

**Title:** *The Episcopalian*, 1979

**Digital Copyright Notice**

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

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

Send requests for permission to re-publish to:

**Rights and Permissions Office**

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



# As travel to China increases, so does Bible-smuggling

HONG KONG—Foreign tourists have taken advantage of relaxed travel restrictions in China to smuggle in thousands of Bibles and to contact Christians, creating new official worries about one of Peking's most ticklish social problems.

Recent travelers say Chinese officials have become aware that foreign tourists have contacted, or have been approached by, some of the estimated 500,000 practicing Christians in China. Official media that had recently stressed religious tolerance are reemphasizing the importance of atheism, and customs inspectors are again implementing restrictions against Bibles found in suitcases or in the mail.

A more tolerant official attitude toward Christianity, as well as Islam and Buddhism, had developed slowly during the last year. Peking has begun to display new sensitivity to the small and often clandestine Christian groups that survive in some big cities and smaller

communities along the Chinese coast.

Unlike Buddhism and Islam, which have been absorbed into local cultures in China over several centuries, Chris-

## Going to China?

Staff members at the Episcopal Church Center have established an informal China Task Group to help the Church respond to changing relations between the United States and China. The group has been meeting periodically since February.

Any Episcopalians having information about Christians or Christian groups in China or any Episcopalians who will be visiting in China for an extended period are urged to contact the Task Group through the Rev. Page Bigelow, National and World Mission, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

tianity is still seen as the product of a brief and painful invasion by European and American missionaries, traders, and gunboats in the 19th century. Zhao Fusan, a fourth-generation Christian and associate director of the recently established World Religions Institute in Peking, said in March, "I think the time is gone forever to send missionaries to China."

When Peking significantly eased restrictions on tourist travel in China early in 1978, part-time missionaries, including some Americans of fundamentalist Christian faith, began to enter the country.

One Canadian couple entered Canton on one of the first weekly four-day tours from here in February, 1978, with a suitcase full of small Bibles printed in Chinese. They returned with an empty suitcase, a tourist who accompanied them said.

Chinese Christians have found ways to make contact with the travelers, usually through information supplied by relatives outside China. The clandestine distribution of Bibles has encouraged some Chinese to approach western tourists at random and sound them out.

In Wuhan last month, an American woman touring a local university was startled when an English-speaking student, assigned to show her around, stopped at one point and asked: "Do you believe in God?"

The American replied: "Well, I think so."

The Chinese student, a 22-year-old woman, said: "I believe in God, too. Do you have a Bible? My grandparents are retired doctors, and they believe in God. I would like a Bible, but don't send it because it will never get past the post office."

—Jay Mathews

Washington Post Service

## Professional Edition

# THE Episcopalian

## People on the move

### Refugee problem not likely to disappear

*O solid shore,  
We long for you!  
We pray for mankind to be present today!  
We pray for land to stretch its arms to us!*

*We pray that hope be given us  
Today, from any land.*

—from a poem by a  
Vietnamese refugee, 1978

by Pat Batta

More than 13 million people, fleeing from war, repression, disaster, and economic hardship, are refugees today. More people than at any time since World War II are knocking on the doors of countries already overburdened with inflation and unemployment.

The mass exodus of people from one country to another is not a temporary problem. The Indochinese migration

alone will continue for the foreseeable future, and instability in other parts of the world promises to add substantial numbers to those who are forced to seek a new homeland.

Understandably, many countries are not anxious to accept this new influx of refugees. Only the United States, France, Australia, Taiwan, and Canada have resettled significant numbers of Indochinese. Because of the United States' involvement in Indochina and its relative wealth, it is being asked to do much more.

Both the United States government and the Episcopal Church have historically had programs to deal with immigrant and refugee emergencies as they arose. Both are now seeking a comprehensive program for handling the resettlement of large numbers of refugees.



A woman pleads for help for her sick child at Khlong Yai, Thailand.

## INSIDE THIS ISSUE

### 2 WORLD NEWS BRIEFS

### 3 VISIT THE OTHER

**CARTER:** Hodding Carter is State Department spokesman and an Episcopalian who asks, "What should I be doing now?"

### 4 EXCHANGE/EPISCOCATS

### 5 PB'S OPEN LETTER

### 6 MISSION INFORMATION

### 7 BE TRUE TO YOUR

**MISSION,** educators told those who attended a meeting of Church-related college officials.

### 8 A TYPICAL EPISCOPALIAN

is 49 and female, according to a new statistics report. Ven-

ture in Mission is now three years old and growing.

### 9 STUDYING SEXUALITY

is what Episcopalians have been doing since the last General Convention; here are reports from a parish and a diocese.

### 10 ETHICAL NORMS

are important to the Church's understanding of sexuality. A Commission reports its findings.

### 11 COPING WITH THE '80's

will be easier if we know what to expect. A Lutheran who's studied the future gives a run-down on what we face.

For the government, part of the answer lies in the Refugee Act of 1979, now pending in Congress, which would establish a comprehensive refugee resettlement and assistance program for the United States. The bill seeks to: redefine the word "refugee" and grant admitted refugees the same status given all other immigrants; raise the annual admissions limitation from around 15,000 to 50,000; provide an orderly but flexible procedure to meet emergency situations which would justify admitting more than 50,000 refugees in a year; provide for two years of federal support for a refugee's resettlement.

In April Executive Council supported this bill and requested church members to consider it seriously. Council also asked that procedures for emergency ad-

missions be amended to provide for Congressional review and approval.

In the Episcopal Church, the Presiding Bishop's Fund for World Relief retained the Rev. John Huston as a consultant for four months, and Executive Council directed the PB's Fund to convene a Consultation on Immigration and Refugee Concerns and report to Council.

In April, as a result of the consultation's report and the realization that the refugee problem is permanent, Council asked the Episcopal Church Center staff to prepare a report clarifying what ministries now exist for immigrants, refugees, and undocumented persons; ascertaining which staff members are responsible for these ministries; and recommending how to coordinate an overall, comprehensive

Continued on page 4



# WORLD NEWS BRIEFS

**WASHINGTON**—More people probably are hungry today than five years ago, the World Food Council reports. Despite the technology and money to eliminate world hunger, the Council finds inadequate progress in meeting that goal. Though religious organizations form a major part of the voluntary effort to combat hunger, "a major and well-directed effort and sustained political will" is needed. The Council identified "43 food priority" countries to which developed nations have a "moral responsibility."

**HOLLAND**—The General Synod of the Reformed Church in America voted 150-115 to approve ordination of women during its recent meeting in this Michigan community. The question had arisen almost every year since 1958. Founded in 1628, the Church is one of the oldest Protestant denominations in the U.S. and has 215,384 communicants.

**WASHINGTON**—U.S. officials have received confirmation of a press report that Idi Amin, deposed president of Uganda, is living in exile in Libya under the protection of Libyan leader Muammar el-Qaddafi. Reportedly the Amin household consists of two wives, a concubine, and more than 20 of Amin's children.

**LOS ANGELES**—Bishop Robert Rusack reported in his diocesan paper that he has asked Nestle Company executives to establish an independent foundation to fund programs to combat malnutrition. The Swiss firm has come under fire for its infant formula marketing practices in developing countries. Because of their mounting concern about the success of a widespread boycott of Nestle products, Nestle executives invited religious leaders to their Vevey, Switzerland, headquarters.

**PORT CHESTER**—The Rev. W. Alfred Johnson, 54, public affairs officer at the Episcopal Church Center, died at his home in this New York community on July 7. Johnson began his career as an attorney and entered the priesthood after graduation from Episcopal Theological Seminary of the Southwest. Prior to joining the Church Center staff, he was director of the chaplaincy department of the Diocese of New York's Episcopal Mission Society.

**LONDON**—A New York City book dealer has purchased the Foundation Charter of Westminster Abbey for \$120,000. The Earl of Winchelsea and Nottingham sold the historic document, which bears the Great Seal of Edward the Confessor, through Sotheby's, a London auction house. Purchaser H. P. Kraus called it a bargain and said he'd have paid \$300,000. Dated 1065, the charter was actually inscribed early in the 12th century, issued posthumously on behalf of Edward, who was on his deathbed when it was granted.

## Convention to be on air

The newly created Episcopal Television Network will broadcast two-hour programs from General Convention in Denver in September. Special reports, highlights of the previous day, interviews, and a live portion of proceedings will be broadcast. Some 500 cable systems are expected to carry the program.

People who might want to use these programs in dioceses and parishes should now begin to contact local cable systems to see if the systems will carry the programs, according to the Rev. Charles A. Sumners, Jr., the Network's acting director.

## Robert Rodenmayer dies

The Rev. Robert N. Rodenmayer, retired educator and author, died June 15 in New York City. Prior to his retirement he was a coordinator for the Episcopal Church's Ministry Council and is well known throughout the Church for his service from 1962-1971 as executive secretary of the Division of Church Ministries. For 10 years prior to joining the Episcopal Church Center staff in New York City, Rodenmayer was professor of pastoral theology at the Church Divinity School of the Pacific, Berkeley, Calif.

Rodenmayer was chaplain at Smith College and chairman of the National Commission on College Work. Perhaps his best known book is *The Pastor's Prayer Book*, which contained prayers he wrote for special situations.

He is survived by his wife Betsy, also a former Church Center staff member, and their three daughters.

## Mississippi parish gives continuing flood aid

The flood is gone, but anger lingers, so in Jackson, Miss., St. Philip's Church, a suburban congregation of 600, is providing opportunities for people to participate in a sharing and support group. "We have been working with Family Service Agency to provide a workshop and support group for families with children to begin to handle some of the anger and potential violence which may surface after the flood," says the Rev. Hollis R. Williams, Jr., rector.

During the Easter flood the church's property was on the highest point of a 500-family neighborhood. The parking lot became a boat launch site for people who wanted to go into the area to retrieve personal belongings. For a month afterward the church provided hot meals for flood victims and volunteer workers, feeding 75 to 250 people daily with food provided by parishioners of all Jackson's Episcopal churches.

## Church ad wins award

An ad highlighting the Episcopal Church's pastoral rather than judgmental attitude is one of the best ads produced in the United States and Canada, according to the Newspaper Advertising Bureau which received more than 8,000 entries in a contest it called "the biggest advertising competition in history."

Sponsored by St. Luke's and St. John's Churches in Minneapolis, Minn., the ad shows a line drawing reminiscent of Dante's inferno. Below the picture, copy says in part, "Hell, fire, and brimstone you won't find in the Episcopal Church. But if it's warm fellowship and the love of a forgiving and understanding God you want, join us in worship this Sunday."

The ad is one of a series of six available to churches throughout the country. In the Minneapolis area the winning ad has appeared in several small community newspapers. The series will be on display at General Convention in September.

## Carter Continued from page 3

"And my job has been made easy by my boss. He's an extraordinary man. He doesn't believe in lying or misleading. A job that could be a disaster is fun."

But Carter knows it can't and won't last forever. In five years how will he answer the question, "What should I be doing?"

"I'm struggling with that right now. I hope I'll be writing. I'd like to be a participant, but I could be an observer." He might go back to Mississippi, "but it could be anywhere."

Really no ideas? "Well, I haven't ruled anything out except being State Department spokesman or an elected official," he says, settling back in his chair with a big grin.

## THE Episcopalian

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

### DIRECTORS

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

### EDITORS

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

### CONTRIBUTING EDITORS

Richard J. Anderson, Salome Hansen Breck, Leonard Freeman, Bob Libby, Martha C. Moscrip, Onell A. Soto

### PROFESSIONAL EDITION

Richard J. Anderson, editor

### DIOCESAN EDITIONS

**ARIZONA:** Church Record  
James P. Hargreaves, editor  
**BETHLEHEM:** Newsbeat  
Agnes Rosander, editor  
**CENTRAL PENNSYLVANIA:** Churchman  
Kermit Lloyd, editor  
**DELAWARE:** Communion  
Mrs. Charles (Roberta) Huhn, editor  
**EASTERN OREGON:**  
Oregon Trail Churchman  
Letitia Croom, editor  
**ERIE:** Forward in Erie  
John A. Andrews, editor  
**FLORIDA:** Episcopalian  
Bob Libby, publisher  
Barbara White, editor  
**IOWA:** Churchman  
Mary Halstead, editor  
**KENTUCKY:** Bishop's Letter  
David Reed, editor-in-chief  
Rebecca P. Streepey, managing editor  
**MAINE:** Northeast  
William W. Stubbs, editor  
**NEVADA:** Desert Churchman  
Dick Snyder, editor  
**NEW JERSEY:** Church News  
Fay Richardson, editor  
**NEW YORK:** Episcopal New Yorker  
Jan Maas, editor  
**NORTHERN MICHIGAN:**  
The Church in Hiawathaland  
Thomas Lippart, editor  
**OKLAHOMA:** Mission  
Paul C. Ostrander, editor  
**PENNSYLVANIA:** Diocesan News  
George H. Soule, communications  
**ST. STEPHEN'S PROFILE,** Sewickley, Pa.  
Patsy Joyner and  
Marnie Crock, editors  
**SOUTH CAROLINA:** Jubilate Deo  
George Chassey, Jr., editor  
**SOUTHERN VIRGINIA:**  
The Jamestown Churchman  
David M. Kippenbrock, editor  
**SOUTHWEST FLORIDA:** Southern Cross  
Joyce C. Smith, editor  
**SPRINGFIELD:** The Illinois Churchman  
William L. Day, editor  
**UPPER SOUTH CAROLINA:**  
The Piedmont Churchman  
George M. Alexander, Bishop  
Bea Rose, editor

### UTAH: Exalt

Otis Charles, editor-in-chief  
Ricki Degges, editor  
**WESTERN KANSAS:** Newsletter  
Sylvan W. Law, editor  
**WESTERN NORTH CAROLINA:**  
Highland Churchman  
C. A. Zabriskie, editor  
**WEST TEXAS:** Church News  
William G. Noble, editor  
**WEST VIRGINIA:** Mountain Dayspring  
Richard H. Schmidt, editor

### BUSINESS DEPARTMENT

Advertising: Florence Enderline  
Cindy Wheeler  
Business: Helen Kingan, manager  
Circulation: Marcia Petzold, manager  
Anita Spence, ass't manager  
Promotion: Jean B. Weir, consultant

### SUBSCRIPTION SERVICE PHONE:

215-564-2010, ext. 3

### ADVERTISING SALES PHONE:

215-564-2010, ext. 5

The Episcopalian, August, 1979  
Vol. 144, No. 8

All advertising orders subject to publisher's acceptance.

Published monthly by The Episcopalian, Inc. Episcopalian (ISSN 0013-9629), 1930 Chestnut St., Philadelphia, Pa. 19103. 50¢ a copy, \$4 a year; two years \$7.50. Foreign postage add \$1.50 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **ADVERTISING OFFICE:** 1930 Chestnut St., Philadelphia, Pa. 19103. Copyright © 1979 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN belongs to Episcopal Communicators, Associated Church Press, and Religious News Service. **SUBSCRIPTION ORDERS, CHANGE OF ADDRESS,** other circulation correspondence should include old address label and zip code number. All postal returns are to be sent to Box 2122, Philadelphia, Pa. 19103.





# IN PROFILE • HODDING CARTER

## 'Politics involve consensus, but the Church must keep its eye on the long haul.'

by Janette Pierce

At various times in his life Hodding Carter has had to ask himself, "What should I be doing?" The most recent answer brought the Mississippi-born and -bred newspaperman to Washington, D.C., to work for Jimmy Carter (no relation).

Hodding Carter is Assistant Secretary of State for Public Affairs and Department spokesman. It's a tough job with a 14-hour daily schedule. And that's on a regular day with no emergencies or special projects.

Carter's day includes regular briefings by and with his staff, meetings with superiors, administrative duties for the five offices under his department, and daily noon press conferences. Carter is the man you see on the TV evening news explaining the State Department's position, and in news stories he's often quoted as the State Department's source.

His 17 years as a member of the working press gives him insight into the needs of the reporters with whom he works, and he seems genuinely to enjoy the give-and-take of the press briefings. But his identification with his position is complete: He will not be seduced into an indiscretion by camaraderie. He repeats a diplomatic non-answer several times with good-humored firmness.

Twice a day he meets with his boss, Secretary of State Cyrus Vance. And when Vance travels, so does Carter. This means a lot of travel.

Despite the pressure, the hours, the tension involved in the Middle East situation, the SALT talks, the Nicaraguan and Iranian crises, Carter has a southerner's true flair for making the difficult look easy, for operating with wit and style under pressure.

In his large, well-furnished office, he leans back comfortably and talks easily about his parents, his faith, and his views of the world—all sources which help him to find answers to: "What should I be doing?"

