programs Episcopalians are sponsoring or the projects they have completed show that relief and education often go hand in hand in both parish and diocesan efforts.

□ Operating out of **San Diego, Calif.**, Los Ninos ("The Children") is a 3-year-old program that began when some southern Californians visited orphanages in Tijuana, Mexico, and began taking them food on a regular basis. Now, with two vans and a pickup truck, volunteers travel to Tijuana on most weekends and some weekdays. The Tortilla Marathon, a 10-day walk from Santa Barbara to Tijuana (250 miles), raised \$25,000 for the program last year.

□ The Diocese of **Central New York** has a Committee on Food and Famine which has 76 hunger chairpersons in the diocese's 122 parishes and missions. The group's basic function is to educate parishioners about world hunger, nutritionally sound low-cost menus, upcoming federal and state legislation, and fund-

raising ideas for the Presiding Bishop's Fund for World Relief.

□ Christ Episcopal Church, **Charlotte, N.C.**, had a Matthew 25 program which educated parishioners about hunger and in three years raised over \$250,000.

□ The **Arkansas** Inter-Faith Hunger Task Force in Little Rock, which Episcopalians Madge W. Brown chairs, sponsored an interdenominational educational conference; plans and promotes hunger hikes; distributes information; and cooperates with WHEAT, a national effort of 13 denominations to mobilize local groups.

□ Among other projects, the Diocese of **California** has an Advent Hunger Appeal, now three years old, which in 1977 raised over \$30,000, equally divided to aid Ugandan refugees now living in other countries in Africa, to construct a small cannery at a native American reservation on the Klamath River in northern California, and to be spent in diocesan parishes for local hunger projects. The diocese has produced a low-budget filmstrip with a cassette-recorded talk to be available, along with printed materials, in each deanery.

□ The Diocese of **Hawaii** recently published a Program and Resource Guide on World Hunger, illustrated by Julie Tomlin Colotario of St. Timothy's, Aiea. Contents include hunger facts; national and local church program and action possibilities; and locally available audiovisual study materials.

□ **Tennessee's** Episcopal Task Force on Hunger this spring sponsored an all-day conference on world hunger featuring Arthur Simon, executive director of Bread for the World, and U.S. Senator James Sasser as speakers.

□ The Diocese of **West Texas**, with an ambitious effort toward eliminating hunger, has sparked many programs through its Christian Social Relations department's Hope for the Hungry Committee. St. John's Church, McAllen, Texas, in cooperation with growers and packers in that area, has a 2-year-old "Brown Bag" program to collect and distribute to hungry people culled but nutritious produce.

□ In the Diocese of **Virginia** Bishop Robert B. Hall sent \$17,500 from a diocesan hunger fund to two land distribution and agricultural projects in the Diocese of the Southern Philippines. A \$12,000 gift went to the Labungan Settlement Farm, a plot on which Bishop Constancio Manguramas wants to settle 23 refugee families who cannot return to their homes because of civil war. A \$5,500 gift went

to St. Thomas' Mission, Banga, on South Cotabato to help a minority tribe begin farming an eight-hectare plot.

□ The Diocese of **Western New York** used a \$5,000 seed money grant from the Presiding Bishop's Fund for World Relief to establish a Hunger Resource Team (HURT) for Buffalo Area Metropolitan Ministries. Diocesan hunger commission members are part of this team which assists eligible people to apply for government food stamps and helps sensitize all churches and groups in Buffalo and Erie County to hunger causes and programs.

□ In the Diocese of **Olympia**, a 1976 PB's Fund grant of \$20,000 helped "Pickers, Packers, and Partners," a project of Washington's Hunger Response Program which gathers food to make it available to the hungry. The Program is a project of the Ecumenical Metropolitan Ministry which helps to discover hunger needs and communicate them to the community at large.

□ In the Diocese of **Spokane**, St. Stephen's, Spokane, raised more than \$400 to send a heifer and 100 baby chicks to Haiti in 1977; St. Luke's, Wenatchee, supports the Migrant Fellowship Center and the Salvation Army Food Bank; St. Martin's, Moses Lake, supported the 1977 Heifer Project; St. Andrew's, Spokane, supplies food regularly to the American Indian Center; and St. Paul's, Kennewick, sells home garden produce every summer Sunday, sending proceeds to the PB's Fund for World Relief. Many parishes regularly collect groceries to distribute to local people.

□ In **Auburn, Ala.**, the Rev. Roderick Sinclair, Episcopal chaplain at Auburn University, sparked a universitywide Auburn Hunger Awareness week after he heard theologian Gustavo Gutierrez speak at the 1976 General Convention.

□ St. John's Church, **Charleston, W. Va.**, formerly gave hungry people meal tickets enabling them to eat at a local restaurant. This year the parish began serving a Manana Meal each day at noon. Beginning on the Sunday nearest Epiphany children and adults brought peanut butter, soup, and money which was placed on the large altar in the sanctuary. Over \$600 was raised initially. Now as many as 60 people come daily for the food parishioners prepare. Parishioners also wash dishes, buy bread, and talk with those who come to eat. The program has caused some problems within the parish, but while members are learning to deal with this new population, people continue to be fed.

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# What you should know about Life Insurance

by LEON LEVONIAN  
Guest Columnist This Month  
Assistant Vice President  
Church Life Insurance Corp.

**Q. I am a parish priest. I understand that part of my salary can be put away regularly to provide me with additional income after I retire. And, I'll pay less income tax now. How does this work?**

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

**Q. What is the benefit to me of "deferring" payment of these taxes until after I retire?**

A. After age 65, you will probably be in a much lower income tax bracket, and will have the double personal exemption given to individuals age 65 and over. Therefore, taxes on the money you receive from your annuity after retirement should be considerably lower than you would have had to pay had you taken the money during your working years. And aside from the current income tax savings, you will be building up a substantial sum of money over the years which will guarantee an additional measure of financial security for your retirement.

**Q. If I reduce my salary and income taxes now, won't that lower my social security and Church Pension Fund benefits, too?**

A. No. The reduction is for the purpose of purchasing your annuity only. Your original, unreduced salary is still used in the calculation of your social security and Church Pension Fund benefits.

**Q. Would the church secretary, or our organist, be eligible for this type of annuity?**

A. Yes, any salaried church employee—either full-time or part-time—is eligible.

**Q. How can I find out more about how this type of plan would work for me?**

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# Switchboard

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

—The Editors

## MESSAGES NOT LOST

Rejection, for the third time, by Executive Council of requests to join the National Coalition for Abortion Rights would seem to indicate the message of *Holocaust* has not been lost on our leaders.

Refusal to pay salaries and legal fees of those whose consciences prevent them from responding to questions that might lead to protecting all of us from terrorists is a further indication that our leaders recognize that human rights are for all of us, not just for a select few.

John F. Elsbree  
Brighton, Mass.

## DEAR EPISCOCATS:

Your picture in the June issue is cute but

## 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) items to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

## SHARE YOUR STAMPS

Trading stamps and cancelled postage stamps are being collected by the women's guild at Trinity Cathedral, Davenport, Iowa, for the benefit of the DeKoven Foundation for Church Work. If you would like to help this project, send your stamps to Mrs. C. H. Petskeyes, 2709 Middle Rd., Davenport, Iowa 52803.

## BOOKS WANTED

If you know where a copy of the American edition of the *Anglican Altar Missal* is available, please write to the Rev. W. B. Ward, 1310 Wilson St., Augusta, Ga. 30904.

The *Monastic Diurnal*, which was used for many years in religious communities of the Episcopal Church, has been out of print for some time. Steven Woodward would like to obtain one or more copies. If you know where they are available, please write to him, quoting price, at: 285 S. 17th Ave., Coatesville, Pa. 19320.

## PRINTS AVAILABLE

A priest whose hobby has been collecting prints, including religious subjects and some Currier & Ives, desires to sell his collection. For information, please write to the Rev. Canon Stuart F. Gast,

so sad. It suggests children are not wanted or cared for during June, July, and August.

My, what a lesson they are learning. God goes away in the summer. They don't have to go to church because it is closed.

Just for your information, many parishes, including St. John the Evangelist Episcopal Church in Elkhart, Ind., have church school every Sunday, winter and summer. In addition, we have Vacation Bible School. At our opening session we had some 150 singing and laughing and learning children. Every one of them was eager to learn and to share in a Christian community.

John W. Thomas  
Elkhart, Ind.

422 Vernon Ave., Linwood, N.J. 08221, or telephone (609) 653-0412.

## CHURCH SUPPLIES WANTED

Three mission churches in western Alabama need communion vestments, acolyte and choir robes, altar hangings, and banners and other decorative items, which will be appreciated by the many poor black churches in the area. Please send items or write to the Rev. Edward T. Cate, St. Alban's Church, Gainesville, Ala. 35464.

## ORGAN AVAILABLE

It's a two-manual, 24-stop Moller 1957, including three-rank positiv. Photos, specifications, and lay-out will be sent on request. The organ can be seen and played. The purchaser will be responsible for removal. Write to Burness Associates, 1907 Susquehanna Ave., Abington, Pa. 19001, or telephone Ed Borer, (215) 972-5411. Bids are to be received by September 30.

## WANTED

The Rev. Harold Knowles would like to obtain *The Book of Saints*, a complete hagiography or dictionary of saints compiled by the Roman Catholic Benedictine Order and published by MacMillan and Company.

He would also like to complete his collection of *Episcopal Church Annuals* (formerly *Living Church Annual*) and needs: 1977, 1974, 1940, 1935, 1934, 1927, 1926, 1922, 1920, and any older ones. If you can help, send list and prices, to the Rev. Harold F. Knowles, II, St. James' Episcopal Church, 1325 Monterey Rd., South Pasadena, Calif. 91030.

## SHARE STUDIES

I am a layman deeply interested in all aspects of the Church, in the study of the Bible, and in prayer. I should welcome correspondence with anyone whose general interest lies in these areas. I do confess I am not an expert but am willing to learn. I am 44, married, and teach modern languages.

T. James Brennan  
23 Kathrose Dr.  
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## HOUSE FOR GOD

St. John's Church in Ichichi, Diocese of Mount Kenya South, was born "out of the trees of God."

Ichichi is one of the few places in Central Kenya where one can see the huge ageless trees under which the Gikuyu people worshiped God (Ngai) during times of drought or pestilence.

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Samuel Muhoro  
Kangema, Murang'a, Kenya

## PARISH PUBLICATIONS PLEASE

As director of Public Relations and Communications for St. Michael's Episcopal Church, Geneseo, N.Y., I want to improve our newsletter. I would appreciate receiving sample publications from other parishes to help us develop communications. Please send them to my home address: 2904 E. Lake Rd., Livonia, N.Y. 14487.

June M. Dickinson  
Livonia, N.Y.

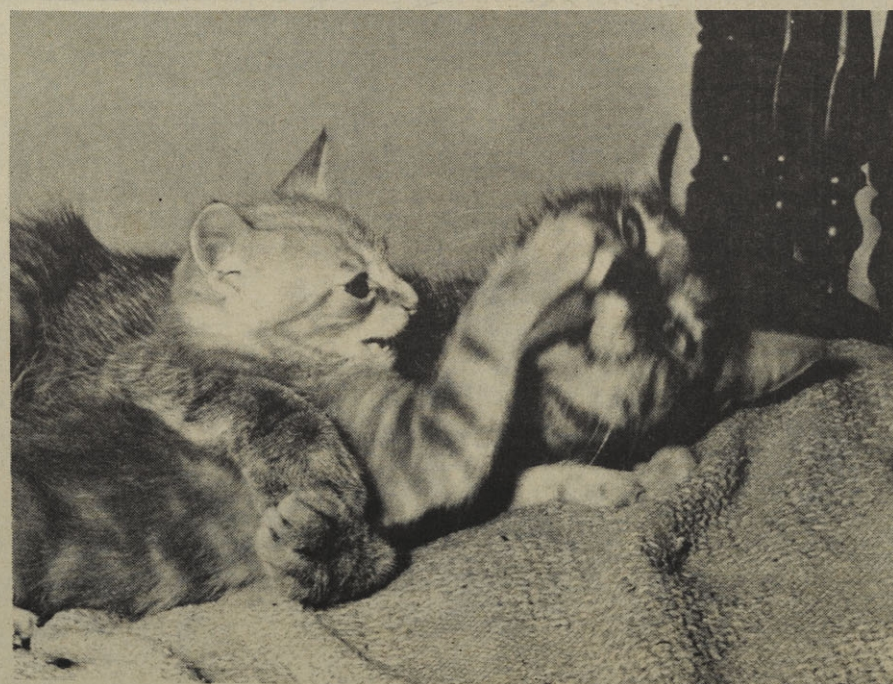
## DESIRES UNHEEDED

Of the people. By the people. For the people. These words do not apply to the revision of the Prayer Book. That was an arbitrary bit of work done without heeding the desires of the people. For sure, the people were asked, but their questions went unheeded.

If the 1928 *Book of Common Prayer* is to be preserved, then the people must protest loudly and constantly to their priests and bishops, demanding that the 1928 *Book of Common Prayer* be preserved for full, free, and uninhibited use until such time as an acceptable revision shall be made.

George E. Gooderham  
Folsom, Calif.

