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THE Episcopalian

JANUARY, 1972

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Inside: a Look at Lay Ministry

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Christmas Is...

By Louise Lee Outlaw

Christmas is least of all

The wreath on the door
The lights on the tree
And the block on the calendar
Marked 25.

Christmas is the day

A week after Christmas
When the tinsel lies in sad sparkles
All over the house
And the tree droops, forsaken,
And the ornaments are once again just
things
To put away—
And a little boy comes to you and says:
“I’ll help, Mom.”

Christmas is the day in February

When the snow closes your house
From the world and your boy-man goes
forth to shovel
And the phone rings and the aged
neighbor says:
“Just want to tell you about your son:
He shoveled my walk, he wouldn’t take
a cent,
I offered, but he wouldn’t take a cent.”

Christmas is the day in spring

When your husband comes through the
kitchen door
And says, “You look like a little girl,”
And hands you the first crocus
To put in a jelly glass on the table.

Christmas is the wedding anniversary

When everything goes wrong.
The child is sick; the dress, the
special dress,
Stays drooping in the closet, and
the dance
Is never danced, nor the wine drunk,
And in between thermometer and
doctor calls,

The two friends come, bearing a
flower pot
With three geraniums
Dug from their garden.
“Everybody’s got to have an
anniversary,”
The two friends say.

Christmas is the summer night with
the band on the pier
And Sigmund Romberg’s bright blare
in your ears,
And far below, the dark waves’
orchestration,
And your husband turns to you and says,
“Next year we’ll have a boy in college.”
And you look at each other
In wonder and sadness.
The salt on your cheeks
Is from the leaping ocean spray.
If ocean spray can be so warm.

Christmas is the private time

On any night of the year
When grief strikes, loss invades,
Hurt shatters, and the heart,
Groping for solace,
Stumbles on the memory of a smile
Smiled years ago,
Or the echo of a gentle voice,
Or a kindness that dropped upon you,
Sudden as a star . . .
All the little Christmases come
back to you,
And reaffirm the blessedness of life.

Christmas is least of all

The wreath on the door
The lights on the tree,
And the block on the calendar
Marked 25.

**Or anything that ever could be
wrapped.**

continuing *Forth and The Spirit of Missions*
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THE **Episcopalian**

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Switchboard

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

DEAR SENATOR:

The Church Pension Fund, under gentle prodding of General Convention, recently and wisely lowered the optional age of retirement for the clergy of our Church to 60.

This letter asks support from clergy and laity who feel as I do. Optional retirement on Social Security is now 62. However, the House of Representatives has passed a Bill amending the Social Security Act. Although the House version does not allow for a lowered retirement age, the Senate has consistently tried to amend previous bills by adding reduced retirement benefits to those who wish to stop working at the age of 60. The Bill, which has passed the House, is now pending in the Senate Finance Committee. I urge all who are interested to contact the members of this Committee, advising them of their support for this provision.

WENDELL B. TAMBURRO
Yantic, Conn.

NOT THE ONLY ONE

It amazed me to read in Bishop Creighton's "Report from South Africa" (September issue) that the probable cause of Dean French-Beytagh's trouble with the government of South Africa is "his cathedral is integrated, the only such church in South Africa."

This is unfair to the Church of the Province of South Africa for Anglicans have suffered harassment in varying degrees throughout the province because of their insistence that their churches must be open "to all races, for all services, at all times," as the notice board of St. George's Cathedral, Capetown, clearly advertises.

CLIFFORD E. B. NOBES
Honorary Canon
St. George's Cathedral
Windhoek, S.W. Africa

I was most grateful to see the article on the trial of the Dean of Johannesburg in your September issue. We are encouraged by the support you give the Church in this country. I was Dean French-Beytagh's predecessor at St. Mary's, Johannesburg, and would like to point out one error in your report. It is by no means the only congregation that is integrated. Even in the deep country where I am now diocesan bishop, we have a number of congregations which are mixed.

PATRICK BARRON
George, South Africa

various Services. I am convinced the Convention will either accept or reject the entire proposal of the Commission. So I think we should not be in a position of having the authors of a work be the same persons who are asked to be the critics of the work.

TIMOTHY PICKERING
Bryn Mawr, Pa.

536, 522, 19, 99

In response to Lee Churchill's letter in the November issue of THE EPISCOPALIAN, may I add a hearty "A-Woman"! Personally, I would be delighted to sing *Turn back, O woman, forswear thy foolish ways* (Hymn 536) or *Lord Jesus Christ, when first thou cam'st to women, Upon a cross they bound thee* (Hymn 522). Or how about *O hush the noise, ye women of strife, And hear the angels sing!* (Hymn 19)?

Before judging the Hymnal as chauvinistic, one should note that it richly records one theological event. In spite of other more theatrical divine alternatives, God chose a woman to bear his Son; and, in spite of the chauvinistic practice of putting unwed mothers to death, she courageously accepted.

While it seems irreverent not to rejoice in our God-created differences, perhaps we can find some joyous neutral ground: *O sons and daughters, let us sing!* (Hymn 99).

RICHARD R. WORDEN
Black River, N.Y.

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CRITERIA FOR CRITICS

I suggest it would be well for the Church if about a third of the present members of the Standing Liturgical Commission, sometime over the next few months, would resign.