Ten years ago when you heard about a Carter from the south, the Carter was more likely to be Hodding than Jimmy. There were two Hoddings; the better known was the late Hodding Carter, the Assistant Secretary's father.

The elder Carter founded *The Delta Democrat-Times* in Greenville, Miss. According to *The New York Times*, "It was the Hodding Carters of the south, father and son, who made a politician like Jimmy Carter possible in both a metaphorical and a practical sense. By their integrity and persistence they helped liberate the south from its own worst impulses."

Both men were fighters.

Another strong influence on Carter was—is his mother. Betty Carter is an active member of St. James' Episcopal Church where Carter was confirmed. "My mother has a steady commitment to a whole set of beliefs against which we were always battling." For Carter growing up, the Church was "a given, a learning place." It provided him with a

"bedrock of faith" which supports him today when his job allows little time for deep reflection or quiet contemplation.

His father was also a committed Episcopalian, at one time a vestryman at St. James'. "But he had a more stormy relationship with the Church than my mother. He was always ambivalent about the institutional Church which seemed determined to maintain inequities.

"I used to feel that rather strongly. At one time you would have found my political credo and my faith were the same. But now I expect something different of myself and of the Church. I'm a strong believer in the Church's being involved in the world, but it shouldn't be confused with any particular ideology."

Having the elder Hodding Carter's "engagement in combat with the injustices in our society" as an example, the younger has been an activist. And despite some natural rebellion against a strong father, he reflects, "I have to say that in more ways than not, I'm like him."

After graduation from Princeton, Carter returned to Greenville "just for a year" but stayed for 17. He joined his father in the civil rights battle and was instrumental in forming the Mississippi Loyalist Democrats, the first biracial political party in the state.

Looking around from his vantage on the Potomac, Carter feels the Civil Rights Movement of the 1960's was the last battle in which "the lines were clear and the enemy would stand up and identify itself." He says that while today we can identify many enemies and plenty of causes, we have little consensus. "A cause now is more challenging, more difficult, and less susceptible to the clear set of victories Americans had come to expect."

"When the nation had finally succeeded in pulling the south up to its own high moral plateau of race relations, then everyone saw we were all just in the foothills. And now we're all tired. We've blown our capacity to enlist in causes."

Carter is fearful of charismatic "heroes with the right answers." In his opinion no public figure today has the answer: "We have good facts on the nature of leadership but great misunderstanding of the nature of humankind. It's unrealistic to feel it's going to be 100 percent good. Those who think they have the right answer and say 'the right must prevail' would require a degree of authoritarianism I find frightening. The struggle between those who want to control and those who uphold individual freedom is continuous."

"The struggle today is to make society function in a way that seems fair to those who participate in it. The best society is one in which the maximum number of people has the ability and willingness to shape their own lives. It is not right for the vast majority to sit with so little while a few sit with so much. This is going to have to change—the easy way or the hard way."

Those who would seek Carter's allegiance would have to have "an express affirmation of certain basic principles of fairness and freedom, a sense of history which gives understanding and strength of purpose to step into new situations and deal with the problems."

Carter believes absorbing "the basic documents of this society and the tenets of religion" is important. "Then it is a constant business to try to incorporate those beliefs into the actions you take today."

He found his work as a newspaper editor helped him. "It was a continuous challenge to examine what I was doing, to do the least damage or to enhance what I thought was most likely to be helpful."

As an espouser of locally unpopular causes which he believed were right, Carter says he was often told the blessings of *The Democrat-Times* were the kiss of death. "Our views were often repudiated, but in the long run, over 40 years, we saw things change."

He'd like the Church to adopt the same attitude. "To be valid the Church must maintain its doctrine, its understanding of the relationship of the person to God and of persons to each other. It should not look to victory. The present tragic sense of malaise is based on the false expectation of a quick solution, a fast fix. If the Church loses the long view and its sense of mission, then it becomes like the runner who exhausts himself in

a fast sprint when he is really in a long race."

Politics—government—and the Church coexist in the same world, "but they're different," Carter says. "Government policies reflect the consensus at the moment, but the Church must keep its eye on the long haul objective and not be diverted by daily ups and downs. It needs a sense of its past so it doesn't face a brand new world each morning."

His present job, Carter says, has helped him focus "on that abstraction known as foreign policy which really is dealing with the fundamental issues of peoples' lives: Will they eat? Will they live in peace?"

*Continued on page 2*

# Excellence is the Hallmark of Worship

**Hymns for the Family of God** meets that uncompromising standard. The finest in contemporary and traditional hymnody. Responsive and unison readings from more than fifty leading Christian thinkers and Scripture from ten translations and paraphrases. Last-verse harmonizations and descants by the outstanding musicians of our day. Eight beautiful bindings and ivory text paper.

Excellence: an uncompromising standard. And **Hymns for the Family of God** is a brilliant statement of excellence in worship.

Write for free four-color brochure and recorded introduction to **HYMNS FOR THE FAMILY OF GOD**.

Alexandria House  
Dept. P  
Box 300 / Alexandria, IN 46001







## What you should know about Life Insurance

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

In my last column, I began a discussion on the question of "What should I do about life insurance when I retire?" The matter of individual (personal) life insurance policies was dealt with in that column. Now, I would like to deal briefly with group life insurance.

Group insurance will either terminate or be drastically reduced in amount at retirement, depending upon your company's or employer's own insurance schedule. Since group insurance is a type of temporary (term) coverage, your options at retirement are somewhat limited.

To the extent that you continue to require all or a part of the insurance amount previously provided under the group life program, you can exercise the valuable conversion privilege under your plan. As is the case with individual term insurance policies, group life can be converted to individual permanent lifetime insurance without any medical or other evidence of insurability. It is, in other words, a way to obtain life insurance at retirement which might not otherwise be available to you.

Of course, conversion to permanent insurance is going to increase the premium you must pay to keep the insurance in force. Typically, you can expect each \$1,000 of permanent insurance to which you convert at age 65 to carry a premium in the range of \$65 to \$70 annually, for the lowest premium plan available. If you need such insurance for continuing personal and family security, however, it is still a wise purchase.

This word of caution and advice should be added. Do not lightly assume you need or do not need life insurance in retirement. As we have stressed, this is a highly personalized decision which requires in most cases competent advice.

Church Life's services in helping you to reach decisions of this kind are available to you, without obligation, if you are active in the service of our Church, whether or not you are a Church Life policyholder. This is one of our important services to those who serve the Church.

Have you a question?  
Send it today to

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

**Bob Hope says:**  
"Red Cross helps veterans, too!"



A Public Service of This Magazine  
& The Advertising Council

## EXCHANGE

### EXPLORE

Sisters of the Transfiguration, a religious community of the Episcopal Church, will conduct a summer program for women who would like to learn about the religious life by living for three weeks at the Mother House in Glendale, Ohio. For details about the program, which runs from July 25-August 6, write to: Explore, Convent of the Transfiguration, 495 Albion Ave., Cincinnati, Ohio 45246. Phone: (513) 771-5291.

### EPISCOPAL CHURCH SHIELDS

In the April EXCHANGE column a subscriber asked for information about the availability of Episcopal Church shield plaques. The Rev. Laurence D. Fish, vicar of St. David's, Hightstown, N.J., tells us where to write: Pisces, Inc., P.O. Box 7, East Windsor, N.J. 08520.

### B. CROCKER COUPONS

A reader suggests that any church group saving Betty Crocker coupons should write to EXCHANGE and ask to be listed so others who have such coupons to donate will know where to send them.

### WANTED

Approximately 150 feet of iron fence is needed for protection of the property of Holy Innocents' Church, Como, Miss. Please write to: Ruffin S. Davis, 306 Warren St., Vicksburg, Miss. 39180.

A visiting Communion set—needed by St. Lawrence Episcopal Church, a mission of about 75 families. Perhaps an elderly retired priest who no longer needs his would be willing to donate it. Please call the Rev. Philip Dauntion (408) 379-5320 or (415) 941-0857 or write to the mission at 65 W. Rincon Ave., Campbell, Calif. 95008.

Copies of *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America 1789-1952* by White & Dykman, published by Seabury Press. Members of the Diocese of New Jersey's committee on Constitution and Canons wish to acquire copies of the book, now out of print. If you know where copies are available, please write to: James L. Wilson, N. Third St. at Long Beach Blvd., Surf City, N.J. 08008.

Church supplies—Grace Church Missions Guild, which furnishes missions with a wide assortment of items it receives through donations, is nearly out of many items for which the group has received requests. Look around your parish and see what supplies are no longer needed and can be sent to the guild. Write to: Mrs. Paul Mann, 136 Ann St., Apt. 1, Clarendon Hills, Ill. 60514.

*Your Money and Your Church* by Byfield and Shaw published by Doubleday. If anyone has a copy to spare, please write to: Mr. and Mrs. Robert S. Runkle, 1428 Park Ave., Baltimore, Md. 21217.

Organ 16-foot diapason, 32 pipes, for facade. If you know where this is available, please write to: Charles Allbee, Pipe Organ Committee, St. Bartholomew's Episcopal Church, 1989 Marlton Pike, Cherry Hill, N.J. 08034.

Wood or plastic tenor recorder in good condition. If you have one which is not being used, please write to: Carol Johnson, 3 Delaware Pl., Millinocket, Me. 04462.

Eucharistic vestments—needed by Christ Church, Zilla, Wash. If your parish has any to share, please write to: The Rev. Gary John Young, 1228 Sheridan, Prosser, Wash. 99350.

*The Divine Commission* by Frank E. Wilson, fourth edition, 12th printing, 1956, published by Morehouse-Gorham. If you have a copy of this out-of-print book which you don't need, please write to: Capt. Nyle Hedin, Box 173A Keystone Rt., Rapid City, S.D. 57701.

Mission books, especially *Global Odyssey* by Howard A. Johnson, for use at Episcopal missionary training center. If you have copies you do not need, please write to: The Rev. Walter Hannum, Episcopal Church Missionary Community, 1567 Elizabeth St., Pasadena, Calif. 91104.

### AVAILABLE

Fifty pew cushions of different sizes—free for pickup at Grace Episcopal Church, Chapel Hill Rd., Yantic, Conn. 06389. If your mission or parish can arrange for pickup, call or write: Harold A. Martin, Senior Warden, 11 Sturtevant St., Norwich, Conn. 06360.

The Episcopalian invites you to make use of the EXCHANGE column. Send items to EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

Purple silk funeral pall and four rose-beige velvet acolyte kneelers—please write to: Church of the Good Shepherd, 214 Elm St., West Springfield, Mass. 01089.

A variety of elementary school texts and teacher's manuals—available to anyone who can use them. Write to: John E. Walsh, Principal, Essex Elementary School, Main St., Centerbrook, Conn. 06409.

Twenty-five purple faille choir robes and caps—available for shipping costs. Write or call: Marjorie R. Paulsen, Program Coordinator, St. George's Episcopal Church, 5224 Minnetonka Blvd., Minneapolis, Minn. 55416, (612) 926-1646.

Free for shipping cost: red and black cassocks and cottas in good condition. Write to: The Rev. Richard J. Burns, Jr., Box 795, Crossett, Ark. 71635.

## THE EPISCOCATS



Robert M. Delcamp

"Summer is the time to curl up with a good book."

## Refugee problem here to stay

*Continued from page 1*

ministry to continue current program and expand it to meet the Indochinese crisis and future needs. Council also asked the PB's Fund to continue its present emergency program and retain Houston until Council had received and acted upon the report.

The large numbers of refugees and the amount of required government paperwork make Indochinese resettlement a staggering problem. Church World Service, the organization through which the Episcopal Church sponsors them, reported that in May approximately 250,000 refugees waited in temporary asylum (refugee camps) for resettlement. CWS estimates the number will reach 500,000 by the end of the year.

Refugees cannot enter the United States without sponsors. As of February, Department of State statistics showed the Immigration and Naturalization Service had approved 23,375 Indochinese for admission. Voluntary agencies such as CWS, however, had secured only 7,663 sponsorships, leaving over 15,000 eligible refugees without sponsors.

In 1978 resettlement agencies in the U.S. moved about 2,500 Indochinese refugees per month into sponsorships.

The Department of State asked the agencies to try to move 14,000 people per month, an increase of almost 600 percent. CWS committed its constituent Churches to sponsoring 7,031 by Apr. 30, 1979; the Episcopal Church's fair share of this goal was 1,000 people. By April 11, the Episcopal Church had found sponsors for 650 people, a sizable increase compared to 226 sponsored in all of 1978 but short of the new goal.

Australia and France have refugee centers in their countries to assimilate refugees scheduled for entry; the United States sends refugees directly to their sponsors. Some people, including the Rev. Samir Habiby, executive director of the PB's Fund who toured refugee camps earlier this year, favor an assimilation center in the U.S. to remove refugees scheduled for entry from the horrendous conditions in the refugee camps and to begin preparing them for life here. Others feel such a center could result in negative publicity and hinder resettlement efforts.

Although Church-based agencies which already possess established networks of sponsoring churches and parishioners appear best able to cope, the sheer numbers and the need are sure to challenge even the best systems.



PB'S OPEN LETTER

Let's provide the choice of 1928 Prayer Book



Certainly there is the love and good will, the wisdom and wit among the members of the Episcopal Church to find an agreeable and workable solution

to the Prayer Book problems which distress this Church and distract, weaken, and hinder our Christian mission. The acute need of deprived and suffering human beings at home and abroad desperately need and call for the united efforts of all the members of this Church.

A major means to strengthen our community and channel our energy into helping and healing ministries to suffering deprived people in the neglected and abused

places of this world is to resolve our Prayer Book controversy now.

Two helpful adages are here to be shared.

The first is: In essentials, unity; in non-essentials, liberty; in all things, charity.

The second is: Controversy is avoidable each time the conditions can be "both/and" instead of "either/or."

Our Prayer Book predicament needs to be reviewed and resolved in such terms. The General Convention in Colorado should agreeably set in motion the following course of action:

- 1) Adopt the Proposed Book as the Episcopal Church's new *Standard Book of Common Prayer*.
- 2) Endorse and accept the guidelines for continuing liturgical development among the congregations of the Church which the Standing Liturgical Commission is presenting through the General Convention for the Church's use.

3) Provide for the availability of the 1928 Prayer Book and the other previously authorized *Standard Books of Common Prayer* of this Church as resources for services of worship, as requested and needed in addition to the regularly scheduled services of this Church wherein the new Standard Book will be properly in use.

A distinction is to be noted between the phrase "in place of" and the phrase "in addition to."

The solution to the Prayer Book problem in this Church does not lie in the authorization of an alternate Prayer Book to be used as a substitute or in place of the Standard Book. The concept of the "Standard Book" very much needs to be carefully lifted up and maintained. The norms and rubrics of the Standard Book are for all members of the Episcopal Church.

The need is for General Convention authorization to provide for additional services from any previous *Standard Book of Common Prayer* belonging to this Church when and where pastoral and worship purposes can be better served.

I urge that we minister to this problem

directly not by attempting to banish or outlaw the problem, but by providing additional well-offered services whenever and wherever needed "by two or three gathered together" or a greater congregation. Let the people of this Church be provided choices, supported in self-determination, and not forced into or out of worship by majority vote.

Admittedly, our clergy and lay leadership will require good-willed and good-natured extra effort to provide two well-offered and enthusiastic services in some places where the pattern has been one. The Church has no lack, however, of leaders or facilities or time to schedule and provide the variety of liturgical services and worship opportunities to meet the varied needs of our people.

Christian worship well and faithfully offered renews relations with and among the community of the Spirit and empowers mission. As Presiding Bishop, I call directly to every member of the Episcopal Church to join me in a rededication of positive efforts to engage and be engaged in worship and mission in every way and in every place the Lord opens to us.

—John M. Allin

Beckham, Sanders, Walmsley, Black elected bishops

Four more clergy have joined the ranks of bishops-elect as the result of June elections. One—the Ven. William A. Beckham—has been elected diocesan, and three—the Very Rev. B. Sidney Sanders, the Rev. Arthur E. Walmsley, and the Rev. William G. Black—will be bishops coadjutor, automatically becoming diocesan when the present diocesan retire.

In a special convention June 16 the Diocese of Upper South Carolina chose Beckham, 52, to succeed retiring Bishop George Alexander. A native South Carolinian, Beckham was archdeacon for 15 years and has been a member of the diocesan council and a deputy to six General Conventions. He is married to the former Harriet Louise Wingate; they have four children.

The Diocese of East Carolina elected Sanders, 48, dean of St. Andrew's Cathedral, Jackson, Miss., to be bishop coad-

jutor. The brother of Bishop William Sanders of Tennessee, the Tennessee native has served parishes in Tennessee and Virginia and been chaplain and associate dean for student affairs at Virginia Theological Seminary. He is married to the former Nancy Robinson; they have three children.