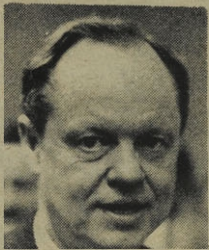
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# PB'S OPEN LETTER

## Measure your Bible study

Reading-praying the Daily Offices and/or the practice of using some form of daily Bible reading (i.e., The Bible Reader's Fellowship, *FORWARD, Day by Day*, etc.) with meditation and prayer is a positive exercise of Christian discipline. The Christian concept of developing and nourishing the whole person, sometimes described as "Christian formation," is assumed to include Bible reading-study as a necessary and continuing course in this life for all Christians. In various formats, Bible study is a common denominator, ecumenically, of Christian education. How faithfully or persistently this basic Christian discipline is practiced by laity or clergy is a question which requires answering from time to time by individual Christians and by the

various groupings of the Christian Church.

Many frequently have pointed to the evidence of the Church's history which demonstrates the severe, even extreme, limitations to the Christian mission and to personal spiritual development caused by prevalent illiteracy among the members of the Church regarding the biblical record. There has also been (and is) ample opportunity to distinguish the difference between talking about the importance or necessity of Bible study and an actual systematic and consistent reading of the Holy Scriptures, appropriately supported and aided by the church community.

The claim that the Bible provides the regular reader with new insights, increased understanding, stimulus for greater questing, and reenforced understanding can

be tested by anyone who can read. The widespread efforts to provide Bibles for those who are without attracts much support and is commendable. Do those of us who have easy access to many versions of the Bible need to be reminded not to neglect our blessings?

How about a self-measure of your Bible reading-study-reflection-understanding of Christian faith? Here is the New English Bible version of verses 1-11, chapter 5, of St. Paul's letter to the Romans, for immediate reading:

"Therefore, now that we have been justified through faith, let us continue at peace with God through our Lord Jesus Christ, through whom we have been allowed to enter the sphere of God's grace, where we now stand. Let us exult in the hope of the divine splendour that is to be ours. More than this: let us even exult in our present sufferings, because we know that suffering trains us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope. Such a hope is no mockery, because God's love has flooded our inmost heart through the Holy Spirit he has given us.

"For at the very time when we were still powerless, then Christ died for the

wicked. Even for a just man one of us would hardly die, though perhaps for a good man one might actually bravedeath; but Christ died for us while we were yet sinners, and that is God's own proof of his love towards us. And so, since we have now been justified by Christ's sacrificial death, we shall all the more certainly be saved through him from final retribution. For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, now that we are reconciled, shall we be saved by his life! But that is not all: we also exult in God through our Lord Jesus, through whom we have now been granted reconciliation."

This passage is considered a classic description of the core of the Christian Faith. Can you express in writing the key points in less than 10 simple sentences? In one written sentence can you express the heart of the gospel St. Paul was proclaiming to the Romans?

Such an exercise prompts three concluding questions:

1. Do you get the message?
2. Is it true and good news for you?
3. Can you share the news with others?

—John M. Allin

## Pollsters' findings

Continued from page 1

she chose his/her present church because someone had invited him/her to attend. His survey also found that lack of change, rather than too much, is driving people away. Only 9 percent of respondents said they dislike changes in worship while 23 percent dislike the traditional forms. Some 12 percent are opposed to churches' political or social involvement, but 16 percent castigated congregations for being unwilling to work actively for social change.

On respondents' backgrounds, Roozen found little or no difference between church and unchurched as regards family income, father's occupation, and residence in city or country. Politically liberal single males under 35 living in the west are more likely to be unchurched, and people with no religious affiliation are apt to be somewhat more affluent and highly educated than others, church or unchurched. Roozen also found unchurched Protestants more likely to be Methodists, Presbyterians, or Episcopalians than Baptists or Lutherans.

The Rev. John Schultz, statistical officer at the Episcopal Church Center in New York City, warns that "the number

of Episcopalians in a general population data base as used by Dr. Gallup is too small to infer the same conclusions about unchurched Episcopalians as about Americans as a whole." He plans to use the Center's computer facilities to break down the Gallup data for specific Episcopal use. The results of this study, he says, and more data from the Gallup poll will be available in the fall.

## New bishop for Malawi

Peter Nathaniel Nyanja is the new Bishop of Lake Malawi, a diocese in Central Africa. Consecrated June 25 by Archbishop Arden of Central Africa, Nyanja, 38, becomes the second Malawian to serve the diocese as bishop. A former teacher, he received his theological training at St. John's Theological College in Zambia. In 1977 he became Archdeacon of Nkhosakota, where he was consecrated. Nyanja and his wife have five children.



UP TO THEIR ANKLES IN GRAIN, workers bag American wheat in the hold of the ship *Antiochia* berthed at the port of Ho Chi Minh City, Vietnam. The wheat, donated by Church World Service, was unloaded soon after its arrival and within 24 hours a CWS delegation ate bread and noodles made from it at a flour mill factory. The food will be distributed to schools and hospitals by the Vietnam Committee for Friendship with the American People, a coalition of Vietnamese civic organizations. The ship bringing the wheat was the first to come to Vietnam from the U.S. since the war's end.

—Photo by Mike Barrow

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# Howe's Hopes for Lambeth

This year's Lambeth Conference is misnamed. Unlike its 10 predecessors, it is happening not in Lambeth but in Canterbury. Lambeth Palace is the Archbishop of Canterbury's London residence, which at roughly 10-year intervals from 1867 through 1968 hosted these gatherings of bishops from the worldwide Anglican Communion.

As the bishops' numbers grew, Lambeth Palace could no longer accommodate them, and they began lodging all over London. The modern University of Kent at Canterbury can easily house the 425 who are expected to attend. That's the point of the switch. This year's conference will be genuinely residential with the bishops "all together in one place." (Acts 2:1)

That biblical reference is apt for under that roof in Canterbury the main purpose of the meeting is for the bishops to start "praying and trying to let God get a word in," according to the Conference's architect, Bishop John Howe. The 58-year-old bachelor bishop—a giant Englishman—is Secretary to the Anglican Consultative Council, the small lay and clerical body that keeps its finger on the pulse of more than 25 autonomous Anglican Churches rooted in different corners of the globe.

The bishop stresses this changed character of the Conference. Taxed with the complaint that few concessions were being made to the media and that, despite Bishop Allin's preaching, NBC, CBS, and ABC representatives had shown no interest in sharing in televising the final service from Canterbury Cathedral, Howe was undismayed. He felt no jealousy that at the same time the centenary celebrations of the Salvation Army would, at no cost to them, be enjoying a great deal of television coverage. "That's a celebration; this is a consultation." Its subject is huge: "Today's Church in Today's World"—the whole of the ministry of the Church in relation to the world that the Church exists for."

That formidable theme breaks down into three main sections—"What Is the Church for?"; "The People of God and Ministry"; and "The Role of the Anglican Church among the Churches." Sections divide into groups. Among the preparations a questionnaire went round to the bishops, inviting them to say which particular themes mattered most. Howe was heartened to find that in the first section "the Church and politics" scored high while way down the list came finance.

That rating catches the intended mood of the Conference. A Lambeth Conference is not a decision-making body. Individual Churches make their own de-

cisions. This time still less has the agenda been constructed to encourage a flow of formal resolutions. Indeed, it has space built into it to let things that matter emerge. Says Howe: "Each of us is affected by his culture. Some bishops, Americans say, will arrive and from the first day start speaking their minds. Others, for instance Africans (and don't forget that 70 out of the 90 Anglican bishops in Africa are black), start by listening out of courtesy. What is nearer their hearts won't begin to come out until the fourth day."

Even so John Howe elaborates with warmth on the practical issues under consideration. "What Is the Church for?" takes in real questions about the whole world. He talks of colleagues who have flown off to a related conference on Partners in Mission. And where is it taking place? Cuba. Indeed, the whole Latin American scene sets him talking further.

**'If Christians can only stick close to the notion of Christian justice, they will realize they have more to say to the world than the Marxists have.'**

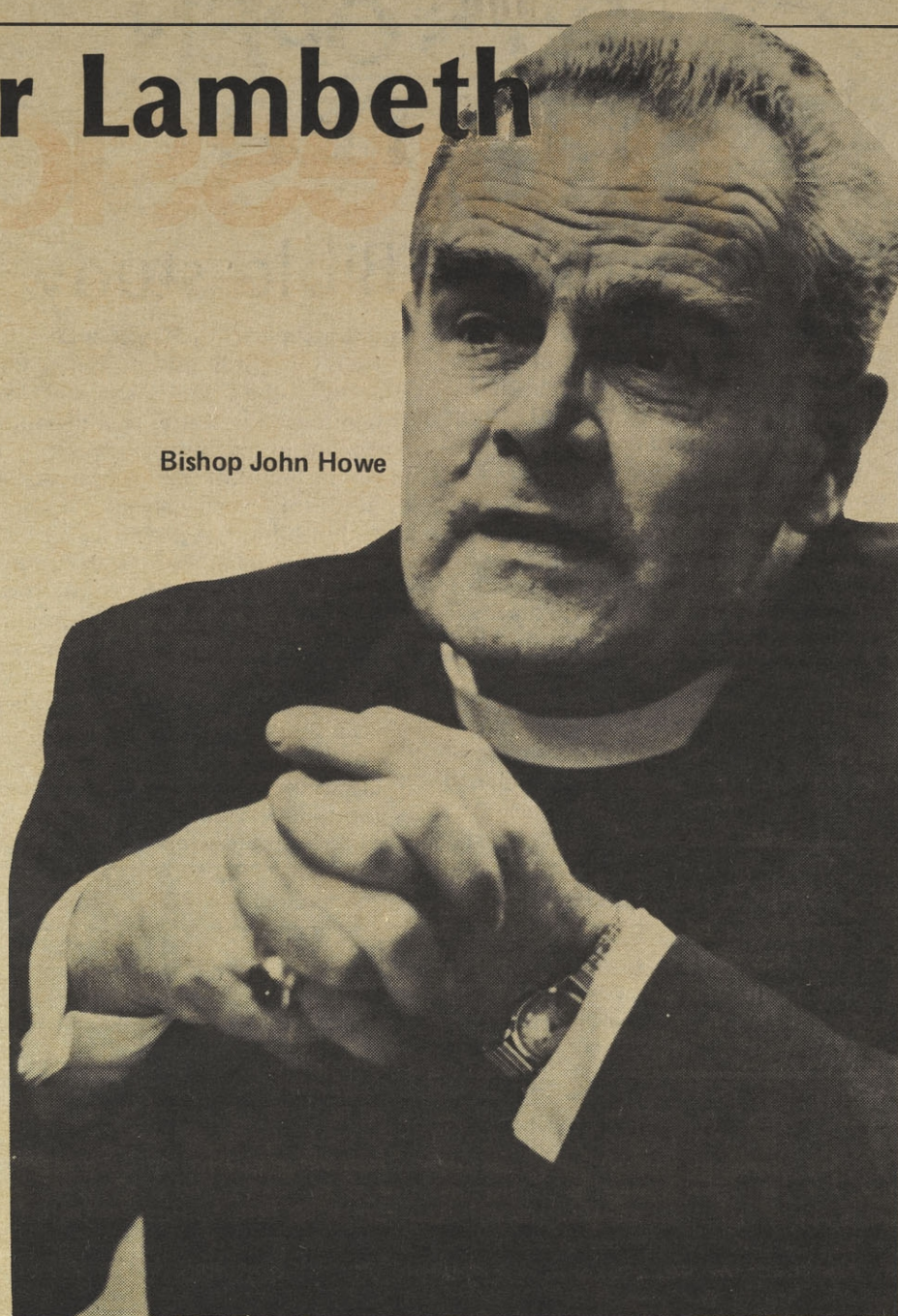
In the confrontation of Marxism and Christianity, it is in the forefront. Marxism forces a greater awareness that the Church can't just be woolly. Both have a proper concern for the condition and state of human beings in this world. "If Christians," the bishop goes on, "can only stick close to the notion of Christian justice, they will realize they have more to say to the world than the Marxists have. But only if. . ."

The section has more to it than that. Under the chairmanship of Bishop Desmond Tutu from South Africa, it will have plenty of other hard questions to examine.

If they overlap somewhat with the second section—on ministry—it does not matter too much. "Cross-fertilization with groups or other sections should be easy in a residential conference," says a preparatory document. So the ministry section spreads widely—inner city, clergy and laity, with somewhere buried in it all the ordination of women. Of course Howe appreciates that the press is likely to fasten on the last item as the hot potato of the Conference. He is clearly not alone in feeling it ought not to hog attention.

Equally, with the third section on the

Bishop John Howe



place of the Anglican Church among other Churches, he is dampened by cold splashes of late-70's reality. In the United States, in New Zealand, and in England carefully prepared schemes for reunion between Churches have come to nothing. In all this Howe points to an interesting side-effect: The various interdenominational quests have made Christians more acutely conscious of their labels, and this may be no bad thing. Let Lutherans, let Anglicans become more sensitive to why they are such, and we may be more fit for things to come.

One particular danger, in Howe's eyes, is of Anglicanism's filling the bill as a universal, non-Roman episcopal Church. "The Anglican Communion could become an episcopal alternative to the World Council of Churches—and this would be wrong." He points hopefully to the phenomenon that the various in-

digenous Churches are beginning to produce their own theologies. "Theology must emanate out of the culture." He points to Latin America again where much is to be learned from the Pentecostals and the evangelicals about what God does through the Holy Spirit.

On the differences within Anglicanism itself he is more cautious. While it should not, he thinks, be all of one style, tacit "separation within the family"—evangelical, catholic, charismatic, radical—will not do. But he sees signs of greater convergence.

What then, overall, are his hopes for Lambeth 1978? "If one goes deep, 'What is the Church for?' leads to 'What is Christ saying in the Gospel?'" And then, puckering his great brow, he says, "There is just a possibility that this Conference may begin to think, 'What does God want?'"