I am among those who favor the reform of the Prayer Book. Much that the Commission has done is good. I'll even concede the Commission has shown elasticity and freedom-from-defensiveness in making substantial changes in the Trial Liturgy on the basis of reaction from the Church.

But I suggest the present task of criticism is greater than the task of criticizing the [first] Trial Liturgy, [but] the scheduled means of criticism are insufficient.

An individual critic can scarcely know where to begin, and no parish is going to have many opportunities to try some of the pastoral offices, for instance. The whole thing is too large a project. And no one, except the members of the Commission, can have the benefit of the thinking of others as it has come to the Commission in the form of "feedback."

It seems certain the Convention will never hear any detailed criticism of the

CONSTANT CALLERS

Mrs. Albrecht's article on TV [November issue] has left me with a lot of questions. She will no doubt be better off if she reads and listens to records and radio. In doing so I hope she does not isolate herself more and more from life.

The other side of life can be one of great loneliness. The shut-ins and the aged for instance. People on TV become very real. They share the problems that many times are exaggerated and condensed into small groups of people, but when the viewer is so alone, *THEY* do come "calling" every day. I ask, "How long has it been since you called on a shut-in or an older person?"

How many of us ask our priests if there is anyone in need of consoling or anyone who needs to be called upon? When others are grieving, sad, sick, or depressed, do we respond? TV programs point out how many of us do respond and act when these adverse things happen. My concern is we become callous and unconcerned with play acting and then are unable to respond to reality.

MELBA R. HUTCHISON
Lodi, Calif.

WHY?

For several years I have noticed with deep regret the steady decline in the number of Negro clergy serving Negro congregations, particularly in the South. In four different dioceses, every Negro clergyman who moves or retires is replaced with white clergy. In some cases we are told there are no Negro clergy to fill these vacancies. If this is true, we ask why.

In some instances we notice many white clergy are not retired at the re-

quired time but allowed to continue in service indefinitely. In one diocese where I visited in 1968, 1969, and 1971, I observed four churches without priests—with white retired clergy serving at least one of these. If retired white clergy can serve these congregations, what's wrong with using retired Negro clergy instead?

J. H. COLE
Baton Rouge, La.

WHITHER STATISTICS?

I have no wish to take part in the controversy about the Church's involvement in South African affairs. I do not want to question Dr. Willie's position on it [Switchboard, October issue]. I just wonder how accurate or dependable CALM is in the facts Dr. Willie quoted. By those figures there were 90 executions in all the world outside South Africa in the year referred to. Does this include Cuba, the Soviet Union, China, Vietnam (north and south), and Arab countries, for example? I should hope that the argument for or against the Church's involvement in South Africa might be made on facts a little less questionable than those of CALM.

LISLE B. CALDWELL
Orlando, Fla.

Is your parish planning to enter
THE EPISCOPALIAN'S

CONTEST

**"How our parish
is meeting
the money crunch"**

In 1,000 words or less, share with your fellow churchmen what your parish is doing to meet the financial challenge of being a vital, generous parish in today's world. Winning entries will appear in THE EPISCOPALIAN.

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If your parish is already on the Parish Plan, equivalent credit will be given and your subscription extended, free of charge, for the prize term.

A panel of distinguished editors will do the final judging. All entries must be postmarked not later than February 15, 1972, and all become the property of The Episcopalian, Inc. None can be returned. A parish may submit as many entries as it wishes; persons who are communicants in good standing may submit individual entries for their parishes.

ON JESUS AS FEMINIST

The article "Jesus Was a Feminist" in the September issue must have been read with delight by many besides myself.

Perhaps with the aid and influence of modern psychiatry the war between the sexes may some day be finished. I do not think this article is best described as an "intriguing theory about the Lord and the ladies." Such a description sounds a bit like an apology for including it among other more serious matters. Dr. Swidler seems to me to be a very perceptive man.

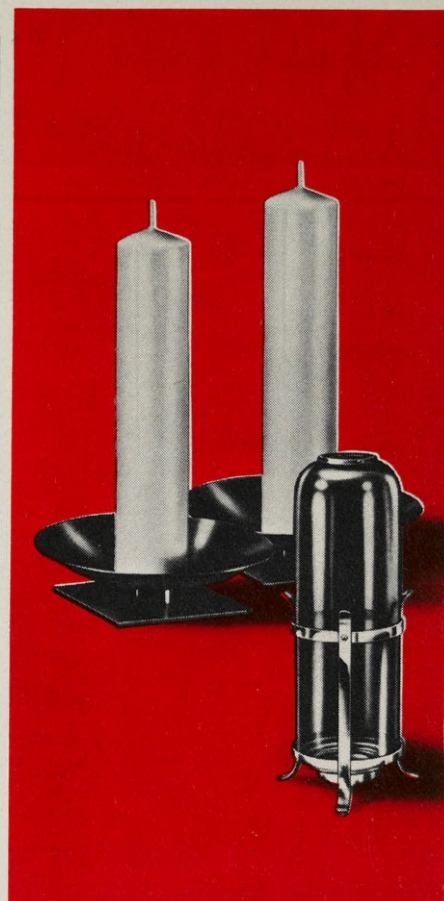
HELEN DERBYSHIRE
Weston, Mass.

