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Professional Edition

THE Episcopalian

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ON ITS WAY TO A NEW CLINIC, X-ray equipment is loaded into the van, left, by the Rev. James Bingham and Roman Catholic Brother Paul Bray. Once in Appalachia, the Roanridge equipment was distributed with the help of the Council of Southern Mountains. Above, Carol Resnick examines a portable generator to be used for home repair in isolated areas.

Roanridge equipment goes to Appalachian ministries

Mounting financial pressures and a shift in focus forced the closing of the Episcopal Church's 30-year-old Roanridge center near Kansas City, Mo., late in 1978. Roanridge had a distinguished record of service to the rural Church, and it had accumulated a large collection of physical properties and materials over its 30 years.

Hoping some of these materials might be salvaged, Episcopal Church Center staff members called the Appalachian Peoples Service Organization (APSO). As a result, late in November two large

vans loaded with desks, tables, chairs, beds, dressers, office equipment, bedding, blankets, kitchen equipment, and dishes began the thousand-mile trip from Kansas City to the mountains of Appalachia. Once there, Roanridge's furnishings received new life aiding dozens of ministries.

Beds used at Roanridge went to flood and fire victims in eastern Tennessee. Near Deer Lodge a boy received a new bed for Christmas. It replaced the automobile back seat on which he had been sleeping. Chairs that had been in the

Roanridge chapel went to St. Stephen's in Nora, Va., where the church had been washed away in the 1977 flooding. A portable generator went into service with a home repair project in the flood ravaged areas of eastern Kentucky and southwestern Virginia where electricity is often not available.

Even an old sink from Roanridge went into a darkroom at the Council of the Southern Mountains to help the people record their own struggles and lives. The litany of distribution goes on and on. The criterion was: can you use it immediately in your ministry? And even more began to happen as a result of the gifts.

Ella Beeken, a lifelong Episcopalian from St. Thomas' Church, Christiansburg, Va., heard about the trek. Her husband, a physician, had died a few years earlier, and she had saved the equipment from his office until she could find a

place for it. She added that equipment, which included an X-ray machine, diathermy equipment, and a complete office, onto the trucks with equipment from Roanridge to help speed the reality of a new mountain clinic in Morgan and Scott Counties in eastern Tennessee.

Much of the large institutional furniture went to the Diocese of Maryland's Claggett Center. Claggett, too, has a long history of training for rural ministries so the spirit and purpose of Roanridge was maintained.

Nothing was lost. APSO, pledging monies already allocated from other sources, paid \$6,000 to move the equipment. APSO thinks the investment was worthwhile. Those who would like to help pay for part of the move can send donations to APSO, P.O. Box 1007, Blacksburg, Va. 24060.

—James Bingham

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Two popes' elections top 1978 news

For the first time in several years women's ordination in the Episcopal Church was NOT the top news story of the year.

Religious News Service's staff writers and photographers and the Religion Newswriters Association both picked the election of two Roman Catholic popes within weeks of each other as 1978's most important story.

Both organizations ranked the mass suicides by members of the People's Temple in Jonestown, Guyana, in second place and the Camp David meeting of the three heads of state—President Carter, Israel's Moïse Dayan, and Egypt's

Anwar Sadat—in third. The World Council of Churches' grant to the Patriotic Front of Zimbabwe was chosen the fourth-ranking 1978 news story.

After that the two religious news groups listed but did not agree on ranking of other stories, such as homosexuality, church-state relationships, the Shroud of Turin, the formation of an Anglican Catholic Church by dissident Episcopalians, inflation, abortion and pro-life struggles, and the admission of blacks to the priesthood of the Church of Jesus Christ of Latter Day Saints, usually known as Mormons.



WORLD NEWS BRIEFS

ST. JOHN'S—Restoration of the 130-year-old Cathedral of St. John the Divine in Antigua is continuing. The building, one of the most imposing Anglican cathedrals in the West Indies, suffered extensive earthquake damage in 1974, at a time when interior restoration was already in progress. Bishop Orland Ugham Lindsay of Antigua heads the drive for funds to complete the cathedral's renovation.

KAMPALA—Uganda's 3.9 million Roman Catholics are celebrating the 100th anniversary of their church. Highlight of the observance is a week-long National Eucharistic Congress February 11-17 at the Lubaga Cathedral in Kam-

pala and the Namugingo Shrine of the Ugandan Martyrs. The latter is dedicated to 22 victims of the religious persecutions in the 1880's.

BELMOPAN—Anglican Bishop Eldon A. Sylvester, 45, the first black bishop of Belize, Honduras, was killed in an auto accident last December. His wife Sonia also died in the accident, and their daughter Beverly was critically injured. The couple also had two sons who were not with them at the time of the accident.

LONDON—Bishop Festo Kivengere of Kigezi, Uganda, now in exile in the United States, is scheduled for a two-week speaking tour in

England this February to launch an appeal for aid to Ugandan refugees. February marks the second anniversary of the death, reportedly by assassination, of Ugandan Archbishop Janani Luwum.

TORONTO—Dr. A. C. Forrest, 62, editor of *The United Church Observer*, monthly magazine of the

United Church of Canada, died of a heart attack Dec. 27, 1978. Outspoken and sometimes controversial, Forrest was a strong advocate of ecumenical cooperation and was a member of Interchurch Features, an ecumenical group of editors of denominational publications. He is survived by his wife, Esther, and four daughters.

Venture moves into high gear

Venture in Mission, the Episcopal Church's first major capital fund campaign, moved from second gear to high in January amidst signs that it will make a lasting contribution to the growth and service of the Church.

Eighty-nine of the Church's 93 domestic dioceses and all 20 related dioceses overseas are now committed to some kind of Venture activity over the next four years. More than 40 percent of the domestic dioceses will have completed the fund-raising part of their campaigns by June 30. A third of the dioceses have planned their campaigns the last half of 1979 and the first half of 1980. Another 25 dioceses are considering efforts between July 1, 1980, and December, 1982. The overall pledge goals already indicated amount to some \$96 million.

With these facts in hand, two groups of Episcopalians long concerned about the Church's ministry to others—the national Executive Council and Venture in Mission's Committee of 200—met together Dec. 12, 1978, in St. Louis, Mo., for a day of declaration, assessment, and hope. Almost all of the some 160 people present had volunteered many hundreds of hours of their time over the past six years to the Venture idea.

A rousing address by Bishop Alexander Stewart of Western Massachusetts highlighted the meeting. Reminding his audience that "the genius of Christianity is that it has always been concerned with trouble," he called the roll of many great missionaries and martyrs who were willing to risk all in the service of Jesus Christ.

"Whenever the Church has looked to a distant horizon it has grown and prospered," Bishop Stewart said. "And the Church always seems to wither and shrink when it becomes concerned with its own well-being."

"God is always giving us a second chance and even a third and fourth. So God grants to the Episcopal Church another chance, through Venture in Mission, to redeem our unconcern with growth, our timidity in mission, our missed opportunities yesterday, by un-

dertaking an exciting adventure today and tomorrow."

Paul Howell of Houston, Texas, general chairman of the Venture programs, was the first of several speakers to note the key change in Venture since its inception—the "shifting emphasis from national to the dioceses."

K. Wade Bennett of Arlington, Texas, chairman of diocesan campaigns, commented, "The people of this Church are working together—that is the exciting thing."

Harold T. Tresch of New York, chief professional aide to Venture, said, "The dioceses have taken control of this campaign. We think this is better than the original plan."

Bishop Christoph Keller of Arkansas, a long-time leader and supporter of the Venture movement, reinforced these comments and hopes when he reported to the Executive Council meeting which followed on the "splendid momentum" now evident in Venture activities.

He said that Venture "has taken an entirely different direction from what was originally contemplated."

"The Church at large has taken charge of it and that's good." —H.L.M.

Deacon conference set

The part the diaconate plays in the Church's total ministry has been a subject of church discussion for some years. In the spring a major conference will address the theme "The Diaconate—a Unique Place in a Total Ministry."

Sponsored by the National Center for the Diaconate and Associated Parishes, the conference is one of three events scheduled to explore this topic. A Churchwide survey of 500 deacons and their supervisors is also underway, and some dioceses are compiling case studies on the diaconate.

Registration is limited to 200 with scholarship aid available to deacons. For information: The Rev. James L. Lowery, Jr., 14 Beacon St., Room 715, Boston, Mass. 02108, telephone (617) 742-1460; or The Center for the Diaconate, 125 East 26th St., Chicago, Ill. 60616.

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In Profile

Ann B. Davis: Lapping up love

"Stick with me for a second while I get some outside help," said Ann B. Davis to her audience at Grace Episcopal Church, Ocala, Fla., and then she led the people in prayer. Davis came to Ocala to renew a friendship with the rector, the Rev. Alfred L. Durrance, and his wife Julie and to participate in Jesus Jubilee II.

As Schultz on *The Bob Cummings Show* (1955-59) and Alice on *The Brady Bunch* (1969-74), TV actress Davis is a well-known Episcopalian who lives in an extended family/Christian community in Denver, Colo. Since her new life began three years ago, she now appears in an occasional commercial and lives on her income from these and from re-runs of the two popular TV shows.

"If the Lord wants me back in show business, He'll have to work it out. I'm not actively pursuing my career now," Davis says and tells how she came to join the Denver Christian community.

"For years I knew about the Lord, but I hadn't met Him yet. During my entire show business life I needed constant affirmation from my public. Then I discovered God loved me, and it didn't matter how much others did."

The petite actress, who bubbles with witty comments on anything and everything, says, "I've had everything the world tells me I want and will make me happy. Mine is really an embarrassing witness because it's one of affluence. Except for marriage and children, I've had everything I've ever wanted."

She continues with a chuckle, "I even had this wish to be written up in history. Then they wrote a history of TV. Guess who's there?"

With a twinkle in her eye, Davis explains, "I'm a cradle Episcopalian, but my Bible study stopped when I was still coloring it. I just hadn't made the effort to grow spiritually."

Her life began to change, she says, "about six years ago when I joined a Bible study group at St. David's Episcopal Church in Hollywood. A new priest was there—Jim Fenwick. I gave the guy a break and went down to catch his act."

She began to study the Bible in earnest. "Before this I thought everybody was a 'good guy.' Of course, I had Judas Iscariot figured out. But I was so delighted to meet Peter! He was a human being and did marvelously dumb things—just as I do."

"The Bible first came alive for me when I read John 10:10. The words, 'He came that they might have life and have it more abundantly,' leapt out at me, and my spirits soared. Here was someone who knew my life wasn't abundant."

She was doing dinner theater then and had free hours during the day. "I couldn't put the Bible down. I became a sponge, studying four to five hours a day. I began to read the Bible like the morning paper. I was reading something that took place over 2,000 years ago, but I began to realize it had meaning for my life—now."

The Bible study also gave her assurance. She interprets I Cor. 10:13: "I won't lay anything on you that you can't handle. If it gets tough, I'll help you over the hump." Of course, that's my own translation!"

When in 1974 she played in Denver, she met Bishop William C. Frey, his wife Barbara, and his extended family. And in 1975 she joined their community.

"Despite my TV image, I am not a domesticated animal. I don't know how

to cook. I weaveth not, neither do I spin. But they loved me. They didn't seem to care whether I contributed or not. This was the first experience I ever had of being loved with no strings attached. I lapped it up."

A year later when the Freys formed the Christian community in downtown Denver as a model for how people can live together in Christian community and fellowship, Davis had four job offers. She chose commercials because she didn't want to leave Denver.

Continued on page 4



IN A REUNION WITH OLD FRIENDS, Ann B. Davis, center, poses with Julie and Al Durrance, whom she met several years ago.

Read this and cry.

Adriana lives in a one-room shack in a South American barrio. Her mother works hard as a street cleaner, and is too tired, too weak to give her daughter the attention she desperately needs.

Since 1938 the Christian Children's Fund has helped hundreds of thousands of children like Adriana. But so many more still need someone to help. Someone to care.

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her way of life—her age, health, interests and family background. We'll also tell you about the project where the child can be helped, and give you detailed instructions on how you can exchange letters with your sponsored child and share a very special part of her life.

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Switchboard

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

FAMILY COMMENTS

Thanks for the excellent article, "The Great Debate: What is Family?" (December issue). Establishing the value of family could help retard much of our societal regression.

Despite all criticism and suggested alternatives, no one has come up with a substitute for the fact that each of us was born as the result of conception which required a father and a mother.

One common denominator among higher mammals is the male helps the female care for the young. Nothing is more basic in the development of a child than having [parents] who are reconciled with God and their own families.

Comments about what the Church must do for individuals sound as though the Church was not made up of individuals, both married and single, parents and children. Singles are part of the Church and it is their Church as much as it is married couples'.

Joseph L. Kellermann
Charlotte, N.C.

I was interested in the article on "family." I have been separated from my husband for three years after 22 years of marriage. I have maintained a friendly relationship with my husband and have instructed my children that the family comes first before any individual member. Only through strength of the family can each member be strong.

Women's rights and working mothers have placed demands on women that are impossible. The role of a mother is one of service to others. The problem is women become slaves to a family who can't appreciate the mother/wife role. A woman must set the limits of what she will and will not do. The family must recognize her or she becomes a non-person.

I feel the preservation of the family is important. It is up to women to think their role is important at home.

Ariana Mangum
Winston-Salem, N.C.

EXCHANGE

The Episcopalian invites you to make use of the EXCHANGE column. You may wish to find an answer to a problem, particular items for your church, or books, etc. You may have supplies to offer to other churches or individuals. Write to EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

KNEELERS AVAILABLE

About 60 brown fabric-covered foam kneeling cushions (with hanging rings) can be had for shipping costs. Write to Church of the Epiphany, Highland Ave., Wilbraham, Mass. 01095.

SUMMER EMPLOYMENT OPPORTUNITIES

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), located in Ivoryton, Conn., and operated under the sponsorship of a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors and auxiliary staff members (RN's, office and kitchen staff, etc.). Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 16 to August 19 with opportunities for post-season work. Salaries start at \$500 for the nine-week season.

Write to Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

CAN YOU HELP?

Mrs. Elaine Loomis, Box 176, Bainbridge, N.Y. 13733, is searching for copies of *The Man Born to Be King* by Dor-



Hilary Ostlere

"I'm trying to get a different angle for my parish report!"

DEVOTION AND DISCIPLINE

I hope Frederick E. Mansfield (December Switchboard) was kidding when he wrote he is a typical parish member in a typical parish. The more I go to church, the more I realize there is no typical member. If Mr. Mansfield can put himself up as an example of a typical member, so can I.

I constantly exercise myself in prayer and meditation. When it comes to exercising my body, I often forget because I am too tired.

I wake most mornings at 5:30 so I have enough time to spend in prayer. I say the Office of Morning Prayer, Rite II, and meditate. After work I say the Office of Evening Prayer, meditate, and then spend 10 minutes in intercession.

I attend Holy Communion every Sunday morning, whether or not I feel like it. When I see parishioners, the conversation always turns to God or religion.

I have to admit I have not followed this regime faithfully at times, but I try and somehow God rewards me and tells me to keep trying.

Who's to say I am not a typical parishioner?

David C. Webb
Saranac Lake, N.Y.

IF NOT OURS, WHOSE?

The Presiding Bishop's Open Letter in the January issue pleads for financial assistance in the serious plight of "our" seminaries. I suspect the lack of adequate support can be ascribed, in a large part, to misgivings on the part of the laity as to the seminaries' products.

Lack of interest in good preaching, obsessive preoccupation with liturgical innovations, the tendency to make often less than well-informed pronouncements on political, economic, and social matters, characterize the ministry of too many seminary graduates. All of which cause the laity to wonder if the seminaries are really "ours."

A restored emphasis on disciplined preparation for biblical and evangelistic preaching and the effectiveness of doorbell ringing pastoral ministry would do much to restore the confidence of the laity, with a corresponding increase in financial support.

Frederick M. Morris
New Canaan, Conn.

Ann B. Davis

Continued from page 3

Davis lives in one of the four communal houses. All residents worship at St. John's Cathedral in Denver. "As Bishop Frey says, 'We live in the Church and go to the world.'"

And she has found a niche there. "Since I don't cook, mine is a counter ministry. I simply clean up the kitchen. Through this I have learned how to be a servant for a servant merely obeys and doesn't choose when, why, or how to serve."

She says "there are 85 answers" to the question of why she likes the life she's leading. One she gives is: "The community life truly reflects 'thy kingdom come, thy will be done.' It's the closest thing to being what the kingdom of earth would have been if they hadn't messed it up from the start."

"I hope the day will come when we'll be the kind of Christians that if you have seen us, you've seen Jesus through us."

—Kathy Ryan Askren
Staff writer, Ocala Star-Banner

othy L. Sayers. It is the life of Christ in radio-play form used by the British during the Blitz. The plays were broadcast in the subway tunnels to keep up morale. If you know where copies are available, please write to Mrs. Loomis.