Walmsley, 51, rector of St. Paul's, New Haven, Conn., is Connecticut's choice for bishop coadjutor. He began his ministry in Missouri and spent 10 years on the staff of the Episcopal Church Center in New York City. In 1968 he became rector of Grace Church, Amherst, Mass., and was subsequently executive director of the Massachusetts Council of Churches. He was deputy to the rector of Trinity Parish, New York City, for two years before moving to Connecticut. Walmsley is married to the former Roberta Brownell Chapin; they have two children.

Departing from the practice of nearly the last half century, Southern Ohio elected a priest from within the diocese. A native of Muncie, Ind., Black was a U.S. Army officer for four years and

worked for 16 years for the YMCA, during which period he earned advanced degrees from the Universities of Illinois and Chicago, including work at the University of Chicago Divinity School. From 1962 until assuming his present post as rector of Our Savior, Cincinnati, he was rector of Good Shepherd, Cincinnati. Black, 59, is married to the former June Marie Mathewson; they have three children.

All four men will be consecrated after General Convention meets in Denver because the required consents cannot be obtained before then.

WCC to discuss science

Religious faith and science is the subject of discussion as 400 scientists and theologians meet this month at the Massachusetts Institute of Technology in Cambridge. The World Council of Churches is bringing participants from the natural, physical, and social sciences, trade unions, business, politics, and theology together to discuss Faith, Science and the Future. *The Episcopalian* will report on this conference next issue.



EDUCATOR-CHAPLAIN the Rev. James L. Jones will be executive assistant to Bishop Charles L. Burgreen, Suffragan for the Armed Forces. Jones, a retired Army Reserve Colonel, will leave the faculty of Episcopal Divinity School in Cambridge Mass., to assume his new post.

the purr-fect gift is the best selling book of Episcocats



Don't You Just Adore Gothic?

Please send—copies of EPISCOCATS at \$4.60 each. (which includes postage and handling). Check enclosed Payment must accompany order. Please allow 4 to 6 weeks for delivery.

Name Address City State Zip

Mail to: EPISCOCATS Box 2122 Middle City Station Philadelphia, Pa. 19103

UNDER CONSTRUCTION

The Medical Care Center at Cathedral Village Retirement Community

Designed for quality long- and short-term intermediate and skilled care.

FEATURING:

- Private rooms.
- Emphasis on professional, informal and understanding care.
- Full-time Medical Director
- 24-hr. professional nursing
- Comprehensive services
- Reasonable rates

Reservations now being accepted. Write or call for free brochure.



Ridge & Henry Aves., Philadelphia, PA 19128 (215) 487-1450

Nonprofit. Nondenominational. Responsible to the Episcopal Diocese of Pennsylvania.

STAINED GLASS Artists & Craftsmen since 1857

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

PRESIDING BISHOP'S PRAYER NETWORK. A message from the Presiding Bishop. A chance to leave your prayer requests to be offered in the Chapel. 212-867-8065. Sponsored by Pewsaction. Donations to Miss Hattie Bunting, The Glenmore, 6B, Baltimore and Glenwood Avenue, Clifton Heights, PA 19018, Treasurer.

EPISCOPAL BOOKLET ON WILLS SENT FREE

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws, how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP-779 815 Second Ave., New York, N.Y. 10017.

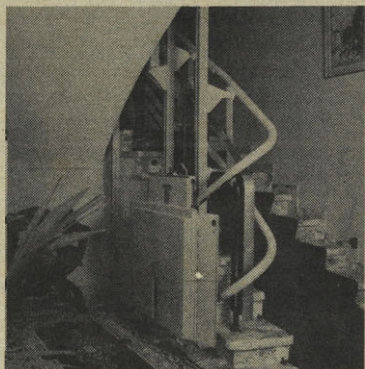
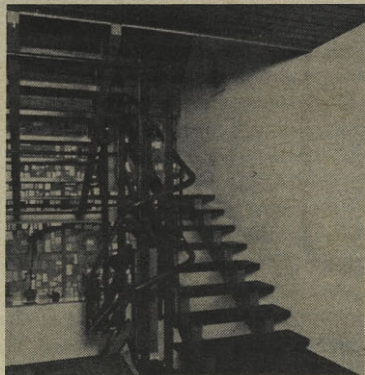
ENJOY LIFE IN AN ARIZONA HOME

Quality furnishings, t.v., a.c. Patio view to mts. Nearby tennis, pool included. Reason. golf, fine courses. Near Tucson and airport. Adults. Green Valley, AZ. Rates: \$750/month, full kitchen. Contact: (602)625-2757 (Duke Rental)



## a new inclined stairlift

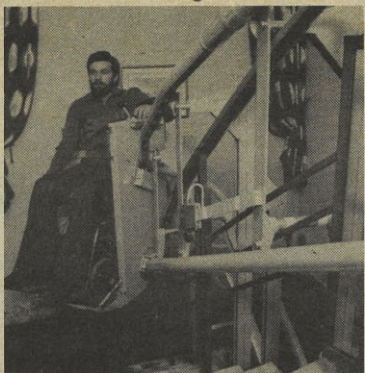
For straight AND curved staircases



A Swiss invention now available in North America. Versatile — negotiates most straight and cornered staircases.

Aesthetic. Quiet and failsafe electrical drive with manual back up. Platform and/or seat fold up to keep stairway free. Ascends up to three storeys with intermediate stops. Few or no building alterations needed. Costs a fraction of a conventional vertical elevator.

Ideal for colleges, schools, hospitals, churches and homes. For all people with stairway problems — carries you in a wheelchair or on a seat upstairs around corners. Helps with household effects and freight.



Garaventa are designers and builders of mountain aerial tramways and other cable systems.

**Garaventa(Canada)Ltd.**

7505 — 134A St., Surrey, B.C.,  
Canada V3W 7B3  
Phone (604) 594-0422  
Surrey is near Vancouver in British Columbia

## EPISCOPAL CHURCH TIES

Superbly woven in England.  
Specify Navy or Burgundy.  
\$12.50 + 1.50 for shipping:

**CHURCH TIES**  
P.O. Box 1445, Tryon NC 28782

## 15TH CENTURY NATIVITY ENGRAVING

Hand Crafted Copy 10" x 12"  
With Mat, \$20 ea. Framed, \$45 ea.  
For Other Engravings, Write:  
**THE BAUSUM GALLERY, Rt. 5,  
Old Bridge, Lexington, VA 24450**

REMBRANDT DID IT IN OILS...

Let us do it in  
**BRONZE PLAQUES**  
FOR ALL OCCASIONS  
Write for Free Catalog E23  
Engraved Plaques E21

**INTERNATIONAL BRONZE TABLET CO., INC.**  
150 W. 22nd St., N.Y., N.Y. 10011 212-WA 4-2323

# MISSION INFORMATION

by Onell A. Soto



Many times we wish things were different. In those moments we should remember the 1963 Cuernavaca Consultation on Anglicanism in Latin America which stated: "The Church cannot choose the conditions of its work; these conditions are given." The big question is what to do in the midst of conditions that we know are not the will of God.

A recent consultation in Angono, Manila, the Philippines, explored alternate structures for the Episcopal Church in East Asia. The consultation recommended that the group ease out of the Coalition of Overseas Bishops and relate directly to the Episcopal Church in the U.S.A. It also recommended that Taiwan maintain its present relationship with the Episcopal Church in the U.S.A. and work toward eventual metropolitan relations with the Council of the Church in East Asia or with other Anglican dioceses in the region.

The vast majority of African parishes manage somehow to support their own clergy and maintain their own buildings. But more important is the fact that a voluntary, unpaid army of lay readers and evangelists does most of the pastoral and evangelistic work with increasing numbers of non-stipendiary clergy. However, economic and social problems in many nations are so severe that outside help is needed for development projects. Do not forget 16 of the 21 poorest countries in the world are in Africa.

The Rt. Rev. Jose A. Gonzalez, Bishop of Cuba, and the Very Rev. Prospero Mesa, dean of Holy Trinity Cathedral in Havana, visited the United States in June. They attended a meeting of ACNAC, the Anglican Council of North America and the Caribbean, and visited churches in the New York area. Bishop Gonzalez was the preacher and celebrant at the Church of Todos los Santos in Miami, a parish composed mainly of Cuban exiles. Trips between Cuba and the United States have become more and more frequent as part



**WHITE HOUSE GUEST:** The Rev. Franklin Vilas, shown here with Rosalynn Carter and his wife Joyce Barbara, attended a White House luncheon and briefing on the progress of legislation implementing the report of the President's Commission on Mental Health. Vilas is a member of the Commission which Mrs. Carter chairs.

of the dialogue between the government of Cuba and the Cuban community in this country. Exiled leaders who do not want relations with Fidel Castro's government have, however, denounced the "dialogue."

The Ninth Province of the Episcopal Church comprises 12 Spanish-speaking dioceses south of the border: Mexico (three), Guatemala, El Salvador, Honduras, Nicaragua, Panama, Colombia, and Ecuador and Puerto Rico and the Dominican Republic in the Caribbean. We could say this is a "province" with a small "p." The Ninth Province of the Anglican Communion in Africa is the Province of Nigeria with 16 dioceses. Which are the other eight? Very simple: Central Africa (Botswana, Malawi, Rhodesia, and Zambia); Kenya; Southern Africa (which includes Lesotho, Swaziland, and Mozambique); Tanzania; the Indian Ocean (which is made up of the islands of Mauritius, the Seychelles, and the Malagasy Republic); the Sudan; Uganda (which includes Rwanda, Burundi, and Zaire); and West Africa (Sierra Leone, Ghana, and Gambia). Even though Liberia is geographically part of West Africa, it is an overseas missionary diocese of the Episcopal Church in the U.S.A.

All of these African Provinces are independent Churches within the Anglican Communion, as is the Episcopal Church in this country. More accurately they are "sister Churches." Eventually, the dioceses of the Ninth Province will become one or more autonomous Churches in the Anglican family. Liberia will be part of the Province of West Africa and the Francophone Council of the Church of Uganda.

In a message to the Churches, a consultation Agricultural Missions (an agency of the National Council of Churches) sponsored in Jayuya, Puerto Rico, said the Churches must "recognize the critical importance of taking a stand on controversial issues where the very survival of poor and oppressed people is at stake and be ready to assume the risk." The consultation also urged the Churches to commit their resources to "the support of decolonization efforts throughout the world, including the colonized areas and people within the territorial boundaries of the United States and Canada."

When someone asked Henry St. George Tucker (1874-1959)—missionary to Japan, Bishop of Virginia, and Presiding Bishop (1938-1946)—why he traveled by rail in second class, he said calmly: "Because there is no third class."

## SUBSCRIBER SERVICE

Please include current Episcopal address label for prompt service when you write about your subscription.

Mail to: The Episcopalian,  
Box 2122, Philadelphia, Pa. 19103

Change of address: if you move, please tell us 4 weeks ahead of time.

To subscribe: mail this form and check:  
☐ new subscription  
☐ renewal

Subscription rates:  
☐ 1 year \$4 ☐ 2 years \$7.50  
☐ Payment enclosed ☐ Bill me  
Foreign postage add \$1.50 per year.

name (please print)

address

city state zip code

parish diocese

ATTACH LABEL	
name	(please print)
address	
city	
state	
zip code	
parish	
diocese	

No label? Print OLD address here!



## RETIRED?

UNIQUE VILLAGE

Low Cost, Safe, Secure, Quiet.  
Moderate Climate

Live independently, with dignity, in beautiful Bristol Village designed for your pocketbook.

Imagine leasing 1 floor home for \$75 monthly or \$7,500 for life, plus improvement charges and modest monthly fees. Apartments too.

Arts, crafts, social and spiritual programs. Clean air, beautiful hills, lakes and people.

*National*  
CHURCH RESIDENCES

111 Wendy Lane  
Waverly, OH 45690

EP

A BIT OF HEAVEN nestled in a cool secluded Chiricahua Mountain valley near the Mexican border. Ideal for complete relaxation and spiritual growth. Chapel, library, music, fishing, birding, hiking. Furnished housekeeping casas. Brochure: Sunglow Mission Ranch, Pearce, Ariz. 85625 (602)824-3364

## AGING MYTHS

Old people shouldn't be allowed behind the wheel...



Statistics show that older drivers have fewer accidents per person than drivers under age 65!

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

THE SOCIETY OF MARY  
is a Devotional Society  
of Catholics within

The Protestant Episcopal Church  
in the United States.

The Society traces its History  
in the Anglican Communion  
to the year 1880.

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



## Small gain for TEO

Tucked away in the report of the Board for Theological Education in the General Convention Blue Book (short name for that 181-page, small-type set of reports of the Joint Committees, Joint Commissions, Boards, and Agencies to the 66th General Convention of the Episcopal Church) is a description of the Theological Education Offering for 1976, 1977, and 1978. It looks like this:

### THEOLOGICAL EDUCATION OFFERING to Accredited Seminaries

	1976	1977	1978
BDS	\$ 19,267	\$ 15,560	\$ 14,589
BH	20,770	20,932	*21,254.19
CDSP	56,641	56,500	61,158
EDS	34,128	46,207	50,662
ETSSW	19,461	24,492	20,723
GTS	70,394	70,913	73,497
NH	83,569	65,946	82,588
STUS	52,952	51,509	**28,180
SWTS	37,176	35,829	41,964
VTS	136,085	150,291	148,219
Total	\$530,443	\$538,179	\$542,834.19

Total Number of Parishes Contributing	3,075	2,927	2,775
---------------------------------------	-------	-------	-------

\*1978 figure represents Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary.

\*\*STUS' bookkeeping procedures were changed to allot to TEO only those gifts specifically so labeled.

## Clergy network hears Holmes question 'church growth' trend

by John D. Lane

"This is probably the best conference I've attended in 20 years as a clergyman."

These were apt words for the Rev. Douglas M. Spence, convenor of the National Network of Episcopal Clergy Associations, to use in describing four presentations on church growth Dean Urban T. Holmes made during the last week of May. Holmes spoke to NNECA's ninth annual conference in Wewoka, Okla., and the opinion Spence offered was obviously shared by most of those present.

Thirty-eight representatives from 17 dioceses attended the conference to conduct clergy association business and to hear Holmes, dean of the School of Theology at the University of the South, Sewanee, Tenn. His presentations were an analysis of Church Growth, which for the last two or three years has been pushed hard in several dioceses and by the Episcopal Church Center's evangelism staff.

Holmes believes much of the Church Growth philosophy has been taken wholesale from radical Protestant pietism, which he described as "sectarian, emotional, and anti-intellectual." He said that when approaching the topic of church growth we need to ask: "When the Church has grown, what do we want it to look like? What outcome do we seek?" Holmes believes we need to be faithful to Anglicanism as we look at the possibility of growth.

"The church growth people," he said, "are interested primarily in numbers. I am much more concerned about the growth of church people."

Holmes told the NNECA representatives that radical Protestant pietism is the philosophical foundation for Church Growth. He described it as:

- sectarian—narrow in its theological scope, not reflecting the broadness of catholic faith;
- middle-class American—tending to accept as theological secular America's values and ideals (e.g., God is on our side);
- emotional—quite willing to cast aside the role of reason in refining our faith;
- self-assured—"If you stop sinning and become like me, you will be saved."

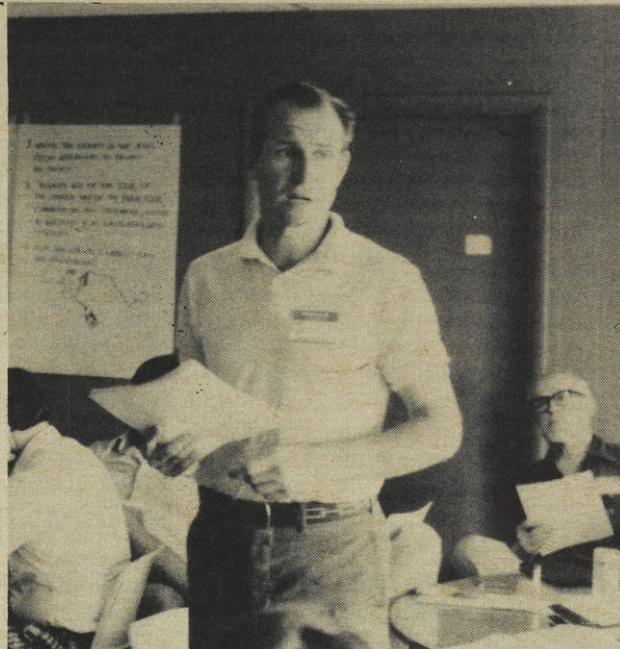
Marshall McLuhan in *Understanding Media* said, "The medium is the message." Or, as Holmes said, "the process controls the outcome." He said to use radical Protestant pietist methods to produce Anglicans is virtually impossible, that the use of such methods would most likely result in an Episcopal Church dominated by pietists.