Happy birthday to you also, THE EPISCOPALIAN, for the adult balance and maturity of that same issue.

In an otherwise excellent treatment, I must take issue with Mr. Swidler's labeling our Lord a "feminist." To use such a blandishment is patent cajolery, and considering Jesus' well documented—and for His time scandalously high—regard for the female sex, it is to condemn with faint praise. To call Jesus a feminist is as inadequate as to label Him a mere philanthropist and martyr.

Actually, Mr. Swidler makes his case so well that added weight must be given to the fact that God's Christ did

Continued on page 39



At home in the New Liturgy as in the Old

Christians are being asked to make many liturgical decisions these days. One decision, however, was made long ago: in selecting candles for the church, the solidly dependable name continues to be Will & Baumer.

These beautiful pure-beeswax Eucharistic candles, made to liturgically exact specifications, are singularly adaptable to any church setting, and superbly complemented by brassware and lamps designed with elegant simplicity. Will & Baumer creates other candles for church use as well.

Ask your church supply house or write for new product literature.



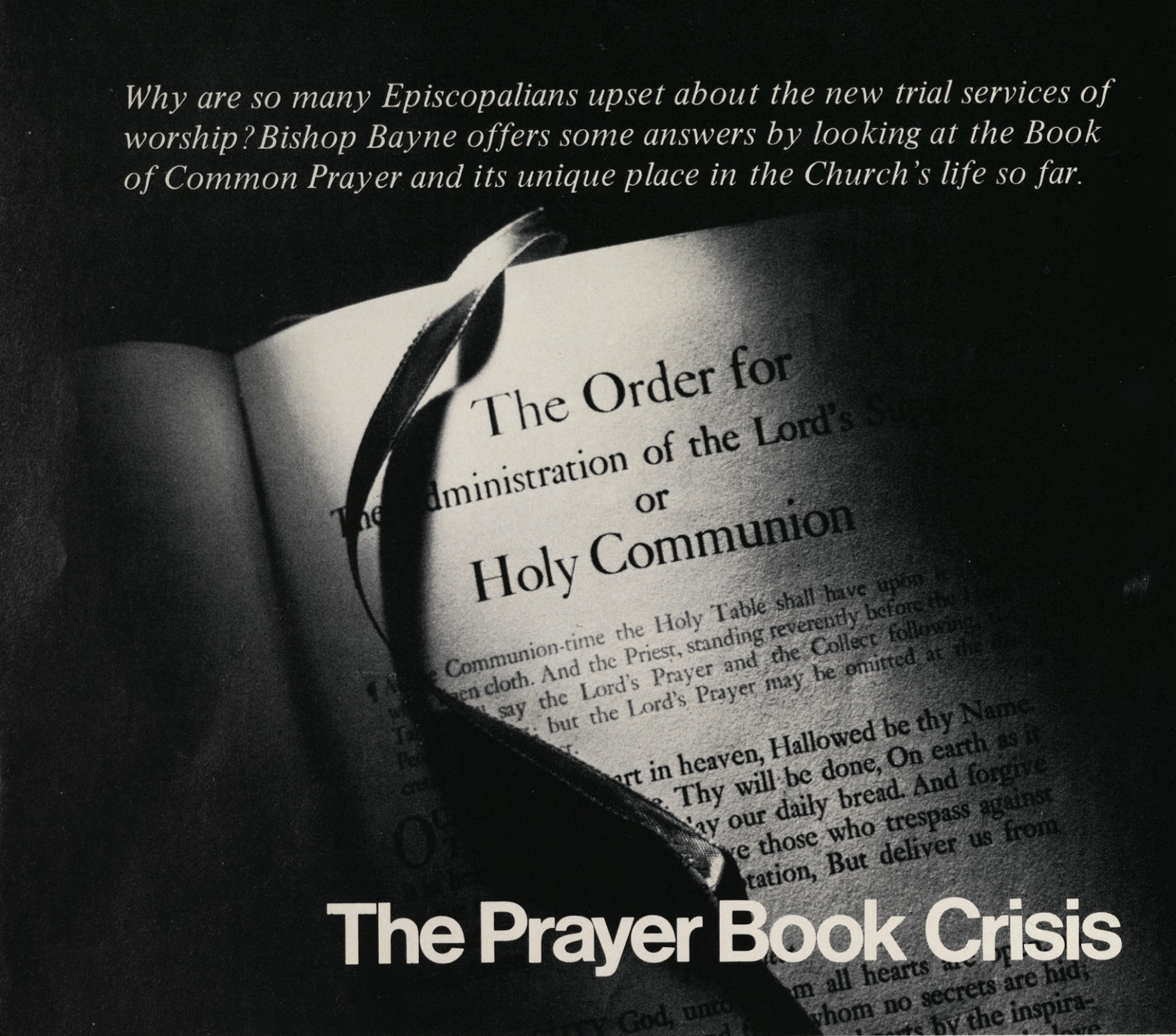
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Why are so many Episcopalians upset about the new trial services of worship? Bishop Bayne offers some answers by looking at the Book of Common Prayer and its unique place in the Church's life so far.



The Order for The Administration of the Lord's Supper or Holy Communion

The Prayer Book Crisis

By Stephen F. Bayne, Jr.