The Episcopal Church in the Bridger Wilderness area of Wyoming consists of approximately 200 families scattered over 5,500 square miles. We should be tied together by better communications than that provided by my old pick-up truck. We need a good, hand-operated mimeograph (Gestetner preferred) and a typewriter. We would also like to have an electronic stencil cutter but realize this may be wishing for too much. If any churches have this equipment for sale or to give away, please write to me: the Rev. Raymond Gayle, Box 847, Pine-dale, Wyo. 82941.

Please write or call the Rev. James Patton, Jr., St. Paul's Episcopal Church, Avondale, W. Va. 24811, (304) 436-2557, if you can supply the parish with either a used mimeograph machine or children's winter clothing.

JANE, WHERE ARE YOU?

George Simonds would like to hear from his cousin Jane Jones, who married an Episcopal priest and at one time lived in Covington, Ky. If you are (or know) Jane, please write to Simonds at 2812 Frankford Ave., Panama City, Fla. 32405.



PB'S OPEN LETTER

I hope Convention shares

Here and there the question is put to me, "What are your hopes for the 1979 General Convention?"

My prayers and my hopes are that the General Convention will be a representative recognition, reflection, and celebration of comprehensive Christian mission to "all sorts and conditions" of human beings lacking or deprived of good life.

I hope the diversity of both the real and potential membership and talents of the Episcopal Church will be so clearly manifest that each Episcopalian and every group of Episcopalians can recognize their place, participation, and interdependent relationship within the Epis-

copal Church and the comprehensive mission this Church shares.

I continue in my hope that we who are members of the Episcopal Church can develop ecumenical means of sharing more extensively, more specifically, and with increasing local participation the Christian mission throughout the world.

The obstacles and limitations hindering this Church's responsibility in Christian mission and ministry are not produced by Church members opposed to sharing good and better life with others. All of us know individuals with limited view, understanding, or concern for human need. But how many totally selfish

Church members, or other human beings for that matter, do any of us know?

I believe our difficulties and frustrations stem from not knowing how to share good life with others. Learning how to live with others—to share the truly good life—is the key assignment of the Christian mission. Coming to complete consensus about the course and conduct of life in the Church certainly requires the maximum development of faith and love. The development of such faith and love in Christ is our ultimate cause and source of hope.

Our fears separate us and prevent and destroy our relationships. The gospel of our Christian vocation calls us to the shared ministry of reconciliation and renewed relationships. The gospel is love casting out fear. Faith in that love can contain and prevent the destructive disagreements and provide the bridge over them whereon those divided by issues,

vital or petty, can continue to seek the whole truth together.

I reckon if we are prompted to examine our hopes with care, good discipline requires that hopes not be confused with wishful thinking. I reckon the difference between hope and wishful thinking is wishful thinking requires no faith.

My hopes for the General Convention and for the Episcopal Church and Christian mission are nourished by the faith and love I know, experience, and believe in among the members of this Church.

I believe sufficient faith and love exist among us to discover how we can live together, resolve the problems and disagreements we encounter which threaten to divide or separate us, and help one another throughout this Church share the blessings of the good life which we have been given.

I hope and pray that you share these hopes and prayers. —John M. Allin

Narnia debuts April 1

C. S. Lewis' classic *Chronicles of Narnia* will come to television this spring in two one-hour CBS specials.

An animated version of *The Lion, the Witch, and the Wardrobe*, the first of Lewis' seven children's books, will be broadcast Sunday, April 1, and Monday, April 2, at 8 p.m. (check local listings).

The production is the result of a collaboration between the Episcopal Radio/TV Foundation, which owns the film and TV rights to the seven books of the *Chronicles*; the well known Children's Television Workshop (producers of *Sesame Street* and *The Electric Company*); and Kraft Foods and the J. Walter Thompson Advertising Agency. Bill and Steve Melendez, known for their *Charlie Brown* and *Peanuts* specials, are doing the animation.

Written in the 1940's by the gifted Anglican layman, the *Chronicles* became overnight "children's classics" in their native England. With the late 1960's publication in American paperback editions, their popularity spread here. Since then, along with other Lewis writings such as *Mere Christianity* and *The Screwtape Letters*, they have attracted a following among youngsters and adults alike in much the same manner as J. R. R. Tolkien's *Lord of the Rings* trilogy.

Their appeal lies not only in the magic of their beautifully spun fairy tale/

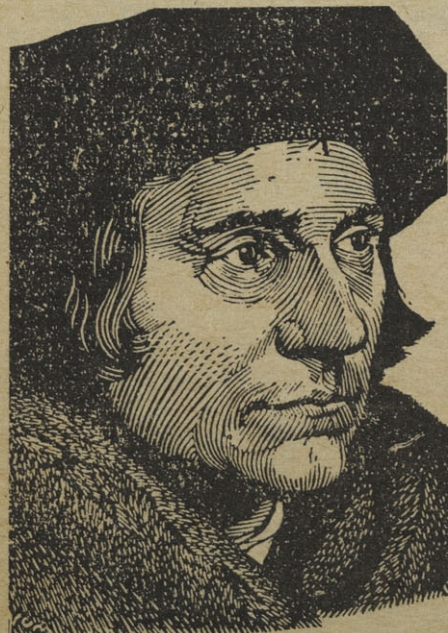
adventure nature but also in the clarity and depth of the overtly Christian symbolism and insight they convey.

The timing of their presentation, just prior to Holy Week, makes the specials ideal for local parish use. According to Caroline Rakestraw, executive director of the Radio/TV Foundation, 160,000 viewer's guides for the programs will be distributed to most Protestant, Roman Catholic, and Jewish congregations, as well as to campus ministries, military chaplains, and retreat centers. Kraft plans to distribute other study guides to public schools through *Scholastic Magazine*.

For more information about the study guides, contact the Rev. Frederic and Mary Ann Brussat, Cultural Information Service, 15 W. 24th St., 10th Floor, New York, N.Y. 10010. —Leonard Freeman



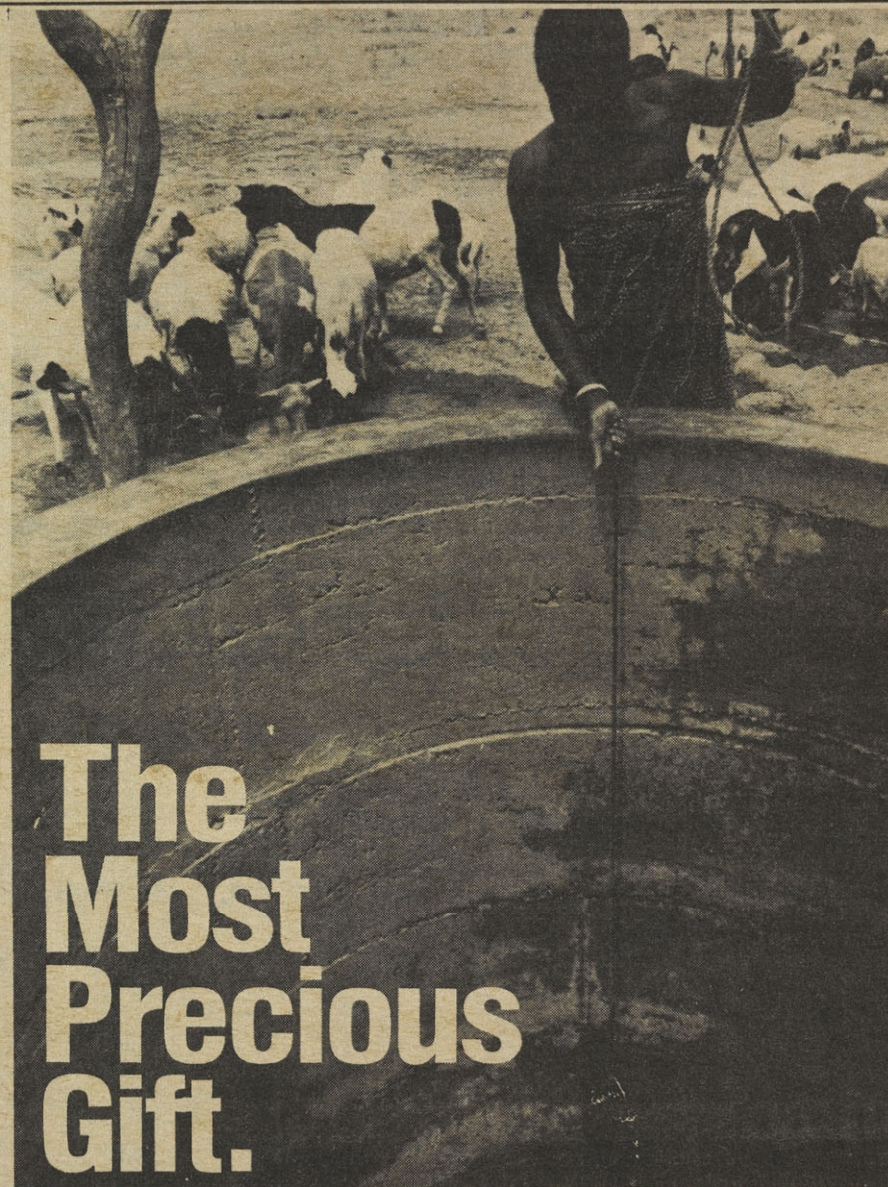
Books celebrate St. Thomas More



Just in time for the 502nd (or it may be the 501st, or just possibly the 500th—experts differ) anniversary of the birth of the English scholar and martyr, Sir Thomas More, come two new books to increase our knowledge of him.

More is perhaps best known at this time through Robert Bolt's play about his life, *A Man for All Seasons*. Templegate has just published *A Book for All Seasons* (\$8.95), readings for every day of the year from More's English works, arranged by E. E. Reynolds. Drawn from largely unfamiliar sources, the extracts emphasize More's teachings on religion and the life of the spirit.

Gordon Rupp, in *Thomas More: The King's Good Servant* (\$14.95, Collins + World), uses the pattern of the four seasons to tell the story of More's life. Rupp is Emeritus Professor of Ecclesiastical History at Cambridge University, England, and this lavishly illustrated book delights the mind as well as the eye. —Judith Cadigan



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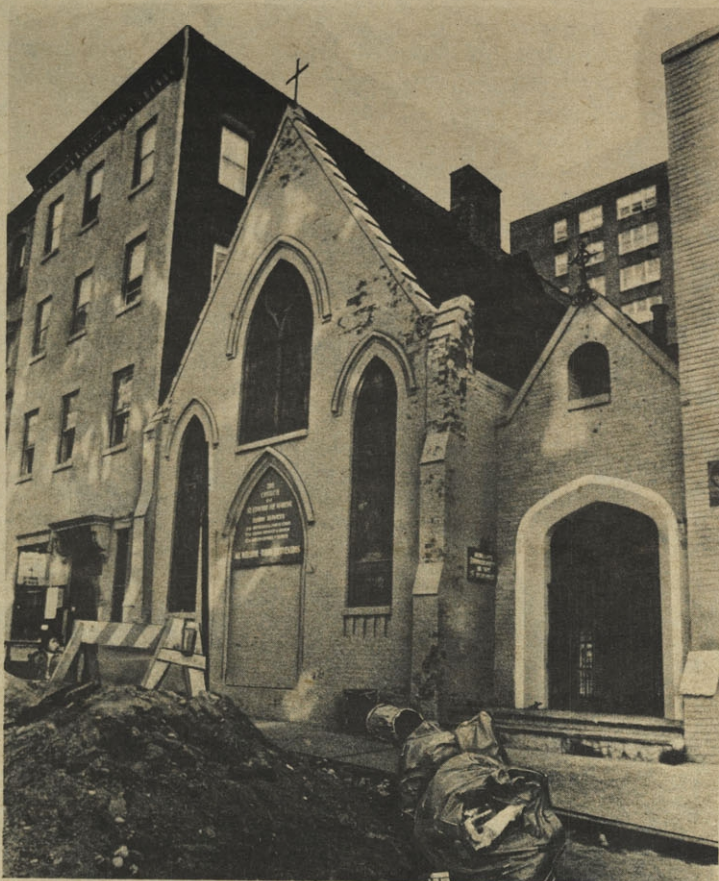
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A Concelebration of the Two-Collar Family

The two-briefcase family in which both husband and wife have paid jobs is becoming the norm. But the two-collar family in which both husband and wife are ordained—and may even share a job—is a relatively new concept. The Episcopal Church now has about 60 such couples. In the Church, as in the secular world, such arrangements sometimes present problems, but they also bring new resources. Here are some of the Church's dual-career families.



ABOVE: WOMEN FREQUENTLY KEEP their own names when they marry, and this is true of the Rev. Linda Grenz and her husband, the Rev. Lance Ramshaw, "co-pastors" at St. Paul's, Camden, Del. Each works one-quarter time at St. Paul's, and the rest of the time Grenz teaches sociology and Ramshaw teaches computer instruction techniques.

BELOW: PROUD PARENTS OF TWINS, Mary and Philip Anderson are both ordained, but neither serves a parish. Philip is an intern in internal medicine at University Hospital in Cleveland, Ohio.



Lockwood Hoehl



Religious News Service

ABOVE: ONE OF THE PROBLEMS of sharing a ministry, say Barbara and Mel Schlachter, shown with Erika, is people "assume that by talking to one they are talking to the other." Mel, associate director of the Sound Counseling Center, and Barbara, assistant rector, St. Bartholomew's, White Plains, N.Y., helped found a support group for clergy couples. They say the Episcopal Church should use clergy couples' talents by allowing co-rectorships, now prohibited by canon.

BELOW: WHEN THE CHURCH BEGAN ordaining women, the Rev. Margaret A. Muncie postponed her ordination because she was pregnant. But more than a year after the arrival of Victoria, shown with her parents in a 1978 photo, Muncie became assistant minister at St. Matthew's, Bedford Hills, N.Y. Her husband, the Rev. Stephen Bolle, is rector of St. Luke's, Katonah, N.Y.



PRIEST ASSOCIATE Meredith Hunt, shown far left with Bishop Coleman McGehee, left, and her husband, the Rev. David Lillvis, serves Emmanuel Church, Detroit, Mich., where she celebrates, preaches, and tends pastoral needs. Lillvis is rector of St. Elizabeth's, Redford, Mich. —Photo courtesy *The Record*

THE DIOCESE OF VERMONT has two clergy couples. Perrin and Molly Radley are now in Vienna, Austria. The other couple, shown at left flanking Bishop Philip Smith, are Anne and Cassius Webb. Cassius is vicar of St. Christopher's, Plaistow, and Anne is associate rector, Grace Church, Manchester, where she shares the work with the Rev. George Werner, rector. The Webbs live in Plaistow and Anne commutes for a part-time week. —Photo by Carl Swenson



WHEN MELLIE HICKEY was ordained last May, some dissension arose, but now she and her husband, the Rev. Howard Hickey, take turns, with the Rev. John M. Barr, III, preaching, celebrating, and calling at St. Thaddeus, Aiken, S.C. Howard says church attendance is up and "we had the best Every Member Canvass we've ever had." The Hickeys have two children, both attorneys.



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A FORMER POLICE OFFICER and pro football player, Jon Bruno has a counseling ministry at St. Patrick's, Thousand Oaks, Calif. Linda, newly ordained priest, is an assistant at St. Augustine's, Santa Monica. Parents of two young children, the Brunos just accepted new jobs as associate rectors, St. Mary's, Eugene, Ore. Linda will be chaplain at the University of Oregon, and Jon will do parish work and be vicar of a mission.

Clergy couples who would like to get in touch with others can write the Schlachters, 123 Longview, White Plains, N.Y. 10605.

The women need encouragement

"I am sure those women at Dwalile need some encouragement," comments Bishop Mkhabela of Swaziland as we set out from his home at Mbabane.

The road from Mbabane winds down into the Zulwini Valley, past the hotels, the casino, the stands with tourist attractions. The sky is clear, but already the heat of day is heavy upon the valley. The surrounding mountains are beginning to be shrouded in haze.

We leave the main road to Manzini to follow the road along the Usuthu River. Of the Usuthu valley the bishop comments, "People say that Swaziland is beautiful. Ah, but for me, it is this valley which is really beautiful."

In the valley is a hostel for refugees. They are mostly young boys, school children from Soweto, city children away from their families, their homes, the pain of the struggle in the Republic. Exile in Swaziland offers them some protection, but the valley's beauty is not a beauty for them. For them it is isolation, separation, strangeness. It is not home and cannot have for them the peace of home or the beauty it holds for those who seek and visit it by choice.

The road climbs out of the valley through the forests. The forests feed the paper mill at Bhunya. The mill feeds the air with steam and smoke and the regrettable, unmistakable smell of paper in the making. It also feeds the people whose houses cling to the hills above it. And the

people feed the church, filling the pews of St. Polycarp's and carrying its life into the community.

The women of Dwalile form a congregation which is part of the pastoral charge centered in Bhunya where the bishop and I call for the Rev. Seth Dube at the small house near the church. Dube's hair is white, beyond his years. His voice is strong and deep, and his smile and handshake are warm and welcoming.