Holmes told the NNECA members that traditions other than Anglican may well have something to offer us without threatening our Anglicanism. He said we may be helped by borrowing from the Baptists, the Mormons, and the Buddhists but warned that we should be careful that what we borrow in methods does not subvert what we believe theologically.

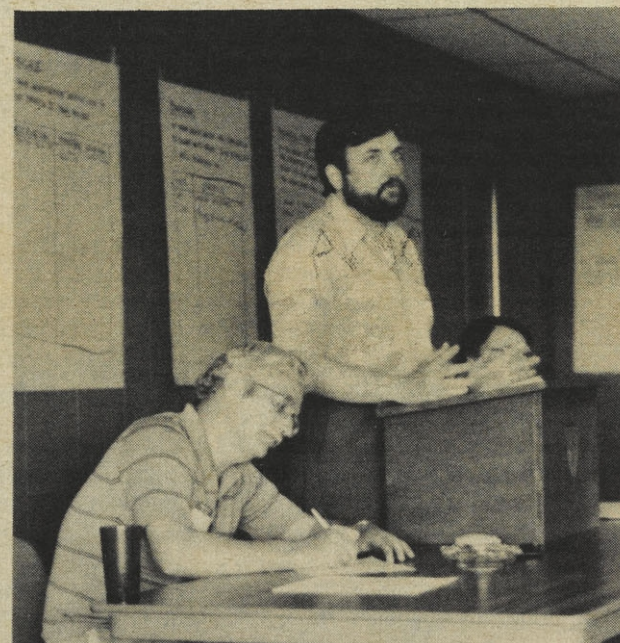
The Church Growth concepts of "discipling" and "nurture" represent to Holmes a false dichotomy. According to Church Growth people, "discipling" is attracting the unchurched to become active in some way in our parishes. Once "discipled," nurturing, or growth in the faith, is supposed to follow. Holmes believes this won't happen if we use radical Protestant pietist methods for discipling and then try to nurture into good Anglicans those attracted by such a means. He said Church Growth is a fad of the late 1970's rather than a concept that will endure in the Episcopal Church.

In his book, *Your Church Can Grow*, Peter Wagner

Continued on page C



NNECA treasurer Bob Hetherington of Buffalo presents his report to the members.



Bill Maxwell of Salt Lake City takes notes during a discussion on Canons 21-22 led by Dick Ullman of Springfield, PA.



The "All work and no play..." motto was followed to some extent during the NNECA conference. Photos on this page by Alwin Reimers, Jr.

I am disturbed that the number of parishes contributing to the TEO is declining even though giving seems to be on a slowly rising curve. The TEO has many benefits other than securing funds. (More than one seminary development officer has been heard to mutter about whether promoting the annual event is even worth the effort.) A big plus, as I see it, is the TEO's educational and communication factor. It puts the seminaries—needs, programs, goals, responsibilities—on center stage for the local congregation on a specific Sunday each year.

In times past, seminarians would be sent on congregational visits on Theological Education Sunday, allowing the seminary to be seen through a person as well as through the films, pictures, articles, brochures, and other support materials. Old-fashioned? You bet! A risky business in these times of high travel cost and seminarians who work on weekends to make ends meet? Of course! But it placed the seminary on center stage for a day, and because of that seminaries and their concerns were never far back in the wings during the rest of the year.

I support the seminaries' desire to have theological education be a regular budget item in all congregations as well as the call to have that budget item represent a fixed percentage of the congregation's income. But I hope this good step will not be seen as a replacement for the Theological Education Offering and for Theological Education Sunday.

I hope the readers of *Professional Pages* realize these words are not being written for seminary deans and development people, trying to make *them* do something. They're being written for *you* to do something about the 1980 Theological Education Offering in the congregation where you worship and minister. Don't do it simply because of some fond "old school tie" feeling (though such feelings are all right to have if you went to a school that produced ties), but do it rather out of concern for theological education in general and the important part our accredited seminaries are called upon to play in that whole enterprise.

The people you face in the pews may be much more interested in the seminaries than you think. They will probably respond to the need for an ordained ministry based on solid academic preparation—if you give them the chance to do so.

I think you get the point.

I hope you will begin planning for Theological Education Sunday now, at the same time you're working with your laity on introducing the same concern in your parish budget. The seminaries—and your parish—need both efforts.

—Dick Anderson

*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.



# Unique ministry of servanthood

by James L. Lowery, Jr.

*This month's column is less of immediate practical importance and more of long-range, helpful background. It is a report of a conference on the ministry of the deacon and diaconal identity.*

Despite difficulties the United Airlines strike and the gasoline crisis caused, about 165 Americans and Canadians—Lutherans, Methodists, Roman Catholics, and Episcopalians—attended a successful conference on the diaconate at Notre Dame University. The meeting affirmed the deacon's unique servanthood in the total ministry of the People of God. It also raised the consciousness of Episcopalians and was a focal point for Episcopal deacons for learning, fellowship, and worship.

The conference, sponsored by the National Center for the Diaconate and by Associated Parishes, with help from the Episcopal Church Foundation and official liaison from the Council for the Development of Ministry, was built around historical, theological, ministerial, and ecumenical addresses on the diaconate and around worship.

## Historical

Dr. J. Robert Wright, professor of ecclesiastical history at General Theological Seminary, presented an address on the distinctive diaconate in historical perspective. He described the ministry of service as part of the New Testament work of the whole Body of Christ and the emergence of bishops and deacons, with the latter office arising to specialize in the vocation of all Christians to charity, care for the poor, and social work. In the sub-apostolic era the diaconate as a distinctive office reached its golden age. Its basic identity was humble service; it was coupled with the episcopate; it became part of the threefold church order of bishops, presbyters, and deacons. It had liturgical as well as social service and administrative functions. It was an office regarded as essential to the Church's life.

One of the six New Testament references to "deacon" is to the woman Phoebe in Rom. 16:1-2. Only after the sub-apostolic age and approaching that of Nicea did the term "deaconess" appear and restrictions were put on a female's office and ministry, making it an office derived from that of deacon specifically for a limited ministry to women. Moving from Irenaeus to Cyprian, Acts 6 became regarded as the text for the diaconate's institution. Wright sees the beginning in earlier texts, such as Phil. 1:1. The tale of Nicea and afterward is of limitation of women, increasing interest in the liturgical minutiae of diaconal function, and integration of the diaconate into a deacon-priest-bishop track in which the diaconate became mainly an interim measure although remnants of its unique identity and character remained. In the sub-apostolic age the diaconate was regarded as at least equal to the priesthood in rank; while the threefold hierarchy of ordained ministry had developed by the time of the Nicene Council, the diaconate's number-three rating is a later construction.

Wright concluded with a pregnant question. If the priesthood of Jesus and of all believers can be focused and functionalized in an ecclesiastical priesthood which does not suppress the priesthood of all believers, why cannot a distinctive diaconate be focused and functionalized in a special servanthood without overpowering the service aspect of the ministry of all Christians?

The Rev. H. Boone Porter of the *Living Church* responded to Wright's presentation by emphasizing that in the New Testament more data is available on the diaconate than on the priesthood. He pointed out the process for routinization of salvation history into sacramental or structural forms, opposed the apostolic dynamic of "unity in variety" to the medieval dynamic of one hierarchical track, and emphasized the historic role of the deacon as an alternative to the standard route represented by the priesthood, citing the cases of Alcuin of York, Francis of Assisi, and Nicholas Ferrar. Porter sees the Acts 6 passage concerning Stephen, Philip, and others as offering an alternative to the concentration on priestly prayer and preaching.

## Theological

The Rev. David W. Brown, rector of Christ Church, Montpelier, Vt., and canon missionary of the Northeast Deanery where alternative styles of ministry come out of

a basic theological statement of mission as an extension of the "prayer of Jesus, the mind of Jesus, and the work and service of Jesus," presented the theological aspects of the diaconate. Drawing on Augustine's *Imago Dei* (vision, plan, and realization, in modern terminology), Brown described the work of a deacon as the heart of Christian life, as part of a collegiality in service which should characterize the Christ-filled Church, rather than the medieval hierarchical approach. A vertical dimension related to God and a horizontal dimension (collegiality) come together dynamically in concelebration (prayer), co-theologizing (mind), and conciliarity (deed). The major orders of ordained ministry have equality with each other and a serving position viz-a-viz the whole People of God. The bishop relates chiefly to the wholeness of the Church and total vision, the presbyter to study and prayer, and the deacon to realization/action/execution though all these interpenetrate in the organism which is the Body of Christ. This is a complementary relationship in which bishops symbolize and personify the oneness of the Church, presbyters the holiness, deacons the catholicity in outreach to all within and without, and the baptized people of God the apostolic in which all are sent to do ministry and mission.

Bishop Wesley Frensdorff of Nevada responded by stressing the centrality of servanthood, distinguishing between orders and ministry, with a community-meaning and set-identity to the three historic orders of ordained ministry which emphasize the individual gifts and uniqueness of each person's ministry. He focused on the representative and "signing" character of each office whereby priesthood personifies the priesthood of all believers to enable priesthood in all Christians. He said deacons personify Jesus' servanthood ministry and enable the service aspect of all Christian ministry in the People of God.

The Rev. Henry N. F. Minich of the University of Miami Episcopal Center and the Council for the Development of Ministry stressed the Church's role as the eucharistic community and the deacon's liturgical role, especially how it must be related to the servanthood nature of the diaconal ministry. Thus, for example, leading the great intercessions is a focus to a pastoral and outreach ministry to people in need in church and in the community.

## Ministerial

The third discussion area was the diaconate's ministerial aspect. The Rev. Josephine Borgeson, deacon of Nevada and assistant to the bishop for education and training in ministry, said the relationship of bishop, priest, and deacon is best expressed in certain images. The deacon is not a substitute for the presbyter, but a complement. The deacon has a specific relationship to the bishop. But the diaconate has an identity and function of its own which is never subsumed into the episcopate as is the case with priests. We seek renewal as a body, not as a hierarchy. The deacon is an upstart, deliberately being marginal and recalling us to the centrality of the Church's mission. Francis of Assisi is typical. The deacon is a sharer of humility. Many anecdotes brought these points to life.

The Rev. Ormonde Plater, deacon of Louisiana, reaffirmed the positive interval of the three historic orders with the bishop emphasizing order and unity, the priest prayer and praise, and the deacon love and service. He then lamented the present diaconate's low visibility, its status in his own diocese as a political football. He recommended that every parish have enough deacons to be fully visible and that a deacon recite the great intercession at every Eucharist.

Sally Childs, a lay member on Pittsburgh's Commission on the Ministry, called for a full, detailed explanation of the diaconal ministry, enabling that of the laity, and commended the above talks in their combating hierarchicalism and clericalism.

## Ecumenical

An ecumenical treatment of the diaconate, entitled *The Roman Catholic Experience*, was the fourth subject area. Msgr. Ernest Fiedler of the Roman Catholic Bishops Committee on the Permanent Diaconate began with historical events from Trent to Vatican II, via Dachau, which influenced the diaconal revival. In the last decade American Roman Catholic diaconal programs have mushroomed until over one-half the world's Roman Catholic deacons are located in over 125 American dioceses. Not only does the formation of deacons try to be in line with Vatican

II principles of subsidiarity (respect and authority to the front line) and collegiality (versus autocracy), but the papal documents on the diaconate call for an enabling/facilitating style of ministry. Fiedler then described a three-year training program most dioceses have and distributed helpful training program literature.

The Rev. Grover Cleveland, administrator of Sacred Heart and St. Joseph's Parishes and co-pastor of Sacred Heart Church, Rock Island, Ill., described his educational and administrative ministry. He said a deacon should be transparent to the power of Christ before doing any diaconal duties.

Besides addresses and worship, the conference featured a number of exhibits, including the National Center for the Diaconate's history project, the University's diaconal library resources, and a diaconal vestment display. The University's Center for Continuing Education, which hosts the annual Roman Catholic deacons' continuing education conference, saw participation in this conference to be a logical and exciting extension of its work in the ecumenical sphere.

Those who attended the conference left with a heightened understanding of the diaconate's outreaching service identity and of the necessity for the deacon, in the liturgy, to focus the parish's attention on servanthood. Due to the symbolic and representational nature of the diaconal mode in the sacrament of holy orders, ordination to the diaconate is both a special and unique ordination to servanthood and an expressive enabling of the service ministry of all Christians. It is essential to the Christian life.

To promote this uniqueness seven dioceses which helped run the conference—Pittsburgh, Louisiana, Central Florida, Indianapolis, Nevada, Western Massachusetts, and Minnesota—are being urged to experiment with Associated Parishes' "Wewoka Statement" on the diaconate and:

1. Have several deacons in one parish and evaluate their ministry.
2. Experiment with a parish selecting a person or persons to be deacons and evaluating the selection process.
3. Have an archdeacon in deacon's orders.
4. Try a deacon in an interparochial ministry and evaluate it.

This conference was one of three 1979 programs emphasizing the importance of the order of deacons. The other two are the Council for the Development of Ministry's ad hoc study of the present diaconate in the Episcopal Church and case histories of diaconal programs which Enablement, Inc., is compiling. Another deacons' conference may take place in two years.

Proceedings of the conference are now available from Enablement, Inc., 14 Beacon St., Room 715, Boston, Mass. 02108.



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

## A place for sabbaticals

Episcopal clergy are invited to be among the men and women of a variety of professions and creeds who use St. Deiniol's Library, Hawarden, England, for sabbaticals and private study. The warden and chief librarian issued the invitation.

St. Deiniol's is a residential library founded in 1896 by Prime Minister W. E. Gladstone, who contributed his own collection of 30,000 volumes. It is located in a group of sandstone buildings on several acres near Hawarden Park, the Gladstone family home. Seven miles from Chester and 24 miles from Liverpool, the library can be reached by highway or rail.

Additional information may be obtained from the Rev. Peter J. Jagger, St. Deiniol's Library, Hawarden, Deeside, Clwyd CH5 3DF, England.



# 'A good way to look for a job'

Editor's note: The Rev. Roddey Reid, executive director of the Clergy Deployment Office, received the following letter. He sent it to *Professional Pages* with a note saying he thinks it a "remarkably clear picture of what today constitutes a good way to look for a job." The letter has been edited to preserve the author's anonymity.

—R.J.A.

Dear Roddey,

For some time I have wanted to write to share some thoughts, observations, feelings with you. What I have to say comes out of my own experience during the past 15 months. It may suggest some alternative way of looking for a job.

When I finished my three years at St. John's, I told the rector I was going to start looking for another position. My contract was 3-5 years, and I felt it might well take a year or two to relocate.

I began actively looking for another position, and I hoped to make a move which could be described as a promotion rather than what is often called a lateral move. I updated my profile, I answered ads, I wrote to bishops, and I had, I think, about seven or eight interviews within a year's time (the one with you in New York was one of these). In any case, I came in "place" or "show," but the job was given to someone else. I began to feel somewhat discouraged about this and wondered if I would be a place or show man into the next (my fifth and final) year at St. John's.

During the spring of 1977, I was contacted by St. James', and while we were on our vacation, they tracked me down, phoned to ask me to stop by for interviews on our way back. I, of course, did and fell in love with that parish. It seemed to me to be a half-size St. John's, and I felt the interviews went extremely well. I began to worry when, after returning, I did not hear from them for three weeks. They had informed me their list was down to 22 people. They still had six or seven people to interview. In mid-August, about a month later, I received a two-paragraph letter from the senior warden telling me I was not being considered any further.

I had a conversation with Bob Smith about another matter a week later and told him of my disappointment. He said, "Bill, when you hang up from this phone call, telephone the senior warden and ask him how you did not meet their criteria."

I had never thought of doing this. I was a little anxious about doing it so I decided to write rather than to call. I received in response a perfect gem of a letter full of affirmation and reassurance which said that during August, it was difficult to get a team to come over and visit with

me. They had a number of outstanding candidates nearby. That I had survived two cuts and had been let go when it went from 10 to 6.

I felt greatly relieved and was glad I had taken Bob's advice, but I was still apprehensive about the future.

One of the things about being on the staff at St. John's is each of us has a consultant, a kind of therapist who puts us back together after facing the pressure of a week's ministry in that complex place. Mine was an MSW, a psych. social worker, probably the best counselor I have ever met. I carried my discouragement to her, and she listened. She said something like, "Bill, suppose you could put together the pieces of your ministry and life any way you wanted, what would you do? Instead of beginning with the job openings to see if you fit into them, why not begin with yourself and what you want and see if you can find it?"