WITH ALL ANGLICANS, the Book of Common Prayer has played a unique and central role in our spirituality.

There are two main reasons for this. First, it grew from and then nourished and guarded the peculiar unity-with-diversity dear to Anglicans. The Anglican affection for this spiritual commodity did not always arise from the noblest of motives. There was always in it a measure of political compromise, certainly an essential of Tudor ecclesiastical policies.

Perhaps it was not only that; the wish to maintain a unity of the spirit which could also forage widely on

different grasses is not ignoble in itself. I dare say this wish held something of the island spirituality of Britain—the special need to respect common conventions and agreements because you didn't have all outdoors in which to do your own thing.

Nobler motivations often moved, however, in Anglican thought. One was the positive understanding that unity did not consist in people's thinking alike but rather in people's acting together. The Prayer Book was an instance of common action which helped to teach this principle to generations of people.

Another was the welcome given to

the tensions themselves. Different schools of thought could inform one another and learn from one another and be led to a deeper understanding of truth than either would have gained in isolation.

An additional motivation was a still deeper apprehension of a "Church spirit" as contrasted with the "Sect spirit." In this, many saw a sharp contrast between the Sect, seemingly preoccupied with identifying those who should *not* belong to it, and the Church, hoping at least to be a home for all believers.

No doubt "Church" was often bought at the price of significant convictions, and "Sect" often preserved graces and disciplines lost in easy Anglican accommodation. Nevertheless, a degree of greatness ran in the dream of unity for which the Prayer Book spoke.

Second, the Book of Common Prayer seemed to guarantee a full and rich and inclusive spiritual diet for people. It set them free from the tyranny of an individual teacher or the spirit of a particular time. It taught them to range freely through all the Christian centuries, across the wide variety of Christian devotion, into all the areas of life; and did so in ways which nourished and civilized people's minds and spirits.

It opened a treasure house of prayer to persons as rich as any in the Christian community. It promised to liberate and free the human spirit. It bred in Anglicans what Dean Fosbroke called a "verbal mysticism," which bound us indeed to a more rigorous fidelity to words and phrases than perhaps was good for us, but which also helped to lift the marriage of mind and spirit to a high place and to dignify the participation of clergy and laity in corporate worship.

It brought together the Church's teaching and the Church's prayers in a unique way. We were taught by our prayers, and we learned to pray our theology.

The Prayer Book, by itself, did not and could not create a full and bal-

anced spirituality for Christians. It was the vessel—a superbly beautiful vessel—of public and corporate worship. But for all this, it ministered only indirectly to man's solitude and his own interior life. And lacking, at many times, in many places, the other helps Christians need—the helps toward personal prayer and individual discipline and devotion—it tended to breed in Anglicans a spirituality strongly corporate and liturgical, a church-going spirituality which often was too frail to survive the lonely trials of life. It was a servant more of the gathered than of the frontier.

This, surprisingly, was so despite the fact that in its Prayer Book, the Church had an admirable tool of mission—a portable medium of Christian teaching and worship open to every man or woman. I can never forget that the first converts to Christianity in my sometime Diocese of Olympia were a handful of Indians taught the faith by some ship-wrecked sailors, one of whom had a Prayer Book in his sea-chest.

The Prayer Book, being so extensively public and corporate, fostered a spirituality largely built on convention, on order, on activity. It allowed—or encouraged, at any rate—little of silence, little of the spontaneous or the personal, little of the unexpected, little of the natural (as contrasted with the designed, formal, mannered). No congregation in Christendom knows panic more keenly than an Episcopal one whose organ breaks down in the middle of a hymn or whose service is interrupted by a stranger's arguing with the preacher.

On both these grounds, the spirituality established by the Prayer Book all too often became a spirituality limited to the Prayer Book.

Therefore, when the Church undertook Prayer Book revision in earnest, and the various rites made their appearance, the result was a disturbance amounting almost to a minor convulsion.

It was and is frightening to many Episcopalians—not all in their middle

years—to lose the assurance of the Book. It frightens because it weakens the sense of order and unity; it frightens even more because of the spiritual nakedness it reveals as people discover the degree to which they were bound to the Book and how little they trust themselves to make their own independent spiritual statement.

It may well be that the great Prayer Book experiment of two Daily Offices in the common tongue failed of one of its purposes—that of including the laity in the daily worshipping community.

In addition, the contemporary Christian himself or herself is obliged to confront theological issues, usually without adequate tools or training, handicapped by years of being conditioned to think that theological reasoning was a specialized study for professionals and had little or nothing to do with everyday moral and ethical issues.

For the Episcopalian, this problem is somewhat sharpened by the way in which the Prayer Book served as his theological teacher and authority. The Prayer Book took care of all the believing necessary, or the Church did corporately in the Prayer Book. Therefore, the conventional church-goer could comfortably lose his personal theological crises in the assured orderly measures of the liturgy.

And this is compounded by the seeming swiftness of rebellion against the whole style and vocabulary of the Prayer Book. The gentle bowdlerizing which issued in the first trial liturgy went for little. The mini/midi/maxi of the present trial rites is a somewhat more dashing adventure, like a Victorian lady's experiment with laughing gas.