Without delay we start on our way again as Dube relates events of the parish and his ministry. A court case has been threatened; some leaders at the school have misinterpreted their responsibilities; the number attending worship has dropped; giving has improved slightly; the women at Dwalile need encouragement.

Just a few yards from the border gate between Swaziland and South Africa we turn south on a corrugated, dusty dirt road. "I know that woman. Please stop so we can give her a lift," says the pastor, pointing to a short woman dressed all in black who is trudging along the road.

Greetings, introductions—the conversation is animated. Who said African women always show great reserve in the presence of men? She has come from the hospital where she was visiting the sick. She is Roman Catholic but knows in detail the affairs of her Anglican neighbors. "We help one another, and we do many things together," she explains.

It has been difficult at Dwalile and the women need encouragement. "At home they think I am spending the day visiting the sick. They will not miss me if I come home later. Let me join you in your meeting with the women of Dwalile."

Now we are four to bring encouragement to the women of Dwalile.

A partially completed cement block church building stands next to a tottering grass-roofed, mud-walled building. The women of the congregation at Dwalile worship in the mud building which but for the props erected inside and out would fall to the ground. The incomplete church building was started five years ago; the bishop came for the groundbreaking.

No work has been done for three years. Wattle trees, weeds, and grass grow where the floor should be. The unpainted, unglazed windows are rusting. The women collected money, and they and their children contributed their labor. But the builder disappointed them by leaving without completing work for which he had been paid. "We could not persuade him to come back and finish the work. It is hard when you are only women and there are no men," say the women.

We gather in the old church building and kneel on the dung-polished floor while Bishop Mkhabela asks for God's blessing on the efforts of His children and for His encouragement in the face of difficulties. In discussions which follow,

the bishop and the women review the history and setbacks of the building campaign.

Renewed efforts to have the builder come back failed. Some young men, however, employed at a school construction site, have shown interest in the congregation and seem willing to help the women of Dwalile. Is their help acceptable? Would any relationships in the community be adversely affected by employing them? More is at stake here than strictly business-like contractual relationships.

"Is it possible for us to see and talk to the young men now?" asks the bishop. At the corner of the school construction site the bishop, the young builders, and the women meet and discuss what is to be done. They reach some agreement.

The diocese will pay the builders. The women of Dwalile will raise the money for the materials, they will carry water and sand from the river, and they will help in other ways as they are able. "We will only pay the builders when the building is completed," says the bishop. "You must do your part quickly so they are not delayed."

It is a long way from Mbabane to Dwalile. It is even further psychologically than it is physically. The women did what they could. They waited patiently. They almost lost even what they had. The women of Dwalile needed encouragement.

—Lawrence C. Gilley

Parish helps celebrate Hollywood's Diamond Jubilee

At the end of 1978 as the new 50-foot letters of the "Hollywood" sign sparkled over that entertainment community, Hollywood observed its Diamond Jubilee.

For St. Thomas' Episcopal Church, Hollywood, to participate in that celebration was particularly appropriate, and the parish did—in a four-day program designed to attract parish and community alike. "Since the heyday of silent pictures in the 1920's, St. Thomas' has been on Hollywood Boulevard," says Canon Nobel Owings, rector. "Movie people helped build this church, and representatives of the entertainment industry have attended here ever since."

For this reason St. Thomas' devised a free "Celebration of the City," open to the public, to be held concurrently with other civic activities. Following a Sunday sermon entitled "Experiencing God in the City," parishioners and visitors were invited to the parish hall to hear Charles E. Toberman ("Mr. Hollywood"), age 98, tell of the days in 1907 when with "a bicycle and \$100" he bought his first real estate office on a Hollywood corner now worth millions. His grandson, Bruce Torrence, senior vice-president of Pacific Savings and Loan, presented a pictorial history of the Hollywood of yesterday.

The following evening in the parish hall, "Monday Night at the Movies—

Live" featured an informal conversation with movie star Dorothy Lamour, a parishioner; Ben Lyon, a movie great of the silent days; and Johnny Grant, KTLA-TV vice-president and organizer and veteran of 43 trips overseas to entertain troops. The evening was nostalgia all the way with personal anecdotes that entranced the standing-room-only crowd.

Tuesday evening a panel of experts discussed plans for Hollywood's future, including upgrading of housing, more green space for the community, and renovation of a portion of the business area.

The final evening of the St. Thomas' celebration was entirely given to entertainment: a demonstration of mime, a

talk on art, and a presentation of Brahms' *F-Minor Quintet* featuring the Sutter Quartet with Priscilla Taylor at the piano. The evening concluded with the music of Michael Hazelwood, guitar, and Van Dyke Parks at the piano. Hazelwood, whose contemporary theatrical music is highly regarded, and Parks, a pianist and composer, are active parishioners.

Owings called the four-day program "most successful, particularly in bringing St. Thomas' closer to the community. Our area is a somewhat transient one, and the fact we have been on this corner for many years doesn't mean we don't have to keep telling people about the Church."

—Stephen Monroe

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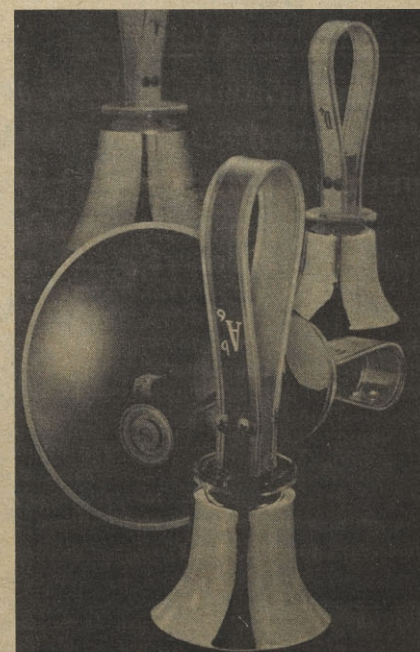
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That supply priest needs your help

by Charles Meyer

William Temple? When he first sought ordination, he was refused

by Ken Clark

Preachers' kids have a reputation for having difficulty in making their peace with the Church. William Temple, the second son of Frederick Temple, was no exception. When he first sought ordination, he was refused. Bishop Paget found William unacceptable because he did not firmly believe in the virgin birth and in Christ's bodily resurrection.

For young scholars to question the miracles of the Christian faith and the tenets of Christian dogma is not unusual. What is unusual is William was the son of the Archbishop of Canterbury and in 1942 he himself became the occupant of that see.

After being turned down he continued his theological studies. Several years later he had modified his position sufficiently for Paget to give his blessing to William's ordination. As he grew and matured, Temple became one of the most articulate defenders of orthodox Christianity our century has produced.

I think this incident has a powerful lesson: we all go through stages of belief and unbelief. If we happen to be judged in one of those times when our theology is hazy or our doubts outweigh our faith, the picture is not complete. In Temple's case a harsh rejection or a demand for answers he could not conscientiously give would have deprived the Church of a great leader. We need to recognize that all of us—clergy and laity alike—go through stages of religious growth. Jesus did not choose the finished product of anybody's art when He chose the apostles. He chose people with potential for becoming saints.

Temple's books are found in most parish libraries. *Nature, Man and God* and *Readings in St. John's Gospel* are probably the best known. Temple combined scholarly skills with genuine devotional piety. This combination was as rare 30 years ago as it is today. If you ever have been in the presence of one who had it, you know how wonderful it is. Temple was primarily a philosopher so his theology is, naturally, slanted in that direction.

He resolved his problem with dogma by emphasizing the centrality of Christ. He said Christ and God's revelation were at the center of our faith—not a series of beliefs or propositions about Christ or God. Archbishop Ramsey said of Temple's theology: "Christ, the revelation of God, is infallible; but we have no infallible knowledge of Him in the records or infallible statements in the Bible."

This is what separates Temple (and much of Anglicanism) from fundamentalism. The key question is: "Is Christ infallible, or are the stories about Him and the creeds infallible?" How one answers these questions tells what Church one ought to attend!

Temple also gave an important place to man. He understood well—he lived through two world wars and a depression. But he also taught that without man, God's revelation is incomplete. He taught that man was a necessary part of God's revelation and God's plan.

Temple's theology gives a most winsome basis for Christian education. If we begin with Christ—with a loving person—at the center, then we can see that the task of Christian education begins with love and respect for students. After they know love from their teachers, they can begin to know that Christ is the source of this love. Finally they can know the dogma—the "Ten Commandments and all other things necessary for salvation."

This is the way dogma developed in the first place.



William Temple

The apostles talked about Christ, not about creeds or catechisms or, even, prayer books!

Perhaps the most valuable contribution Temple's thinking makes is he really gives us a theology for the age of rapid change. If Christ is the center—the ground—of one's faith, then everything that is not at the center can change without destroying one's faith.

Temple believed in man, he believed in miracles, but most of all he believed in Christ. According to some people, no matter how ambiguous Temple might have been about the doctrines of the faith, he was always serene in his sure knowledge of the love of God in Christ.

Temple was a leader in ecumenical relations. He founded the Student Christian Movement. He was a powerful spokesman for the necessity for Christians to be involved in solving the social needs of mankind. Most of all, he showed that growth and change are an integral part of Christian life.

One story I have heard for years, but have not been able to document, sums up the spirit of this Christian giant. Temple was allegedly asked, "Does a man of your learning and intellect really believe in prayer?" He answered, "I do not really know. But when I quit praying, the coincidences stop happening!"



The Rev. Kenneth Clark is canon theologian on the staff of St. John's Cathedral, Albuquerque, N.M.

The rector is out of town and has arranged for a non-stipendiary priest to take the 8 a.m. 1928 Holy Communion and the 9:45 a.m. Rite II service. The visiting priest arrives late, celebrates Rite II at the 8 o'clock, the '28 at 9:45, does not announce the annual parish meeting next Saturday, preaches on the evils of Bible study, and leaves before the coffee hour, refusing an invitation for a steak cookout at the senior warden's house.

Fortunately, only parts of the above story have happened to me and on separate occasions. As a non-stipendiary priest I enjoy doing supply work in many different parishes to exercise my sacramental priesthood, an essential balance to the secular priesthood of my daily work. I also meet a lot of interesting people and earn some extra money.

Supply work can be fun. It can also be hazardous duty—depending on how well informed the visiting priest is. The situation described above, and others like it, can be avoided by clear and straightforward communication between the guest priest and the host rector or vestry.

The following suggestions will make the occasion much more pleasant and successful for all involved.

1. *Inform* the visitor about the congregation. What age groups are involved? What are their concerns? What is their educational background? What kinds of jobs do they have? A sermon will (presumably!) have different examples for a congregation of artists from those for a group of retired Air Force personnel. Some basic background information is essential and could be put together in the form of a fact sheet for just such occasions.

2. *Warn* your guest about the service. Which service is used when? Some clergy give directions (sit, stand, kneel, applaud, etc.) during the service; other congregations are insulted by this, having agreed upon what to do in each part. Do you want your visitor to give directions or assume everyone knows what to do? How is Communion taken? Do you commune children? At what age and how will he/she know? What special events does your congregation do weekly? How are birthday prayers, introduction of guests, announcements, and that biggie, passing the peace, handled? Do they say the peace, shake hands sanitarily, or hug for five minutes? Nothing is worse than mistaking a *sayer* for a *hugger*!

3. *Send* the visiting priest a copy of the bulletin (preferably for the Sunday he/she will be there). If laypeople participate in the readings, write in or underline the names of the readers (and make sure they know they're on that Sunday). Do people bring up the elements? Who are they? Note on the bulletin any announcements you want read. What lectionary and readings are to be used? Which eucharistic prayer?

4. *Enclose* other vital information on a separate sheet along with the bulletin: e.g., directions to the church, where to park, the junior and/or senior warden's name and phone number in case of emergency. List who is in charge of opening and locking the church or indicate where light, heat, and air conditioning controls are. If you have vestments you think will fit your guest, offer them for use and indicate where they are kept. (I have some funny stories about vestments.) If the supply priest is coming some distance or is unfamiliar with your town

Continued on page B

Social Security note

Clergy of the Episcopal Church and other denominations who have previously been granted exemption from self-employment (social security) tax have a one-time opportunity to apply for revocation of that exemption if they file the required form by April 15, 1979. The Internal Revenue Service has issued Form 4361-A "Application for Revocation of Exemption from Self-employment Tax for Use by Ministers and Christian Science Practitioners." The application for revocation may be made effective for 1977 or for 1978. Currently exempt clergy who would otherwise be entitled to receive social security benefits because of age or disability are not eligible for the revocation of a previously granted exemption from self-employment tax, the IRS says.

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.

Bishop Coburn: Pressure on the clergy

by John B. Coburn

There are two ways in which pressure is being brought to bear upon the ordained clergy. One is the evident fact that more and more men and women are attending theological seminaries to be prepared for the ministry of the Church at the very same time that there are fewer and fewer institutional church positions. These students are forcing the seminaries to think of preparation for ministry in broader terms than simply ordained ministry because many of the seminarians will either not be ordained or be ordained and work at jobs in the secular world. They have to go out into the world because there is no place to go within the Church.

Secondly, clergy are finding the same pressure as there is a gradual but definite disappearance of the idea that to be a successful parish it is necessary to have one or more full-time clergy. It seems crystal clear that when, in some instances, up to 80 percent of parish income is devoted to paying a clergyperson's salary, something is wrong about the values by which our church life is carried on. So when you ask: "What is God doing here?" it seems to me He is forcing us to look for new forms of ministry for the mission of His Church.

Now there can be no question about the pain that is borne by those clergy and their families and their people. It is beyond any question the most painful personal problem I share. It is a "down" experience, and it is all the more painful because it is nobody's fault. No person can be blamed. This is built into the structures of our society and, therefore, of our institutional Church and is exacerbated beyond measure by the pressures of inflation which promise to prevail year by year. And I have discerned no confidence from any quarter in our society that this spiral will be reversed or even controlled. We



John B. Coburn

have, I believe, simply to reckon this as a fact of life for some time to come and to make adjustments accordingly.

What those adjustments should be we will have to think through together, but there are two signs of the time as I see them. One, we are going into a period when more and more clergy will seek and obtain secular positions while remaining ordained and serving part-time

within the institutional Church. Secondly, parishes will come increasingly to see that a shared ordained ministry together with a stronger lay ministry will in fact make the churches more powerful, vital congregations. It is no accident that when there is a part-time interim minister during the period of vacancy and where laypeople have to assume responsibility for leadership, the majority of churches are stronger at the end of the interim ministry than they were at the beginning. This is what might be expected in a diocese where 50 percent of the parishes have annual budgets of under \$50,000. Coordinated parish programs in localities where there are a number of churches seem to me an absolute necessity if those parishes are to survive and if there is to be an effective Episcopal witness in those areas. And in some places we shall come, I believe, to adventure more courageously on ecumenical planning.

On both of these fronts the walls of separation between Church and society are being broken. Laypeople are assuming a rightful place in the ministry of Christ's Church, and theologically trained ordained clergy are infiltrating the world.

Now if it is true that these pressures are from God, we can only rejoice in them and do all in our power to move in accordance with His will. Our present pain must be for the joy that is set before us. The pain of the Cross and the joy of the Resurrection belong together. We are experiencing the way of the Cross for a renewed, more vital, vigorous, disciplined, hopeful, celebrating Church.

The Rt. Rev. John B. Coburn is Bishop of Massachusetts. This article is an excerpt from his address to the annual convention of the Diocese of Massachusetts on Nov. 4, 1978.

That supply priest needs your help

Continued from page A

or area, enclose some information from the local chamber of commerce on area parks, recreation, and museums. Tell the priest whether you want him/her to attend the coffee hour and tell where to find the parish record book. Most importantly, indicate where the matches are!

5. *Announce* to your congregation a week or so ahead of time that a visitor is filling in for you. Put the announcement in the weekly bulletin or mailer. If it is an emergency or last-minute situation, have the senior warden introduce the priest before the service begins. This practice avoids the question I have often heard: "Hi. Who are you and where's the rector?"

6. *Discuss* the fee openly ahead of time. Have you included travel expenses in addition to time for sermon preparation and conducting the services? Will the visitor be paid on the day of the service or by mail later that week? If by mail, do you have the correct address? Do you have the correct spelling of the priest's name? I've had everything from "Rev. Mayer" (close) to "Charlie Myers" (not so close). Fortunately, my bank trusts me.

7. *Ask* your visitor whether he/she wants you to arrange lunch with a parishioner. I think this is an important issue. Since my wife and I are vegetarians, we are always a big hit at barbecues, steak cookouts, and wienie roasts. Also, eating a natural foods diet (without white sugar, white flour, artificial colors or flavors, etc.) provides many awkward moments of declining painstakingly prepared cream pies, chocolate cakes, and sugar cookies. Thus we usually bring a picnic lunch and go to a park or

recreation area after the service. Many times congregations have assumed we would have lunch with a parishioner who, upon politely hearing our plans otherwise, felt a bit angry when he or she suddenly had to invite the Mormon Tabernacle Choir to take care of the already prepared feast becoming cold at the house. If your guest accepts your offer, ask about diet problems or preferences. This little detail will save a lot of hurt feelings.