—Christopher Martin

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Among those attending the National Network of Episcopal Clergy Associations meeting in New Orleans last May were (left to right) Douglass Spence, Ralph McGimpsey,

Charles Frederick, and Charles Womelsdorf. Spence is the national convenor of the network, which is made up of 17 associations.

## Clergy Association Network calls for new tests of vocation

by James L. Lowery

The eighth annual conference of the National Network of Episcopal Clergy Associations (NNECA) convened in New Orleans May 15-18 amid challenges from Massachusetts, North Carolina, and Washington associations to move in new directions. The resulting program dealt with three "pinch points" in ministry: intake, oversupply, and involuntary termination. Due to much homework and organization, it was one of the most successful meetings in NNECA's history.

Myron C. Madden set the conference tone in his keynote address on blessing the blessers. Madden, a Southern Baptist New Orleans hospital chaplain supervisor, defined blessing as affirming what is from God's creation. He reminded people of the authority for blessing in ministry and emphasized invitation instead of interrogation in ministry ("Tell me your story," not "What is your problem?"). Madden dealt helpfully with grief, guilt, justice, and creation/redemption. The workshops centered around the three "pinch points."

On intake, NNECA commends to the Episcopal Church selection programs which test vocation by having aspirants minister in the setting where ordained ministry usually takes place under lay and clergy supervision and specifically commends diocesan screening processes in Washington and Atlanta. The full text of its unanimous statement follows:

1. In the selection of postulants and candidates, we encourage collaborative efforts by local congregations, standing committees, clergy, aspirants, diocesan commissions on ministry, and bishops. The system of testing vocations through a series of in-

terviews and/or placement in an academic institution is inadequate.

2. We commend to the whole Episcopal Church the idea of a year-long experience-based screening program for aspirants to ordination as a solution to the problem of selection. The basic principle is the testing of vocation by ministering in settings where ordained ministry usually takes place.

3. Specifically we recommend as most satisfactory the Diocese of Washington's lay-involved parish-based program and the Diocese of Atlanta's clinically-oriented program.

4. Further, we commend to congregations, for immediate assistance in the screening process, the establishment of a select committee to address the following questions in the consideration of applicants for ministry:

- A. What is the applicant's capacity to learn?
- B. To what extent does the applicant seem to be aware of his/her own feelings? How well does the applicant express strong positive and negative feelings?
- C. What is the person's capacity for leadership?
- D. What is the applicant's approach to ministry?
- E. Do you think God is calling the applicant to ordained ministry or to lay ministry?

*Continued on page B*

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

### Editor's report

## Uniform salary scale for clergy in Jamaica

I was a recent visitor to Jamaica, conducting a series of stewardship workshops in that diocese. One of the surprises I encountered was the Jamaican clergy salary situation.

Almost all clergy of the Diocese of Jamaica are paid according to the same salary scale. The only exceptions are the bishops, diocesan staff persons, and the few priests who are teachers in government-supported schools or who are paid from sources outside Jamaica.

All clergy serving congregations in Jamaica—a diocese of the Province of the West Indies—are paid on the uniform salary scale according to the number of years they have served in the diocese. Salaries are paid through the diocesan budget, and responsibility for clergy appointments is in the hands of Bishop Herbert Edmondson of Jamaica. While some individual congregations provide a small "entertainment allowance" for the local priest, no salary supplements from local sources are allowed.

Jamaican clergy salaries are low in comparison both to clergy pay in the United States and to the island's general economy. A priest beginning his ministry in a cure receives a base salary of \$4,000 per year. He also receives a \$1,000 automobile allowance, a rectory with all utilities paid, pension benefits, and free tuition for his children at diocesan prep schools. The maximum base salary figure on the scale is \$5,500 per year. Keith McMillan, diocesan secretary, says the salary scale is revised upward every few years. He also says that in some areas, particularly rural areas, the scale places the priest in a salary bracket well above many of his parishioners. Judging from the cost of living in an urban area such as Kingston, however, many city clergy in Jamaica are living close to financial hardship.

Jamaican clergy pay a basic 7½ percent income tax on their base salary. All church-owned property in the diocese, except buildings used mainly for worship, is taxed.

I asked several clergy about their salaries; if they were discontented with the system, they carefully hid it from me. Clergy in Jamaica seem happy with what they are doing, including the many who have four or five congregations each. The priests have a sense of real appreciation for the ministry of deaconesses, Church Army officers, and others.

The low salary level is undoubtedly partly responsible for the jobs available for about a dozen more priests in Jamaica right now. Yet while salaries are low, both the morale and the work level of the priests seem high.

The question in my mind is: What might be learned from the Jamaican system?

—Dick Anderson

## New phrase needed for these couples

by Hank Zimmerman

Please don't call me a solo minister. The term "clergy couple" is a neat, concise, and euphonious designation for a style of married life and ministry in which both wife and husband are ordained and appointed as clergy persons.

Now someone needs to coin a phrase to use—in contrast to "clergy couple"—for the couple in which only one partner is clergy and the other is laity. Not all categories can be so succinctly classified as is the clergy couple. The insipid designation "solo minister," which seems most often to be used in dialogue when clergy couples are compared with other clergy, is neither accurate nor charitable, and I certainly hope it is not dignified by further use in religious and/or secular news media.

In the chapter on the ministry of all Christians, the *Methodist Discipline* makes a statement which can readily be applied to clergy couples: "The heart of Christian ministry is shown by a common life of gratitude and devotion, witness and service, celebration and discipleship." But it would be tragic indeed if that statement became exclusively applied to clergy couples—as the term "solo minister" seems to imply.

Thousands of clergy persons are blessed with mates who have never been ordained but who share in the heart of Christian ministry. Not all, but most, clergy mates I know have shared a style of married life and discipleship which has been a ministry in the full sense of that word as a "call to servanthood in the world to the glory of

*Continued on page B*



# The many academic roads to ordination

by James L. Lowery, Jr.

Perturbing news comes from several diocesan conventions which have debated resolutions to be sent as memorials to the 1979 General Convention. These see seminary preparation of clergy as manifestly superior to other means and therefore request that "the normative preparation for ordination in the Episcopal Church should consist of graduation from a theological seminary accredited by the Association of Theological Schools [ATS] of the U.S. and Canada although exceptions are allowed in exceptional circumstances." West Texas passed such a memorial.

I have grave misgivings about this memorial. I see it as arrogant and representing monolithic thinking. I understand part of Anglicanism's genius to be in its positive respect for considerable variety around a central core of faith. I thus believe having options in ministry matters is realistically in line with our total history. One norm only, from which all is "divergence," bespeaks a morphotic fundamentalism which is scarcely up to our Anglican standards. Nor does it make sense to those who want to affirm the goodness of having small, medium, and large churches—city, suburban, town, and country churches—and who rejoice in a variety of approaches with different processes appropriate for each model.

The background for the resolution, which comes originally from the Council of Seminary Deans, is the Krumm report<sup>1</sup> to the last General Convention, saying 33-40 percent of ordinands may be preparing by other means. The Episcopal Church has never had more than 66-70 percent of its candidates attend seminary, according to the Pusey<sup>2</sup> report of a generation ago. And figures supplementary to the Krumm report<sup>3</sup> show that over 50 percent of the ordinands are now coming into the clergy via alternative tracks.

Seminary enrollments for next fall are down. The General Ordination Exam scores of the last five years for those not attending seminary are higher than for those attending seminary. And figures from the Diocese of California show a marriage failure and scandal rate of 20 percent for seminary graduates versus 0 percent for graduates of the Department of Auxiliary Ministry program.

Against this background, I am appalled at the pitch the Council of Seminary Deans is making. Has it not eyes to see that seminaries are being radically called into question? For good reasons the majority of candidates is not being sent to them. They are not trusted to turn out a product which is skilled at applying theological heritage to actual life in the world. So thank God for a variety of other approaches! Four kinds of options are available these days.

## Tracks

Track No. 1 is the graduate theological seminary. A little less than half the candidates attend seminaries, thus they may be a norm, but they are certainly not the norm. The key organization here is the Council of Seminary Deans, and it relates to the Association of Theological Schools in the U.S. and Canada.

Track No. 2 is reading privately for Orders under a specific bishop, priest, or lay theologian. Traditionally these ordinands have been persons of superior caliber. Cases in point are Canon Ted Wedel, Bishop James Pike, and Dr. William Pollard. The key here is the one mentor and guide the bishop chooses.

Track No. 3 is diocesan night and weekend schools. Here the preparation ranges from junior high to post-graduate level, and the candidate may or may not expect to cease his or her secular work at the end of training. Notable facts in this track are the candidate never loses touch with his or her local parish, with regional roots, and with local community and culture. The question here, however, is whether the candidate has learned to transcend the same. But the question with the first track is whether the ordinand has retained any link to the local culture. The key group is the annual Conference of Training for Ministry, coordinated through the Board for Theological Education.

Track No. 4—the fastest growing both in the U.S. and in the rest of the world—is theological education by extension. Distinguished programs are administered by Sewanee, Cook Christian Training School, and Fuller Theological Seminary. The student is headed for religious lead-

ership—in fact is probably already exercising it—but is not necessarily headed for ordination. The program is based upon fine programmed learning material for individual study, local area seminar groups under trained mentors, and short yearly residence terms at the sponsoring institution or at a center of its choosing. Theological training is given to those already in ministry and illuminating the same. The key group is Sinciders under the Rev. Randy Frew of St. Matthew's, Las Vegas, Nev.

Tracks 3 and 4 better prepare for a non-stipendiary ministry, the lot of 20 percent of the clergy, a great number of whom are in small churches. Track No. 1 could do so if seminaries took training for dual competency seriously, but only 8 or 9 out of 200 ATS members offer options in this direction.

## Thanks

Let's give thanks for the Anglican tradition of variety in our heritage. Let's be grateful for the fact people have a choice of preparation methods, many of them first-class. And let's pray seriously for those graduate seminaries which think they alone offer fitting formation for ordained ministry in a fast-changing world. May they be enlightened to the varied working of the Holy Spirit in our time and find their valued place in conjunction.

## Network calls for new tests of vocation Continued from page A

F. Would you like to have this person as your pastor, priest, and teacher?

On clergy oversupply, the NNECA passed a position statement which affirmed officials and boards in saying "no" to applicants, encouraged clergy in a wider range of styles and options, and emphasized support groups as essential. It affirmed individuals and made sure that they are not unjustly blamed for the system's shortcomings. Here again is the text:

1. It's all right for rectors, vestries, seminary staffs, bishops, etc. to say no (for sufficient and adequate reasons) to someone seeking the ministry.
2. Think twice about seminary/ordination. Few will tell you the truth about yourself or your potential future in the Church.
3. It is not OK for age, sex, or race to be determining factors in the placement process.
4. There is no dichotomy between priestly vocation and professionalism.
5. Support groups are essential for survival.
6. To bishops: it's all right if you discover that you can't do it all—pastor, boss, broker, deployment official, judge, confessor, executioner.
7. Don't nail me for having problems. Everyone has them.
8. It's all right to be scared and frightened as a parish priest and to need to seek help.
9. It's all right to leave the parish ministry to do another kind of ministry and to demand and receive help in doing so.
10. It's all right actively to seek a change in parishes if you want to.
11. It's all right to leave the priesthood when you discover something better.

## New phrase needed for these couples Continued from page A

God and for human fulfillment." I am among those clergy so blessed. We are not clergy couples, but neither are we solo ministers!

I am a clergyman. Nancy is a laywoman. Together we have been ministering to the world and the Church and to each other for over 27 years. My specialized ministry of Word, Sacrament, and Order has been blessed by her specialized ministry as a laywoman. Our individual ability to minister has been enriched by a mutual support system, and the exchange of ideas and resources has been a definite asset in the development of our team ministry. Her areas of expertise make up for much that I lack and vice versa. She does not preach, and I do not sing—but she takes her turn as a liturgist and lay pray-er, and I have been known to make a joyful noise on occasion.

- Footnotes**
1. *Changing Patterns of the Church's Ministry in the 1970's*. Episcopal Study Committee, 1976.
  2. *Ministry for Tomorrow*. Pusey, Nathan, et al. Report of a special committee on theological education. New York, Seabury Press, 1967.
  3. Dr. Richard Rising, confirmed by subsequent developments.



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy service agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write him at 14 Beacon St., Room 715, Boston, Mass. 02108, or in care of Professional Pages.

12. It's all right to stay where you are (in a parish) indefinitely as long as you are alive and well.

On involuntary termination, NNECA listed the issues involved from conflict avoidance to lack of due process. The group planned for NNECA contributions to an Alban Institute research project on ways to recognize early warning signals in parish life in time to avoid firing. It also produced a second revision of the national canon on the "Dissolution of the Pastoral Relationship" for submission to the 1979 General Convention. The executive committee will submit the revision in a final form after diocesan association feedback has been received.

Douglas Spence of Chicago will continue as chairman. Peter Winterble of Washington and Bob Hethrington of Western New York joined Al Reiners of North Carolina, Jim Hanisian of Long Island, Dick Ullman of Pennsylvania, and Bill Maxwell of Oklahoma on the executive committee.

The group also assessed the clergy association movement in the Episcopal Church. The Ohio group expired, and no new associations were founded in the past year. Only 17 associations are active in the Church's 93 domestic dioceses, of which 15 were represented in New Orleans—the lowest number ever. Most groups have fewer members. But all groups are in good health, putting on relevant and exciting programs and exerting influence far beyond what the sizes would indicate. Few associations worry about their existence. Some are busy with compensation and working conditions. But the news is increasingly of enabling greater skills in ministry. Conclusion: health and quality are good, but quantity is less.