But such experiments as these are not likely to save the Prayer Book as it has been known and has served the Anglican household these 400 years. Whatever is to take its place will almost certainly include so great a variety of liturgical expressions as to present Episcopalians with a new situation altogether. ◀

Sudden death for a young boy in a boating accident triggers a nominal Episcopalian's rediscovery of some spiritual realities such as prayer, faith, and healing

TOTALLY BY SURPRISE, I have fallen heart-first into the new wave sweeping the country today, the avant-garde, non-denominational Jesus Movement.

Thinking I would be the first to shout "Farce!" at such a revolutionary religious idea due to my confirmed, straight-laced-church-oriented attitude and background, I find myself instead burning with excitement as I watch our island, one of the upper Florida Keys, become engulfed and on fire with this resurgence of spirituality.

It all started one night as my husband and I watched NBC's television coverage of the Jesus Movement. The program appealed to us particularly as we have three sons in college.

At one point during the program the camera zeroed in on a kneeling, long haired youth with arms upraised, praising the Lord with his eyes closed and his head lifted to heaven in such a sensuous, physical way, I cried out to my husband, John, "They should let the boy have privacy in his new faith. . . . That is offensive!" Frankly, I was angered.

"Not so," John replied. "Why do you think your way of worship is so holier-than-thou, Myra? Each one of us is unique and reaches God by various avenues. That kid is sincere, and if God has given him certain gifts, more power to him. If this type of worship is reaching the kids for Christ, don't knock it!"

The next day our island plunged

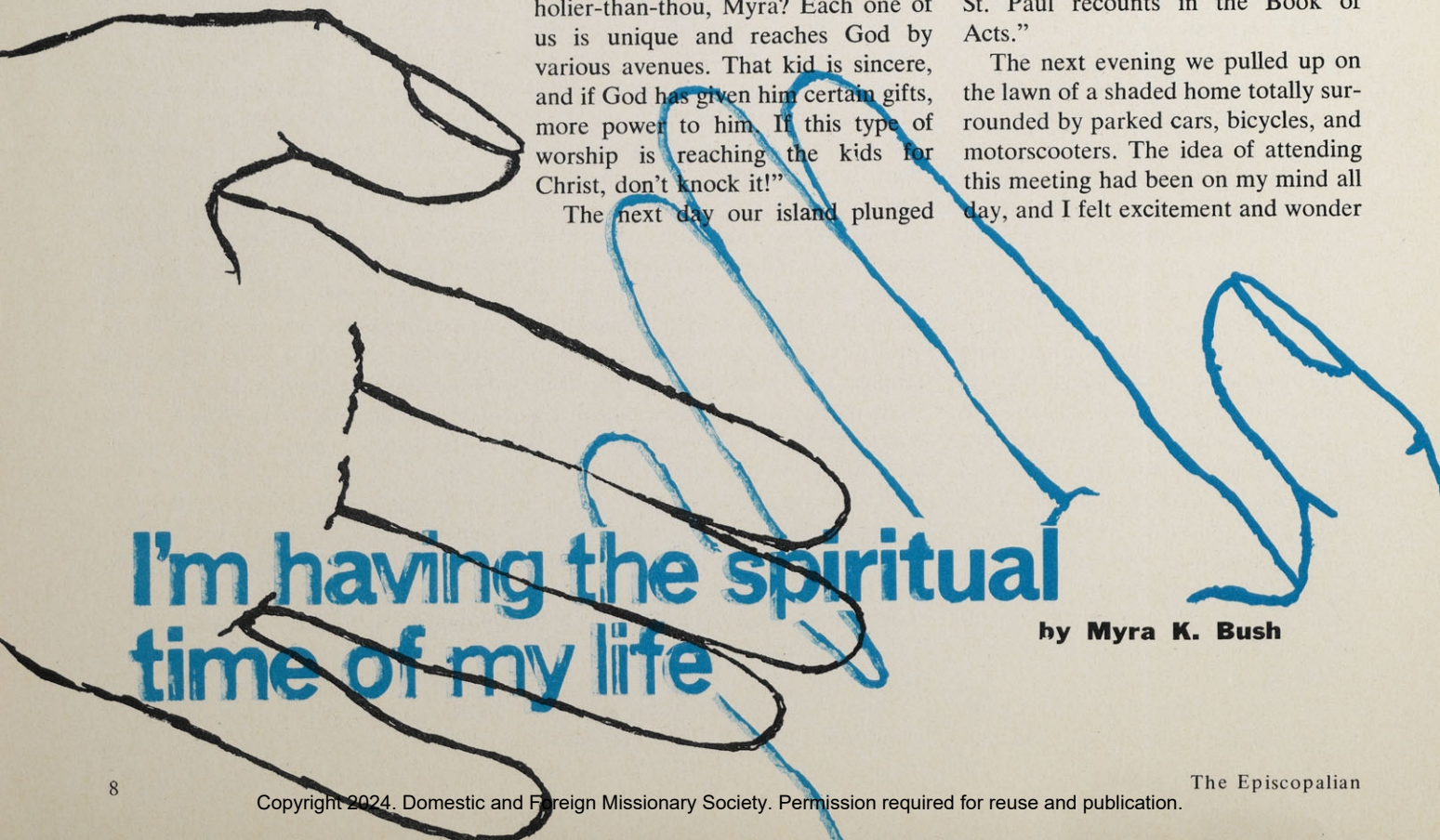
into deep grief because of a boating accident that cost the life of a 19-year-old boy. The boat was driven by an old-time resident, a professional in fishing waters, whom I shall call Jim. An unexpected collision with an underwater object caused the young man, who had been sitting in the bow, to be tossed into the water. He was killed instantly by the propeller. His parents and the distraught sea captain were in deep shock.