It was another idea I had not thought of. In a couple of sessions we talked more about it. These criteria emerged: (1) a job in the Smithtown area so Jane, my wife, could continue her studies in horticultural therapy; (2) remain in this diocese because I like working with the bishop and enjoy the committees to which I belong; (3) a half-time job which has a strong church relationship so the sacramental, preaching, teaching parts of ministry could be continued since they are important to me; and (4) time to give more emphasis to writing.

At the clergy conference in September, 1977, I raised these questions in a general way with John Jones, chaplain here at the State University. He listened, and his first words were, "How would you like to work with me?" We corresponded, talked by phone, had interviews, etc., and by December we had worked a contract, and, as you know, I am here. I feel I am really in the place just right for me and find delight in many facets of my work—college chaplaincy, diocesan duties, writing, interim priest at a nearby church, etc.

In the process of working this out, beginning with conversations with my consultant/counselor, I began to realize that promotion, status were not as important as they had been. When I gave up my somewhat frantic search for a good full-time job, all kinds of exciting things began to happen. When I eased up on my possessive clutch for something, things started happening.

I have absolutely zero apprehension about the future. John asked me to stay with him through 1979, has just asked me to extend that to the end of 1980. I feel that, having carved out a ministry for myself here during the past year, I can do it again if I need to.

I wanted to share this with you because, as you can see, it was a turning point in my professional and personal pilgrimage.

## Clergy network hears Dean Holmes question 'church growth' trend

Continued from page A

suggests seven steps to church growth. Holmes suggested that the seven steps be replaced with the following criteria for Episcopal evangelization:

- solemnizing the dread of the people, the awareness that life has meaning but is difficult;
- identification of the symbolic-mythic center of people's lives;
- affirming the edge of people's awareness;
- insisting on the unity of public and private life;
- meeting the whole person;
- empowering the laity, seeing the Church as the primal sacrament;
- understanding the priest's role as illuminator of the community; and
- acknowledging Anglicanism's uniqueness and limitations.

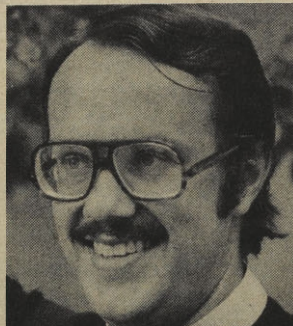
Holmes explains the above criteria in his book, *The Priest in Community*. In summary, Holmes' message to the conference was we need to look at some elements of the Church Growth movement, but we need to tread cautiously lest we become pietists in the process.

The conference elected the Rev. Robert Dodwell of Louisiana and the Rev. James Wilson of Long Island to the NNECA executive committee and reelected the Very Rev. William Maxwell of Utah and the Rev. Richard Ullman of Pennsylvania. It also raised national annual dues

from \$6 to \$8 per member.

The conference backed changes in Title III, Canons 21-22 ("Of the Dissolution of the Pastoral Relation" and "Of the Filling of Vacant Cures"), to be proposed at General Convention. The representatives also supported a Diocese of Pennsylvania resolution calling for an independent evaluation of the Church Pension Fund and Mary Shepard's reelection to the CPF board.

The tenth annual NNECA conference will be held in Washington, D.C.



The Rev. John D. Lane is rector of Church of the Holy Comforter, New Orleans, La., and is editor of *Leaven*, the newsletter of the National Network of Episcopal Clergy Associations, which is available at \$5 per year for 20 issues.

### A word about the future

Young people, the future of the Episcopal Church, are talked about at almost every kind of Episcopal meeting. The discussion usually ends with: "Something must be done to hold their interest," but few specifics are ever mentioned. The Episcopalian agrees that the Church needs young people and also believes that young people, especially those who go away to school and college, need to keep in touch with their Church. Thus Student Subscriptions, a special, low-cost service, came into being.

A parish or diocese can send THE EPISCOPALIAN to all young people away from home for only \$2 a subscription for eight issues (October through May) mailed to any school or college in the United States. This is a positive, caring action needing little time, effort, or money.

As early as possible, the parish or diocese should send a list of students' names and addresses, and a check figured at \$2 per subscription, to THE EPISCOPALIAN Student Subscriptions, 1930 Chestnut St., Philadelphia, Pa. 19103. Deadline for the October issue is September 1.

## Clergy are cooperating

"The cooperation and support of clergy, particularly those serving congregations, is of vital importance as Venture in Mission continues to gain momentum throughout the Church," according to Harold T. Treash, national campaign director.

Treash noted that clergy participation at all levels of the Venture in Mission enterprise has played a large part in the progress made to date.

"There are countless examples of parish priests who have been willing to serve even though it has meant more work for them to cram into already busy schedules," the campaign director told *Professional Pages*. "Clergy have joined with laity to serve on the national Committee of 200, and they have spent many hours at local and regional Venture planning sessions and information meetings." Treash said the overall cooperation of clergy with the work being coordinated at the national Venture in Mission headquarters has been "superb." He claimed that while the campaign leadership is shared at all levels among clergy and laity, "it takes the spark of the ordained minister, particularly at the parish level, to gain the initial interest and momentum that is needed."

The director said the local priest's most obvious role is to cooperate with the diocesan campaign leadership. All but a handful of dioceses are now conducting or planning Venture in Mission campaigns.

"A rector or vicar in a diocese where there is no Venture effort planned or where the campaign has been delayed can still do an important job of keeping the congregation informed about the campaign as it is being carried out on a national level," Treash commented.

## Retiring clergy now eligible for new resettlement benefit

Retiring Episcopal clergy are now eligible for a new lump-sum resettlement allowance benefit, according to a press release the Church Pension Fund issued June 1.

Clergy whose regular monthly pension benefits commence on or after Apr. 1, 1979, are eligible for a lump-sum payment equal to three times the amount of their monthly pension up to a maximum of \$3,600. According to the press release, the Church Pension Fund trustees "believe that this pioneering venture by the Fund will contribute to an ultimate solution by the Church as a whole of the unique housing and relocation problems facing all ministers on retirement."

The benefit meets Internal Revenue Service requirements for a tax-free housing or rental allowance; clergy are to report no part of the lump-sum payment as income. This is in keeping with a tax ruling received from the Internal Revenue Service in 1973.

The trustees have also authorized a general increase for all retired clergy and widows receiving pensions on Mar. 1, 1979, and an increased death benefit payable upon the death of an active minister after March 1. The trustees anticipate that the cost of these increased benefits will be met by future assessments received from church units and by favorable returns from the investment of Church Pension Fund Money.



# /PS Clergy changes

BALL, John C., Jr., from St. Mark's, San Antonio, TX, to Holy Apostles, Barnwell, and Christ, Denmark, SC  
BROWNE, Robert T., from dean, St. Michael's Cathedral, Boise, ID, to St. Paul's, Indianapolis, IN  
BRYAN, Charles A., from St. Gregory's, Deerfield, IL, to Incarnation, Highlands, NC  
CARTY, Adolphus, from St. Stephen's, Toledo, OH, to St. Mary's, Pleasantville, NJ  
CHANG, Richard S. O., from All Saints, Kapaa, HI, to executive officer, Diocese of Hawaii, Honolulu, HI  
CHILTON, William P., from St. James, Corn Island, Nicaragua, to St. Luke's, Church Hill, and St. Andrew's, Sudlersville, MD  
CLARK, P. Gerald, from St. Andrew's, Douglas, GA, to St. George's, Riviera Beach, FL  
COARSEY, E. Boyd, Jr., from St. David's, Jacksonville, FL, to Ascension, Norfolk, VA  
COBB, Robert T., from associate director, New York State Council of Churches, Syracuse, NY, to St. Peter's, Port Chester, NY  
COLE, Raymond E., Jr., from Good Samaritan, Paoli, PA, to St. Mark's, Glen Ellyn, IL  
COLLETT-WHITE, Derek A., from Jamaica College, Kingston, Jamaica, to St. Margaret's Liguanea, Kingston, Jamaica  
COOK, Charles J., from Cross, Chapel Hill, NC, to Good Shepherd, St. Louis, MO  
COOK, Harry T., II, from Emmanuel, Detroit, MI, to non-parochial  
COX, J. Perry (retired), to St. Mary's, Stone Harbor, NJ  
CRANDELL, John D., from Nativity Cathedral, Bethlehem, PA, to Christ, Albert Lea, MN  
CREECH, Robert D., from Holy Cross, Warrensburg, NY, to Holy Trinity, Spokane, WA  
DENNISON, Bryant W., Jr., from St. John's, Saginaw, MI, to Holy Family, Midland, MI  
DIRKS, John A., from graduate studies to alcohol counseling, Bellevue, WA  
EVENSON, L. Franklin (retired), to St. Alban's, Tillamook, OR  
FALBY, Chester E., from All Saints, Hillsboro, OR, to St. George's, Roseburg; Ascension, Riddle; and Holy Spirit, Sutherland, OR  
FFOLIOTT, John P., from Diocese of Saskatchewan, Canada, to Mandeville Cure, Manchester, Jamaica  
FLEMING, M. James, from St. Andrew's, Drayton Plains, MI, to non-parochial  
FITZHUGH, Francis C., from St. Michael's and All Angels, Exeter, England, to St. Clement's, Philadelphia, PA  
FOX, David C., from St. Peter's, Tecumseh, MI, to St. John's, Tulsa, OK  
FRENCH, John W. (retired), from St. Luke's, Ferndale, MI, to St. John's, Sandusky, and St. Peter's, Forester, MI  
GARDNER, E. Morgan, from St. Andrew's, Bessemer City, and Trinity, Kings Mountain, NC, to St. James, Black Mountain, NC  
GRAVES, Jack C., from St. Luke's, San Diego, CA, to St. Matthew's, San Mateo, CA  
HANISIAN, James A., from St. Margaret's, Plainview, NY, to Redeemer, Cincinnati, OH  
HANSEN, Robert F., Jr., from St. Luke's, Akron, OH, to St. Stephen's, Gilroy, CA  
HARRIS, Donald B., from Colorado State University, Ft. Collins, CO, to director,

CREDO, Recruit Training Command, Great Lakes, IL  
HECTOR, Hubert, from chaplain, University Hospital, Kingston, Jamaica, to Golden Grove Cure, St. Thomas, Jamaica  
HILLMAN, George E., from St. Mary's, Haddon Heights, NJ, to All Saints, Boston, MA  
HILTZ, Arnold A., from St. Stephen's, Clifton Heights, PA, to St. Alban's, Roxborough, PA  
HINES, H. Francis, from non-parochial to St. Mark's at the Crossing, Sicklerville, NJ  
HITCHCOCK, H. Gaylord, Jr., from St. John's, Norristown, PA, to Grace, Westwood, NJ  
HORTON, Richard L., from St. Philip's, Los Angeles, CA, to St. Mary's, Augusta, GA  
HUFF, Herman B., from Christ, St. Mary's, and St. Mark's, Woodbine, GA, to Holy Apostles, Savannah, GA  
HULSTRAND, Donald M., from executive director, Anglican Fellowship of Prayer, York, PA, to Trinity, Greeley, CO  
HUNT (LILLVIS), Meredith, from non-parochial to Christ, Dearborn, MI  
HUNTRESS, Franklin E., Jr., from non-parochial to St. Stephen's, Schuylerville, NY  
HURST, H. Jacoba, from non-parochial to St. Mark's, Woodbine, GA  
JOHNSTON, J. Jerald, from chaplain, St. Luke's Episcopal Hospital, Houston, TX, to St. Stephen's, Huntsville, AL  
KENYON, James H. B., from St. Michael and All Angels, Charlotte, and director, Christ the King Center, Charlotte, NC, to St. Alban's, Superior, WI  
KERR, Denniston, from West Kingston, Jamaica, to St. George's, Savanna-la-Mar, Jamaica  
KERR, Joseph R., from chaplain, Episcopal High School, Baton Rouge, LA, to chaplain, U.S. Navy  
KINGSLEY, E. James, from chaplain, U.S. Air Force, Ellsworth, SD, to executive director, Military Chaplains' Association, Rockville, MD  
KOONS, Samuel L., Jr., from St. Clement's, Belford, and St. Mark's, Keansburg, NJ, to Christ-the-King, Willingboro, NJ  
LAW, Sylvan W., from dean, Christ Cathedral, Salina, KS, to Redeemer, Delano, CA  
LAWRENCE, Raymond J., Jr., from chaplain, Harris County Jail, Houston, TX, to director, clinical pastoral education, St. Joseph Hospital, Houston, TX  
LILLICROP, Arthur R., III, from Trinity, Towson, MD, to St. John's, Mt. Washington, MD  
LOBS, G. Richard, III, from St. Stephen's, McKeesport, PA, to St. Mark's, Geneva, IL  
LODWICK, James N., from St. Edward the Martyr, New York, NY, to executive director, St. Matthew's and St. Timothy's Neighborhood House, New York, NY  
LOVELACE, David W., from St. James, Belhaven, NC, to Good Shepherd, Rocky Mount, NC  
LUTAS, Donald, from Cathedral of St. Jago de la Vega, Spanish Town, Jamaica, to Rural Hill Cure, Long Bay, Portland, Jamaica  
MACKINTOSH, Janet, from Transfiguration, Palos Park, IL, to Diocese of Michigan, Detroit, MI  
MADLOM, Harold E., from Grace, Albia, and Epiphany, Centerville, IA, to St. Timothy's, Hugoton, KS  
McELIGOT, Thomas J., from assistant to the bishop, Diocese of Minnesota, Minne-

apolis, MN, to Emmanuel, Alexandria, MN  
McGHIE, Clinton, from St. Thomas the Apostle, Kingston, Jamaica, to Good Shepherd, Constant Spring, St. Andrew, Jamaica  
McINTYRE, Charles E., III, from Grace and Trinity, Quanah, TX, to St. Paul's, Burnet, TX  
MEAD, Alfred, from St. Andrew's, Darien, and St. Cyprian's, Darien, GA, to St. John's, Ocean Springs, MS  
MEYERS, Richard, from St. James, Long Branch, NJ, to St. Mary's, Haddon Heights, NJ  
MICHELS, Sandra B., from chaplain, Canterbury Center, New Mexico State University, Las Cruces, NM, to St. Martin's, Ellisville, MO  
MINIFIE, Charles J., from Trinity, Newport, RI, to Hartford Seminary Foundation, Hartford, CT  
MOORE, Edna R., to St. John's, Ross, CA  
MORRISON, Robert D., Jr., from St. James, Roanoke, VA, to St. Matthias, Bon Air, VA  
NEAD, Prescott E., III, from St. Paul's, Albany, GA, to St. Andrew's, Douglas, GA  
NEVIUS, Richard C., from Ascension, Hayward, and St. Luke's, Springbrook, WI, to Resurrection, Bountiful, and Bountiful Community Church, Bountiful, UT  
NEWCOMBE, David, from graduate studies to St. James the Less, Scarsdale, NY  
NORTHWAY, Russell S., from Holy Trinity, Peru, IN, to Holy Apostles, Oneida, WI  
PAGE, W. Russell, Jr., from Ascension, Ipswich, MA, to postulant, Society of St. John the Evangelist, Boston, MA  
PATIENCE, Alexander T., from St. James' Cathedral, Fresno, CA, to Saviour, Hanford, CA  
PATIENCE, Lindsay G., from St. Alban's, Auburndale, FL, to St. Matthew's, Unadilla, and St. Paul's, Franklin, NY  
PEACOCK, David J., from Our Saviour, Martinez, GA, to St. Bartholomew's, North Augusta, SC  
PHILLIPS, Robert W., from Good Shepherd, Maitland, FL, to All Saints, Enterprise, FL  
PICKETT, Joseph R., from St. John's, Odesa, TX, to Christ, San Antonio, TX  
PIERCE, Earl S., from Annunciation, Lawnside, NJ, to St. Augustine's, Atlantic City, NJ  
PORTER, G. Edward, Jr. (retired), to Christ, St. Mary's, GA  
POWELL, Peter R., Jr., from All Saints, Princeton, NJ, to Christ, Accokeek, MD  
RANDALL, Richard A., from Holy Trinity, Brookville, PA, to Holy Trinity, Shamokin, PA  
REINERS, Alwin, Jr., from Holy Conforter, Charlotte, NC, to executive director, Educational Center, St. Louis, MO  
REXFORD, William N., from non-parochial to St. Matthew's, Flat Rock, MI  
RICHARDS, John B., from St. Andrew's, Charleston County, SC, to Redeemer, Pineville, SC  
SCHANE, Clifford E., from St. Anne's, Scottsville, VA, to Otey Memorial, Sewanee, TN  
SCHIRMER, Thomas E., St. Stephen's, Plainfield, NJ, to also Holy Innocents, Dunellen, NJ  
SCHOEW, Peter A., from St. Luke's, Lincoln, NC, to non-parochial  
SCOTTO, Vincent F., from Grace, Nyack, NY, to St. Mark's, Penn Yan, NY  
SEARS, Derek L., from Morant Bay Cure, St. Thomas, Jamaica, to St. Michael and All Angels, Preston, Lancashire, England  
SHAHAN, Mary Anne, from studies in Clinical Pastoral Education, Baptist Medical Center, Birmingham, AL, to chaplain, South Highlands Hospital, Birmingham, AL  
SMITH, Roberts C., from St. Luke's, Gladstone, NJ, to St. John's, New Brunswick, NJ  
SNAPP, Gerald S., from St. Luke's, Tacoma, WA, to Annie Wright School, Tacoma, WA  
SPANGLER, Nancy D., from non-parochial to St. Philip's, Wrangell, and St. Andrew's, Petersburg, AK  
STEPHENS, William L., from St. Alban's, Tillamook, OR, to Ascension, Portland, OR  
STONE, Herman P., from St. Mary's, Augusta, GA, to St. Athanasius, Brunswick, and Good Shepherd, Pennick, GA  
STOVER, John L., from St. James, Leesburg, FL, to St. Francis, Bushnell, FL