The only deacon in attendance said the NNECA's concern was only with priesthood and diaconal contributions were not listened to.

The Church has often entered our bedroom where it has benefited from two points of view: lay and clergy. This has not prevented us from sharing in family responsibilities involving the rearing of eight children. We miss each other's touch at worship—she has always been in the choir and I in the pulpit, and we seldom are able to share a pew. But when we reach for each other as we kneel together in silent communion, I know that mine is not "solo," and I thank God for my own special partner in ministry.

The Rev. Henry C. Zimmerman is the pastor of Old Stone Church, a United Methodist congregation in Meadville, Pa. This article originally appeared in the United Methodist Reporter.



# A tale of two salaries -- compared

by L. W. Llewellyn

The comparison between a clergyman's stipend and perquisites and those of someone in the business world is a subject most of us have thought about at one time or another. We know the clergyman usually receives his housing and that his taxes are different, so the comparison is easily abandoned. But let's see if we can make sense of the whole picture.

Let's take a Florida clergyman receiving a \$15,000 annual stipend. From this he must pay income taxes and Social Security tax at the self-employment rate (in 1978) of 8.25 percent. For our example we'll use two exemptions with standard deductions right from the 1977 tax tables:

Stipend	\$15,000.00
Social Security	- 1,237.50
Federal Income Tax	- 1,701.00
Net Spendable Income	\$12,061.50

For the businessman to have that much net spendable income, he must first pay for his housing. The Federal government has used a rule of thumb for years that says housing costs are approximately 25 percent of take-home pay, but the Consumer Credit Counseling Service of Southeast Florida informs us that housing in this area amounts to 38 percent of take-home pay. So this net spendable income of \$12,061.50 represents 62 percent of take-home pay:

Net Spendable Income (62%)	\$12,061.50
Housing (38%)	7,392.53
Take-Home Pay (100%)	\$19,454.03

The Florida man employed in business pays 6.05 percent of the first \$17,700 of gross earnings for Social Security (1978 rate). His employer pays an equal amount. By working backward with the tax table, again using two exemptions and standard deductions, we can arrive at the gross pay:

Take-Home Pay	\$19,454.03
Social Security	1,070.85
Federal Income Tax	4,208.00
Gross Pay	\$24,732.88

In other words, our clergyman who receives a stipend of \$15,000 and housing makes the same as a person in business earning approximately \$24,750.

This statement is true, however, only if the man in business can furnish his housing for \$7,392.53 a year, or \$616.04 a month. This means paying his taxes, mortgage principal and interest, light, heat, water, telephone, garbage collection, maintenance, etc. Or if he is renting, the rent plus all his utilities.

Since our clergyman's house is owned by the church, it is not on the tax rolls, thus the church would not have to pay \$7,392.53. The Consumer Credit Counseling Service of Southeast Florida tells us the property tax amounts to 15 percent of the total housing cost. In this example, 15 percent of \$7,392.53 would be \$1,108.88 for taxes the church would not have to pay. So the church's total annual housing cost would only be \$6,283.65.

## Perquisites

But what about all the other benefits the clergyman receives at cost to the parish—hospitalization, life insurance, pension, automobile allowance, continuing education?

The man employed in business has his hospitalization and life insurance paid for by the company in the great majority of cases, so we must assume that the church must bear this same responsibility as well.

In like manner, pension costs are generally borne by the employer in business and should be borne by the church as well without viewing it as income to the clergyman.

If an employee needs an automobile in order to perform his job, usually either one is furnished or the employee is reimbursed for his expenses. Our clergy simply cannot do the job we wish them to do without an automobile. And they don't just drive around within a half-mile circle of the church. They are required to go to meetings all over the diocese, and our diocese extends from Jensen Beach to Key West! The U.S. government is reimbursing its employees 17 cents per mile today. The auto allowance simply cannot be viewed as income to the clergyman, and even \$200 a month these days is only a start.

Business has also found that money is well spent in

sending its employees to school, workshops, etc., to increase their abilities and knowledge. Business usually pays the travel expense, housing costs, meal costs, tuition, etc.—everything. Our diocese was wise in establishing a matching funds arrangement to encourage this: \$100 from the diocese, \$100 from the parish, and \$100 from the clergyman. The only problem is today \$300 will not pay the total costs of very much education or training. But at any rate, we cannot consider this money spent as income to our clergy.

There is more to the picture. Business, in addition to paying gross earnings by giving part to the employee and part to the Federal government in withholding taxes, must pay unemployment taxes, both Federal and state, which the church does not have to pay. Business, as mentioned before, must match the employee's Social Security tax. And the church saves the property tax.

## Minimum Federal and Florida unemployment tax:

(Federal—3.4% of the first \$6,000 of earnings)	\$204.00
(state—1.1% of the first \$6,000 of earnings)	66.00
Social Security (6.05% of the first \$17,700)	1,070.85
Savings in property tax	1,108.88
Total tax savings by the church	\$2,449.73

## Clergy-owned Housing

Whenever we become involved in comparison of parish clergy with business persons, we invariably face the question of clergy owning their own homes. The church, in the past at least, has gained by the appreciation of



L. W. "Scoot" Llewellyn is a member of St. Christopher's-by-the-Sea Episcopal Church in Key Biscayne, Fla., where he serves as lay reader. He is a member of the Standing Committee of the Diocese of Southeast Florida and managed the "Talk it out—Check it out" rumor control effort at the 1976 General Convention. Scoot is presently at work on a workbook for parishes which are in the process of calling a rector. "I say workbook," he writes, "for that's what I'm trying to make it—not merely an intellectual exercise." This article originally appeared in *The Net*, the newspaper of the Diocese of Southeast Florida, and we are grateful for permission to share an adaptation with the readers of *Professional Pages*.

property values due to inflation. Every rectory is worth more today than it was last year and the year before and so on. Many clergy wish to own a home and receive this appreciation in property value themselves. This raises two questions.

First, if the property is in the clergyman's name instead of the church's, the property will be taxed. As shown in the example, the church is receiving this tax savings. To pay the clergyman a housing allowance equal to the total that the church has been paying for housing would mean a reduction in the net spendable income of the clergyman. The question, therefore, becomes: Is the clergyman going to pay the taxes and have less net spendable income, or is the church going to increase the housing allowance so the clergyman can pay these new property taxes?

The second question involves the down payment. (For the sake of clarity, let's assume the church sells the rectory to a complete stranger and that the clergyman is buying a different house. This way we won't bog down in specifics.)

## How to Pay?

The question usually raised is: "How can the lowly paid clergyman ever accumulate a down payment?" Well, in the past this was indeed a valid question. The clergyman was in truth "lowly paid" and couldn't accumulate a down payment. If, however, we have the stipend related to the average income of the parishioners (using the same type of calculations used in the example), the clergyman then has the same problem of making the down payment that the business-employed parishioner has. Many parishes have made gifts to their rectors or helped to finance the down payment.

These are two questions with which a vestry must struggle. If it is willing to expend more to provide for property taxes and if it is willing to make arrangements for the down payment, the clergyman can purchase his own home. If the vestry is not willing to do this, the clergyman should know this and make other plans for benefiting from rising property values or coping with inflation. At least in this case everybody knows where he stands, and that's helpful.

## The Same Conditions

But let's go back and look at that concept of the clergyman's stipend being related to the average income of the parish.

The business employee seeks housing related to his take-home pay. If he is making \$24,750, as in the example, he's going to look for housing that costs around \$600 a month. The church, however, usually wants its rector to live fairly close to the church building. This says the housing in the area is going to be related to the income of the people living nearby and presumably to the income of the congregation. If the parish is in a "high rent district" the parishioners will make commensurate incomes; and if the parish is in a "low rent district," the parishioners will receive lower incomes.

The clergyman's stipend should be related in a like manner to the housing and to the parishioners' incomes. High rent district, high incomes, high stipend. And conversely, low rents, low incomes, low stipend. Another argument for the rector's receiving a stipend in relation to the average income of the congregation is if the congregation expects him to understand and minister to its members, he can best do this if he is suffering the same economic conditions. He is then trying to balance his budget at home just as his parishioners are.

Maybe a congregation exists which is willing to risk asking its members to report their earnings—anonously, of course—and average them to compare that figure with its rector's stipend, taking into account whether he or the church provides his housing. One synagogue I know of asks its members to report anonymously their yearly earnings. It then takes the highest third of the incomes reported, averages them, and pays its rabbi that amount!

What does a rector really make? This has been an attempt to give you a formula to make a reasoned comparison. In doing this, other questions were raised and, I hope, examined reasonably and objectively. This is an attempt to put this confusing question to rest.



# /PS Clergy changes

ALLEN, John G., Jr., from St. Margaret's, Baton Rouge, LA, to Cross, Columbia, SC  
 ASMAN, Mark E., from Calvary, Santa Cruz, CA, to St. Paul's, Oroville, CA  
 AUER, E. Rugby, from Trinity, Princeton, NJ, to All Saints, Bay Head, NJ  
 AUSTIN, John B., testing and research consultant, Jefferson Parish, LA, to also St. Timothy's, LaPlace, LA  
 BALANZA, Virgilio, from archdeacon, North Central Luzon, Philippines, to chaplain, Easter School, Baguio City, Philippines  
 BAYANG, Romualdo E., from Holy Nativity, Lon-oy, Philippines, to North Central Luzon Regional Center, Baguio City, Philippines  
 BOWERS, Thomas D., from St. Luke's, Atlanta, GA, to St. Bartholomew's, New York, NY  
 BROWN, William E., from St. Michael and All Angels, Concord, CA, to St. David's, Pittsburgh, CA  
 CAREY, Robert R., from St. Paul's, Oakland, CA, to Trinity, Gonzales, CA  
 CAYTAP, Florentino L., from North Central Luzon Regional Center, Baguio City, Philippines, to Rogation, Madaymen, Benguet, Philippines  
 COBBETT, George T., from St. Mary's, Barnstable, MA, to assistant secretary, Church Pension Fund, New York, NY  
 COIL, John A., from St. Paul's Cathedral, Oklahoma City, OK, to St. Stephen's, Alva, OK  
 COLBOURNE, Albert St. G., from non-parochial to Ascension, Burlingame, CA  
 CRAGON, Miller M., Jr., from Seamen's Church Institute of New York, NY, to canon to the ordinary, Diocese of Chicago, IL  
 CUNNINGHAM, Arthur L., from St. James, Monterey, CA, to St. Dunstan's, Modesto, CA  
 CUTLER, E. Clifford, from St. George's, Ardmore, PA, to St. Luke's, Kensington, Philadelphia, PA  
 DeVORE, David G., from director, Bishop Hare Home, Mission, SD, to St. Mark's, Aberdeen, SD  
 DUNCAN, Robert W., Jr., from General Theological Seminary, New York, NY, to Cross, Chapel Hill, and chaplain, University of North Carolina, Chapel Hill, NC  
 EGBERT, Wade W., from projects associate, Presiding Bishop's Fund for World Relief, New York, NY, to Holy Innocents, Corte Madera, CA  
 EVANS, William D., III, from Calvary, Dinwiddie; Good Shepherd, McKenney; and Sapony, McKenney, VA, to St. Timothy's, Catonsville, MD  
 FABIAN, Richard G., from non-parochial to St. Gregory Nyssen, San Francisco, CA  
 FALLIS, James P., Jr., from St. Paul's, New Albany, IN, to archdeacon, Diocese of Indianapolis, IN  
 FENHAGEN, James C., II, from director, Church and Ministry Program, Hartford Seminary Foundation, Hartford, CT, to dean, General Theological Seminary, New York, NY  
 FLINN, John S., from Christ, Greenwich, CT, to St. John's, Troy, NY  
 FRANCE, Andrew M., Jr., from non-parochial to St. Thomas' in the Fields, Gibsonia, PA  
 GANNON, William S., from headmaster, St. Mary's School, Peekskill, NY, to headmaster, The Lenox School, New York, NY  
 GATCH, Milton M., Jr., from chairman, Department of English, University of Missouri, Columbia, MO, to academic dean and professor of church history, Union Theological Seminary, New York, NY  
 GAWILI, Ernesto P., from St. Luke's, Simanggang, Sarawak, Malaysia, to chaplain, St. Luke's Hospital, Manila, Philippines  
 GOODMAN, Mackey J., from professional staff, West Hennepin Community Mental Health Center, Minnetonka, MN, to St. Paul's, Minneapolis, MN  
 GRIESMEYER, Walter J., from St. Andrew's, Longmeadow, MA, to St. Paul's, Conneaut, OH  
 HALL, Carroll B., from St. Martin's, Martinsville, NJ, to Grace, Weldon, and Saviour, Jackson, NC  
 HALL, Gary R., from St. John's, Taunton, MA, to Christ, Bloomfield Hills, MI  
 HALLOCK, Dale E., from Our Saviour, Langdon, and St. Peter's, Walhalla, ND, to All Saints, Minot, ND  
 HANCHEY, Howard, from St. Andrew's, Meriden, CT, to associate professor of pastoral theology, Episcopal Theological Seminary