8. *Arrange* to have someone meet the priest at the



Charles Meyer

church, preferably more than three and a half minutes before the service. I like to arrive at the church about 20 minutes ahead of time to get my bearings, learn where the altar is and where to vest, put my sermon in the pulpit, and ask the choir how it processes. If you want to be remembered in your guest's will (or at least prayers), have a cup of hot coffee (Sanka), tea (herbal), or Postum (no caffeine) awaiting his/her arrival.

9. *Call* (or write) the priest upon your return. Ask for feedback on how things went. Did he/she have any problems? How might the difficulties (if any) have been handled more effectively? Did he/she receive the check? Give feedback to the person on how he/she was received. If the visitor did not do something, or did it differently, explain what happened and indicate what you would prefer next time. If you were particularly pleased about something, say so. Pass along any compliments from the congregation and from yourself.

10. *Design* a check sheet with this information on it

for you or your vestryperson to use. You could even develop a packet of important information about your congregation and the service that could be used in an emergency if the rector is called out of town. It could double as a "Newcomer's Packet."

When the rector is away, for whatever reason, everyone wants things to go smoothly, especially the supply priest. Although these 10 suggestions may seem lengthy, they in fact take little time to check out. They're also well worth the effort to enable all involved to follow the next suggestion:

11. *Relax*. God and the congregation have a healthy sense of humor. And so does your supply priest.

The Rev. Charles Meyer is an Episcopal priest who is at present a counseling specialist at the Travis County Correctional Center in Del Valle, Texas.

Clergy alcoholism pamphlet is offered

The Committee on Alcoholism of the Diocese of Maryland has prepared a set of procedures for the rehabilitation of alcoholic clergy, says the Rev. Halsey M. Cook, rector of St. Paul's, Baltimore.

The procedures, printed in a leaflet, are modeled after guidelines the Maryland state medical society designed for the rehabilitation of chemically dependent physicians. The Diocese of Maryland leaflet is being used as a basis for similar procedures in other dioceses.

Copies of the leaflet are available from the Diocese of Maryland, 105 W. Monument St., Baltimore, Md. 21201.

... about books

Eugene Carson Blake: Prophet with Portfolio, R. Douglas Brackenridge, \$12.95, Seabury Press, New York, N.Y.

R. Douglas Brackenridge—professor of religion at Trinity University in San Antonio—provides an interesting look at one of the major religious leaders of the mid-20th century. This thoughtful biography is both well written and well researched, and it is suggested to Episcopalians as a different way of looking at Christianity in the United States during the past 30 years, the period of ministry of Eugene Carson Blake, a leader in the Presbyterian Church as well as a General Secretary of the World Council of Churches. Clergy in particular will note the personal growth and spiritual maturation of this well-known cleric, dating from the time of his student days and ordination through his early years as a parish minister and on into a decade of world leadership. Episcopalians will be especially interested in the behind-the-scenes data on the famous sermon Blake preached in Grace Cathedral, San Francisco, in 1959, giving birth to what later became known as the Consultation on Church Union. A fascinating book about a fascinating person.

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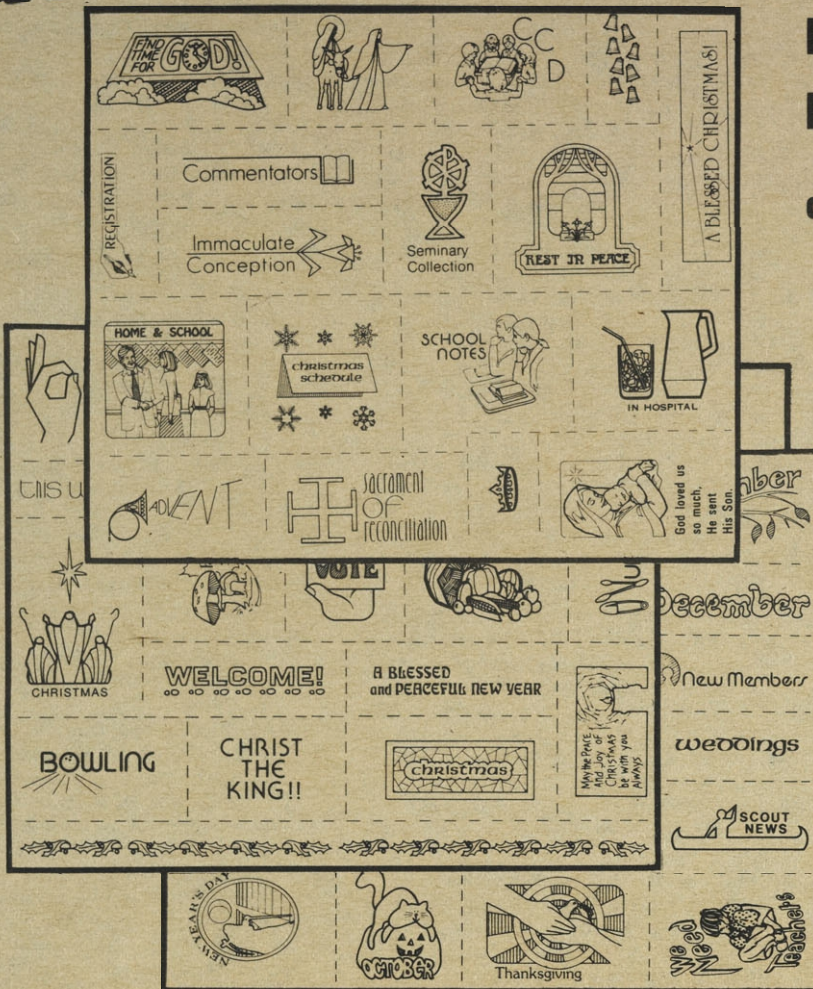
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/PS Clergy changes

BEASLEY, Robert L., from St. Mary Magdalene, Fayetteville, TN, to St. Paul's, Augusta, GA

BECK, Herbert E., from archdeacon, Diocese of Southwest Florida, St. Petersburg, FL, to St. Nathaniel's, North Point, and canon missionary, Diocese of Southwest Florida, St. Petersburg, FL

BECKWITH, Peter H., from St. Matthew's, Saginaw, MI, to St. John's, Worthington, OH

BIRNBAUM, Rachelle, to bishop's chaplain, Diocese of New York, NY

BLAKELY, Barbara L., from Diocese of Indianapolis, IN, to chaplain, University of British Columbia, Vancouver, B.C., Canada

BRANDT, George W., Jr., from Diocese of New York, NY, to St. Margaret's, Chicago, IL

BRUNNER, Malcolm P., from St. John's, Milwaukee, WI, to St. John's, Shawano, and St. John the Evangelist, New London, WI

BURGDORF, Thomas (David H.), SSF, from Holy Name, Dolton, IL, to novice, Society of St. Francis, Mt. Sinai, NY

BURROUGHS, Joseph P., from St. Martin's, Triangle, VA, to St. Barnabas, Sykesville, MD

CANTY, Jeremiah W. M., III, to Diocese of New York, NY

CARTER, Charles A., III, from Memphis Urban Ministries, Memphis, TN, to Cathedral of St. John the Divine, New York, NY

CROTHERS, John-Michael, from non-parochial to St. John's, Staten Island, NY

DAVID, Christopher L., from St. Anne's, Washingtonville, NY, to St. John's, Kingston, NY

FEAGIN, Jerre W., Jr., from St. John's, Locust Valley, NY, to Good Shepherd, Buffalo, NY

FELLOWS, Robert H., from St. Luke's, Bartlesville, OK, to Holy Apostles, Oklahoma City, OK

FRADE, Leo, from Holy Cross, Miami, FL, to Hispanic ministry, New Orleans, LA

FRANKLIN, Arthur A., from headmaster, St. John's Day School, Chula Vista, CA, to St. Paul's, San Diego, CA

GEORGE, Dominic, SSF, from Diocese of Trinidad and Tobago to Society of St. Francis, Yonkers, NY

GIFFORD, Gerald G., II, from chaplain, Iolani School, Honolulu, HI, to St. Elizabeth's, Honolulu, HI

GILL, John N., from non-parochial to Holy Trinity, Oxford, and chaplain, Miami University, Oxford, OH

GRUBER, Henry T. (retired), from P.O. Box 56 to P.O. Box 57, Oxford, MD 21654

HANDLOSS, Patricia D., from St. Mark's, Foxboro, MA, to St. Dunstan's, Dover, MA

HARTNEY, Michael E., from St. Peter's, Albany, NY, to Good Shepherd, Canajoharie, and Holy Cross, Fort Plain, NY

HAWLEY, Edmond G., Jr., from non-parochial to St. Ignatius, New York, NY

HENRY, Terry L., from St. Peter's, Essex Fells, NJ, to St. Mark's, East Longmeadow, MA

HOLMES-WALKER, Wilfrid (retired), from Detroit, MI, to 636 Cadieux Rd., Grosse Pointe, MI 48230

HOWE, Barry R., from St. Luke's Cathedral, Orlando, FL, to St. Richard's, Winter Park, FL

KELSAY, Terence E., substance abuse counselor for the Dept. of Corrections, to also St. Stephen Martyr, Ocala, FL

KIRCHHOFFER, Richard A., from Holy Trinity, Thermopolis, WY, to Holy Nativity, Whitefish, and St. Matthew's, Columbia Falls, MT

KORS, Max L., from Christ, Sidney, NB, to St. Thomas, Falls City, NB

KRAFT, Richard A., from director of Christian education, Diocese of Zululand, South Africa, to director of Christian education, Province of South Africa

LASSITER, Arleigh W., from Grace and Holy Trinity Cathedral, Kansas City, MO, to St. Luke's, Shawnee, KS

LEED, Rolph A., from Emmanuel, Kellogg; Holy Trinity, Wallace; and St. Andrew's, Mullan, ID, to All Saints, Pratt; St. Mark's, Medicine Lodge; Christ, Kingman; and Grace, Anthony, KS

LIEBER, William L., rector of St. Christopher's, Detroit, MI, to rector of the merged parish of St. Christopher's-St. Paul's, Detroit, MI

LIEW, Richard, to chaplain, Goldwater Hospital, Roosevelt Island, NY

LINDENBERGER, Lee C., from Trinity, Fostoria, OH, to St. Stephen's, Steubenville, OH

LIPKA, Richard W., from St. Mary's, Hampden, Baltimore, MD, to St. James, Penn Hills, PA

LOUIS, Richard M., from St. Mark's, Teaneck, NJ, to St. John's, Ramsey, NJ

MacKENZIE, Jonathan, from Good Samaritan, Liberty Borough, PA, to St. Luke's, Smethport, PA

MADDOCK, Clarence B. W., rector of St. Paul's, Detroit, MI, to associate rector of the merged parish of St. Christopher's-St. Paul's, Detroit, MI

MANSFIELD-COMBS, Leslie D., from St. Peter's, Chicago, IL, to Ascension, Buffalo, NY

MASSEY, Nathaniel W., Jr., from Transfiguration, Rome, GA, to St. John's Cathedral, Jacksonville, FL

McELWEE, Robert W., to St. Andrew's, Fort Scott; St. Stephen's, Columbus; St. Mary's, Galena; and St. Peter's, Pittsburg, KS

McWHORTER, Stephen D., from All Saints, Aliquippa, PA, to St. Paul's, Walnut Creek, CA

MEAD, Andrew C., from All Saints, Boston, MA, to Good Shepherd, Rosemont, PA

MEGERDICHIAN, Richard, from Holy Spirit, Brooklyn, NY, to Christ, Brentwood, NY

MIDYETTE, C. Thomas, III, from St. Paul's, Beaufort, NC, to St. Philip's, Durham, NC

MIKOL, Robert W., from Resurrection, San Antonio, TX, to St. Andrew's, Port Isabel, TX

MOSES, Richard H., from St. Michael's, Hays, and St. Elizabeth's, Russell, KS, to Christ, Collinsville, IL

MULLINS, Edward L., from Grace, Silver Spring, MD, to Emmanuel, Cumberland, MD

MUNCIE, Margaret A., from chaplain, colleges of Poughkeepsie area, Poughkeepsie, NY, to St. Matthew's, Bedford, NY

NANCARROW, Philip J., from Trinity, Gladstone, and Zion, Wilson, MI, to Transfiguration, Ironwood, MI

NEDELKA, Jerome J., from Christ the King, East Meadow, NY, to St. Mark's, Islip, NY

NIX, Robert D., Jr., from Christ, New Brighton, PA, to St. James, Charleston, SC

NORTHUP, Frederick B., from Holy Trinity Pro-Cathedral, Paris, France, to St. Bartholomew's, New York, NY

O'NEILL, William H., from Grace, Chicago, IL, to graduate studies

ORR, Robert K., from Holy Family, Midland, MI, to St. Paul's, New Albany, IN

PARDINGTON, G. Palmer, III, from Epiphany, Danville, and Christ, Danville, VA, to chaplain, Portland State University, Portland, OR

PECKENPAUGH, Howard D., from St. Martin's, Des Plaines, IL, to St. Mark's, Barrington Hills, IL

PLANTE, Leon H., from St. John's, Ramsey, NJ, to Grace, Monroe, NY

POFFENBARGER, George, II, from non-parochial to Good Shepherd, Hamburg, NJ

POLK, Rollin S., from chaplain-social worker, Morningside Manor, San Antonio, TX, to St. Timothy's, Cotulla, and social worker, Baptist Memorial Hospital, San Antonio, TX

POWERS, David A., from Good Shepherd, Lake Charles, LA, to St. Margaret's, Baton Rouge, LA

PULLIAM, James M., from Calvary, Cleveland, and Grace, Rosedale, MS, to Christ, Warrensburg, MO

PURSEL, Robert H., from St. James' Cathedral, Toronto, Ont., Canada, to Christ and St. Barnabas, Troy, NY

RALSTON, D. Darwin, from St. John's, Worthington, OH, to Trinity, Lawrenceburg, IN, and Resurrection, Cincinnati, and St. Andrew's, Cincinnati, OH

RICHARDSON, W. Ramsey, from Redeemer,

Richmond, VA, to Christ, Charlottesville, VA

RICKER, William C., Jr., from Christ, Anacortes, WA, to St. Aidan's, Camano Island, WA

RISK, James L., III, from St. Mark's, Barrington Hills, IL, to Christ, Winnetka, IL

RIVERS, Joseph T., III, from staff, Duke Divinity School, Durham, and St. Mark's, Roxboro, NC, to St. Giles, Upper Darby, PA

ROPER, Charles M., from Holy Cross, Decatur, GA, to St. Thomas, Columbus, GA

SACHERS, Calvin S., from Christ, Charlottesville, VA, to St. Thomas the Apostle, Houston, TX

SARGENT, Nancy H., to Christ, Detroit, MI

SCHMIDT, Edward W., from Grace, Westwood, NJ, to postulant, Order of St. Benedict, Three Rivers, MI

SCHNAUFER, D. Eric, from Trinity, Columbus, GA, to Christ, Dublin, GA

SCHRAPLAU, Frederick W., to St. Paul's, Staten Island, NY

SCOTT, Keith E., from St. Peter's-by-the-Sea, Narragansett, RI, to non-parochial

SEAY, D. Robert, from Grace, Sterling, and St. Ann's, Morrison, IL, to Resurrection, Blue Springs, and St. Michael and All Angels, Independence, MO

SETMAYER, Robert C., from Redeemer, Elgin, IL, to St. Martin's, Des Plaines, IL

SMITH, David L., from St. Thomas, Lancaster, PA, to St. James, Mansfield, PA

SUMNERS, Charles A., Jr., from St. Luke's, Atlanta, GA, to St. Bartholomew's, New York, NY

SWORD, Carl R., OHC, from Holy Cross Monastery, West Park, NY, to St. Dominic's Priory, Berkeley, CA

TESTA, Dennis A., from non-parochial to Resurrection, Joppa, MD

THOMPSON, David F. O., from St. Margaret's, Annapolis, MD, to St. Matthias, Baltimore, MD

THOMPSON, James W., from All Saints, Stoneham, MA, to Good Shepherd, Norfolk, VA

TRAFTON, Clark W., OHC, from Holy Cross Monastery, West Park, NY, to prior, Absalom Jones Priory, New York, NY

TREAT, William J., from non-parochial to St. Barnabas, Roanoke, AL

VAN HORNE, Peter E., from St. John's, Kula, HI, to Epiphany, Kaimuki, HI

WALK, Donald A., from non-parochial to All Saints, Bergenfield, NJ

WALLACE, John M., from chaplain, St. John's Military Academy, Delafield, WI, to St. Luke's, Libby, and Holy Trinity, Troy, MT

WALSH, Tracy F. (retired), from Virginia Beach, VA, to White Oak Terrace, Apt. 401, 200 Oak St., Tryon, NC 28782

WARE, Marshall T., from All Saints, Richmond, VA, to non-parochial

WAYNE, Richard C., from St. David's, Glenview, IL, to St. Matthew's, Goffstown, NH