TRUITT, G. William, from non-parochial to St. Luke's, Brighton, MD  
WALTERMANN, Walter C., from White Swan, WA, to 6035 E. Baseline Rd., Mesa, AZ 85206  
WEAVER, William C., from Redeemer, Pineville, SC, to St. Andrew's, Charleston County, SC  
WELCH, John L. (retired), to Grace, Astoria, OR  
WHITESEL, Donald M., from St. Luke's, Mt. Joy, PA, to St. Stephen's, Clifton Heights, PA

## NEW DEACONS

CHANDLER, Sara J., to Diocese of New York, NY  
CROSBIE, Bede (Norman G.), SSF, to Society of St. Francis, Berkeley, CA  
DEWEY, Dayton, to Diocese of Central New York, Syracuse, NY  
FRIEDMAN, Maurice L., to St. Mark's, Philadelphia, PA  
HARRISS, Susan C., to chaplain, Columbia University, New York, NY  
HEDRICK, Wilbur K., to Diocese of Albany, NY  
HENKING, Patricia E., to Diocese of Albany, NY  
LEE, Marc D., to Diocese of New York, NY  
L'HOMMEDIEU, J. Gary, to St. Mary's, Manchester, CT  
MAHER, John F., to St. Mark's, Frankford, Philadelphia, PA  
McQUIN, Randy, to St. Luke's, Scott City, KS  
MOORE, Robert, to St. John's, Ross, CA  
OUSLEY, David A., to St. Mary the Virgin, New York, NY  
PEASE, Edwin C., Jr., to St. Anne's, Lowell, MA  
REESE, Thomas F., to Kimball Union Academy, Meriden, NH  
SANBORN, Victoria B. M., to Diocese of New York, NY  
WESTCOTT, John W., III, to St. Francis, Greensboro, NC

## RETIREMENTS

BAER, Kenneth F., from St. Luke's, Haworth, NJ, on September 1. His address is: Box 601, Boyd Dr., Flat Rock, NC 28731  
COOKE, Almerick C., from Rural Hill Cure, Portland, Jamaica, on Dec. 31, 1978  
GREAVES, Lyman B., from Trinity, Williamsport, PA. He will live in Melbourne, FL.  
MIDDLETON, C. Norman, from Trinity, Greeley, CO  
ST. CLAIRE, Elbert K., from Advent, Kennett Square, PA, on February 28  
SPRUILL, Edward M., from St. John's, Chase City, VA, on February 1. His address is: 112 E. Main St., Plymouth, NC 27962  
TILLEY, David J., from St. Augustine's, Baton Rouge, LA, on March 1. His address is: Rt. 6, Box 254, Baton Rouge, LA 70816  
WADE, Thomas M., III, from St. Michael's, Pineville, LA, on February 28  
WILLAND, Pitt S., from St. Agnes, Sandpoint, and St. Mary's, Bonners Ferry, ID

## RESIGNATIONS

CARMICHAEL, Stanrod T., from St. Bartholomew's, Chicago, IL, on Dec. 31, 1978  
GOLBOURNE, Winston G., from Snowdon Cure, Newport, Manchester, Jamaica, in June  
INGERSOLL, Russell W., from headmaster, Chatham Hall, Chatham, VA, in February  
KYLE, Fred T., Jr., from Christ, Bradenton, FL, on September 1. He will serve as supply priest for the Diocese of Southwest Florida.  
LOWERY, W. Douglas, from Trinity, Monroe, MI, on March 1  
PAGE, Donald R., from St. Mark's, Hammon-ton, NJ, on January 31  
WHITE, Robert D., from Trinity Cathedral, Trenton, NJ, on January 1

## DEATHS

ALLEN, William Benjamin  
BEAL, William A., age 56  
BENNETT, W. Roy, age 72  
DOWDIE, Stanley P., age 74  
Sister LEILA MARGARET, SSM, on April 28  
PITKIN, Charles D., age 56  
RUDDEROW, B. Janney, age 88

Changing jobs? To keep this column up-to-date, send us the form below, please!

To: Clergy Changes  
The Episcopalian  
1930 Chestnut St.  
Philadelphia, Pa. 19103

Name \_\_\_\_\_ moved ☐  
has resigned ☐ from  
retired ☐

Church or other position \_\_\_\_\_ City and State

to \_\_\_\_\_  
Church or other position (if appropriate) \_\_\_\_\_ City and State

New address \_\_\_\_\_

Date of change \_\_\_\_\_ Signed \_\_\_\_\_

Please type or print in ink. If your address is changing and you enclose the mailing label from this issue of THE EPISCOPALIAN, we'll inform our Circulation Department for you.



## Preserve distinct nature of church colleges, conferees told

With rousing calls to preserve and communicate the distinctiveness of Church-related colleges and universities while resisting government domination of private higher education, speakers addressed the first National Congress on Church-Related Colleges and Universities at the University of Notre Dame, South Bend, Ind., late in June.

About 700 delegates from 23 major denominations, representing more than 800 private schools, came to South Bend in the first step in a two-year effort to "review, reaffirm, and renew" the role of Christian higher education.

A 17-member Episcopal delegation, which included representatives from seven of the Church's U.S. colleges, attended the meeting.

President Carter sent a message to the congress: "I must call upon you to strive even harder to uphold the intellectual, religious, and humane values of your institutions. I believe you provide a needed response to the spiritual hunger of our day."

A former member of Congress, Gov. Albert Quie of Minnesota, told the conferees, "As a member of Congress which drafted many programs to give financial aid to college students, it was never my intention for any of these government programs to be used as instruments for government to gain control over colleges."

Quie, a Lutheran, said, "If you become more like public institutions, you will go out of existence, and you should go out of existence."

Episcopal leader Cynthia Wedel challenged conferees to capitalize on "the growing lay movements in many of our Churches today" and to channel that lay support for higher education. "There are 100 million members of the 23 Churches represented here. If even a fraction of them could catch the vision of the importance of the Church-related college, if they knew of the threats to these institutions today, they could be a formidable ally."

Wedel, a former president of the National Council of Churches, also called on Christian educators to focus on three major areas of concern: "a worldview of education and history based on solid biblical and theological ground; environmentalist concerns about creation, wildlife, beauty, clean air, water, and other gifts of the Creator; and discovery of what motivates modern people, helping them to learn to live truly human lives."

A Mormon educator, Dr. Dallin Oaks, appealed for Christian educators to organize for resistance to what he called "unwise, illogical, and probably illegal" government interference in Christian higher education. Oaks charged that "the federal government's principle is no longer non-intervention in curriculum, but

intervention in those subjects that the government considers 'tools of learning.'" He urged Church-related schools to "band together to lobby against unsound and unworkable laws and regulations and to challenge illegal enactments in court."

Dr. John Silber, president of Boston University, urged support for his long-espoused Tuition Grant Fund, a government-funded program to advance college students their full tuition fees for which it would be paid with a 50 percent surcharge over a period of years.

Silber predicted "vicious competition" between public and private schools between 1980 and 1990 because of declining enrollments, inflationary factors, and changing value systems in education. He charged that "God has withdrawn

from ceremonies we celebrate" at some church schools and added that "colleges and churches are facing an identity crisis, reflecting cultural decline in America."

The Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, told the congress that one purpose of the meeting was "to see that the history of complete secularization of higher education does not repeat itself in America."

Dr. Terry Sanford, president of Duke University, told congress listeners that "we are going to survive" as Church-related schools by "awakening the Churches and the public" to the Christian standards taught in Church-related institutions.

Dr. L. D. Johnson, Baptist chaplain at Furman University, said in the opening congress message, "We gather here to celebrate our oneness and our diversity. . . . We begin at our basic common confession, Jesus Christ is Lord. . . . We may say more, but we must not say less."

A major focus at the Notre Dame congress was meetings of six study com-

missions on such aspects of college administration as legal issues, financial problems, Church-college relationships, and public policy themes. The study commissions' findings will be refined and edited by follow-up committees and published prior to the closing meeting in Washington in 1980. The study commission on legal issues strongly recommended creation of a central clearing house for litigation strategy to help Church-related schools determine which legal issues need to be pursued in courts. Other study commissions made similar proposals in other areas.

The Episcopal colleges which comprise the Association of Episcopal Colleges are: Bard, Annandale-on-Hudson, N.Y.; Cuttington College, Suacoco, Liberia; Hobart, Geneva, N.Y.; Kenyon, Gambier, Ohio; St. Augustine's, Raleigh, N.C.; St. Paul's, Lawrenceville, Va.; Trinity, Quezon City, Philippines; University of the South, Sewanee, Tenn.; and Voorhees, Denmark, S.C.

## Why Sally Struthers helps support someone else's child.

There are so many children in this world whose parents are too poor, too ill to give them the basic needs of life.

Innocent children with little hope of a better tomorrow.

Unless someone else, outside the family, can help.

Sally Struthers did. She became a sponsor through Christian Children's Fund.

Four years ago, Marites was an eight-year-old little girl who had to go to work just to survive.

Now, because Sally helped, Marites is going to school.

And she has hope.

For just \$15 a month, you can become a sponsor through Christian Children's Fund.

You can help give a child like Marites nourishing meals, warm clothing, or a chance to go to school.

Without taking her away from the family she dearly loves.

You needn't send any money right away.

Just send the coupon.

We'll send you a child's picture and background information.

We'll tell you the child's age, how the child lives, what the child wears, and how your 50¢ a day—your \$15 a month—can help make a world of difference in this poor child's life.

We'll also tell you how the child will be helped, and explain how you can write to the child and receive very special letters in return.

After you find out about the child and Christian Children's Fund, then you can decide if you want to become a sponsor.

Simply send in your first monthly check or money order for \$15 within 10 days.

Or return the photo and other materials so we can ask someone else to help.

Take this opportunity to open your heart to a child who needs you.

And receive something very special in return. Love.

### Dart wins Leidt award

John Dart, veteran religion writer for the *Los Angeles Times*, won the 1978 William E. Leidt Award which Executive Council gives annually for excellence in religion writing in the secular press. Richard C. Dujardin of the *Providence (R.I.) Journal* and Kenneth Woodward of *Newsweek* received honorable mentions.

Dart won the award—a certificate and \$100 honorarium—for three articles: on Christian evangelical relations with Israel, on U.S. attitudes toward religion, and on religion in feminist movements.

Judges for the 1978 award were the Rev. Charles V. LaFontaine, SA, co-director of Graymoor Ecumenical Institute; Betty Gray, associate editor of *response*; and Tom Dorris, a communications staff officer of the Lutheran Council.

### For the love of a hungry child.

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

PEPN80

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

Please send my information package today.

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

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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Member of American Council of Voluntary Agencies for Foreign Service, Inc.  
Gifts are tax deductible. Canadians: Write 1407 Yonge St., Toronto, Ontario M4T 1Y8.  
Statement of income and expenses available on request.

Christian Children's Fund, Inc.



## A typical Episcopalian

A typical Episcopalian is a woman over 49. She is probably not working. But if she is, either she or her husband is engaged in professional work or business rather than in manual labor or farming. She lives in a town of from 2,500 to 50,000 population in the northeast. Her husband is four years older than she is; their two children are grown and living elsewhere. Both husband and wife are college graduates; their family income is over \$20,000. Still, more than 300,000 Episcopalians have a family income below \$10,000.

Religion plays an important part in their lives. They go to church almost once a week. They usually pray at least once a day. Grace is said at home at meals. They firmly believe in life after death. They think of Scripture as the

inspired Word of God although not to be taken literally. They think of Jesus as God (or Son of God) rather than as a great leader or divinely-inspired man.

Either the wife or her husband came to the Episcopal Church from some other group rather than from a non-religious background, probably from the Methodists, Baptists, Presbyterians, or Roman Catholics—in that order.

The family makes a regular pledge of financial support. They feel responsibility toward the diocese and national Church. But in December, 1978, they had not yet heard of Venture in Mission.

When asked to tell us what they consider the most important issues facing the Church today, without any prompting they listed items we might have expected: "women in the priesthood," "Prayer Book revision," and "need to increase membership, especially among youth." But they expressed far greater interest in the "ministry within the congregation," "responding to social issues" (although they thought us sufficiently

involved in such issues), "the family," and an overwhelming concern for "evangelism and spreading the Gospel." They gave us these replies entirely gratuitously, in their own words.

The "Typical Episcopalian—first draft" became a member of a local parish and continues there because of its particular type of liturgical worship and the way the faith is presented, but a major factor is preference for the rector and his sermons. The most-wanted parish programs are adult Bible study or doctrinal study, more opportunities for weekday worship, and family-oriented activities.

Our typical member went to Sunday school as a child but has had little religious instruction as an adult. He or she thinks both the elderly and youth receive enough attention from the Church, that we are sufficiently involved in the community and have placed sufficient emphasis on social justice.

Most agree that *The Proposed Book of Common Prayer* provides excellent

services of worship. A substantial minority—nearly 25 percent—disagree. Almost all feel there is poor communication between the national Church and the people. They are not sure our goals are understood.

Episcopalians differ from other church people in that:

- 1) they attend church more frequently;
- 2) they pray more frequently in private, with families, and with prayer groups;
- 3) more of them have attended church schools, and 75 percent have received special confirmation training as opposed to 54 percent of the general church group; and
- 4) only 15 percent of them believe in a literal interpretation of the Scriptures while 46 percent of the general church population accept a fundamentalist viewpoint.

—From data gathered by an ad hoc statistical committee under the leadership of the Rev. John A. Schultz and presented by the Committee on the State of the Church.

## Venture gets moving, but slowly

When the 1976 General Convention adopted Venture in Mission, a call for renewal and commitment, it included a national fund-raising campaign to be completed before the 1979 Convention. While Venture appears to be alive and growing, it is a different program from that envisioned in 1976, and the fund raising may not be finished until 1982 or later.

Robert M. Ayres, Jr., an enthusiastic member of the national planning group, feels Venture encouraged badly needed long-range planning but is disappointed that it has taken three years to begin to show results. "For a mission as urgently needed as this one," he says, "the slowness of the response is tragic."

National campaign strategy counted on as much as \$50 million from an advance gifts appeal; that appeal brought pledges of only about \$4 million, less than 10 percent. "Obviously we have failed in our ministry to the rich," Ayres says and adds that to accomplish our

goals "we're going to have to pick up more momentum than we have now, especially in the major gifts category."

The Venture committee met cool response as it visited dioceses, but as local groups began to do their own planning and goal-setting, the campaign gathered momentum. The success of a few fund-raising campaigns in 1978 encouraged more serious consideration.

As a result Venture is no longer a national campaign; it is many diocesan campaigns with their own goals, projects, and schedules but with dioceses committing a much smaller percentage of money than anticipated to the national projects list.

As the 1979 Convention approaches, 25 dioceses plan to have completed their campaigns with a combined goal of about \$44,450,180; \$13,406,540—or almost 30 percent—is designated for national projects. Of the 258 mission projects expected to receive aid from these campaigns, 184 are within the dioceses, and 74 are outreach projects.

At the end of June \$30 million was pledged, and seven dioceses—Atlanta, South Carolina, South Dakota, Arkansas, Central Pennsylvania, Southwestern Virginia, and Western Massachusetts—had exceeded their goals. Three others—Mississippi, Upper South Carolina, and West Texas—were close to their targets and expected soon to meet or surpass

them. Only a handful of dioceses actually rejected Venture, mainly because the timing was wrong for their particular situations. Some used the impetus of the campaign to make contributions to national goals from existing funds, to increase their local giving and renew stewardship efforts, or to establish new companion diocese relationships.