in Virginia, Alexandria, VA  
 HANSEL, Robert R., from headmaster, St. Mark's School, Southborough, MA, to Christian education minister, Diocese of Southern Ohio, Cincinnati, OH  
 HOFFMAN, Arnold R., from graduate studies, Nashotah House, Nashotah, WI, to St. Paul's, Gas City, IN  
 HORTON, James T., Jr., from St. Michael's, La Marque, TX, to St. Luke's-in-the-Meadow, Fort Worth, TX  
 HULSEY, Sam B., from St. David's, Nashville, TN, to Holy Trinity, Midland, TX  
 IOPPOLO, Vincent A., from Ascension, New York, NY, to Good Shepherd, New York, NY  
 JOHNSON, Robert C., Jr., from St. Thomas, Laguna Beach, FL, to St. Andrew's, Panama City, FL  
 JOHNSON, Roberts P., III, from St. Martin's, Metairie, LA, to headmaster, St. Matthew's School, Houma, LA  
 JONES, Arthur L. V., diocesan missionary, Diocese of Panama and the Canal Zone, to also San Marcos, Nuevo Reparto El Carmen, Panama, R.P.  
 JONES, S. Ross, from Resurrection, Tallahassee, FL, to St. Paul's, Jacksonville, FL  
 JOSIAH, Dennis N., St. Alban's, Paraiso, Panama, CZ, to also St. Matthew's, Ciudad Radial, Panama, R.P.  
 KAWANO, Roland M., from non-parochial to St. Andrew's Japanese Congregation, Toronto, Ont., Canada  
 KELLEY, Christopher P., from St. Martin's with St. Paul's, Canterbury, England, to St. Timothy's, Bishop, CA  
 KIELDSING, William H., from St. Stephen's, Romney, and resident manager, Peterkin Conference Center, Romney, WV, to Trinity, Shepherdstown, WV  
 LAEDLEIN, George R., from Emmanuel, Southern Pines, NC, to St. Paul's, Owego, NY  
 LAKEMAN, T. Edmund, from St. Michael's, Chickasaw, AL, to Immanuel, Bay Minette, AL  
 LAUN, Gerhard H., from St. Raphael's, Yukon, OK, to St. Mary's, Provo, UT  
 LEGNANI, Robert H., from Holy Cross, North Plainfield, and St. Andrew's, Plainfield, NJ, to Holy Trinity, Wenonah, NJ  
 LESLIE, Richard B., III, from St. Francis, San Francisco, CA, to St. Mark's, Santa Clara, CA  
 LOWRY, David B., from Trinity, Bloomington, IN, to Nativity, Indianapolis, IN  
 MARKUNAS, Brother Mark Damian (formerly James W.), SSF, from Little Portion Priory, Mt. Sinai, NY, to San Damiano Friary, San Francisco, CA  
 MARTIN, Howard O., Jr., from St. John's, Pascagoula, MS, to St. George's, Bossier City, LA  
 MATIS, Glenn M., from Redeemer, Springfield, PA, to found a new congregation in the vicinity of Wrightstown, PA  
 MAUNEY, J. Patrick, from St. Martin's, Providence, RI, to Santo Andre, Campinas, Sao Paulo, Brazil  
 McCARRIAR, Herbert G., Jr., from St. Agatha's, DeFuniak Springs, FL, to Diocese of Matabeleland, Rhodesia  
 MCGINNIS, Richard H., from Trinity, Winner, SD, to Trinity, Watertown, SD  
 McKEE, Daniel D., from St. Christopher's, Jackson, MS, to St. Mary's, Lexington, MS  
 MEADOWS, Thomas A., from St. John's, Louisville, KY, to director of program, Diocese of Indianapolis, IN  
 MITCHELL, Irvin S., from St. Andrew's, Fort Worth, TX, to St. Alban's, Arlington, TX  
 MORRIS, Charles H., from St. Mark's, North Bellmore, and headmaster, Advent School, Westbury, NY, to St. Paul's, College Point, NY  
 MOSES, George D., from Grace, Ravenswood, WV, to St. Barnabas, Bridgeport, WV  
 MURDOCH, Richard D., from Faith Ministry, Wheeling, WV, to chaplain, U.S. Army, Fort Polk, LA  
 MYERS, Elizabeth W., from St. James, Lancaster, PA, to Christ, Bloomfield Hills, MI  
 NEWLAND, Robert B., from St. Aidan's, Virginia Beach, VA, to St. Mark's, Augusta, ME  
 PERMENTER, Calton E., from Christ Church Cathedral, Houston, TX, to St. Paul's, Orange, and headmaster, St. Paul's School, Orange, TX  
 PINNEO, G. Lois, from chaplain, Los Gatos Meadows, Los Gatos, CA, to St. Paul's, Oakland, CA  
 PITZER, Charles A., from St. Andrew's, Spring

Hill, FL, to St. Wilfred's, Sarasota, FL  
 POUX, Paddy J., from St. Mark's, Columbus, OH, to St. Luke's, New Orleans, LA  
 RADLEY, C. Perrin, from St. Andrew's, Hopkinton, NH, to the Vienna Community Church, Vienna, Austria  
 RAY, Michael F., from St. Thomas, Greenville, RI, to St. George's, Clifton Park, NY  
 RICH, David A., from academic studies, Wesley Theological Seminary, Washington, DC, to St. Andrew's Cathedral, Jackson, MS  
 ROBBINS, Richard H., St. Margaret's, Margarita, Panama, CZ, to also St. Mary-the-Virgin, Rainbow City, Panama, CZ  
 ROBERTS, Paul B., from St. Thomas, Knoxville, TN, to St. Matthias, Nashville, TN  
 ROZELLE, Stephen, from Holy Trinity, Wenonah, NJ, to St. Mark's, Basking Ridge, NJ  
 SCANTLEBURY, Victor A., San Juan, Villa Caceres, Panama, R.P., to also St. Simon's, Gamboa, Panama, CZ  
 SCHMIDT, David W., from Resurrection/Bountiful Community Church, Bountiful, UT, to St. Christopher's, Anchorage, AK  
 SCHULTZ, John A., from Trinity, Ambler, PA, to administrative assistant to the executive secretary of General Convention, New York, NY  
 SCOTT, Robert W., from St. Andrew's, Evanston, IL, to St. Alban's, Manistique, and St. Jude's, Curtis, MI  
 SHAEFER, Harry F., III, from non-parochial to St. James, Dexter, MI  
 SHIRES, Henry M., retired, to St. Matthew's, San Mateo, CA  
 SINCLAIR, Scott G., from Ascension, Burlingame, CA, to graduate studies  
 STACY, Clarence H., from St. John's, Clayton, and administrative assistant to the Bishop of California, San Francisco, CA, to director and chaplain, Seabury House, Greenwich, CT  
 TAYLOR, Charles W., from Holy Comforter, Washington, DC, to assistant professor of pastoral theology, Church Divinity School of the Pacific, Berkeley, CA  
 TAYLOR, Lt. Cmdr. Franklin R., from 1st Battalion, 5th Marines, 1st Marine Div., Camp Pendleton, CA, to USS Leahy (CG-16), FPO San Francisco, CA  
 THIEME, Richard, from Seabury-Western Theological Seminary, Evanston, IL, to St. Peter's, Clearfield, UT  
 TOWNER, James O., from Zion, Charles Town, WV, to St. Andrew's-on-the-Mount, Mountain Mission, WV  
 TUDOR, William E., from Grace, Newport News, VA, to Christ, Grosse Pointe, MI  
 VAL-MACHO, Manuel, from St. Matthew's, Juan Diaz, Panama, R.P., and Holy Comforter, Palo Seco Hospital, Palo Seco, Panama, CZ, to San Jose, La Chorrera; San Sebastian and San Fabian, El Limite; San Miguel Arcangel, Penas Blancas; and Santissima Trinidad, Aguacate Abajo, Panama, R. P.  
 VANDERSLICE, Thomas A., from St. Mark's, Geneva, IL, to St. John the Evangelist, Flossmoor, IL  
 WALCH, Donald S., from St. Barnabas, Williston, and Christ, Cedar Key, FL, to Nativity, Jacksonville, FL  
 WEBBER, Michael B., from St. Peter's, Port Chester, NY, to Zion, Wappingers Falls, NY  
 WILBERT, William C., from St. Paul's, Mayville, NY, to St. Paul's, Monongahela, PA  
 WILLIAMS, Larry C., from St. Paul's, Augusta, GA, to St. Luke's, Mobile, AL  
 WILLIAMS, Lt. Robert H., from USNAV-COMSTA, Fort Allen, PR, to Naval Support Activity, Philadelphia, PA  
 WOOD, George B., from Grace, Ishpeming, MI, to St. James, Vincennes, IN  
 WOOD, William H., III, from St. David's, Radnor, PA, to Trinity, Solebury, PA

## NEW DEACONS

BEACH, Diana L., faculty, New York Theological Seminary, New York, NY  
 BLAIR, Beatrice, to Heavenly Rest, New York, NY  
 BRANDT, George W., Jr., to Diocese of New York, NY  
 BRUNO, Linda H., to Diocese of Los Angeles, CA  
 CHATTIN, Mark H., to St. Andrew's, Plainfield, and Holy Cross, North Plainfield, NJ  
 CHRISTENSEN, Bonniejean, professor of English literature, University of North Dakota, Grand Forks, ND  
 COLES, Constance C., to Epiphany, New York, NY  
 COYNE, William H., to Atonement, West-

field, MA  
 CRELLIN, Alison D., to Diocese of Minnesota, Minneapolis, MN  
 DUNN, Douglas D., III, to Christ, Amelia; Emmanuel, Powhatan; and St. James, Cartersville, VA  
 FISHER, John C., to Heavenly Rest, New York, NY  
 FOSS, Charles S., to St. James, Greenville, SC  
 GENEUREUX, Patrick E., to Trinity, Mobile, AL  
 GRAVES, Richard W., to St. Luke's, Long Beach, CA  
 GUERNSEY, John M., to Christ, Alexandria, VA  
 HALL, Emily S., to St. Andrew's, Ojai, CA  
 HANSEN, Thomas P., to St. Luke's, Fort Collins, CO  
 HASKINS, Charles A., to Diocese of Albany, NY  
 HAWES, Peter W., to Christ, Pensacola, FL  
 HECK, William R., to Grace, Newport News, VA  
 JENNINGS, Gay C., to chaplain, Children's Hospital National Medical Center, Washington, DC, and St. Clement's, Alexandria, VA  
 KITAGAWA, John E., to Calvary/Holy Communion/St. George's, New York, NY  
 KUENKLER, Richard F., to St. Paul's, Aurora, NY; he also serves the Presbyterian church in Aurora  
 LALOR, Donald J., to Diocese of Minnesota, Minneapolis, MN  
 LOWE, Eugene Y., Jr., to Calvary/Holy Communion/St. George's, New York, and graduate studies, Union Theological Seminary, New York, NY  
 LUTZ, William C., to Grace, Merchantville, NJ  
 MacCORMICK, Chalmers, faculty, Wells College, Aurora, NY  
 MARONDE, James A., to St. Alban's, Los Angeles, CA  
 MARTIN, Kenneth, to Good Shepherd, Brownfield, and St. Stephen's, Lubbock, TX  
 MATHISON, Robert P., to St. Simon's-on-the-Sound, Fort Walton Beach, FL  
 McELROY, Catherine, to Diocese of New York, NY  
 NEWCOMBE, David G., to graduate studies, General Theological Seminary, New York, NY  
 RICHARDSON, W. Mark, to Ascension, New York, NY  
 RIGGALL, Daniel J., to Christ, New Brunswick, NJ  
 ROBERTS, Donald P., to Calvary, Dinwiddie; Good Shepherd, McKenney; and Sapony, McKenney, VA  
 ROHE, Donald L., to St. John's, San Bernardino, CA  
 SCHERM, Mary C., to Diocese of New York, NY  
 SHACKELFORD, Edwin T., III, to Epiphany Corcoran, and St. Thomas, Avenal, CA  
 SHERWIN, Marie-Louise, to St. Esprit, New York, NY  
 SPANGLER, Nancy D., to staff member, Executive Council, New York, NY  
 TALLY, William P., to non-stipendiary, Ithaca-Cortland District, Diocese of Central New York, NY  
 THOMAS, Laughton D., to St. Mark's, Plainfield, NJ  
 TINDALL, Byron C., to Trinity, Boonville; St. Paul's, Constableville; St. Mark's, Port Leyden; and Christ, Forestport, NY  
 TITUS, Fred D., to Diocese of Iowa, Des Moines, IA  
 TURNER, Peter K., to All Saints, Scotch Plains, NJ  
 WALTON, Hugh, to Trinity, Connersville, IN  
 WEBBER, Bruce M., to St. Mary's, Point Pleasant, NJ  
 WESTERHOFF, John, III, to professor, Divinity School, Duke University, Durham, NC

## RETIREMENTS

ABBITT, Raymond E., from Bishop Mason Retreat Center, Grapevine, TX, on April 1. His address is: 812 Sierra Dr., Denton, TX 76201  
 BALCH, Leon C., from Grace, Chattanooga, TN, in June  
 CABANBAN, Bishop Benito C., from Diocese of the Central Philippines. His address is: 38 V. S. Encarnacion St., B. F. Homes, Quezon City 3008, Philippines  
 HAUSER, John H., from Christ, Coronado, CA, on August 1  
 HURST, G. Stackley, from canon missionary, Diocese of Southwest Florida, St. Petersburg, FL, on May 1. His address is: 7058 20th St. N., St. Petersburg, FL 33702  
 STAINES, Russell B., from St. Paul's, Indianapolis, IN, on June 30  
 STETLER, Robert H., from St. Alban's, Roxborough, Philadelphia, PA, on July 31



# Lambeth Bishops face a full agenda

Ninety-eight American bishops face 23 busy days as they gather with their Anglican brothers in Canterbury, England, for the 1978 Lambeth Conference. Between the opening sermon on July 23 by Archbishop of Canterbury Donald Coggan and the closing one on August 13 by Presiding Bishop John M. Allin the bishops will try to make the meeting a time for "prayer and waiting upon God."