WEBB, Mark H., from St. James, Mosinee, and Ascension, Merrill, WI, to chaplain, Theda Clark Regional Medical Center, Neenah, WI

WEST, Samuel E. (retired), from Trinity, Marshall, MI, to St. Richard of Chichester, Jekyll Island, GA

WHEELER, R. Bruce, from non-parochial to chaplain, Bishop Anderson House, Chicago, IL

WHITE, James L., from St. Mary's, Oelwein, and St. James, Independence, IA, to St. John's, Oscoda, MI

WHITE, Warner C., from St. Paul and the Redeemer, Chicago, IL, to Trinity, Marshall, MI

WHITEHEAD, Philip H., from chaplain and assistant headmaster, St. Catherine's School, Richmond, VA, to St. Michael's and All Angels, Columbia, SC

WILEY, Ronald L., from St. Mark's-on-the-Campus, Lincoln, NB, to canon to the ordinary, Diocese of Nebraska, Omaha, NB

WILLIAMS, Damian (Stephen L.), OHC, from Holy Cross Priory, Toronto, and St. George the Martyr, Toronto, Ont., Canada, to prior, Mount Calvary Retreat House, Santa Barbara, CA

WILSON, Donald G., from St. Matthew's, Westerville, OH, to Christ, Hudson, OH

WILSON, Edward J., from non-parochial to St. Mark's, Birmingham, AL

WILSON, W. Jackson, Christ, South Pittsburg, TN, to also program coordinator, Diocese of Tennessee, Knoxville, TN

WOOD, Edward M., chaplain, Trinity Episcopal High School, Richmond, VA, to also Our Saviour, Sandston, VA

NEW DEACONS

Sister CATHERINE LOUISE, SSM, to Diocese of Massachusetts, Boston, MA

KPOTO, John T., OHC, to the Diocese of Los Angeles

McCLENAHAN, Helen L., to Holy Communion, University City, MO

TUCK, Michael, to St. Mary's, Wayne, PA

TURNER, Stanley E., to Good Shepherd, Dunedin, FL

WARREN, Robert H., to St. Peter's Cathedral, St. Petersburg, FL

RESTORATION

WAGSTAFF, Cecil C. F., on Oct. 29, 1978, in the Diocese of Western Michigan

RETIREMENTS

BOUGHEY, Harold B., from St. Paul's, Camden, NJ, on Nov. 1, 1978. His address is: 15 Duncan Rd., Sewell, NJ 08080

BUTLER, Frank, from Trinity, Oroville, WA, and St. Christopher's, Osoyoos, B.C., Canada

PARRATT, Lyle F., from St. Stephen's, Innis, and St. Nathaniel's, Melville, LA, on Dec. 30, 1978. His address is: Holiday Villa, Lot 30, Rt. 1, Box 347½, Lafayette, LA 70505

ROBINSON, Bruce E., from chaplain, city missions, Diocese of Chicago, IL, on Dec. 30, 1978

SALTER, J. Burton, from Christ, Puyallup, WA, on January 1. His address is: Apt. 30, 12202-122nd St. E., Puyallup, WA 98371

SEYMOUR, Charles M., from Grace, Lake Providence, LA, on February 1. His address is: R.F.D. 5, Box 20 C, St. Augustine, FL 32084

SINKINSON, George E., Jr., from St. Thomas, Owings Mills, MD. He will live in Farmington, ME.

TICHNOR, William E., from St. Luke's, Church Hill, and St. Andrew's, Sudlerville, MD. His address is: Rt. 1, Box 651, Chestertown, MD 21620

WALDRON, Russell L., from St. Peter's, Morro Bay, CA

RESIGNATIONS

CONLEY, Herbert N., from St. Andrew's Cathedral, Honolulu, HI, in January

FITZGERALD, W. Thomas, from Redeemer, Sarasota, FL, on Oct. 1, 1978

HUNTER, William M., from Redeemer, Ansted, WV, on Oct. 1, 1978

JUDSON, Donald I., from chaplain, Brent House, Chicago, IL

KELLY, J. Thomas, from St. Mary's, Vicksburg, MS, on Sept. 12, 1978. He continues as professor of history, Jackson State University, Jackson, MS

KEMMERER, Stanley C., from St. Paul's, Durant, IA, on Oct. 1, 1978

MARVIN, William J., from St. Barnabas, Roanoke, AL

POWELL, William H., from All Saints' in the Valley, Opportunity, WA, on Oct. 9, 1978

STOUP, Charles W., from chaplain, Bishop Anderson House, Chicago, IL

WOMACK, John L., from Good Shepherd, Covington, GA. He remains vicar, St. Simon's, Conyers, GA

WRIGHT, Robert H., III, from St. Richard of Chichester, Jekyll Island, GA. He continues at Holy Nativity, St. Simon's Island, GA

DEATHS

BARCLAY, Hartley W., age 74

COLLINGWOOD, G. Harris, Jr., age 51

COX, Francis A., age 92

FRANK, John L., age 74

LIVELY, Arthur J., age 70

SAWDON, Glenn A., age 64

SWINTON, G. Donald, age 70

WHITE, Jonas E., Jr., age 51

WOODS, Richard M., age 60

RENUNCIATIONS

GOODALL, Douglas E.

NEWMARCH, William Clinton

DEPOSITIONS

BUCK, Herman Eugene

CAHOON, John Thayer, Jr.

STEPHENS, Steinman Edward

SUMMERALL, Henry, Jr.

Snapshots

James Avery, silversmith:

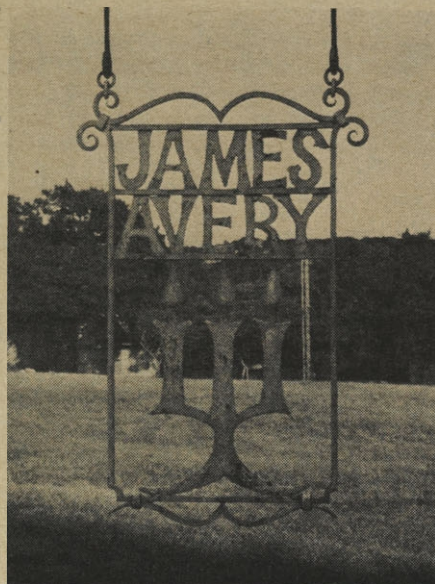
'The priest didn't scold me and I was converted'

"We think with our engineering minds we can work out everything, but the truth is: God is working His purposes out," comments jewelry designer James Avery when asked why he thinks the Church is important.

Avery's entry into the Episcopal Church and his beginnings in silversmithing both occurred about 20 years ago. "I was going through the trauma of divorce and was shaken," he says. "I went to a church, and it was Episcopal. The priest came on strong. . . with love and understanding. He didn't scold me, . . . and I was converted."

Avery was teaching industrial design and production at the University of Colorado when he began making jewelry. One of his first designs was a cross for himself. When young people at the Canterbury Club saw his cross and began placing orders, he mentally noted this was a business possibility.

In 1954 James Avery Craftsman, Inc., was born in a Kerrville, Texas, garage; it now employs more than 200 specialists in design, production, and distribution. The business includes 10 retail stores in four states and some 1,400 dealers in

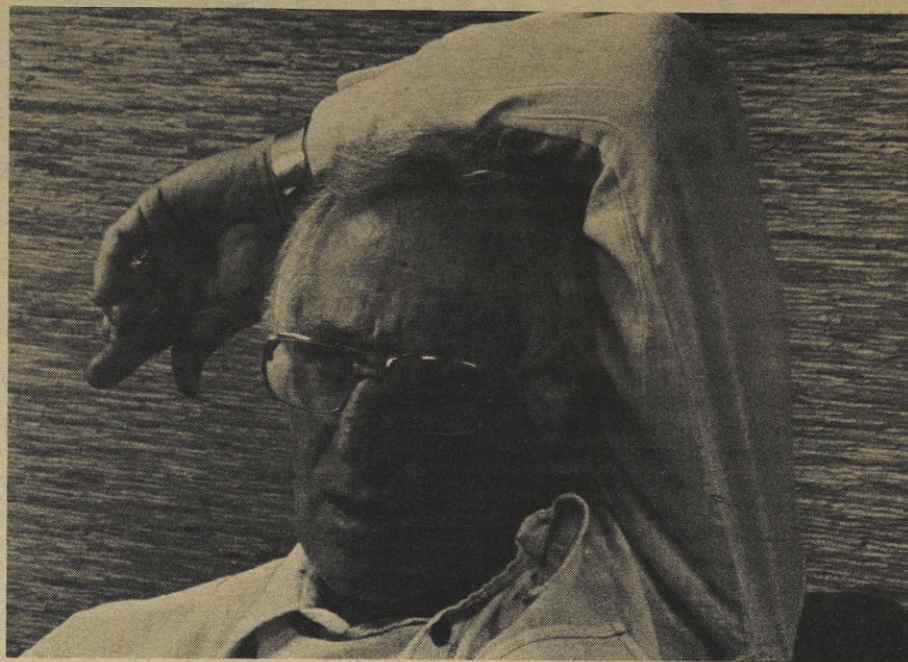


many parts of the world. But his production schedule allows for smaller orders that might not be possible for other designers.

Avery's earliest distributors were Episcopal church groups in Texas, and churches still come to him for special orders and designs. "Episcopalians are symbol oriented," he says. "Look at the designs of the old cathedrals, at the stained glass windows."

Research is essential to Avery's designs, which range from the dove of peace to a clown seated in a swing. "If you have a reverence for God's creation," he asks, "how can you differentiate between the religious and non-religious? I can't." Each box of jewelry includes a small folder explaining the Judeo-Christian context of the symbolism.

What are Avery's criteria for design? "I work for something meaningful. I work for simple relationships; simplicity; a childlike innocence, if you will; something common but precious to us all. I like structure, as pure and clean and quiet as possible, orderly, and in general symmetrical. I like designs with openness, freshness. . . ." —Velma Sumrall



Robert Brodie, chaplain:

'If society were in that state, I decided we really needed to do something'



A LIEUTENANT with the South Miami police department, the Rev. Robert E. Brodie, right, established the first police chaplaincy in Miami's history.

"If this proposal to have casino gambling in Florida is to be defeated, we must marshal our forces, or we will lose the fight. . . . The tentacles of organized crime will strangle this community."

Miami won that fight. Voters rejected a referendum that would open the city

to casino gambling. Bishop James L. Duncan of Southeast Florida began the anti-gambling movement, and one of its strongest supporters was the Rev. Robert E. Brodie, curate of St. Philip's, Coral Gables, and chaplain with the South Miami Police Department.

Brodie, 31, was once a policeman, and his warning about organized crime comes from that background. He worked as a South Miami undercover agent and was a protege of federal narcotics agent Sal Vizzini, who turned in Mafia "Boss of Bosses" Lucky Luciano. Brodie says five years ago an organized crime figure warned him to stop an investigation or "someone might throw acid in my wife's face." Brodie also taught terrorism control in Latin America.

His switch from policeman to priest came, he says, when he confronted a rapist in a detention tank in a Miami precinct. Brodie asked the rapist why he did it. "He said when he saw something he wanted, he took it. He showed a complete lack of understanding of any kind of doctrine of creation or respect for other human beings, especially women. And I felt that if society were in that state, we really needed to do something about how man stands in relation to God. I felt as law enforcement officers we were putting out fires and not getting to the core of the matter."

Brodie did his theological studies at the University of the South, Sewanee, Tenn., and in December was ordained to the priesthood. He plans to pursue a doctorate in foreign affairs.

—Kathleen S. Galligan



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QUEEN EMMA, whose statue stands in a square named for her, was converted to Christianity and her name heads the list in the cathedral registry.

Church in Hawaii: 'Free people acting together'

by Salome Breck

A true vacation should consist of more than good travel arrangements, pleasant surroundings, and excellent sightseeing.

A trip to Hawaii should give you a glorious helping of sun, surf, dance, and exotic food. But Episcopalians visiting these lush islands can find even more. Hawaii provides a glimpse of the Church as it shaped history and as it functions today in this the most amazing melting pot of our 50 states.

Under the leadership of Bishop Edmond L. Browning, the Church in Hawaii bridges East and West, North and

South, as in no other place in the world.

To savor the unique quality of this place, one should begin with the beginning. Imagine the millions of years of turmoil in the bottom of that vast sea called the Pacific, the violent upheaval of mass which surfaced at last to stretch itself in a string of 124 islands, almost 2,000 miles long, out into the sunny quiet of that ocean.

We know of no inhabitants in these islands until the nature-worshipping Polynesians arrived in their giant canoes sometime between 500 and 900 B.C. They must have been living on those shores for a thousand years when Anglican Captain

James Cook of England landed there in January of 1778. He was welcomed by natives, who decided he was a god.

The captain named the islands for the Earl of Sandwich who had sponsored his voyage, looked around a bit, and returned home. A place as fascinating as the Hawaiian Islands calls for a return trip, so the captain returned the next year. This time he was not so fortunate. He was injured, and in the midst of a quarrel he was killed.

Last year, to celebrate the 200th anniversary of the Englishman's discovery, the Bishop Museum in Honolulu featured a special Cook collection. So the story of Cook became a segment of the layer upon layer of history which is as rich as the earth and foliage of these islands.

The Church was established in Hawaii 84 years after Captain Cook's discovery, but in the meantime many English and American Episcopalians arrived. Prayer Book services were held as early as 1840.

For hundreds of years native chiefs had ruled the islands. Out of this line of royalty the Episcopal Church in Hawaii originated. King Kamehameha IV and Queen Emma had become acquainted with Anglicanism during travel in the United States and England and were ready to forsake the old gods officially and become Christians. In 1858 they helped found the Anglican Church. The Civil War was threatening in the United States, so an Englishman—Thomas N. Staley—became Hawaii's first bishop.

Queen Emma was baptized. Her name heads the list in the Cathedral register. She and her king were confirmed. Kamehameha helped translate the Prayer Book and tutored English-speaking clergy in the native language.

Church schools were founded, a "visiting society" organized. The guild helped "make known the principles of the Church, as distinguished from Romanism and Calvinism." And so the Church here became a "bridge" as it has in so many places of the world.

King Kamehameha died in 1863, on St. Andrew's Day, but the widowed queen went right on with their work of Christianizing. She traveled to England to raise money and secure plans for the Hawaiian Cathedral. The stone was brought from England. The king's brother, Kamehameha V, succeeded him and pledged to carry on the early monarch's efforts.

In naming the Cathedral St. Andrew's the Church honored the ruler who helped found the Anglican faith in Hawaii. The structure was finally completed in 1958, more than 90 years after the laying of its cornerstone. This magnificent French Gothic Cathedral in Queen Emma Square is considered one of the finest in the Anglican Communion. It is also one of the oldest to be erected on United States soil. Its great west window which forms the facade is one of the largest ever constructed in this country. Carleton Winslow designed the fountain, and the figure of St. Andrew was executed by the sculptor Ivan Mestrovic.

Today the Diocese of Hawaii has 46 congregations—23 congregations on the island of Oahu; nine in Hawaii; six in Kauai; four in Maui; one in Molokai; two in Guam and Micronesia; one in the Marshall Islands.

Browning, who has served as Bishop of Okinawa and with the American Churches in Europe, is uniquely qualified to be Bishop of Hawaii. One of his first acts as diocesan was to establish an Advisory Committee on Hawaiian Ministry to serve the interests of islanders.

"Hawaiian people are rediscovering their own identity. They are trying to come out from under mere tourism," he explains. "Bishop Harry Kennedy, whom I followed, was full of missionary zeal. I hope we can continue in that spirit."

The Diocese of Hawaii is involved in Venture in Mission. "We need it. Our present budget can't maintain our programs. One of the beautiful things about this place is that no one here is in the majority," the bishop continues. "Every segment of our population makes its own contribution and has its own place. We have some racial problems, but this is a spot where such tensions can really be minimized. Education is a work the Church can't afford to drop in Hawaii. We must continue."

Work among the aging and retired is encouraged and Marriage Encounter and Cursillo groups are active.

The Diocese of Hawaii is a special part of the Episcopal Church. Its people are beautiful and hospitable. Browning captured their spirit and the spirit of the Church in Hawaii in an admonition closing a convention address:

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VENTURE

Your Church is too small!

BY WILLIAM S. LEA

Your God Is Too Small. This was the title of a widely read little book which appeared in England in 1952. It was written by J. B. Phillips, the noted author of *The New Testament in Modern English*. In this book Phillips discussed how we seem always trying to put "God in a box," to limit Him to our small concerns. Some think of Him as a policeman, others think of Him as a grand old man or a managing director, and still others think of Him as an indulgent father. This same tendency is true in much of our religious thinking. But nowhere is it more tragically evident than in our varied conceptions of the Church.

A distinguished theologian was asked what he considered to be the major sin of the contemporary Church. He quickly replied, "Parochialism." This parochialism takes many forms and could ultimately lead to the death of our part of the Church. In one case it may mean a parish thinks of itself as a comfortable club which ministers only to the desires and needs of its own members, as any good club is expected to do. Such a parish is content to be oblivious of the needs of the community around its doors and forgetful of the lonely people who long for fellowship in an increasingly fragmented society. It becomes immune to the anguish of a distraught world which still wants to believe there is hope in the Christian Church. It may be more interested in its new buildings and a new pipe organ than in the souls of those who live and die nearby.