That next evening my friend Dorothy came by and said, "I went over to console Jim tonight, and he told me the most amazing story. Evidently a prayer group on the island held continuous prayers for him all day. 'I was dying,' he said, 'absolutely sick with grief and guilt ever since the accident. This group prayed for me, and within two hours my spirit was lifted as though a heavy yoke had been removed from around my neck. . . . I was able to face the situation and relax in the knowledge that I could turn it all over to God.'"

"Good heavens, Dorothy, what prayer group is that?" I asked.

"It meets tomorrow night," she answered. "They gather in people's homes like the first church meetings St. Paul recounts in the Book of Acts."

The next evening we pulled up on the lawn of a shaded home totally surrounded by parked cars, bicycles, and motorscooters. The idea of attending this meeting had been on my mind all day, and I felt excitement and wonder



**I'm having the spiritual
time of my life**

by Myra K. Bush

at what we might find.

"Hi! You're new; we're so happy to have you," said the smiling couple who welcomed us at the door. We entered the coolness of a lovely home and gasped since the carpeted floor hardly had space for another person to sit.

Approximately seventy people, more than forty of them young people, were squeezed into the small living and dining area. The young people ranged in age from 12 to 22 and were casually dressed in jeans or shorts, barefoot or sandal-shod. Some had their guitars. All looked up expectantly with beautiful smiles as they called out their names to us. "I'm Tim. Come sit down. . . . Praise the Lord you're here." "I'm Beth. We're so happy you've come to visit us!"

We were surrounded with radiant, light-filled faces as we folded our knees beneath us and sank to a spot on the floor. The spirit of God was contagious. I found myself beaming at everyone in the diffused light of some low burning candles and engulfed by the most peaceful feeling.

The youngsters picked up their guitars, and we began to sing. "Amazing Grace, how sweet the sound. . . ." They sang, however, to a new haunting melody I had never heard. It resembled in tone and chant some of the Israeli music I had heard in the Holy Land. Then the mood changed, and handclapping started with melody. "Praise Him, praise Him, praise Him in the morning, praise Him in the noontime. . . ."

I had never heard such singing and became immersed in the lyrics and the music as we sang the songs over and over. The melody swelled and burst through the whole house with joy. The beat seemed almost New Orleans jazz as the kids added tambourines in accompaniment. I found myself having the spiritual time of my life.

Gradually the music simmered down to a quiet, prayerful whisper as the group crooned, "He touched me, oh, He touched me . . . and, oh, what

joy I know. . . ." A figure arose and said, "Shall we pray?"

Hearts became one, and almost by mass instinct each person present responded to the unseen, forming a human chain with each one holding the hand of the person next to him. "Thank you, Jesus, oh, thank you, Jesus," echoed simultaneously throughout the room. Then I noticed hands dropped. All prayed their own quiet requests for a loved one, a sick one . . . asking forgiveness and thanking Him for a blessing.

Gradually the prayers ceased, and we all sat down. Then the invitation was given, after some reading of Scripture, for those who wished to accept Christ. Later those who wished healing prayer gathered in an inner circle, and I thought, "Now in our church we have never had a healing service . . . well, why not?"

My thoughts tumbled: *We were not doing the works of Christ. . . . Faith, faith, faith, and pray in My name, He said. . . . He did heal the blind, the lame, and the sick.* So with joy in my heart I joined the healing circle on the floor. Hands, loving hands, were put on my head, my shoulders, and my back while prayers for healing were asked (I was recovering from a serious illness).

My heart flipped with the surge of love that penetrated from those warm hands. I have never felt closer to God in my life as when I made the personal discovery: He is so *real*, more real than the person beside me.

As the evening progressed, one characteristic of the group emerged. All were there for one reason: all had a deep physical, mental, or spiritual need. One young man with long hair and a beautiful smile stood up and cried, "God has removed the drugs from me. . . . Praise the Lord!" His words rose from the depths of his soul.

The mother of the 19-year-old son who was lost in that tragic boating accident—a small, delicate woman with soft, blue eyes—arose and in an unwavering tone filled with the Holy Spirit said, "It's all right; it *is* all right with my soul. He touched me; He touched me, and our boy is happy with Him. I am filled with peace, the peace that passes all understanding."

The diabetic who had almost lost her life in a recent coma meant it when she cried out, "Thank you, God, thank you for your healing power." And all of us flipped as we gazed on her reverent face.

The last, a handsome youth with a Lord Fauntleroy-style haircut, cried, "Hallelujah, Lord! My parents are understanding me . . . and loving me . . . and loving me . . . and loving me." All our hearts soared with his.

As the weeks have passed, I have continued to attend the meetings, and I've fallen in love with everyone, especially those kids. We have no generation gap within this group! When I enter the Episcopal parish hall on meeting night (the group has grown so large we can no longer meet in homes) and the young people throw their arms around me and greet me with, "I love you, Mrs. Bush," wow, what this does to my heart!