Lambeth's first residential meeting—the bishops will stay in dormitories—will foster "fellowship, discussion, sharing, and communication with brethren of diverse experience." And Jean Coggan has planned a separate conference August 5-12 for 200 bishops' wives.

Bishops have been assigned to one of three Sections: (1) What Is the Church for?, (2) The People of God and Ministry, and (3) The Role of the Anglican Church among the Churches. Most resolutions and documents will come through these Sections.

## Restoration underway at Canterbury

Bishops arriving in Canterbury, England, for the Lambeth Conference discovered the Cathedral in the throes of a restoration campaign.

This is nothing new for a structure which is nearly a thousand years old. Every cathedral in England and in Europe and a good many ancient churches as well carry on continuing maintenance campaigns.

Canterbury found its regular maintenance falling behind. Decay of the "fabric" (stone work) and especially of the stained glass windows was advancing rapidly so it launched an ambitious campaign to raise over \$6 million, the largest amount ever sought for a cathedral, exceeding the amount raised for St. Paul's, London. At the end of a two-and-a-half-year effort, the Canterbury fund was \$1 million short, and inflation meant the 1974 estimates were low. So fund raising continues, as does restoration.

The Cathedral maintains a masons' school which trains its own craftsmen for stone work. As an outcome of the present campaign, it has established a stained glass workshop and school which train young people in the mysteries of ancient glass.

Interest in the glass—much of which is 12th and 13th century—heightened when a team of experts discovered in 1971 that deterioration was occurring at an increasing rate. Cathedrals all over Europe are experiencing the same problem, believed to be caused by acids in the air. Different techniques are being used to save these treasures, but experts admit they still don't have the answer.

At Canterbury, experts clean the old glass, patch around glass that has been destroyed, and repair leading where they can. To do this they must remove each glass section from the Cathedral. Once the repairs are made, the glass is replaced and protected with isothermal panes, something like a storm window. Air vents are provided at top and bottom, however, to allow air flow. Specially designed sensors monitor humidity.

To dramatize its glass problem, Canterbury sent some of its glass to the United States last year for an exhibition at Steuben Glass in New York City. This helped to raise some funds.

Canterbury's treasurer, whose job is custodian not only of money, but of all the treasures, emphasizes that the Cathedral is first of all a church. "We get two million visitors a year here," Canon Joseph Robinson says. "The Cathedral is a monument, to be sure, but we hope it speaks of God. We hope some of the spiritual will rub off on those who visit here."

—William Ferguson

Voting on any subject is by individual bishop, not Church, and is representative only of the bishops present. Lambeth has no power to legislate for its member Churches.

The bishops' daily schedule includes a 7:15 a.m. Eucharist, breakfast, and a daily devotional lecture, morning and afternoon sessions, and dinner at 7 p.m. Weekends are free although many bishops will preach throughout England.

Two special lectures are planned. Barbara Ward will speak on "The Conserving Society" on July 24 and the Rev. Charles Elliott on "The Economic Factor in Human Aspirations" on July 25.

Hearings include training for ministry, July 28; ordination of women, July 31; ecumenical relations, August 2; and the future of the Anglican Communion, August 4. Plenary sessions are set for August 7 and 8 with final action to come

on August 11.

Lunch at Lambeth Palace, Evensong at Westminster Abbey, and a garden party at Buckingham Palace are scheduled social events.

At Westminster the bishops may be greeted by supporters of women's ordination who reportedly plan to chain themselves to railings near the Abbey. The Anglican Pacifist Fellowship will sponsor an ecumenical contemporary Canterbury pilgrimage and invite the bishops to debate the theological implications of war and violence.

A late report from London announced the arrival of James Mote, a bishop of the Anglican Church of North America (ACNA). He and his brother ACNA bishops reportedly hope for visitors' seats at the Conference although ACNA is not now a member of the official Anglican family.

—Janette Pierce



THE EPISCOPAL SERIES of the Protestant Hour features the Archbishop of Canterbury, Dr. Donald Coggan, as speaker for the 15-week radio series beginning August 13. Coggan's broadcasts on "Great Words of the Christian Faith" will begin the day the Lambeth Conference in Canterbury, England, ends.

—Religious News Service Photo

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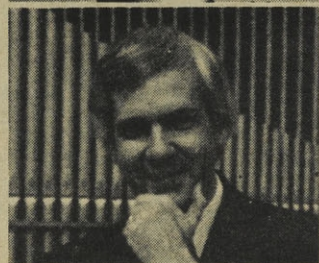
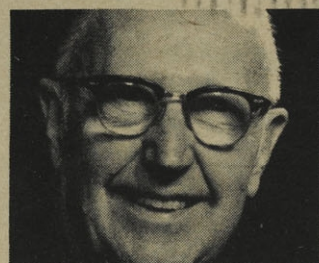
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# Look who's calling the tune



Much of what Episcopalians sing in church is determined in part by the Standing Commission on Church Music. Constituted in 1973 by General Convention, this Standing Commission works with the Standing Liturgical Commission to determine Prayer Book rubrics and to develop musical settings for liturgical texts. In addition, the 12-member Commission encourages composers to write liturgical music, recommends criteria for liturgical music, and is a link between professional church musicians and diocesan music commissions.

The Commission's most immediate tasks are the "musicking" of all the singable parts of *The Proposed Book of Common Prayer* and enrichment of the hymnal. With the help of two questionnaires, the Commission has selected 600 hymn texts which will probably be the basis of what it presents to the 1979 General Convention to be held in Denver, Col. Convention's decision will determine what the Episcopal Church will eventually use as the musical companion to the Prayer Book.

The 12 women and men who currently constitute the Commission are:

## First pipe, top to bottom:

- ▷ The Ven. Frederick P. Williams, Archdeacon of Indianapolis, chairs the Standing Commission. He was organist/choirmaster at St. Mark's, Berkeley, Calif., taught at the Evergreen Music Conference, and was associate rector, Trinity Church, Seattle, Wash., before becoming archdeacon.
- ▷ Marilyn Keiser, organist and director of music, All Souls', Asheville, N.C., is Commission secretary and music consultant to the Diocese of Western North Carolina. She is an organ recitalist, teacher, and music workshop leader.
- ▷ James H. Litton, treasurer and vice-chairman, is organist/choirmaster at Trinity Church, Princeton, N.J., and director of music at Princeton Theological Seminary. He chairs the Commission's Recordings Committee.
- ▷ Bishop Francisco Reus-Froylan of Puerto Rico was president of Province IX from 1967 to 1970 and Executive Council member from 1970 to 1976.
- ▷ Bishop Donald J. Davis of Erie, a Presbyterian minister before ordination in the Episcopal Church in 1955, has served parishes in the Diocese of Washington, Indianapolis, and Ohio.
- ▷ The Rev. Sherodd Albritton, a graduate of the Yale School of Music where he also taught, is associate professor of speech, music, and homiletics at Virginia Theological Seminary. He is chairman of the Service Music Committee.

## Second pipe, top to bottom:

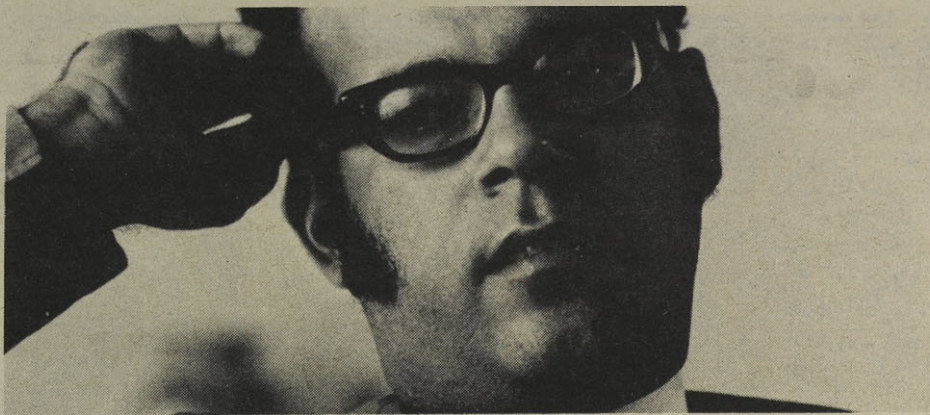
- ▷ Suffragan Bishop C. Judson Child, Jr., of Atlanta was formerly canon pastor of St. Philip's Cathedral, Atlanta. He was a delegate to the Anglican Consultative Congress in 1963.
- ▷ The Rev. Jerry Godwin was a tenor soloist at one church and organist/choirmaster at three others during his college and seminary days and was carillonneur at Seabury-Western Theological Seminary. He is now vicar of St. Martin's, Perry, Iowa.
- ▷ Mother Mary Grace, Mother Superior General of the Community of St. Mary, is a member of Executive Council and chairs the Conference on the Religious Life of the Anglican Communion of the Americas.
- ▷ Raymond F. Glover, organist/choirmaster at St. Paul's, Richmond, Va., was formerly instructor in music at Berkeley Divinity School in New Haven, Conn., and the Hartford Seminary Foundation. Chairman of the Hymn Committee, he leads music and liturgy workshops.
- ▷ David Hurd is director of music at General Theological Seminary and organist/music director at Church of the Intercession, New York City. A composer, he is also a recitalist and has won prizes in organ playing and improvisation.

## Third pipe, top to bottom:

- ▷ Richard Proulx composes church music as well as music for commercials, films, and the stage and has over 100 compositions in print. He is organist and director of music at St. Thomas', Seattle, Wash., and was one of the editors of the new Roman Catholic hymnal, *Worship 11*.
- ▷ The Rev. Marion Hatchett is one of three consultants to the Commission. A member of the Standing Liturgical Commission and on the faculty of the School of Theology at the University of the South, he is author of numerous articles on liturgy and theology.
- ▷ David Farr, another Commission consultant, is organist/choirmaster of All Saints', Pasadena, Calif., and a fellow of the College of Church Musicians at Washington Cathedral. He chairs the Diocese of Los Angeles' Commission on Music and Liturgy.
- ▷ Richard Schulz, the third consultant, is director of chapel music and instructor of church music at the Episcopal Seminary of the Southwest as well as being co-director of music at the University Church. In 1976 he studied at the Royal School of Church Music in England.







**BISHOP ANTONIO RAMOS** of Costa Rica, a native of Puerto Rico, will resign September 30 so a native Costa Rican may become bishop. Ramos will undertake graduate studies in the field of rehabilitation of the handicapped at the University of Puerto Rico and will assist Bishop Francisco Reus-Froylan of Puerto Rico. The Diocese of Costa Rica met July 2 to elect Ramos' successor.

## Breakaway property belongs to diocese

The property of four separatist congregations belongs to the Diocese of Los Angeles, according to a June 21 court decision. The parishes—St. Mary's of the Angels, Hollywood; Holy Apostles, Glendale; Our Saviour, Los Angeles; and St. Matthias, Sun Valley—withdraw from the diocese early last year.

Superior Court Judge J. Wesley Reed ruled that parishes of the Episcopal Church are "under its government and control and bound by its orders and judgments" and that Episcopal parish property must be used for the benefit of members and congregations of the Episcopal Church. The court will require that rectors, wardens, and vestry members of the four parishes surrender title, possession, and control of all property to the Diocese of Los Angeles.

The Rev. George Clendenin, Holy

Apostles', and the Rev. John D. Barker, St. Mary's of the Angels, will appeal the decision.

## Lectionary texts progress

The Church Hymnal Corporation announces that Year B of *Lectionary Texts* will be available well before Advent Sunday. The readings in *Lectionary Texts*, being produced in cooperation with the Standing Liturgical Commission, come from the Common Bible (RSV).

All three years of the lectionary cycle will be printed in separate volumes. The new edition of Year A, which has already been published, has been well received. Optional material cited in the lectionary, but previously omitted, will be included so Year B can be used for Morning and Evening Prayer as well as for the Eucharist.



## Hugo Pina becomes Honduras Bishop

In a colorful bilingual ceremony on June 11 the Rev. Hugo Luis Pina-Lopez, 39, became the first Episcopal Bishop of Honduras.

Presiding Bishop John M. Allin was chief consecrator, with Bishop Lemuel Shirley of Panama, president of Province IX, and Bishop William H. Folwell of Central Florida as co-consecrators. Four other bishops and 11 priests from Honduras and the U.S.A. also participated.

The service took place in the hilltop Honduran Air Force Chapel, whose brilliant blue sliding walls were opened to the breezes. The church was packed with members of the diocese, some of whom had traveled by bus from small missions in the interior, and many guests from the Dioceses of Central and Southeast Florida. Central Florida has a sister relationship with the Diocese of Honduras.

Bishop James L. Duncan of Southeast Florida, the Rev. William Sanderson, and Sra. Veronica Flowers were Bishop Pina's presenters. The Hon. Mari-Lucy Jaramillo, U.S. Ambassador to Honduras, read the Old Testament lesson and Bishop Anselmo Carral of Guatemala preached. The 20-voice choir from Bishop Carral's church traveled for 14 hours by bus to sing at the service.

Bishop Pina was ordained priest in Cuba in 1964 but fled that country for political reasons in 1969, going first to Spain and then to Miami. Unable to find work in the Church, he worked as a



**New Bishop Hugo Pina**

stockboy in a Miami department store. He then became an assistant at St. Thomas' Episcopal Church and later vicar of St. Simon's, Miami. In 1975 he was called to Honduras to take charge of St. Peter's, Tegucigalpa, and two missions.