In another situation parochialism may mean a diocese becomes involved primarily, if not exclusively, in the machinery of its own self-preservation. It may work on providing an impressive new diocesan center or in gathering together a staff which seems to be doing things but which accomplishes little other than holding endless meetings to discuss the process of getting on with the process.

A national Church also can lose its

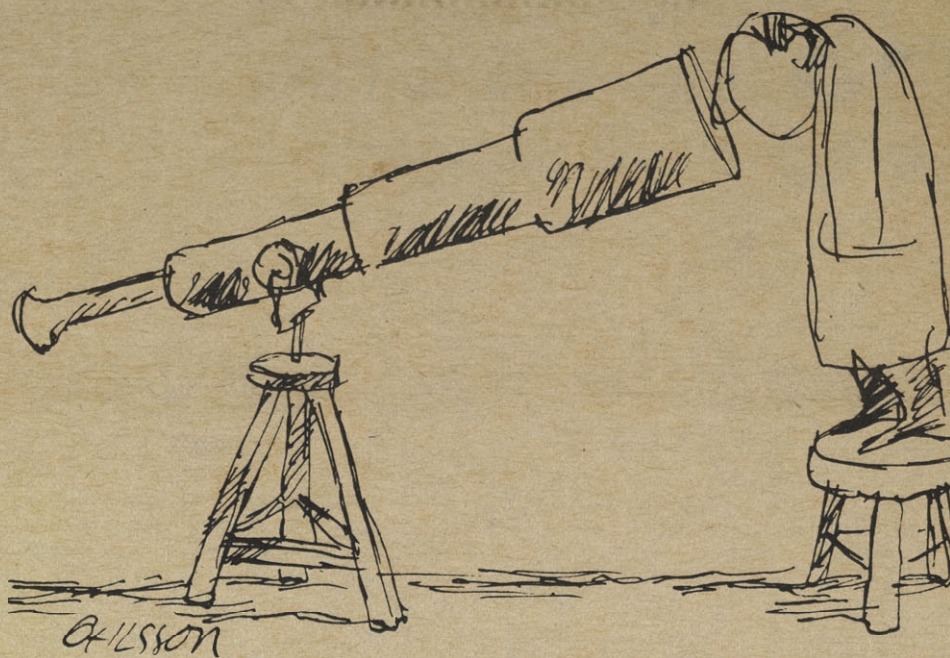
soul when it forgets our Lord saw the Church as the Servant Church (just as He saw His own ministry as that of a Servant), which He sent into the world to redeem all of it. Today our task is nothing less than the redemption of a civilization which may be slipping into a new period of darkness and a dangerous mood of despair.

In each of these examples of parochialism our image or model of the Church is too small. It is the symptom of a disease which has threatened the very life of the Episcopal Church for the last decade or longer. The question before us now is quite simple: "Do we or do we not have a national Church?" Are we Episcopalians soon to become only an insignificant little sect or a disorganized conglomeration of isolated parishes? Put another way, have we lost the original conception of a truly catholic Church whose mission is to all people, in all places, and for all times? These are basic questions which cannot be ignored as we face our secondary differences about small matters which have obsessed us for too long.

The Scripture at this point is absolutely clear and quite precise. Our Lord sent us into "all the world," not to just a small part of it, and our mission is not just to either the lost or the found sheep "of the House of Israel." If we are to be faithful to the Gospel, as our Lord Jesus Christ proclaimed it, we must be a world Church, or we are no Church at all. We may continue to use the name, but our actions can easily turn into a caricature of the real thing, reminding us of the satirical verse:

"We are God's chosen few,
All others shall be damned.
There's no room in heaven for you:
We cannot have it crammed."

On the other hand, some have said the great surprise of the true saint will be to find himself in heaven while the greater surprise of many others will be to find



how many are there whom they thought were beyond salvation.

Venture in Mission is another chance for those of us whose image of the Church has been too small. It is an opportunity to climb out of our parochialism and to recapture the lost radiance of the great Church to which we belong. Sometimes a cliché can capture the truth in a small capsule. One of these is the saying that "charity begins at home, but it doesn't end there." If it does end there, it becomes a selfish and ugly thing. The coming great Church, of which Canon Theodore Wedel wrote so beautifully, must embrace the whole world. Anything less is a sect, a far cry from the Church of the Living God.

Venture in Mission is also a chance for significant renewal in all of our parishes and dioceses and an opportunity for the recovery of a truly renewed national Church with a mission to every area of human concern both here at home and across the world. The narrow and selfish mind is not the mind of the Lord of the Church.

A woman once came to President Lincoln during the War between the States to exult in the number of Confederate dead in a certain battle. But Mr. Lincoln replied, "Madam, this world is too big for your small heart." Today the world is too large for the parochial mind.

Venture in Mission spells out in exact detail a means of overcoming this fatal syndrome. It stretches our hearts and our minds. It meets three of the most elemental needs for the renewal of the Church:

1. It provides us with the opportunity to rediscover ourselves as a Christian community with a mission.
2. It shows us a definite way to do something concrete about this new identity.
3. It offers us a specific way to fund these opportunities for service which are so imperative in every parish and diocese and throughout the world.

It gives us, indeed, another chance through *discovery*, *decision*, and *dollars* to make our Church relevant to the needs of a troubled world. This is your Church and mine. If your Church is too small, here is the challenge for you: Come, let us Venture in Mission together with the great Church of which we are members.

Dr. William S. Lea, former dean of St. John's Cathedral in Denver and lately rector of Christ Church, Winnetka, Ill., was former editor of *Episcopal Churchnews*. He was educated at Sewanee and studied in England and Scotland. He is the author of a life of Theodore Wedel and *This We Can Believe*.

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Superman film has a split personality

Somehow a movie about Superman does not bring waves of excitement and anticipation to a jaded movie viewer's heart. The advance publicity reminds one of some great turkeys of recent vintage—*Jaws II*, *Sgt. Pepper's Lonely Hearts Club Band*, and the infamous Dino De Laurentiis remake of *King Kong* ("When monkey die, everybody cry").

Raised expectations are another problem. I recall finally seeing *The Sound of Music* after it had been out about a year and a half and everybody had told me how wonderful it was. My expectations were so high I was disappointed with the nice musical that flickered out at me. The new *Superman* from Warner Brothers (PG) has just the opposite problem (or blessing): the expectations are so trivial any quality comes across like gang busters. The careful viewer has to step back 20 paces and check his reflexes. Am I applauding because it was good? Or because it wasn't rotten? Because it is profound? Or simply because it isn't the campy, baggy pants, kick in the face television gave to another of my childhood heroes, Batman?

Considering all that, *Superman* is a pretty good film, though strikingly flawed. Indeed, the best part of the movie isn't even about Superman as most of us know him.

What most of us know is fairly straightforward. Born on the doomed planet Krypton, sent to earth in a spaceship by his parents to escape the final cataclysm, found by the kindly Kents and raised as their own until he left to work as that "mild mannered reporter" for a "great metropolitan newspaper," the man of steel with superhuman powers now fights for "truth, justice, and the American Way." Ever since 1938. And effectively, too.

The film essentially follows the old plot line, but with a major digression that almost steals (or makes) the film and effectively divides it in two.

The first half is the story of Superman before he was Superman. It is the story of Jor-el (Marlon Brando) and his love for

his little son Kal-el whom he must save even while he and his own planet go down to destruction because of the shortsightedness of those around him. It is the story of that father's love reaching out across the universe to hold and nurture this his only son until he comes to manhood in a strange land and a strange time.

Technically the first half is superb, with remarkable acting. No actor is worth \$3.7 million for two weeks' work, but Marlon Brando is clearly a master of his craft and he shows it. It is, in its own way, his film, with a fine supporting cast, lovingly and creatively photographed.

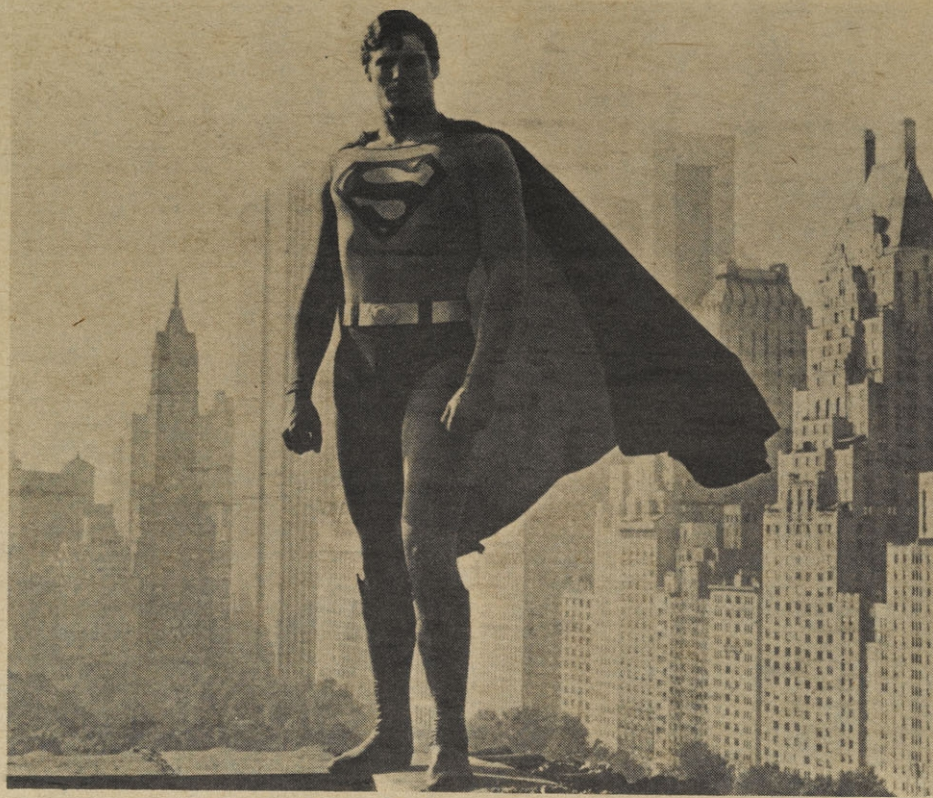
Like all truly fine cinematic work, it's filled with vignettes and images that stay in your mind—a moving soliloquy by Brando at his son's departure; the spectacular "special effect" of a world's end; the simple, haunted face of Martha Kent (Phyllis Thaxter) photographed through a screen window as she views her all-too-different "son" across a wheat field.

Beneath the screen craft lies a story line that touches the semireligious bases so popular in current science fiction. The movie fleshes out the meaning of Superman and his father's real names: Jor-el and Kal-el ring back to the Old Testament Hebrew names wherein the suffix *El* stands for God (*Elohim* in Hebrew).

The parallels between the notion of God the Father and His only begotten Son and Jor-el and Superman are spun out subtly but clearly in this pre-Metropolis phase of the film. Not only does this father pass on to his son the secrets of the universe in his earth-bound space capsule but he also calls him out to a "time in the desert" during that heretofore unknown period of his life—the 12 years between the ages of 18 and 30.

During this time the father instructs the son in the true nature of his identity and his mission, culminating in the blatantly biblical words concluding the film's first half: "They [the humans] can be a great people... they only lack the light to show them the way. For this reason I have sent them you. My only son."

The first half of *Superman* is, in short,



SUPERMAN IN METROPOLIS: He fights for truth, justice, and the American Way.

moving and religiously provocative science fiction in the best tradition of 2001: *A Space Odyssey* and *Close Encounters*. Unfortunately it is too powerful for the breezy superhero story that follows.

The second half is the standard *Superman* fare, well done both technically and creatively but in an entirely different mood from its antecedent; even the cast is different. In it Superman (Christopher Reeve—no relation to the tragic George Reeves who played the TV series) fights super bad guy Lex Luthor (Gene Hackman) as well as other assorted minor malefactors while alternately wooing Lois Lane in his Superman suit and turning her off as Clark Kent. It is fun and spectacular but totally insufficient to fulfill the promise of the prologue.

We are, after all, dealing here with a classic comic book hero. If the producers followed through on the first part's premise they would have had to seriously tamper with the comic book scenario, and to do so would violate people's expectations of an American tradition—a dangerous commercial risk.

On the other hand, to go all comic

book would have been to lose the fine—and costly—Brando prologue. What we have here are two good films, with a lot of money committed to their being one. The result is a fascinating hybrid.

This *Superman* is clearly a work of interest beyond the comic book level. Its apparent pretentiousness with a reported \$78 million price tag and blatant commercial ties—you can buy "Kryptonite" rocks for \$2 at the popcorn stand—leaves one wishing it were a turkey for the sheer perverseness of it. But it is not.

It is a flawed film where even the flaw is interesting. It is "Son of Star Wars" in terms of cinematic gadgetry, pseudoreligious sci-fi overtones, and box-office potential.

One hopes *Superman II* (60 percent of which is already finished) will follow up on and develop further the unwound threads of the Brando prologue. What one fears is it will simply be a continuation of the amusing, but trivial, patterns of the second half.

We'll see.

But in the meantime you see *Superman: the Movie*. —Leonard F. Freeman

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Venture brings renewal to Sioux Falls cathedral

\$151,000 is an enormous amount of money. "How will we ever raise it?" was the question on everyone's mind at Calvary Cathedral, Sioux Falls, S.D., when that figure was announced in 1975 as the amount needed for cathedral restoration. Parishioners became even more incredulous in 1977 when the diocese became one of the first to agree to participate in Venture in Mission.

Although cathedral needs were included in the overall diocesan drive, the \$200,000 goal assigned to Calvary was still frightening. But what seemed impossible on human terms was achieved by the Holy Spirit. The people of Calvary raised \$219,816, about 40 percent of the total diocesan goal of \$550,000; but that's only the beginning.

A whole flurry of renewal and evangelism activities burst forth as a result of this commitment of faith. Bible study and prayer groups began. Episcopal Marriage Encounter came to South Dakota under cathedral leadership. Cathedral people began an outreach program and took a major role in spreading Cursillo, a short course in Christianity, throughout the diocese. Pledging is at an all-time high—a 58 percent increase in three years.

Church growth is the most significant achievement. In 1978 vestryman Ken Williams asked, "Where are we headed as a church? What is our purpose?" After four months of discussion and special meetings, the people decided the purpose of Calvary Cathedral is "to know Christ and to share Him." The vestry, led by wardens Ray Slechta and Ray Loftness, set a five-year goal of achieving an

average Sunday morning attendance of 300 at its two services—an increase of approximately 120 persons per Sunday.

The vestry's consensus was that getting more people to church was not just playing the numbers game. They reasoned that Episcopalians aren't good at buttonholing people on the street. "If we are going to know Christ and share Him, we must gather together at the Eucharist."

The Rev. Samuel R. Boman, vicar of St. David's, Lincoln, Neb., and regional evangelism officer of the Episcopal Church, led a conference on church growth in Sioux Falls in October, 1978. About 70 cathedral members attended, and church attendance began to grow significantly.

What's more, a marvelous spirit is now present and everyone seems to be united in a common cause. Four cathedral members have agreed to receive special leadership training to present church growth conferences in other parishes. The vestry and people are committed to an attendance goal which is the springboard to "knowing Christ and sharing Him."

The jury is still out on the final result. One thing is certain, however: Venture

in Mission has created a spark which will not be extinguished. The mighty fire of the Holy Spirit continues to grow and glow. Venture has led to vitality, and things will never again be the same at Calvary Cathedral.

—James H. Waring
Dean, Calvary Cathedral

BUTCHER SOLVES LITURGICAL BEEF

Great Britain's Professor C. H. Dodd and his *New English Bible* committee were stumped in their search for a more modern version of the words "the fatted calf" in the parable of the prodigal son. Finally, armed with a list of alternatives, the professor went to London's Smithfield meat market. Giving the list to one of the butchers there, he asked, "Which, if any, of these terms would you use to describe an animal about to be slaughtered?"

The butcher read the list with care, shook his head, and returned the piece of paper. "We shouldn't say any o' them, guv'nor," he said. "You see, we've got technical terms for these things. We've always called 'em 'fatted calves.'"

—from Trinity Church Chimes

Louis Cassels: Can you pray for a first-class stinker?

Often the reason we hurt other human beings is we are consciously or unconsciously trying to "get even" for a hurt that has been inflicted on us. The person we choose for a victim is not necessarily the one responsible for our own suffering. Once we've built up a head of hostility, we're apt to take it out on anyone who is vulnerable—such as a mate, child, or subordinate.

It does no good to tell yourself you "ought not" to do it. Nor does it help to be bitterly remorseful after you've done it. The only way to avoid the deadly build-up of hate inside of you is to forgive the people who do you wrong—immediately, completely, and wholeheartedly.