At this time 33 dioceses plan campaigns late in 1979 and in 1980 while another 25 are studying and preparing for later.

National Venture leaders, who stress that the \$100-million projects list was a summary of needs, not goals, estimate that \$109 million has been designated for mission within and outside the dioceses with \$76 million earmarked for diocesan projects and \$33 million for national projects.

Ayres thinks Venture has been an educational process and says, "Probably more Episcopalians know what the word mission means than ever before, but too small a percentage of diocesan goals is designated beyond the diocese. We have clearly shown a 'me first' attitude in most instances."

The national projects list, which now includes 116 projects, is divided into five broad categories: Evangelism and Congregational Growth (\$11,057,215), Christian Education (\$27,605,975), Special

Needs in Changing Communities (\$19,101,776), Worldwide Partnerships (\$32,815,258), and a contingency fund (\$7,000,000).

Diocesan reports received at the Episcopal Church Center as of June 4 indicate dioceses have made commitments to fund 11 of the projects on the national list for a total of \$1,542,190; 40 other projects received partial funding; and about \$4,820,000 has been committed but not designated to national projects.

Worldwide Partnerships and Special Needs in Changing Communities have been most popular. Partnerships received \$3,128,545, or almost 10 percent of the amount asked, and Special Needs received \$2,092,655, or almost 11 percent. Evangelism and Congregational Growth received \$738,050, between 6 and 7 percent of the goal, and Christian Education \$710,200, between 2 and 3 percent of the goal.

Venture leaders say the campaign's success can't be measured in dollars alone. Individual churches and dioceses report new leadership, new awareness of mission, and new vitality as a result of Venture involvement. As Bishop Alexander Stewart of Western Massachusetts told Executive Council in December, "Whenever the Church has looked to a distant horizon, it has grown and prospered."

—Pat Batta





## New views of sexuality

The 1976 General Convention asked the Standing Commission on Human Affairs and Health to gather information on sexuality and specifically on the ordination of homosexual persons. And it asked the Church at large to "engage in serious study and dialogue" on human sexuality.

The ordination question "absorbed almost the entire time and effort of the Commission," Chairman Robert Spears reports, but the Commission did survey dioceses and found 65 taking Convention's study suggestions seriously. Another survey revealed that homosexuality and ordination and human sexuality were the second and third most discussed issues at 1977 diocesan conventions.

Following are reports from a parish and a diocesanwide forum and excerpts from the Commission's report.

## A parish try

"It's like water in our basement; it won't go away until we roll up our sleeves and do what we can to remedy the situation. The Episcopal Church at the 1976 General Convention found itself in a flooded basement in regard to questions about human sexuality." With that preface Central Florida's Diocese reported on one attempt to follow Convention's mandate to study sexuality.

Dean O'Kelley Whitaker of St. Luke's Cathedral, Orlando, was a Convention deputy in 1976, and when in the spring of 1977 the Roman Catholic Theological Society of America published its report on human sexuality, he saw the book as a means of initiating conversation.

The Cathedral's coffee hour committee asked Canon James Boyd to plan a program. He asked Brenda Stakelin to help him, and they spent 15 hours in nine meetings preparing three 30-minute presentations.

Using the book, *Human Sexuality: New Directions in American Catholic Thought*, they first explored the theme that sexuality is God's way of calling people out of themselves and into relationships. The next session dealt with biblical teaching on sexuality, and the third traced Christian tradition from the period which regarded sex as purely procreational through the growing acceptance and exploration of sexual relationships without the sole purpose of conception.

Boyd and Stakelin discovered they "could not validly take statements out of their biblical context and use them to validate contemporary theology. Some of our 20th century questions weren't asked by biblical authors, and no answers could be expected.

"Scripture, however, provided us with certain fundamental themes: God was loving and gracious; the ideal of fidelity was stressed as a loving response; and sexual intercourse, while good, should always be seen within the larger context of personhood, committed relationships, and community."

The text's Roman Catholic authors stressed that responsible sexual relation-

ships should be: self-liberating, other-enriching, honest, faithful, socially responsible, life-serving, and joyous.

The two leaders discovered the meeting periods were too short to have as much discussion as was needed, but many persons responded positively to the presentations. "In our estimation, this effort was a brave attempt to get a controversial issue out into the open within the context of the Church," they said.

Both said they would accept the challenge again though Boyd said, "I was surprised at the depth of anger and bitterness. I was not expecting the response to be so antagonistic. In later conversations with people who had been present, I was aware of how urgently people were looking for and expecting answers on how to behave and what to do in regard to sexual behavior. We did not intend to provide such answers or point to absolutes. Another time I would probably follow the same course, but I would allow more time to discuss the differences between moral guidelines and moral absolutes."

Adapted from DIOCESE, Diocese of Central Florida.

## Maine holds a forum

by Ross Kimball and Thomas Halkett  
Greater Portland (Maine) Episcopal Churches sponsored a conference on human sexuality for regional youth groups. Panel presentations and discussion centered on three areas of sexuality: the concept of love and sexuality; pre-marital sex; and homosexuality.

The panel included two teenagers, a psychiatrist, two sex education teachers, a biology teacher, and two Episcopal priests. Each panelist made a presentation which was followed by questions and answers and then by small group discussions.

### Respect Yourself

Janet Cooney, a high school student from St. Mary's, Falmouth, opened the program. Most of all, she said, a person should have respect for herself and that her actions and attitudes toward love and sexuality should reflect such respect. Cooney said her morality was greatly influenced by her parents and peers, but though her environment plays an important part in her decision-making, no one but she can say what is permissible in any set of circumstances.

Contraception and abortion might not

be good ideas, she said, but they are necessary both to avoid the birth of unwanted children and to ease the disappointment parents would feel if confronted with the pregnancy of their unmarried daughter.

### Passages in Dating

Another high school student, Alan Armitage, talked about the stages teenage boys pass through in thinking about dating and actual initial dating experiences. When they first begin dating, they care most about whether their friends will approve of the girl they choose, and they place heavy emphasis on how favorably the girl views sexual experimentation. He pointed out that young males as they grow older begin to date girls who meet their needs without worrying about what their friends think. At this point, he said, boys are more concerned with the girl's personality than with her physical attractiveness or sexual permissiveness.

### Sex to Express Love

Becky Clifford, a sex education teacher who is a St. Mary's parishioner, discussed the kind of problems she finds in the classroom. She said she often uses biblical literature in teaching to bridge some gaps in students' understanding of their own sexuality.

Love is the highest state God gives us, and as children of God we should cherish and nurture it, she said. Sex is a means by which we express that love, and we should thus treat sexual activity with similar reverence.

Teenagers hurt themselves by misusing sex and not realizing its proper value. They sometimes use sex out of a need to feel loved, to touch, or to have a unique experience. Other people are often hurt because they are not emotionally mature enough to deal with the confusion early sexual encounters produce.

### Sex Roles Set Early

Dr. Carl Jackson, a psychiatrist, dealt succinctly with the development of sexuality. By the age of 5 a person's sexual role is determined, he said. The choice of sexual role—heterosexual or homosexual—is greatly influenced by how we grow up in this culture. Jackson, who devoted a substantial part of his talk to homosexuality, said his profession used to consider it a deviant mode of relating sexually, as a way of escape from the difficult battle of heterosexual romance, but now it is spoken of as a "sexual orientation disturbance."

### Sex and Sexuality

The Rev. Carl A. Russell, Jr., rector of Trinity Church, Portland, defined "sexuality" and "sexual behavior." Sexuality is the phenomenon of having one's personhood in conjunction with being

either male or female while sexual behavior is the manner in which we express this physical difference of our personhood. Scripture, he said, views both sexuality and sexual behavior as good gifts from God, and the Church firmly believes we cannot separate our personhood from our sexuality or sexual behavior.

Russell talked of the Greek concepts of "eros," love through caring, a kind of relationship between two friends which may or may not be expressed sexually. He said the popular notion of eros as erotic genital love is incorrect. The Christian community's view of love goes beyond even a correct understanding of eros and encompasses "agape," love which arises from one person's valuing another simply because of the God-given inherent value we share as people of God quite apart from any value we may possess because of our uniquely individual personalities. In agape, he said, we can only approach the holy space in another person with that person's permission.

### Seven Questions

Russell gave seven questions which, when examined carefully, should help lead to responsible sexual union: (1) Do I value this person beyond her/his physical attractions? (2) Will my sexual behavior be a gift to the other person? (3) Have I reached a place in this relationship at which I am willing to take responsibility for this other person? (4) Do I in fact have the resources to do so? (5) Is this sexual behavior a sacrament—an outward and physical sign of an existing inward and spiritual reality? (6) Is this act a violation of the gift of God and His intention for me or this other person? (7) Is this act a violation of the gift of myself or this other person which has already been made to another person (adultery)?

### Love Means Being Concerned

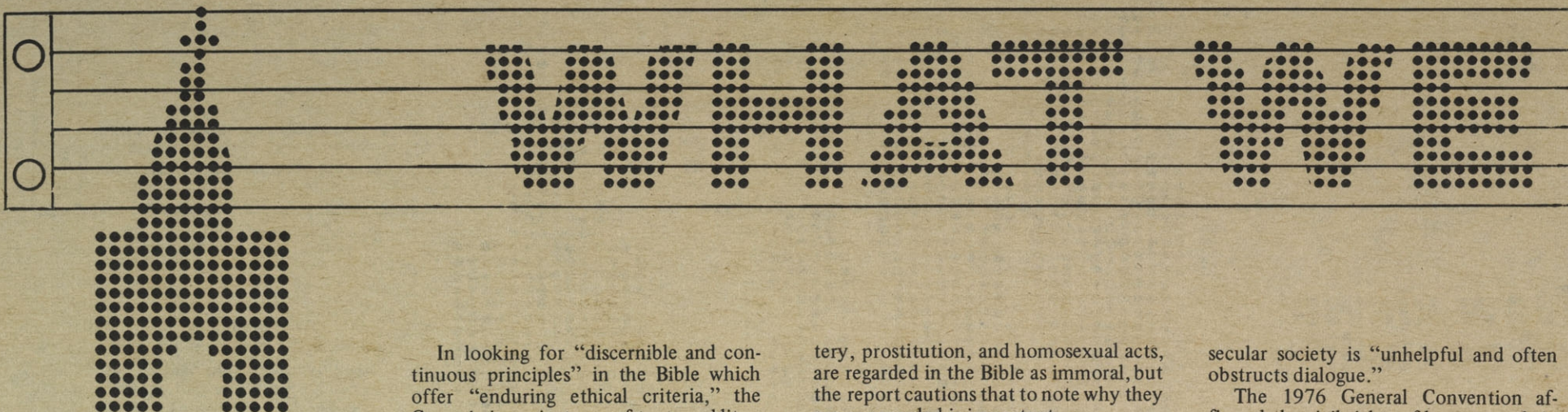
The Rev. Jay Dean, a counselor in Portland, emphasized that the sum of all the Commandments is we shall love God and our neighbor as ourselves. He defined love as accepting another person as being created by God, having respect for that person, being concerned for that person, and trusting him/her. We must meet each other sexually in terms of this mutuality, he said.

Mary Ellen Fields, a former sexuality education teacher, emphasized the need for responsibility when dealing with sex. Too often young people fail to question their motives for becoming involved sexually, she said. Too few unmarried sexually active couples discuss why and what they are doing. She added the caveat that adults cannot tell young people what is right and not right in absolute terms. Young people need communication to discover and affirm their own values.

Michael Henderson, a biology teacher, spoke of his own sexual journey. He grew up in the Church, following its mandates, and graduated from college a virgin. The first woman he knew sexually was his wife. Eight years later his marriage ended in divorce. Since that time he has not remarried and is reluctant to use the word love when discussing his relationships with others. He does, however, experience loneliness and sexual dissatisfaction, and sometimes—even though his beliefs tell him not to—he finds solace and sexual gratification in the company of a friend he does not "love."

Adapted from THE NORTHEAST, Diocese of Maine.





## Commission identifies ethical norms

Since 1976 the 12-member Standing Commission on Human Affairs and Health, which Bishop Robert R. Spears of Rochester chairs, has been gathering information about sexuality and ordination of homosexuals. On June 1 the Commission released its five-part recommendation (see July issue) which the 1979 General Convention will consider when it meets in Denver, Colo., September 8-20.

As important to Commission members, however, is the 11-page report submitted as part of Convention deliberation which they hope churchpeople will study, debate, discuss, and use in decision making. To compile the report the Commission members looked to the Bible, tradition, reason, and scientific research. They held seven three- or four-day meetings, consulted with diocesan representatives, held public hearings, and studied reports from the United Church of Christ, United Presbyterian Church, and a Roman Catholic commission.

The Episcopal Commission summarizes its basic position on sexuality in a three-part statement as follows:

"(1) The purposes of human sexuality are to contribute to human welfare, pleasure, family procreation, social order, and a more abundant quality of life for all. More specifically, sex should be used as a means of achieving such purposes and should be under the guidance and expression of the kind of love taught by Jesus and revealed by God through Christ.

"(2) If sexual (homosexual or heterosexual) attitudes and concerns become obsessional and dominant, they are wrong (idolatrous) because they then hinder the growth in Christian love.

"(3) In establishing ethical norms and making moral judgments on specific sexual acts, the same criteria as are used for heterosexuals should be used for homosexuals. Does an act hinder or enhance the family, Church, society's quality of life, or human love?"

Commission members said they could not, in the scope of this report, comment on the nature of the Bible as an authority, but said their position is best condensed in this sentence: "We do not take the Bible literally; we take it seriously."

The Bible "provides no immutable ethical rules about human sexuality." The general biblical view of sexuality is it is "a basic part of life, a force that is essentially good—like creation." The problem, as with all gifts, is the use and misuse of sex; the "basic problem of sex, therefore, is not sexual but ethical and religious."

In looking for "discernible and continuous principles" in the Bible which offer "enduring ethical criteria," the Commission rejects proof texts and literal repetitions of what Jesus did. "If this approach were carried to its conclusion, then all clergy must have a three-year ministry, no marriage, and end up crucified—and to complete the true faith—be resurrected."

The Commission also rejects the popular notions "which focus almost exclusively on individual happiness, success, and salvation. . . . Jesus did not tell us to go find ourselves; He told us to 'seek the kingdom first' and that such a course was not easily achieved because of our sin."

"Our criterion is not: 'Does my ego like it and do I feel happy?' but rather, 'Do my actions in relation to others, to my faith, and God enhance or hinder the quality of life?'"

In its examination of sexuality and biblical imperatives, the Commission urges caution in finding absolutes: "We do not want the insecurity of relative choices; we want authoritative and absolute answers, the dream of all priestly bureaucrats, secular and sacred! . . . Yet it is equally clear in the Gospels that Jesus steadfastly refused to give the answer to any problem. He revealed to us the nature of God which is a just and caring love, and His will for us is to seek that power-love."

The report acknowledges procreation as an obvious purpose of sex but says it is "equally obvious" that sexual relations "can be and should be an expression of love and thereby valid and authentic acts quite apart from having children."

It also offers the caution that though the family may be the ideal model of Christian behavior and sex, it is not the only model.

Commission members find the prohibition of physical sexuality outside of marriage "excessively strict" and suggest that those "relationships in which persons are seriously testing their readiness to enter the matrimonial covenant probably constitute a category of extramarital sexual involvement which should not always evoke Christian censure."

"Cultural statistics of sexual behavior should not change Christian standards," the report says, but it acknowledges the difficulty in making decisions in "lifeboat" situations. "To put it simply: One may have to tell a lie in order to save a life, but that does not mean that dishonesty becomes a virtue. It is still a lie; it is still wrong. It is a classic case of two norms, two virtues colliding. It is good to save a life; it is good to tell the truth. But if the two 'goods' collide, then one has to choose, and that brings us back to the old basic problem of what is the criterion of selection. . . . The criteria for us are: God is the one and only absolute, that we know He is love, and that a life has a higher value to Him than a verbal untruth."

In homosexuality, as in heterosexual, the Commission says the same standards have to apply. Specific condemnations of homosexuality can be found in the Bible—in the Sodom and Gomorrah story, for example—but "there is none in the teachings of Jesus, nor in the formal announcements of the Church Councils."

Some sexual practices, such as adul-

tery, prostitution, and homosexual acts, are regarded in the Bible as immoral, but the report cautions that to note why they are so regarded is important.

"They are immoral, often in the Old Testament but especially in the New Testament, not because they are sexual, but because such acts violate personhood, family love, and the social quality of life. Likewise some homosexual persons are regarded as immoral not because of their homosexuality, but because some of their actions reflect an idolatrous obsession with sex or violate another person's freedom or are seen as deleterious to the family and/or to the structure and quality of society."