Four years ago the Episcopal Church in Honduras had two clergymen; now it has six. Bishop Pina said recently: "Wonderful things are happening to the Church in Honduras. It is similar to the rapid growth of the Church in Africa. We are doing what we can—we already need two more priests. We want strong lay participation...; our emphasis will be on continuing vigor, close unity, deep commitment to the Lord, and genuine love for the poor and deprived." —Carroll Mallin

# Hispanic case settled

What seemed to be turning into an extra-legal case of the Episcopal Church vs. former employees Maria Cueto and Raisa Nemikin was settled not through litigation, but through the quiet mediation of Suffragan Bishop Quintin Primo of Chicago.

Late in June Primo handed \$17,900 plus severance pay to each woman, and the parties executed an agreement relieving both the women and the Church from any further liability related to their employment. Both women had worked with the Episcopal Commission on Hispanic Affairs. "We have put the matter to rest," Primo said.

The "matter" started late in 1976 when the Federal Bureau of Investigation contacted officials at the Episcopal Church Center and searched records in the Center's New York City offices in efforts to locate Carlos A. Torres, a one-time volunteer Hispanic commission member. The FBI identifies Torres as a member of a Puerto Rican nationalist group which is alleged to be involved in terrorist bombings in the United States. Later the FBI questioned both Cueto and Nemikin who said they had no information about Torres' whereabouts.

In January, 1977, the women were called before a federal grand jury investigating the 1975 bombing of Fraunces Tavern in New York City in which several people were killed. Because the women refused to testify in the grand jury's closed sessions, they were jailed for contempt. They held that as lay ministers working for the Church, their relationships with their clients were confidential and that their ministries—or lives—could be in danger if they agreed to testify.

During the women's more than 10

months in prison, Episcopal Church Center administrators placed them on leave without pay. On April 1, 1978, more than two months after their release from jail, the women's church employment was terminated. Nemikin was then eligible for \$1,491 in severance pay and Cueto eligible for \$4,242.87.

Checks for these amounts were delivered to attorney Robert S. Potter, active Episcopal layman, who was trying to negotiate on the women's behalf for full back pay and legal fees. Potter refused to transmit just the severance checks and attempted to speak directly to Executive Council's May meeting about back pay and legal fees. Council declined to hear him in formal session, but he spoke informally with a number of persons after the sessions.

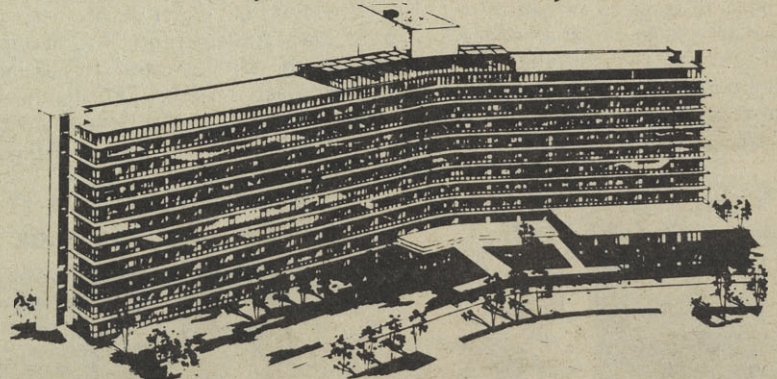
At that time Primo, a Council member who had attempted to act as a mediator after direct communication between Episcopal Church Center administrators and the women broke down, pledged himself to a new effort.

During the Council meeting's regular sessions Presiding Bishop John M. Allin expressed frustration over the situation. Of the criticism of his degree of involvement in the issue, Allin said, "I won't claim whole knowledge. I'll accept the charge and judgment of stupidity and naivete, but lack of concern I will not accept." He acknowledged that direct communication had been impossible but said he would be willing to open communication to "deal with the need" if anyone would offer a way to do it.

Primo's new efforts apparently accomplished this, and the Presiding Bishop gave Primo \$35,800 from his discretionary fund "to be used pastorally."

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# In Person

Dr. George B. Thomas is the new president of 81-year-old Voorhees College, Denmark, S.C. . . . Business executives William T. Ylvisaker, Barrington, Ill., and James L. Paxton, Jr., Omaha, Neb., are associate chairmen of National Bible Week. . . . The Rev. Miller M. Cragon, Jr., director of religious and special services for seamen at the Seamen's Church Institute, New York City, will join the staff of the Diocese of Chicago September 1. . . . Priest/educator John P. Williams is serving as chairman of the board of Christchurch School, Christchurch, Va. . . . Episcopalians Deborah Townsend is leaving her Swarthmore, Pa., College post to become vice-president for campus life at Lawrence University, Appleton, Wis. . . . Naval Inactive Reserve Chaplain Donald W. Beers has been promoted to captain and Reserve Chaplains Fayette P. Grose, Samir J. Habiby, and Donald B. Harris have been promoted to commander. . . .

Church musician David McK. Williams, 91, died in May after a brief illness. . . . The Rev. Richard C. Martin, superior-general of the Society of St. Mary-Episcopal, was celebrant at the Solemn Mass during the Society's annual meeting in May at St. Clement's, Philadelphia, Pa. . . . The Rev. Charles W. Taylor, Holy Comforter, Washington, D.C., has been named assistant professor of pastoral theology at Church Divinity School of the Pacific, Berkeley, Calif. . . . The Rev. James C. Fenhagen, director of the Church and Ministry Program at Hartford Seminary Foundation in Connecticut, is the new dean of General Theological Seminary, New York City. . . . The Rev. John W. Howe and his family of Fairfax, Va., were featured in a national advertisement appearing in the June issue of *Better Homes and Gardens*. . . .

A special May ceremony recognized the Rev. Robert C. S. Powell, St. Simon's, New Rochelle, N.Y., as an honorary canon of the Cathedral of SS. Mary and James, Lesotho, South Africa. . . . Educator John H. Westerhoff, III, an Episcopal deacon, received an award for distinguished service to Christian education from St. Andrew's Presbyterian College, Laurinburg, N.C. . . . The Rev. William F. Burns of West Orange, N.J., has

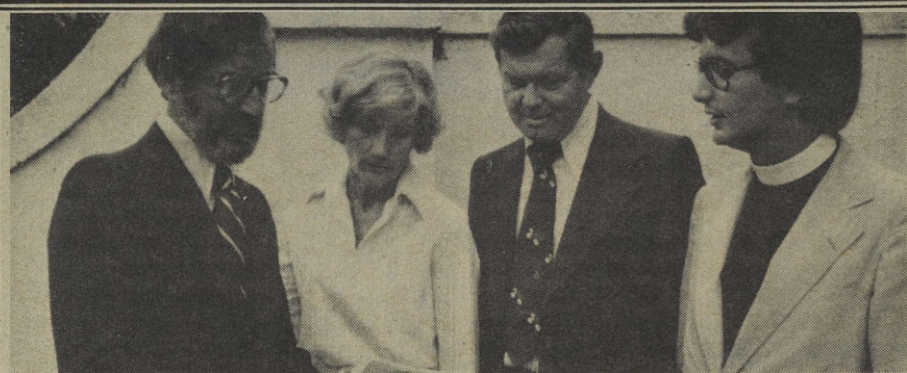
been elected bishop of a new diocese of the Anglican Church of North America. . . . Thomas N. Southard, former headmaster of St. Michael's School, Stuart, Fla., became headmaster of the Cathedral school of St. John the Divine, New York City, on July 1. . . .

Trinity Church, Watertown, N.Y., awarded a \$500 first prize to Bucknell University music professor Jackson Hill for his English Mass (Holy Eucharist, Rite II) which was performed at Trinity's 150th anniversary in May. . . . John P. R. Budlong, senior vice-president of American Management Associations, is now chairman of the board of trustees of The Seabury Press. . . . John K. Cannon, chancellor of the Diocese of Michigan, will be House of Deputies parliamentarian at the 1979 General Convention; the Hon. George Shields of the Diocese of Spokane will again chair the Dispatch of Business Committee. . . .

The Rev. Robert H. Hawn has resigned as national coordinator of the Episcopal Charismatic Fellowship to join the Word of God Community, Ann Arbor, Mich.; he is succeeded by the Rev. Charles M. Irish. . . . Suffragan Bishop James Kauluma of Damaraland, Namibia (Southwest Africa), spent a spring week in the Diocese of Texas; he then returned to New York City to complete his studies before going to Namibia as its first black bishop and the first resident bishop since the 1975 deportation of Suffragan Bishop Richard Wood. . . . The Rev. William B. Daniels is acting editor of the Diocese of Georgia's newspaper. . . . U.S. Air Force Major Richard Covey, a communicant of St. Simon's-on-the-Sound, Fort Walton Beach, Fla., is one of five persons selected to be astronaut/pilots for the 1980's space shuttle program. . . .

Bishop Hanford L. King of Idaho is one of a six-member commission investigating allegations of mismanagement in the Idaho Penitentiary. . . . The Rev. Nathaniel W. Pierce, Grace Church, Nampa, Idaho, is the new president of the Episcopal Peace Fellowship. . . .

The Rev. Dr. Peter A. Molnar, vicar of St. Mary's, Clementon, N.J., and mental health administrator for Camden County, was honored as "Prestigious Citizen of the Year" by the New Jersey Psy-



**FIRST PARISH IN CENTRAL FLORIDA** to register for the National Episcopal Renewal Conference was New Covenant Episcopal Church, Winter Springs. The Rev. Gregory O. Brewer, right, and Mr. and Mrs. Alan G. Williams of that parish are shown submitting registration forms to PEWSACTION chairman Robert B. Pond. For information on the Conference, to be held October 12-15 in Pittsburgh, Pa., write to: NERC, 218 Orchard Lane, Sewickley, Pa. 15143.

chiatric Association. . . . Steve Smith, 20, a member of Good Shepherd, Athens, Ohio, is new staff person for the Appalachian Peoples Service Organization (APSO) Youth Program. . . . On July 1, the Rev. Robert R. Hansel became Christian education minister for the Diocese of Southern Ohio. . . . The Rev. Dr. Milton McC. Gatch, Jr., an Episcopalian, will succeed Dr. Robert T. Handy as academic dean of Union Theological Seminary, New York City; Gatch will also become professor of church history at the seminary. . . .

Anglican Bishop Trevor Huddleston, former Suffragan Bishop of Stepney and now Bishop of Mauritius, has been elected Archbishop of the Anglican Province of the Indian Ocean, one of the smallest Provinces (five dioceses) in the Anglican Communion. . . . The Rev. Michael Seward, vicar of St. Matthew's, Fulham, London, and a member of the Archbishop's Council on Evangelism, was guest speaker at a men's retreat at St. Stephen's, Sewickley, Pa., in May; in June he spoke at three parishes and addressed a teen camp meeting in Florida. . . . Edward H. Bond, an investments executive, is chairman of the special gifts committee of the 1978 Episcopal Charities Appeal in the Diocese of Long Island. . . .

Bishop Edmond L. Browning of Hawaii gave the address at the 25th annual commencement of The Episcopal Theological Seminary of the Southwest, Austin, Texas. . . . The Rev. William S. Gannon became the sixth headmaster of The Lenox School in New York City on July

1. . . . In April the Rev. Kenneth R. Waldron, 74, of Middletown, N.Y., celebrated the 50th anniversary of his ordination in both the Episcopal and the Ukrainian Orthodox Churches. . . . The Church of England's senior diocesan, Bishop Ronald R. Williams of Leicester, will retire in December at age 72 after 25 years as diocesan. . . .

The government of Haiti honored Mother Anne-Marie of the Sisters of St. Margaret with the title of Commander of the National Order of Honour and Merit in recognition of her 25 years as directress of Holy Trinity School, Port-au-Prince, and as founder of the Holy Trinity Philharmonic Orchestra. . . . The Association of Episcopal Colleges gave its Kellogg Award for Distinguished Service to Dr. Lee Hastings Bristol, Jr., an Episcopal layman and president emeritus of Westminster Choir College. . . .

The Rev. Dexter Parish, assistant rector, Trinity Church, Baton Rouge, La., is chairman of the Louisiana Interchurch Council's Task Force on Aging. . . . Anglican feminist Dr. Una Kroll, physician, mother, and founder of the Christian Parity Group working for women's ordination in England, spoke at the Cathedral of St. John the Divine, New York City, in late June. . . . Advertising executive Hiram W. Neuwoehner, Jr., of St. Louis, Mo., is serving as chairman of the Publicity and Interpretation Committee for Venture in Mission.



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## New aid for youth

The U.S. has 30,000 young adults (ages 18-34), 80 percent of whom live in urban centers. But these numbers are not statistically represented in the church-going population. The Episcopal Young Adult Ministries Network, formed in 1977, would like to share resources about young adults and offer support for young adult ministry.

To aid this the Network began publishing "Sound the Call," a newsletter available free upon request from 815 Second Ave., New York, N.Y. 10017.

The Network has a coordinating committee consisting of Karl Ruttan, Diocese of Ohio; Ilena Cruz, Diocese of Southwest Florida; A. Jennings Ellis, Diocese of Texas; Ellen Hurwitz, Portland, Ore.; Jack Jessup, Diocese of Washington; William Landrum, Chicago, Ill.; Terry Lynberg, Diocese of Los Angeles; Wayland Melton, Diocese of Southern Ohio; Andrew Mullins, Diocese of New York; Catherine Powell, Diocese of Washington; Wilson Sam, Diocese of Alaska; David Selzer, Diocese of Kentucky; Julie Slaydon, Diocese of Ohio; and William Stemper, Diocese of New York.

Staff resource person at the Episcopal Church Center is Elizabeth Crawford.

## A community paper

Harsens Island, a little piece of 19th century graciousness firmly planted in the swift-running St. Clair River, is a year-round settlement of a few hundred souls. But the area lacks many services commonly associated with a residential community.