Jesus talked about forgiveness a great deal. The importance he attached to it as the key to human relations is reflected in the radical doctrine which He laid down in the Sermon on the Mount:

"You have learned that our forefathers were told, 'an eye for an eye and a tooth for a tooth.' But what I tell you is this: Do not set yourself against the man

who wrongs you. If someone slaps you on your right cheek, turn and offer him your left. If a man wants to sue you for your shirt, let him have your coat as well. If a man in authority makes you go one mile, go with him two. . . . Love your enemies, pray for your persecutors, bless those who curse you, do good to those who hate you."

Strong words. But the most eloquent lesson in forgiveness which Jesus gave to His disciples was His own example. As He hung in agony upon the Cross, the wooden nails tearing at the flesh of His hands and feet, He looked down upon the sneering men who had crucified Him and prayed: "Father, forgive them. They know not what they do."

But, you are thinking, I'm just *not* that good. Of course you're not. None of us is. But Christ is. And His forgiving Spirit can flood our mean little hearts and transform them in the most remarkable way if we will only allow it to happen.

When someone does you wrong, intentionally or otherwise, don't waste time feeling sorry for yourself or thinking how

unfair, ungrateful, or unreasonable it was or how much the offender deserves a comeuppance. Just offer the hurt to God as if it were a sacrifice you were bringing to His altar (which, in the most profound sense, it is) and ask Him to help you accept it and forgive the person who did it to you, in the spirit of Christ.

To make sure you are really forgiving, and not going through pious motions, try to find some little act of kindness which you can do for the person who hurt you—without his knowing that you did it. (Otherwise you may be nice just to make him feel like a heel, which is not the idea.) One thing you can always do for people in secret is to pray for them. It is quite incredible the changes that take place in your heart—and possibly in his as well—when you pray sincerely for God's blessing on a first-class stinker who deserves, by all human standards, to be kicked in the teeth.

You Can't Have It Both Ways

But what if I don't really want to forgive? What if I insist on standing up for my rights and demanding fair play?

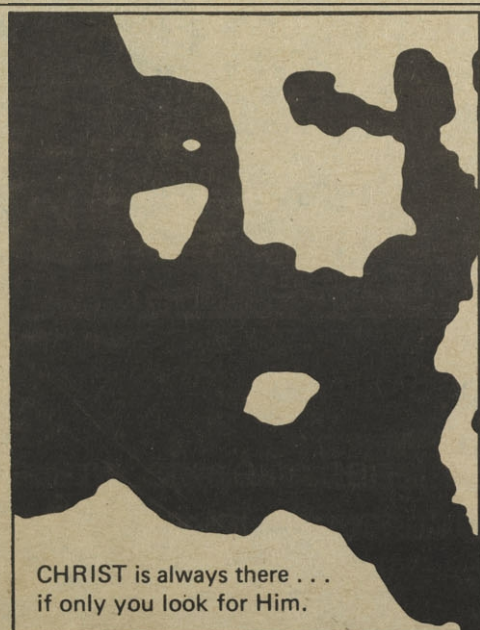
That's your privilege. And God will give you just what you ask. This is the most terrifying promise Jesus made. Anyone who insists on putting justice above mercy will get his way. But of course he can't have it both ways. If he wants to judge others by a strict standard of right and wrong, then he must expect to be judged by the same standard. Jesus tried to get this point across to His disciples by including, in the model prayer He taught them, the petition: "Forgive us our trespasses as we forgive those who trespass against us."

But the disciples found it as difficult as we do to believe Jesus really meant all He said about the paramount importance of a forgiving spirit. Once Peter asked: "Lord, how often shall my brother sin against me and I forgive him? As many as seven times?"

"I do not say to you seven times," Jesus replied, "but seventy times seven."

—Louis Cassels

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Hispanic Episcopalians Meet, Share Ministries



THE THIRD NATIONAL CONSULTATION on Hispanic Ministries in the Episcopal Church brought together 50 people from all over the Church to hear speakers and debate the goals and priorities of ministry among Hispanic Episcopalians during the coming decade. Much of the four-day conference at the Bonaventure Hotel, Los Angeles, was given over to serious debate that required and won the close attention of the participants (above). However, at least one little person (left) felt a good nap was in order while Mother and her peers dealt with the cares of the world. Seated next to the infant's mother is Mrs. Virginia Ram, a member of the National Commission on Hispanic Ministries which sponsored the conference. Mrs. Ram is also a member of the Executive Council of the Episcopal Church.

Consultation Upholds Vital Local Role

The Episcopal Church's third National Consultation on Hispanic Ministries, which drew participants from 20 dioceses to the Bonaventure Hotel, Los Angeles, in mid-October of last year, showed a growing interest in developing local leadership and programs among Hispanic Episcopalians.

The four-day conference ranged over issues of Christian education and liturgy through immigration concerns. Most of these concerns were presented in resolutions and recommendations on which the sponsoring agency—the National Commission on Hispanic Ministries—will have to act.

These issues include:

Christian Education: The urgent need for Christian education material in Spanish was expressed. Ecumenical cooperation in this area was recommended, as was the hiring of a person of Hispanic background with Christian education expertise for the Church Center's Christian education office.

Immigration: That the National Commission on Hispanic Ministries state its support of the Presidential National Commission on Immigration that was appointed on Oct. 5, 1978.

Liturgy: That the Holy Eucharist, Rite II, be published after its translation and revision by the Joint Liturgical Commission working on the translation of the Proposed Prayer Book. That a letter of appreciation be sent to the Prayer Book Society for the grant that has made possible the translation of the Proposed Book into Spanish.

Leadership: That the National Commission help to develop programs at parish, diocesan, and regional levels with emphasis on evangelism and especially addressed to the youth, using the sources available at the Church Center.

Communications: That the Commission give more importance to its newsletter and that the present format be changed in order to use it as a means of communication between the Commission and the Hispanic congregations across the country. It was also recommended that a group representing the Commission and the Third National Consultation present the results of this consultation to the Presiding Bishop and express to him the concerns of all the delegates on the future of Hispanic ministry by the Episcopal Church.

The Ethnic Charter: That the National Commission memorialize the Presiding Bishop, the Executive Council, and the General Convention that the Ethnic Charter be abolished because of the "offensive connotation" the word "ethnic" has to many people.

Structure: That voluntary networks be organized in five regional caucuses to better express the needs and aspirations of the Hispanics to the Episcopal Church and society.

Evangelism: That the National Commission work with the evangelism officer at the Church Center to develop training opportunities and materials relevant to evangelism among Hispanics. That the evangelism officer include Hispanic persons as regional associates. That the Commission support Venture in Mission proposals related to ministry among Hispanics. That the Commission implement the organization of networks on evangelism.

Theological Education: That the National Commission ask the 66th General Convention to declare the commitment of the Episcopal Church to the goals of Hispanic theological education and that all proposals for funding projects, including those for Venture funds, be set into a coordinated strategy by the Commission.

In general this Consultation marked a step forward in the sense that the delegates have realized many of their resolutions cannot be accomplished by the national Church unless Hispanics have a more active role within their dioceses. Hispanics are beginning to see themselves as part of the framework of their respective dioceses—a role which will allow them to implement their concerns more effectively.

1978 Grants Reflect Range of Work

The National Commission on Hispanic Ministries awarded 18 grants for a total of nearly \$78,000 in 1978. The grants went to Episcopal Church dioceses, institutions, and parishes and to ecumenical programs working among Hispanic people. The Commission, operating through the Church in Society unit at the Episcopal Church Center, is also a participant in the Church's umbrella granting organization, the Coalition for Human Needs.

Diocese of Rio Grande: **South Valley Episcopal Mission**, Albuquerque, \$5,000 (for congregational development)

Diocese of Southeast Florida: **Holy Cross Episcopal Church**, Miami, \$9,707 (for congregational development and social concerns)

Diocese of Rochester: **Hispanic Congregation of Calvary, St. Andrew's Parish**, \$5,000 (for congregational outreach)

Diocese of Pennsylvania: **St. Paul's Hispanic Mission**, Chester, \$3,000 (for congregational and social outreach)

Diocese of Newark: **Newark Episcopal Cooperative for Ministry and Mission**, \$15,000 (for congregational and social outreach)

Diocese of San Joaquin: **Fresno Hispanic Mission**, \$13,000 (for missionary outreach)

Diocese of Connecticut: **Instituto Pastoral Hispano**, Stamford, \$5,520 (for training of lay people)

Diocese of New York: **Hispanic Episcopal Center**, White Plains, \$8,000 (for congregational and social outreach)

Diocese of Louisiana: **Grace Church**, New Orleans, \$500 (for radio program in Spanish)

Province VIII: **Hispanic Missioners Conference**, \$1,000 (training conference for laity and clergy)

Diocese of Chicago: **Mission of Cristo Rey**, \$2,000 (for congregational and social outreach)

Diocese of Southeast Florida: **Iglesia de Todos Los Santos**, Miami, \$500 (scholarships for Christian summer school)

Episcopal Seminary of the Southwest: **Scholarship**, \$500

Summer Institute of Theology, New York: **14 Scholarships**, \$2,012.30

Family Vacation Program, New York: Summer vacation trips for poor families, \$500

Diocese of New York: **Saint Augustine's Parish**, Manhattan, \$1,500 (for children's summer program)

Province VIII: **Provincial Commission on Hispanic Ministries**, \$2,000

National Council of Churches, JSAC/HAM: **Conference on Theology in the Americas**, \$3,000

TOTAL: \$77,739.30

Liturgy Work Nearing Test

With a lot of hard work, and a grant from the Episcopal Church's Bible and Common Prayer Book Society, the task of translating the *Proposed Book of Common Prayer* into Spanish appears to be moving ahead rapidly.

A Joint Liturgical Commission of the National Commission on Hispanic Ministries and Province IX of the Episcopal Church has been working at the task for the past year and is at the point now of revising the original translations and aiming for a target date of September, 1979.

In the first plenary meeting held on January 23-25, 1978, an internal organization was set to accomplish the work. It was agreed that the translation would have to be easily understandable to all the Spanish-speaking people of the Latin American countries. Since there are several good versions of the Bible in Spanish, two were selected: Regina Valera (1960 version) for the Psalter, and *The Jerusalem Bible* version for the quotations in the Prayer Book.

The Rt. Rev. Anselmo Carral was elected chairman of the Joint Commission and the Rev. Herbert Arrunategui, Hispanic Ministries staff officer, the coordinator. The material for translation was divided into several portions that were assigned to each member of the group.

By summer most of the book had been translated and when the Commission met again June 19-23, a mountain of paper work was in the hands of each member. It was then that the Rev. Canon Charles Guilbert, Custodian of the *Standard Book of Common Prayer*, joined the Com-

mission and became a full-time member.

Faced with the gigantic task of revising this first translation, the members agreed to divide the Commission into three subcommittees. Each of these groups was assigned to revise a portion of the translation. The next plenary session will be held when this first revision is completed by all the groups.

Father Arrunategui's task (besides being in charge of the Lectionary and Psalms) is to coordinate the meetings, provide the necessary tools to make the work of the members easier, arrange that everybody gets copies of the material, supervise the use of the funds, and keep the Hispanic communities informed of the progress of the project as well as those in the national Church involved directly or indirectly.

The final revised version of both services for the Eucharist is expected to be ready very soon for printing on a provisional basis which will give the Commission a chance to see if the translation is well received by the Latin American people.

Other members of the Commission are: Bishops Tel-esforo Isaac of the Dominican Republic and Hugo L. Pina of Honduras; the Rev. Messrs. Sergio Carranza of Mexico City, Juan M. Acosta of San Antonio, Luis A. Quir-oga and E. T. Chase of Brooklyn, N.Y., D. Rex Bateman and Carlos Plazas of Chicago, Max Salvador of Miami, and Leopoldo Frade of New Orleans; and Mrs. Gwynne de Barillas of Guatemala.

NATIONAL COMMISSION ON HISPANIC MINISTRIES OF THE EPISCOPAL CHURCH

Members for 1979

The Rev. Samuel Pinzon—Diocese of Washington
The Rev. Oscar Gonzalez—Diocese of Newark
The Rev. Enrique Brown—Diocese of Connecticut
Mr. Romualdo Gonzalez—Diocese of Louisiana
The Rev. Leopoldo Frade—Diocese of Louisiana
Mr. Manuel Mesa—Diocese of Southeast Florida
Mrs. Virginia Ram—Diocese of Los Angeles
Mrs. Olga Sanchez—Diocese of New York
Mr. Relton Roland—Diocese of Rochester
The Rev. John Phillips—Diocese of California
Mrs. Blanca Plazas—Diocese of Chicago
Ms. Consuelo Rodriguez—Diocese of West Texas

Prepared for the National Commission on Hispanic Ministries by the Office of Communication, Episcopal Church Center.

APSO youth aid flood victims

The weekend of December 8 rain hit the Ohio and Kentucky valleys. The worst flooding occurred in Frankfort, Ky., which is divided by the river. The west side of town was protected by a flood wall but the unprotected east side was badly damaged when flood waters crested at 54 feet—two feet higher than they had during the 1937 flood.

When I called the Church of the Ascension in Frankfort on December 11, the waters had not yet receded, but the call was returned on December 15. Yes, volunteers from the Appalachian Peoples Service Organization's youth program were welcome and needed.

We spent the weekend recruiting APSO/Youth volunteers who had been trained last summer at an Emergency Relief Training Workshop funded by the Episcopal Church Center's youth office.

By December 18, six of us had made it to Frankfort; during the week four more volunteers arrived.

We stayed at the Church of the Ascension where the Rev. James W. Brown, Jr., helped coordinate parishioners to provide

us with a daily breakfast and dinner. The Red Cross Chapter House, directly across the street, gave us blankets and cots, and the YMCA donated daily showers. Since the church was only two blocks from the west side of the river, we were three blocks from the disaster site.

What a difference three blocks and a flood wall can make!

I stood before a white, aluminum-sided house and stared at the thick brown line showing where the water had crested two feet below the roof. "Did you lose much?" I asked the owner.

"Everything I own but the house. I even lost my car." He said he didn't get much warning about the flood but was able to leave quickly in a friend's car. He never had time to go back and get his own. Now it sat in front of his house with a two-inch layer of mud inside and out.

The people living on the east side were generally older people on fixed incomes. One morning as we were crossing the bridge, Ginny Walters, from Charlotte, N.C., asked, "Why is it the poor sections of towns never have flood walls?"

Every day at 8 a.m. during that week we crossed the bridge and reported to a Red Cross outpost at the Bellpoint Baptist Church. Once there, we would do one of two tasks: we would go to houses requesting volunteer help or assess the situation to find out who needed help. Different victims had different needs. One man just wanted someone to wipe down his walls and listen to him. Other people needed to have salvageable furniture moved into storage. Most victims, however, needed someone to come shovel mud—the hardest and most unpleasant work for everyone.

APSO/Youth volunteer Mariah De-witt of Athens, Ohio, was wading through a muddier-than-usual basement when she suddenly got a surprised look on her face and shouted, "I've got fish in my shoes!"

Ginny Walters summed up our feelings about what we learned from the week and all the experiences involved: "I feel guilty saying this, but I had a great time."

—Steve Smith

APSO/Youth staff officer



TO SIGNIFY "friend" in sign language you lock one forefinger over the other and rotate your hands. That sign is a good one for the Rev. Otto B. Berg, recently retired vicar of St. Barnabas' Episcopal Mission to the Deaf in the Diocese of Washington. Himself deaf, Berg served 70 deaf members of the mission's congregation before his retirement. He now works with several groups, including a seminary program for deaf students.

—Laura-Jean Gilbert

Executive Council passes \$14.7 million budget for 1979

Executive Council looked to the Church's work in the months and years to come during its pre-Christmas meeting, December 13-15, in St. Louis, Mo. Council passed a \$14.7 million budget for 1979 almost without discussion; spent most of one day in preliminary consideration of goals and objectives for 1980-82; and made a commitment to find ways to involve the Church more deeply in future planning.

The Council, which usually meets in Greenwich, Conn., gathered in St. Louis so members could attend a December 12 briefing of Venture in Mission's Committee of 200 (see story, page 2).

The \$14.7 million budget for the coming year represents an increase of some \$300,000 over the 1978 budget. National and World Mission's budget is \$7,063,664, down about \$42,000 from 1978; Education for Ministry is up \$28,000 to \$2,180,053; Church in Society is up \$40,000 to \$1,879,264; Communications is up \$13,000 to \$525,490; Stewardship/Development is up \$19,000 to \$169,050; and Finance is up \$39,000 to \$550,000.

The biggest rise was in the \$2,231,415 budget for Administration, an increase of \$195,000 over 1978. A \$77,000 increase in building operations and a \$92,000 increase in supportive administration services account for most of the extra money.

Council spent several hours in small group discussion after Presiding Bishop John M. Allin asked members really "to discuss the program of the Church without getting hung up on a line item budget." He said he felt local planning involvement such as that used in Venture in Mission might be carried over into planning the General Church Program budget.