Wasn't it Balzac who said, "Love is to the moral nature what the sun is to the earth?" This unselfconscious demonstration of affection by my young friends in Christ is the sun to me.

The new Jesus Movement on our island is a wonderful form of joy and action. We are all experiencing the love of the Holy Spirit which drives us to a personal search of the Scriptures. What a thrill it is to see precious lives changed miraculously, completely transformed by the love of Christ.

Parents, I feel, do not have to fear the new Jesus Movement if they do their own investigations. If your teenager wants to attend, why not go with him and check the Biblical aspects of the meeting? If you react as I did, you can't miss seeing God's halo of tenderness and love encircling each head. ◀

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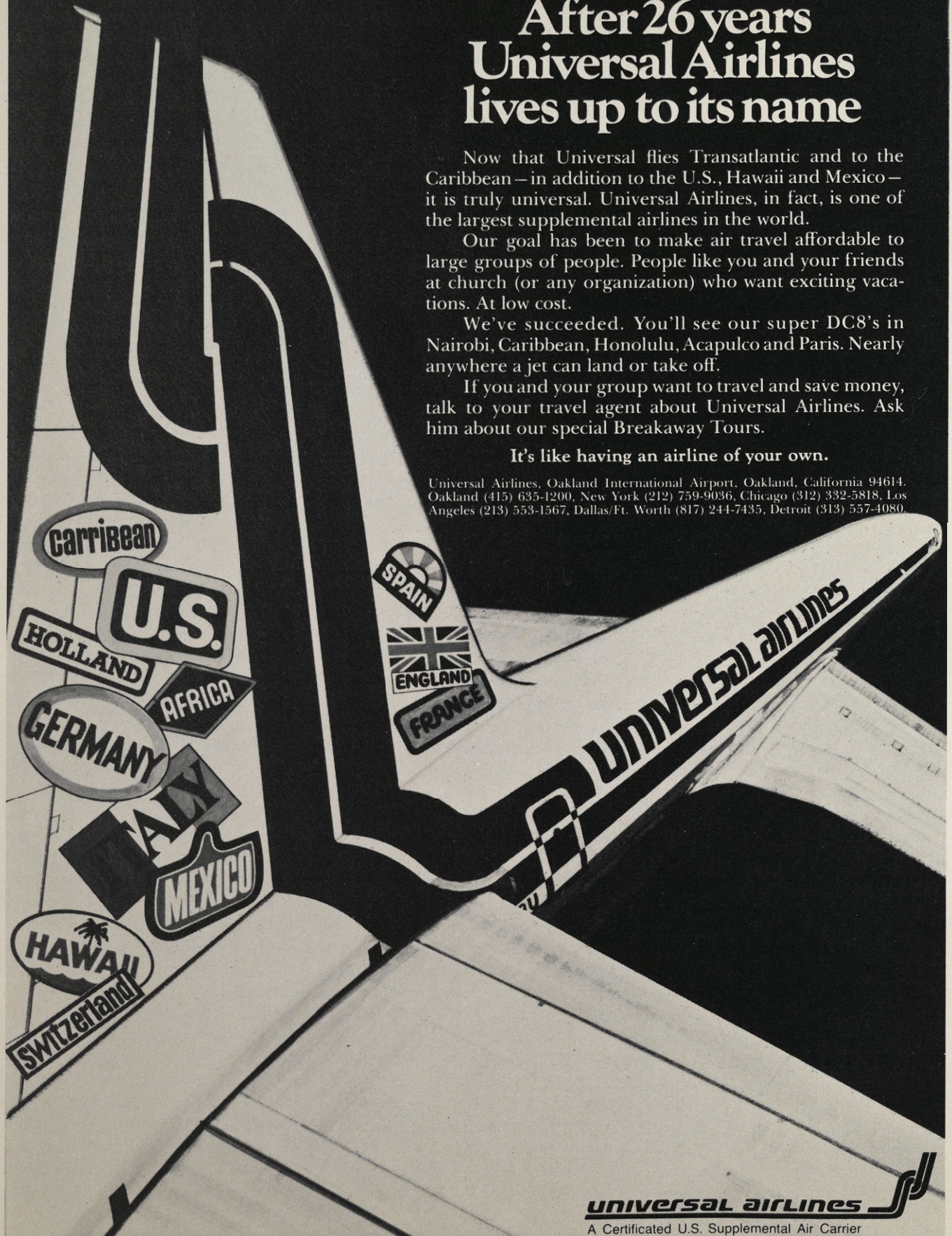
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WHAT WILL 1972 BRING?



THE NEW YEAR of 1972 will bring to the Church scene two packages of events and trends.

In one package will be changes and developments which can be predicted with reasonable confidence. A year ago this package contained such items as the emerging surplus of seminary graduates in several states; the impact of the tremendous increase in vandalism on the cost of insurance for church property; open opposition by several ecumenical leaders to the Plan of Union of the Consultation on Church Union (COCU); the shift in emphasis to quality rather than quantity in evaluating the Churches' life, program, and ministry; and the layman's increased role in the evangelistic thrust of American Christianity.