One service Harsens Island lacks—or until recently lacked—is a local newspaper. Now it boasts a four-page monthly published by St. Paul's Episcopal Church "as a community service," as its masthead reads.

Harry Hurd, long-time faithful lay churchman in the down-the-river-from-Port Huron area and an advertising man by trade, sees to the production of *The*

### Mission Messenger.

Slotted in among parish news (clean-up day, Bible study, ECW) are notices of St. Mark's Roman Catholic Church Masses. St. Mark's has no newsletter.

The May issue carried island news of a garden club meeting and a conclave of citizens' band radio fans.

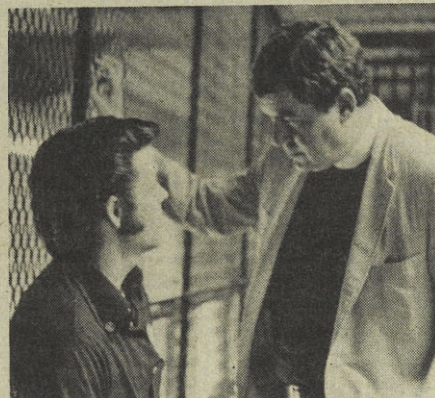
*The Mission Messenger* is distributed by third class mail to approximately 700 island residences, both year-round and summer, according to Archdeacon William S. Logan to whose administrative district St. Paul's Church belongs.

—From *The Michigan Record*

## N.H. prison day

Ninety people—including 70 Roman Catholic and Protestant clergy—went to prison for a day in Concord, N.H., to view the facilities, talk with inmates, and hear staff presentations. The "Day of Awareness" was part of a program arranged by June Wentzell, Episcopal laywoman and chairperson of the Prison Concerns Committee in New Hampshire.

The Rev. Joseph Ravenell, Protestant chaplain of the state prison in Trenton, N.J., spoke to the group urging more such days of study. Education, he said, brings understanding of the prisoner,



Robert Schenkel talks with inmate.

the victims, and the judicial process, and such education is needed before programs are developed.

Episcopal Bishop Philip A. Smith of New Hampshire said, "We cannot be narrowly denominational in this. The prob-

lem is too great." Roman Catholic Bishop Odore Gendron agreed: "We, too, are anxious to work together for the good of this institution and especially for the people who must be here."

Warden Everett Perrin recalled past work by religious groups in getting corporal and capital punishment replaced by incarceration and said, "Community concern is our best tool." Walter Woodman, an inmate and chaplain of the Granite Quarry Jaycees, led the group in prayer.

The outsiders talked informally with inmates and they all had lunch together. Prison staff members described their programs.

Wentzell would like to arrange more such Days of Awareness and hopes the pattern of prison concern will spread across the country. She is active on a state commission to study Halfway House programs and has arranged a number of meetings to encourage business people to employ ex-offenders. —Helen Ferguson

## God search on TV

A fall television series in the tradition of *Civilization* and *America* will explore humanity's search for God and the relationship of the religious experience to modern culture and society. *The Long Search*, a co-production of the British Broadcasting Corporation and Time-Life Films, will begin its 13-week series in September on Public Broadcasting Service stations. A Xerox grant funded the project.

According to the series' commentator, British playwright Ronald Eyre, "The long search begins when you first wonder where you were before you were born, where you will go when you die, and why you are on earth in the meantime. . . . Whatever you call it, the quest is essentially religious."

To examine the "bewildering multiplicity of Protestantism" Eyre visits black and white congregations in Indianapolis. He also studies Hinduism in India; Buddhism in Sri Lanka and Japan; Roman Catholicism in Rome, Spain, and England; as well as Islam, Judaism, Eastern Orthodoxy, Taoism, African Churches, and primal religions in Indonesia.

## Handicapped booklet

The Episcopal Church Building Fund has published a booklet on barrier-free church architecture to assist congregations and dioceses in planning for the handicapped in present and future buildings.

Called "Barrier-Free Church Buildings and Facilities," the booklet includes drawings and specifications for parking lots, entranceways, stairs, restrooms, and drinking fountains as well as ideas on how to remodel the church interior to allow the handicapped a comfortable worship environment.

The booklet is available free, one copy per request, from the Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

## God is my client

It's not every agency that can claim God as a client. But over at Art, Love, Time & Money Inc., that's almost what has happened.

Seems that the Marina del Rey Chapel, an Episcopal church, had something of a unique marketing problem. Other than a town outside Warsaw, Poland, the 15-year-old waterfront development was the only planned community that did not make provision for religious expression.

The agency's first ad for the new church announced that "Finally, God has a house in Marina del Rey," and asked the community, which has the reputation of being the mecca for Los Angeles' "swinging singles," to "put themselves in God's place" for the first Eucharist service.

Thayne Madrid and Brad Fischer, vice-presidents and co-creative directors of the agency, asserted that "God is entitled to the same services and creative expertise given their other clients, and let the Devil take the hindmost."

—from *MAC* (Media-Agency-Client), a west coast advertising trade publication

# Education Guide

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#### FALL COURSES

THURSDAY EVENINGS, starting September 7, 1978, from 7:30 p.m.

"THE OLD TESTAMENT AND ITS WORLD" (3 graduate credits)

Professor: The Reverend Robert E. Bornemann, Ph. D.  
Burkhalter Professor of Old Testament and Hebrew  
Lutheran Theological Seminary, Philadelphia

TUESDAY EVENINGS, starting September 12, 1978 from 7:30 p.m.

"FOUNDATIONS OF CHRISTIAN FAITH: AN INTRODUCTION TO THE IDEA OF CHRISTIANITY" (3 graduate credits)

Professor: David P. Efronson, Ph. D.  
Associate Professor of Religion  
LaSalle College

#### SPRING COURSES

TUESDAY EVENINGS, starting January 16, 1979, from 7:30 p.m.

"ADULT RELIGIOUS EDUCATION" (3 graduate credits)

Professor: The Reverend John F. Hardwick, Ph.D. Cand.  
Bishop's Staff; Director of Planning and Program  
Episcopal Diocese of Pennsylvania

THURSDAY EVENINGS, starting January 18, 1979, from 7:30 p.m.

"THE THEOLOGY OF PAUL" (3 graduate credits)

Professor: Thomas J. Ryan, S.T.D.  
Associate Professor of Theology  
St. Joseph's College, Philadelphia

#### FURTHER INFORMATION MAY BE OBTAINED FROM:

Rev. Leo M. Van Everbroeck, c.i.c.m.  
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**WITH A BROOM** as a prop Robert Fletcher opened his actress daughter, Louise, enthralled students at the California School for the Deaf in Riverside. Fletcher said the wood in the broom's handle, the straw and the wire that bound it were all made by God. One piece alone could not be used to sweep. In the same way, he told the students, alone you cannot do much, but "if you cooperate, you can clean up the world."

—Fred Bauman photo

In 1952, Dr. Robert Fletcher opened the United States Senate with a prayer in sign language. During the 1976 Academy Award presentations, he gained national prominence when his daughter, Louise Fletcher, brought tears to the eyes of the whole world as she, accepting the award for Best Actress, said and signed: "I want to thank my mother and father for teaching me to have a dream. You are seeing my dream come true."

Robert Fletcher feels strongly that by giving her speech in sign language Louise called national attention to the deaf community in a positive way.

Robert and Estelle Fletcher, Louise's parents, are both deaf. Robert Fletcher is also an Episcopal clergyman who has spent his life ministering to the deaf community of nine southern states. Fletcher was born in Arab, Ala., in 1900. Four years later, while watching a thunderstorm, he was struck by lightning and lay unconscious for seven days. When he recovered, he could no longer hear. Another childhood accident, at age 12, cost him the

sight of one eye. "My mother kept me at home, taught me lipreading, worked to maintain my speech skills, and gave me all my early education," he states. But after her death, his father, a Southern Baptist minister, sent him to the Alabama School for the Deaf. "It was my first encounter with other deaf people," he recalls. "I saw how easily they were communicating with each other on their fingers. Within a few days I was doing so, too."

Fletcher continued his education at Gallaudet College in Washington, D.C., the world's only accredited liberal arts college for deaf students. There, in 1922, he met Estelle Caldwell; they married in 1930.

In his senior year several deaf men who had been ordained as ministers to the deaf in the Episcopal Church came and spoke at Gallaudet. "I was so impressed by them and what they were doing that I felt called to join them and to be of service to my fellowmen if I could," he says.

Following graduation he attended Philadelphia Divinity School. Bishop McDowell ordained him deacon in 1929 in Epiphany Church, Guntersville, Ala., and he became missionary to the deaf in the Province of Sewanee (Province IV). He established his headquarters at St. Mary's Church, Birmingham, Ala., and began traveling throughout the south, organizing missions. In 1931 he was ordained to the priesthood.

For the next 22 years Robert Fletcher was on the road, traveling eight or nine months out of the year on a circuit through the south—preaching, baptizing, marrying, and serving the deaf community. "Some places I stopped once a month; others I got to only every three months." To his wife fell the major responsibility for raising their four (hearing) children: John (former president of Inter-Met seminary in Washington, D.C.), Louise, Roberta, and Georgianna. In 1951, Fletcher became full-time missionary of the Diocese of Alabama.

Robert Fletcher believes strongly that the Episcopal Church has done a great service to deaf persons by recognizing they are best served by clergy who are also deaf. Deaf clergy can not only communicate more easily with their deaf parishioners, they also have a better understanding of their problems and frustrations. Today, although officially retired, Fletcher continues his ministry both in his daily life and in his unofficial work of encouraging young deaf students to seek the best for themselves and to consider the ministry as a vocation. He would like to see an interdenominational seminary program established to train deaf persons for the ministry.

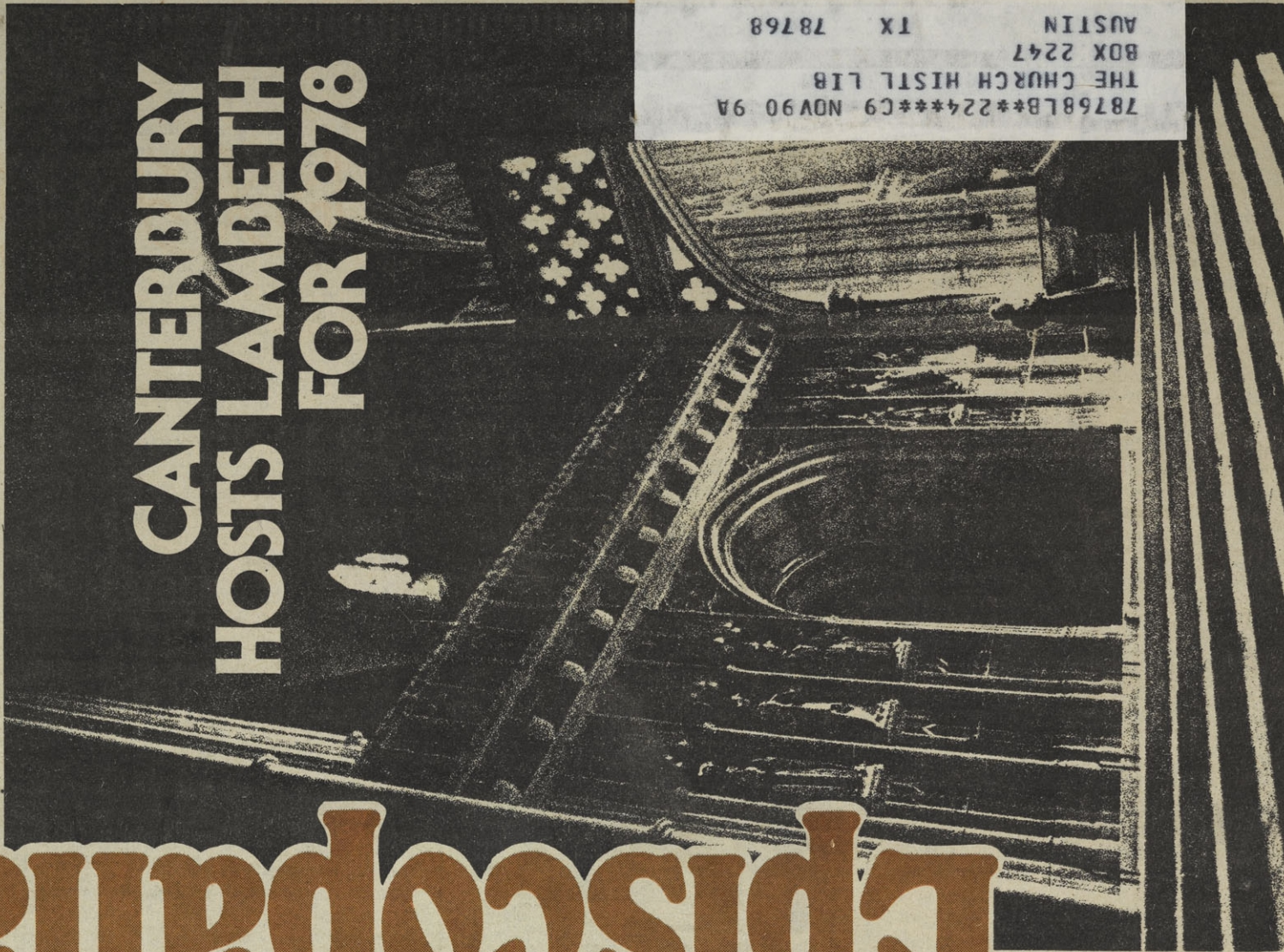
—Laura-Jean Gilbert

## In Profile: Robert Fletcher

AUGUST, 1978

# THE Episcopalian

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