On the subject of open and avowed vs. disguised or hidden homosexual behavior, the Commission disagrees with a 1977 statement from the House of Bishops in which bishops agreed "to deny ordination to an advocating and/or practicing homosexual person."

"It is already suspected, if not numerically known, that the Church has ordained homosexual persons for years. This has led many people to suggest that such a practice is valid so long as the unknown clergy remains unknown 'in the closet.' Then this view goes on to assert that no 'open and avowed' homosexual persons should be ordained."

Adopting such correlative views, the report says, forces homosexuals to "live a life of fraud and deception." Commission members suggest these alternatives: (1) that the Church should respect those who wish to struggle on "in the closet" and ordain them if they are competent and meet the regular standards; (2) that those who want to "come out of the closet" should be welcomed to ordained ministry if they are also competent; (3) that the Church should understand, if not approve, those who want to "go further and 'avow' their homosexuality, join the cause, demand 'gay' rights, and seek the Church's blessing on their 'marriage,' etc."

The last alternative indicates an "abnormal obsession with homosexuality" in the Commission members' opinion. "Since we all have obsessions, causes, and inferiorities, we would still welcome the 'avowed' homosexual persons into the Church. But we believe they are not competent and qualified to be ordained nor to be seen as an authentic alternative sexual model."

"Whatever sins homosexual persons have, we do not believe they should be singled out and asked to repent publicly. If the ministry or the sacraments depended on sinless people, we would have neither."

"Since it is obvious we are all sinners, it should be equally obvious that therefore we all need to repent at least privately in a variety of ways. But why should any group be singled out as special sinners?"

"On the other hand, we do not see that homosexual persons have or should have any special rights that heterosexual persons do not have. By the same token it should be obvious that we would insist that all civil and legal rights should apply to all people."

The Commission concludes that the analogy between the relationship of homosexual persons to the Church and the relationship of minority racial groups to

secular society is "unhelpful and often obstructs dialogue."

The 1976 General Convention affirmed the civil rights of homosexuals in society. "However, the Church must differentiate behavior, even that behavior that stems from psychological conditions which the persons have not willed, from conditions of being. All human beings are equal before God; their actions are not."

"Regardless of what moral judgment may be passed on homosexuality, we believe there can be no question that in the sight of God the persecution of homosexual persons is a very serious sin. The Church has much of which to repent in this regard."

—Judy Mathe Foley

## Past trends point to future style

More money at home, less for national program; new styles of sharing resources; and rethinking of ministry forms are trends from the past that will probably continue in the future.

During the 1976-79 triennium overall church giving increased, but the portion local congregations retain has risen to 90.2 percent, and only 2.6 percent is available for the national level. One result is less national granting power. The percentage of General Church Program budget available for grants dropped from 65 percent in 1976 to 56 percent proposed for 1980.

With this new economic reality has come a coalition style of operation. Partners in Mission, a direct descendant of Mutual Responsibility and Interdependence (MRI) defined in 1963 in Toronto, may be one impetus for the collaborative style now evident in the Church. Coalition-14, serving dioceses in the west and northwest; Coalition O, a cooperative effort of overseas dioceses; EDEO for diocesan ecumenical executives; the Resource Center for Small Churches; the Coalition for Human Needs, one of the last surviving granting agencies for the poor; APSO, serving 13 Appalachian dioceses; and the Urban Bishops Coalition illustrate this form or working together.

With the paring of Executive Council staff members, a network system of sharing the Church's resources has been growing. The Departments of Christian Education, Evangelism, and Youth and College Ministries now all have active regional representatives, often designated on Provincial lines. The Hunger Office coordinates parish and diocesan task forces. The United Thank Offering and its network of diocesan officers is, of course, the grandmother of Churchwide communication, and it's still going strong.

The entrance of women into the priesthood and the expanding role of laypeople in liturgical and pastoral roles has caused the Church to reexamine its concept of ministry and the variety of forms ministry can take for both lay and ordained persons.

Despite some opposition to women in the priesthood—18 dioceses recently indicated they are not receptive to applications from women candidates—the



number of ordained women continues to grow. In February, 1979, a survey showed some 300 ordained women—deacons and priests—canonically resident in 72 U.S. dioceses. The distribution is uneven; almost half—144 clergywomen—are clustered in Provinces I, II, and III, the middle Atlantic states and New England.

The Council for the Development of Ministry has been studying the use of Canon 8 "sacramentalist ministries" and the role of the permanent diaconate. Two years ago the House of Bishops requested an empirical study of the diaconate which will point to future directions.

Numerous books, conferences, papers, studies, and a growing acceptance of lay participation in liturgy and pastoral work attest to the health of the lay ministry movement in the Episcopal Church as well as in other communions.

## Coping with the '80's

by Frederick Marks

Your church could be in trouble as it heads into the 1980's. Busy priests and lay leaders can become so caught up in day-to-day tasks that they overlook the need for crucial long-range planning. Yet relentless change is likely to accelerate even more in the next decade.

For example, what kinds of resources does your church have? Are you giving a new generation of leadership a chance to develop? Is membership growing or declining? Have you outgrown your facilities, or are they becoming outmoded? What about finances? Does your programming provide incentive for people to give? Do you adequately communicate the financial needs of the church to parishioners?

How about the community your congregation is in? Has it changed? Is your

church studying neighborhood needs in an attempt to improve its ministry to its surroundings?

Here's a checklist of future trends planners should keep in mind.

- **More households.** That doesn't always mean more people. In 1960 the most common U.S. household size was two people. Second in frequency was the three-person household, then the four-person, the one-person, and finally the five-, six-, or seven-person household. By 1976 the order was two-person, then one-person, and finally the three-, four-five-, and six-person household. In the 15 years between 1960 and 1975, two-person households increased from 14.7 million to 22.2 million. One-person households more than doubled from 6.9 million to 15 million.

- **More elderly.** In 1970, 40 percent of the U.S. population (80.8 million) was under 21 years of age. Today, 35 percent of the population (76.9 million) is under 21, and it is projected that by 1990, 32 percent (78.6 million) will be in that category. Figures for the aging contrast sharply. In 1970, 10 percent of the population (20.1 million) was over 65. Today 11 percent (23.7 million) is over 65. By 1990, 12 percent of the population (28.9 million) will be over 65.

- **More jobholders.** In 1970, 58 percent of the adults in America (72.5 million) were employed. In 1977, 59 percent of them (82.9 million) were employed.

- **More working wives.** In 1970, 42 percent of all married women were employed (18.4 million). By 1977, 47 percent of them were employed (22.4 million).

- **More "early" retirements.** In 1970, 745,000 persons took "early" retirement (56 percent of all retirees). By 1977, there were 1,064,000 "early" retirees—67 percent of all persons retiring that year.

- **More divorces.** In 1970, there were

708,000 divorces. There were 1,097,000 divorces in 1977.

- **More one-parent homes.** Between 1970 and 1977 there was a 35 percent increase in one-parent homes—from 6,830,000 in 1970 to 9,213,000 in 1977.

- **More leisure time.** City dwellers in America have 10 percent more leisure time now than they had in 1965. Another study indicates that the typical adult spends 46 percent of all leisure time in one activity—watching television.

- **More mobility.** Twenty percent of our population moves annually. Persons who have moved tend to move again, and mobility is higher among the young and old.

These trends may not all directly affect every congregation, but some affect each church. It would be good for parish leaders to ask questions in light of these changes. Here are some suggested questions.

- What was announced in last Sunday's church bulletin of interest to the person living alone or in a two-person household?
- What parts of your church building or what congregational programs are not accessible to the elderly or handicapped?
- What analysis has been made of the number of adults employed in the parish? What is their potential for increased giving or their decreasing ability to volunteer time to the parish?

- What adjustment in programs and scheduling has been made because of the increasing number of working wives?

- What opportunity for volunteer service has been identified and publicized

for persons who have either retired or cut back on their employment commitments?

- What functions, activities, or groups meet regularly in the church or in your community with specific intentions to serve the divorced or single adult?

- What use can be made of the media to proclaim the Gospel in your community?

Life is not what it used to be. The changes in our personal lives and society can be lamented, analyzed, disregarded, or used by Christians to relate the unchanging Gospel to lives and a society that are always changing. There are no easy solutions, no quick or universal answers to apply to every congregation. But change must be taken seriously.

The challenge is to be creative as a congregation so as disciples of Christ we will meet and fulfill the physical, psychological, and spiritual needs of all persons.

Frederick Marks is a Lutheran pastor in Pewaukee, Wis., who oversees the development of mission congregations in the region for the Lutheran Church in America's Division for Mission in North America.

Reprinted from THE LUTHERAN.

## AUTHORS WANTED BY NEW YORK PUBLISHER

Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. For complete information, send for free booklet 9-73. Vantage Press, 516 W. 34 St., New York 10001

### ONE-OF-A-KIND

Hand designed vestments, made to order, illustrations furnished on request (\$250 + materials) (chasuble, manip, stole, burse, veil). Write to: Sydnie Gelson, 17 Forest Hill Drive, Glen Ellyn, Illinois 60137

## Give to the college of your choice.



CEAE Council for Financial Aid to Education, Inc.  
680 Fifth Avenue New York N.Y. 10019  
Ad A Public Service of This Magazine  
and The Advertising Council

### FAMILY LIFE AND MENTAL HEALTH

A beautiful, Christ-centered album of 8 cassettes by Colin Standish, Ph.D. noted Christian Psychologist. At last, help in every aspect of family life and mental health. No family can afford to be without this informative series. Special price only \$19.95 postpaid. Send check or money order to: American Cassette Ministries, P.O. Box 922 Harrisburg, Pa. 17108 Phone 717/652-7000

In response to continuing requests for the Altar edition of *THE ANGLICAN MISSAL*, a limited printing has been made available at \$125.00 per copy. Order from The Frank Gavin Liturgical Foundation, Inc., P.O. Box 25, Mount Sinai, NY 11766.

### FREE SAMPLE COPY

Current issue of *SUCCESS WITH YOUTH REPORT*, well known monthly newsletter, now in its 13th year, will be sent free on receipt of request. (Use church letterhead.) Covers programs, counseling. GRAFTON PUBLICATIONS, INC. 667 Madison Avenue, Dept. "E", New York, NY 10021.

### INVESTMENT KNOWLEDGE

My booklet "How to Become a Successful Investor" is a mini financial course in the strategy of successful investing. Take advantage of my 50 years experience as investor, teacher, investment advisor. Send \$3.50 to Boynton, 6729 N. Desert Hills Rd., Scottsdale, AZ 85253 (45)

## Education Guide

Because this is a time of greatly increased demand for better schools and educational standards, *The Episcopalian* reserves this section for listing of qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, Pa. 19103, or phone (215) 564-2010.

### COEDUCATIONAL SCHOOLS

#### The Bishop's Schools in La Jolla, California

Founded in 1909.

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

#### An environment for excellence

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

### SCHOOLS FOR BOYS

#### THE CHURCH FARM SCHOOL



A college preparatory, boarding school for boys where the natural mother and father are no longer living together.

Sons of active military personnel and clergy excepted from this requirement. Grades 7 through 12. Tuition, room and \*board \$900.00 per year.

Located 25 miles west of Philadelphia, write: Headmaster, Box S, Paoli, Pennsylvania 19301.

### HOME STUDY PROGRAM

#### TRAIN WITH CONFIDENCE

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

AMERICAN BIBLE COLLEGE  
Pineland, Florida 33945

Bring the God you worship into your life... practice what you pray.



ARCHIVES AND HISTORICAL  
COLLECTIONS, EPISCOPALIAN  
CHURCH  
AUSTIN, TEXAS

WITH **professional** EDITION

AUGUST, 1979

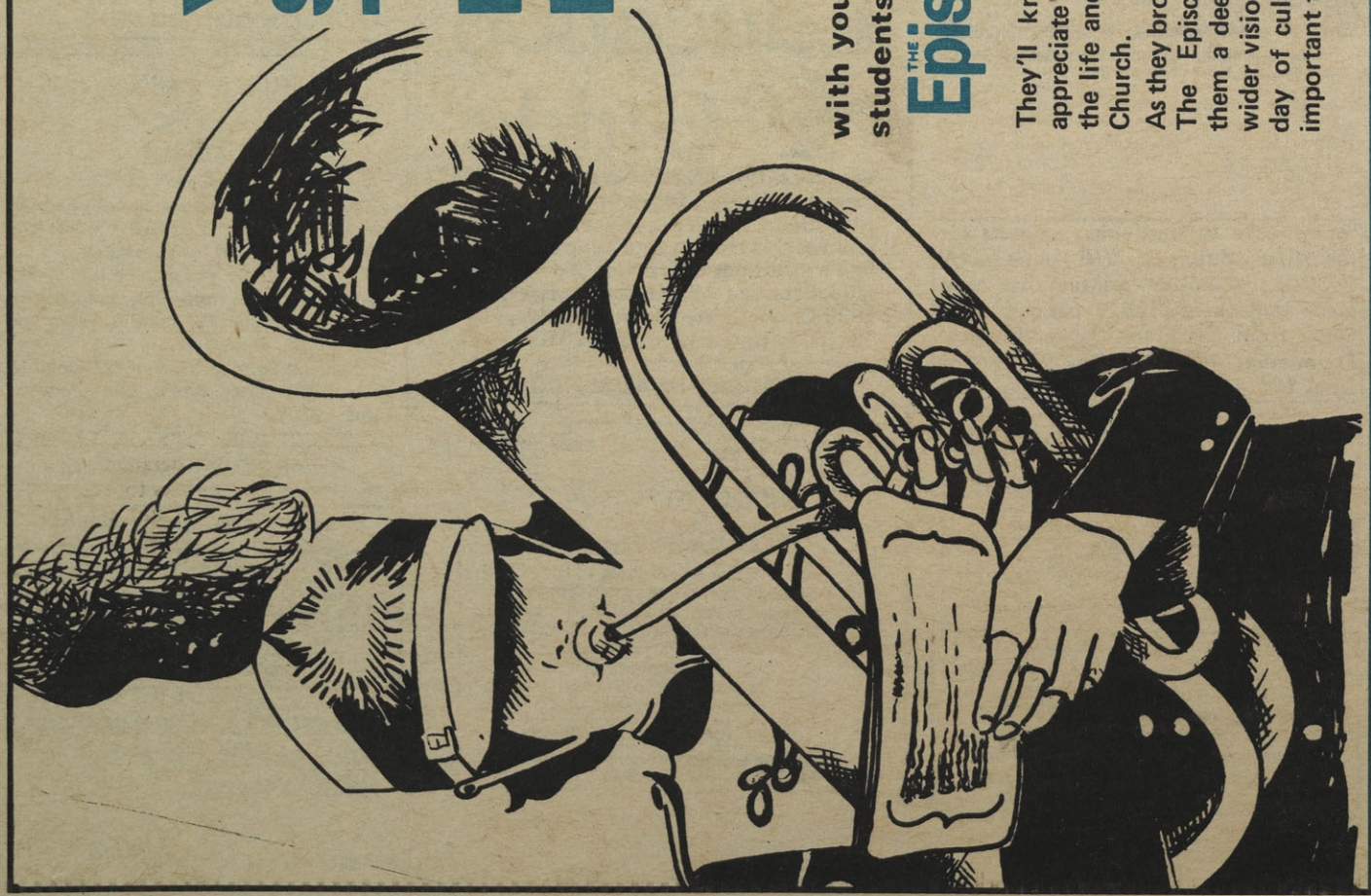
# THE Episcopalian



0246484 12/99 999 999 9A  
THE CHURCH HIST LIB  
BOX 2247  
AUSTIN TX 78768

WHO WE ARE  
WHERE WE'VE  
BEEN  
WHAT WE FACE

## YOU'LL STRIKE THE RIGHT NOTE



with your away from home students by sending them -  
**THE Episcopalian**

They'll know you care and will appreciate being kept in touch with the life and work of the Episcopal Church. As they broaden all of their horizons, The Episcopalian will help give them a deeper understanding and a wider vision of their church. In this day of cults and isms, this is more important than ever.

The cost. \$2 per subscription for eight issues (October thru May) mailed to any school or college in the U.S.A.

THE EPISCOPALIAN - STUDENT SUBSCRIPTIONS  
1930 Chestnut Street, Philadelphia, Pa. 19103

Please send October thru May issues to our students. Our list of names and addresses is attached.  
Check figured at \$2 times number of names enclosed

Parish \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Send the list of your students with check for \$2 each to THE EPISCOPALIAN as early as possible.  
Deadline for October issue is September 1.