Allin asked Council members to ignore costs at the beginning and focus on what the Church sees as the needs of individuals, families, and congregations. Then he asked Council to list current resources for meeting these needs and to ask, "Where do we need more?"

He said he hoped some method could be found to allow Executive Council more flexibility in arranging yearly budgets for the triennium. "Right now General Convention sets the limits on the next three years," he said. "We're put in a prison of our own making."

Treasurer Matthew Costigan echoed this theme later when he asked, "How can we move out of the present financial corset? Is there a way to free us from General Convention resolutions which restrict fund use? Can we loosen

the line budget details? At present we have no freedom to move."

The small groups—which sometimes had difficulty in dealing with the process—reached no solutions but agreed to set "program emphasis and presentation" as a special order of business for Council's February meeting. The Presiding Bishop will appoint a committee to plan this presentation.

Council also reviewed, amended, and approved goals and objectives for 1980-82 which Council staff had prepared. In February Council members will consider projected income and program costs for 1980 as well as discuss program. Final budget approval will be made in April and then presented to bishops and to General Convention deputies at special Provincial meetings in May.

In other budget-related items, Council approved using Brugler House, on the grounds of Seabury House in Greenwich, Conn., as a rental property. Proceeds, after maintenance costs, will be designated for housing for missionaries on furlough. Using the money in this way will meet the intent of Brugler House's donors.

People attending meetings at Seabury House have used Brugler House as a guest-house; they will now use Dover House, formerly the home of the Presiding Bishops. The Allins now live in a small guest-house on the grounds and in the apartment at the Episcopal Church Center in New York City. Former Controller Elias Saleeby will manage Seabury House.

In other actions, Council:

- authorized new guidelines for travel expenses for Council members, staff, and volunteers;
- designated the children of Haiti as recipients of the 1979-80 Church School Missionary Offering;
- heard that the Presiding Bishop's Fund for World Relief expects \$500,000 more in offerings in 1979 because of Bishop Festo Kivengere's appearances on its behalf;
- discovered that snags had slowed progress on merger talks between Seabury Press and the Church Pension Fund;
- saw revised parochial report forms for 1979;
- agreed to raze three buildings at the entrance to Roanridge property near Kansas City, Mo., to save money (see story);
- established a process to administer the \$1 million Astor Fund, a gift to Venture in Mission for use in New York City;
- approved filing stockholder resolutions asking Phillips Petroleum about its personnel policies in South Africa;

- accepted invitations to three Partners in Mission Consultations in Suva, Fiji; Salta, Argentina; and Hong Kong;
- commended the National Council of Churches' Policy Statement on Indian Affairs to the Church for study;
- affirmed and commended the National Conference on Family Life statement (see January issue);

- urged that the U.S. government use more humane treatment of Haitians asking asylum as political refugees; and
- protested the government of South Africa's detention of active church leader Sally Motlana. [ED. NOTE: Motlana has since been released from detention.]

—Janette Pierce

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IN THE DIOCESES

MAINE—The Community Resource Center on Deafness opened in September in St. Luke's Cathedral, Portland. The Center plans to provide information and referral services, counseling, sign language instruction, and advocacy services. The Rev. Richard W. McIlveen is acting director.

SOUTHERN OHIO—A new management plan approved by diocesan convention includes elimination of several management positions in 1979 and election of a bishop coadjutor who will be responsible for the diocese's program. Convention also approved a study of sexism and sexuality during 1979 and established a yearly lecture/discussion series in honor of the late Anna Bud Ware.

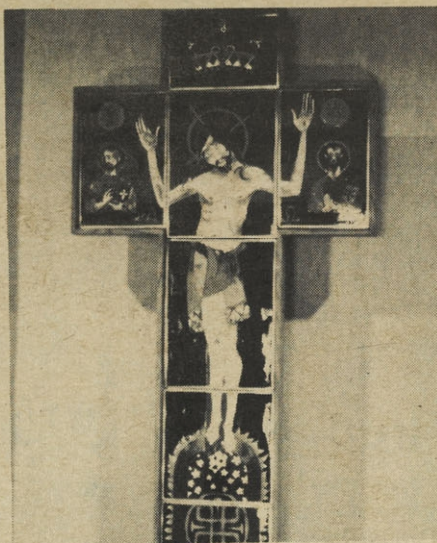
NORTHERN INDIANA—The diocese's December convention adopted Venture in Mission; memorialized General Convention to reaffirm the scriptural ideal of sexuality and to grant deacons the right to election to the House of Deputies; and approved a constitutional amendment which will give seat and voice at diocesan conventions to General Convention lay deputies and lay diocesan council members if ratified by the 1979 convention. Deputy nominees to General Convention were unanimous in approving Prayer Book revision and in disapproving ordination of practicing homosexuals.



HALF A CENTURY ago General Convention created the Diocese of Eau Claire in northwestern and central Wisconsin. On Nov. 11, 1928, Bishop Reginald H. Weller of Fond du Lac called 11 clergymen and 65 laypeople to a primary council. Today the lone surviving lay delegate to that meeting is Martin Roth of Mauston, Wis. Partner in the building firm of Roth Brothers, Inc., he has held many church posts. He and his wife, Eleanor, who have seven children, celebrated their 61st wedding anniversary in December, 1978.

EASTERN OREGON—Among other actions the November diocesan convention commended participation in Venture in Mission; reaffirmed the Church's traditional stance against capital punishment; voted to join in a request for a Coalition 14 study of the possibility of reducing the size of General Convention delegations; and opposed congressional legislation designed to abrogate existing Indian treaties and terminate existing Indian reservations.

DOMINICAN REPUBLIC—The Episcopal Church and the Dominican Evangelical Church inaugurated a new center for theological education in Santo Domingo. The Rev. David Bergesen of Colorado is interim director while the Rev. Aston Brooks, a Dominican priest, is being trained at Episcopal Divinity School. Both Churches previously trained their ministers overseas.



A CROSS OF GOLD and gleaming cloisonne enamel on copper which Los Angeles, Calif., artist Todd Campbell created hangs in the small chapel at diocesan headquarters and is used in festival processions at St. Paul's Cathedral. Campbell, who has completed many commissions for local churches, says, "The creation of art used in [religious] ceremonies is the highest spiritual activity of an artist."

PUERTO RICO—Diocesan convention ratified an earlier decision requesting General Convention to grant the diocese extra-provincial status in its move toward autonomy. The diocese is also asking that Province IX's House of Bishops become its metropolitan authority until another structure can be worked out in the Caribbean area.

SAN DIEGO—The Canon Conder Fund, established by the diocese as a memorial to Canon Charles L. Conder who died October 26, will aid small congregations within the diocese.

CHICAGO—Diocesan convention called upon the standing committee for equal treatment of men and women candidates to the priesthood but requested that the wishes of congregations who do not want women priests be honored. The resolution was in response to the standing committee's refusal last year to order the ordination of a woman candidate to the priesthood.

WESTERN KANSAS—Fire destroyed the administration building and Griswald Hall cadet barracks at St. John's Military School, Salina, in November. Unofficial estimates place the loss at over \$3.5 million, but no lives were lost. The damaged buildings are expected to be replaced by modern structures.

UTAH—After more than three years of work, loan agreements have been signed and construction

of St. Mark's Tower, a housing project for the elderly in Salt Lake City, is ready to begin. The 85,000 square foot building will have 10 stories and 100 units. Construction is expected to take at least 14 months.

NEW YORK—Diocesan convention affirmed Bishop Paul Moore's call for the election of a suffragan bishop to fill the post left vacant when Bishop Harold L. Wright died in June. In other actions convention mandated destruction after a two-year period of ministry candidates' psychiatric examinations; affirmed equal employment opportunity for clergy regardless of gender or race; urged commitment to majority rule in Southern Africa; and requested the bishop to honor the right of conscience of members who oppose women's ordination when he makes appointments or nominations.

WASHINGTON—All Faith's, Charlotte Hall, Md., has revived the custom of glebe lands to help provide for the parish. The church leases over two acres of land to grow tobacco; the 1978 harvest produced \$4,600 toward construction of a parish hall.

SOUTH CAROLINA—Diocesan convention resolved to establish a three-year Partners in Mission relationship with the Diocese of Eastern Newfoundland and Labrador. Another resolution memorialized General Convention to affirm chastity outside and faithfulness within marriage as the Christian ideal and call adultery, fornication, and overt acts of homosexuality sins. The diocese's Division of Evangelism was charged with developing a program of church growth training and congregational expansion to present to the first 1979 diocesan council for approval.

OKLAHOMA—Diocesan convention supported the Lambeth Conference condemnation of violence and an Episcopal Churchwomen's request to include Women's Triennial cost in the General Convention budget. Delegates also asked General Convention to amend the constitution to seat deacons in the House of Deputies and to approve restoring the diaconate as a lifelong ministry.



POLICE CHIEF Harry Walsh, left, helps Bishop James W. Montgomery serve Communion after Walsh's ordination as an Episcopal priest at the Cathedral of St. James in Chicago. Walsh will continue to serve as police chief in Buffalo Grove, Ill., while also performing priestly duties.

CALIFORNIA—Diocesan convention passed enabling legislation for the establishment of a new diocese which would be formed by dividing the present diocese just south of San Francisco Bay. If the division is accomplished, the state of California will contain six dioceses.

OREGON—The October diocesan convention approved a \$2.5 million Venture in Mission campaign; adopted several resolutions to improve clergy compensation; approved a constitutional amendment entitling diocesan officers and commission, committee, and board members to seat and voice at convention if ratified by the 1979 convention; and reduced the voting age for parish meetings from 18 to 16.

COLORADO—Diocesan convention approved a \$2 million Venture in Mission fund drive; condemned Transcendental Meditation; and accepted a report on human sexuality which stated that any sexual relationship other than between male and female persons "is outside of God's plan."

LOUISIANA—The Church of the Holy Cross, Shreveport, has established a Community Services Endowment Fund. Margaret Bolinger's \$200,000 gift and Mildred Tippet's \$35,000 gift initiated the fund, with an additional \$15,000 gift from Bolinger to cover the first year's operating expenses. The Rev. Donald D. Heacock directs the fund.

RHODE ISLAND—A resolution to permit the use of the 1928 *Book of Common Prayer* as an alternate form of worship was approved by diocesan convention. Resolutions relating to abortion were tabled when delegates decided diocesan convention was not the place to decide moral theology.

ROCHESTER—Diocesan convention unanimously adopted Venture in Mission. Convention also adopted a hiring policy that would insure "women, minorities, and handicapped persons" consideration for jobs and passed a resolution calling for formation of a Diocesan Commission on the Family and Human Affairs.

Don't abandon teenagers at confirmation, chaplain says

"You really have to see it for yourself." That's the way members of St. Thomas a Becket, Evanston, Ill., often try to describe their congregation. Then they go on to use words such as "friendly," "welcoming," "open," and "caring."

A visitor finds a congregation dominated by young adults—an unusual circumstance in the Episcopal Church. Also atypical is the enthusiastic congregational participation and the blend of innovative and traditional into a service that warms the heart while it challenges the intellect.

Indeed Becket is easier to experience than to explain.

The Becket congregation, which worships on the Seabury-Western Seminary campus, is one part of an Episcopal college ministry primarily serving Northwestern University students. Other parts of this ministry are a rambling Victorian Canterbury House and its occupant, the Rev. Scott N. Jones, chaplain/vicar. Plus ample good conversation and good food.

Jones, a slender, darkly intense man, began his ministry here in 1956, surely making him one of the senior college chaplains in the Church. He soon turned the then-traditional Canterbury Club into a self-governing Canterbury House. In 1964 the congregation petitioned the Diocese of Chicago for mission status in order to become more fully part of the Church. This also meant Becket could present its own candidates for ministry; no small matter since 34 men and two women from the mission are now Episcopal priests. Even more startling perhaps is that 65 percent of them became confirmed Episcopalians while attending Becket.

But ordinands are really a byproduct of a deeply motivated ministry. Jones serves students and faculty at Northwestern University as well as persons from the National College of Education, Evanston Hospital School of Nursing, Kendall College, and the community at large. Usually, as now, the majority are Northwestern students. But wherever people come from, they soon feel a part of the Becket community.

Musician-member Clark Driftmier, a former graduate student, says, "Scott is intimately interested in people and in making them feel like part of the family."

One of the ways people become active is through the vestry. Anyone interested can be elected, and more than 20 people serve this year.

Senior Warden Steve Hagerman, who presides at the meetings, calls the vestry "active and participatory." During his tenure he's learned both the advantages and disadvantages of group decision making. "It takes longer to reach a decision, longer to work through things, and lots of listening. But if we're serious about being a community, that's just got to be."

And serious they are. "After all, when you're in college you don't have to go to church. Nobody's watching," points out pre-med student Todd Morris. "You come to Becket because you want to be a part of it."

One of the longest attenders is Karen Horney, librarian on the Northwestern staff and a member for 12 years, who says, "This is an appealing place. The ambiance is warm and accepting. Anyone who is interested is welcome. Nothing is ever finally settled, but the new people bring new ideas and a lot of vitality. To belong here feels like being part of a family."

For most students the first contact with Becket is through a letter Jones sends to all incoming students who have indicated Episcopal affiliation.

The first letter invites the students to worship with Becket Sunday mornings at 11 a.m. on the Seabury-Western Seminary campus or attend the 1 p.m. Sunday brunch at the chaplain's house. Other opportunities are the weekly biblical studies group, the Inquirers' class, the late evening Eucharist on Tuesdays, and the chaplain's open house on Wednesdays.

Some attend right away, others don't. Speech major Dave Sweeney spent Sunday mornings of his freshman year watching *Star Trek* reruns. But when he finally met people and started attending some Wednesday open houses, he became active and is now a member of the vestry.

When people do attend, the experience is usually positive. Older members make a conscious effort to welcome new faces. The Wednesday open house is an informal time of light conversation. The Tuesday schedule gives those interested an opportunity to struggle with faith questions.

The Sunday and Wednesday meals are scheduled to fill the gaps left by Northwestern's food concession and are justly famous. Jones takes his cuisine almost as seriously as his Christianity. The season's high points are the chaplain's holiday brunches featuring turkey roasted in the Middle Eastern manner, a souvenir of the sabbatical Jones spent in Jerusalem.

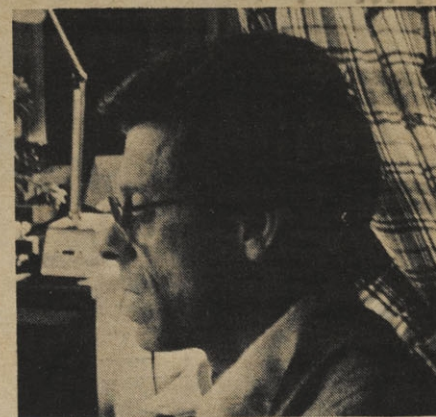
The Inquirers' class has varied in number and content over the years. Jones explains, "It's for everyone—confirmed, unconfirmed, atheist, or agnostic. No holds barred. The agenda is different every year because it is what the participants make it."

And contact with Becket doesn't end when a student leaves Evanston.

"Scott's tenacious," reports attorney John Kingdon of Washington, D.C. "He makes a long-term commitment to people." Kingdon left Northwestern over a decade ago but still feels he would call Jones if he had a personal problem. "I've lost touch with a lot of my campus friends, but not Scott," he says. "When Scott's in the Washington area, which he often is because he's an alumnus of Virginia Seminary and now a trustee, he always invites Becket people to a reunion party. We look forward to staying in touch."

To Jones, staying in touch is not limited to reunion parties. He estimates he's married some 200 couples over the years. Yearly, during their anniversary month, he asks each couple to write him about their past year. At least 80 percent do, year after year. He also is called when major problems arise. "And I go. Sometimes it's to heal a rift and sometimes it's to ease the death throes of a marriage."

Jones takes his ministry seriously and his commitment is reflected in the pas-



Chaplain Scott Jones

sion with which he describes a chaplain's job: "To enable young adults to become thoughtful and competent Christians and churchpeople despite their earlier church experiences."

Jones becomes visibly angry when he remembers some of the pre-Becket parish experiences his students have reported over the years. "I think most parishes are terrified of teenagers, so they just abandon them. In many places confirmation is a graduation ceremony. The kids leave."

Anger fills his voice: "It's a massive hemorrhage in the Body of Christ."

"And they don't all come back. It's wishful thinking to assume they'll automatically come back later. Sure, I know at that time in their lives many of them reject the Church, but it is extremely nonproductive if at the same time the Church rejects them too."

There's another way, he says. "If they think someone's listening, kids ask profound questions, but they must be answered in the language they are using in the setting where they find themselves. You really have to listen—listen and respond. You can't just train them as acolytes or choir members."

Jones' commitment, his concern, shows. What greater compliment could a priest receive than that he had helped create the climate Stacy Ford experiences at Becket?

"College is kind of like being on a high wire," she says. "When you get in trouble you want a good net underneath. With some groups you know there might be holes in the net. But with Becket, there aren't any holes. You just know someone will be there if you're ever in trouble. And you feel really safe—and good."

—Janette S. Pierce

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