The second package will contain the new year's unpredictable events—perhaps the death of a charismatic leader, publication of a book that provides a new context for examining re-

Are the Churches in for another year of controversy and upset, or is the tide turning to affirmation?

ality, or the emergence of a new religious movement.

In 1971 this package of surprises included affirmative response by a remarkably large number of *older* church members to the rock album *Jesus Christ, Superstar*, sudden publicity accorded the "Jesus Revolution," and extraordinarily strong negative and *formal* responses of congregations and regional denominational judicatories within the United Presby-

By Lyle E. Schaller

terian Church to its \$10,000 grant to the Angela Davis Defense Fund.

Looking ahead, what will the most significant events of the new year be? In presenting such a list I offer only one statement with absolute certainty: it will be clear by December that at least two or three omitted events should have been included.

► Perhaps the trend of greatest long-term significance in the Churches will be the new emphasis on *experiences*. In his remarkable book, *Future Shock*, Alvin Toffler points out that American society has moved from an emphasis on the production and consumption of goods to providing services to offering people the opportunity for participation in meaningful experiences.

In "churchy" terms this can be translated from "We need to construct a good permanent meeting place" to "We offer people an outstanding

church school for their children, outstanding music, and great preaching" to "Our church had an overflow crowd at the presentation of *Jesus Christ, Superstar*" or "As a part of their confirmation class training, our young people took a seventeen-day trip to the Holy Land last February."

The impact of this new emphasis on experiences will become obvious for the first time in 1972. It will be reflected in the program planning of the local church, in the nature of evangelistic efforts, in the development of camping programs, in the formation of small groups, in creating opportunities for corporate worship, in the definition of responsibilities and the selection of both parish and denominational program staff, in planning the annual denominational meeting, in preparing a program for the pastors' school, and, most important of all, in the participation patterns of many persons under 25 and over 55 who will go where they can find meaningful experiences.

► Closely related to this will be the comparatively sudden acceptance of the "experienced learning" concept in Christian education. Instead of being content with the traditional classroom approach in which the teacher talks, or a few of the students "discuss the lesson" and few listen, in 1972 many churches will shift to experiential learning in which people learn by doing and by reflecting on where they have been and what they have experienced.

Among the more interesting examples are the church which requires every elected congregational officer to take a "sabbatical" every fourth year to study what other parishes are doing and the parish in which one adult class visits Christian work in South America in the Fall and another visits Asia in the Spring. More numerous are the congregations which will be re-examining the value systems that have controlled their church schools in the past and which will be substituting personal and spiritual growth and learning by experience for "discipline" or "order" as one of the organization's basic goals.

► The year's most controversial event may be a decision by several prominent churchmen to openly and vigorously support legalizing the sale of heroin. Some will join this coalition because they are convinced this is the best approach to helping addicts. Others will be motivated largely by a desire to halt the profit flow to the various crime rings which exploit the poor. A few will advocate the change in response to the shock felt across middle and upper class America when the number of addicts among college students and Vietnam veterans becomes more visible in suburban and small-town America.

The largest number of proponents for legalizing heroin, however, will come from those who are convinced this is the only means to reverse the tremendous increase in the number of cases of burglary, robbery, theft, mugging, and arson.

► The first highly visible opposition to recent efforts at decentralization of the structure and decision-making

What events, predictable and unpredictable, will fill the Churches' surprise packages this year?

power in American Christianity will probably occur in 1972.

For the past several years opposition to centralization has been growing. This can be seen in how church dollars are allocated, in restructure plans, and in the emphasis on local mission rather than overseas. One of the price tags of this change is a decrease in the Churches' effectiveness on poverty, race, organized crime, drug addiction, and hunger.

This new year will bring a new call to consider the values of centralization.

► A fifth trend will result from the

growing recognition that the 1970's will be a decade with a surplus of seminary graduates. As more men and women seek positions as parish ministers, the job market will become tighter, and the pressure will grow to lower the retirement age for clergymen to age 62, thus coinciding with Social Security's established pattern.

One response will be a move to close some seminaries, thus reducing the flow of persons into the ministry. Another will be to enable seminary graduates to be ordained without going into the traditional forms of the professional ministry. A third will be to alter the retirement system to enable clergymen to leave the professional ministry but still retain their earned pension rights. Another will be to change the pattern of a lifetime call by a church or religious agency to a minister or a lay teacher and substitute a contract with a clearly defined terminal date. In the Church, as in other segments of society, tenure will be under increased attack.

► In the publishing field the current general decline in the circulation of religious periodicals will continue. The three major exceptions will be those publications directed at a precisely defined audience rather than "the denominational family," the publications of the theologically conservative denominations, and the periodicals which are effectively promoted and used by pastors and local church leaders.

► Among the subject areas to receive more attention in 1972 will be the Churches' ministry to the divorced, to children of the divorced, to unwed mothers, to bi-racial married couples, and to young married adults. Increasingly the Churches and the religious press will view the family not as one homogeneous unit but as a group of persons, each with his own distinctive needs.

► One of the most widespread and highly visible trends of the year will be the increased emphasis on a new style of leadership in both congregations and denominational agencies. The name of the new game is participation. Efforts at the reorganization

of denominational judicatories will stress a shift away from the traditional "top down" style toward emphasis "from the bottom up." This will be a frustrating effort for many who find thinking in operational terms about this style of program development difficult.

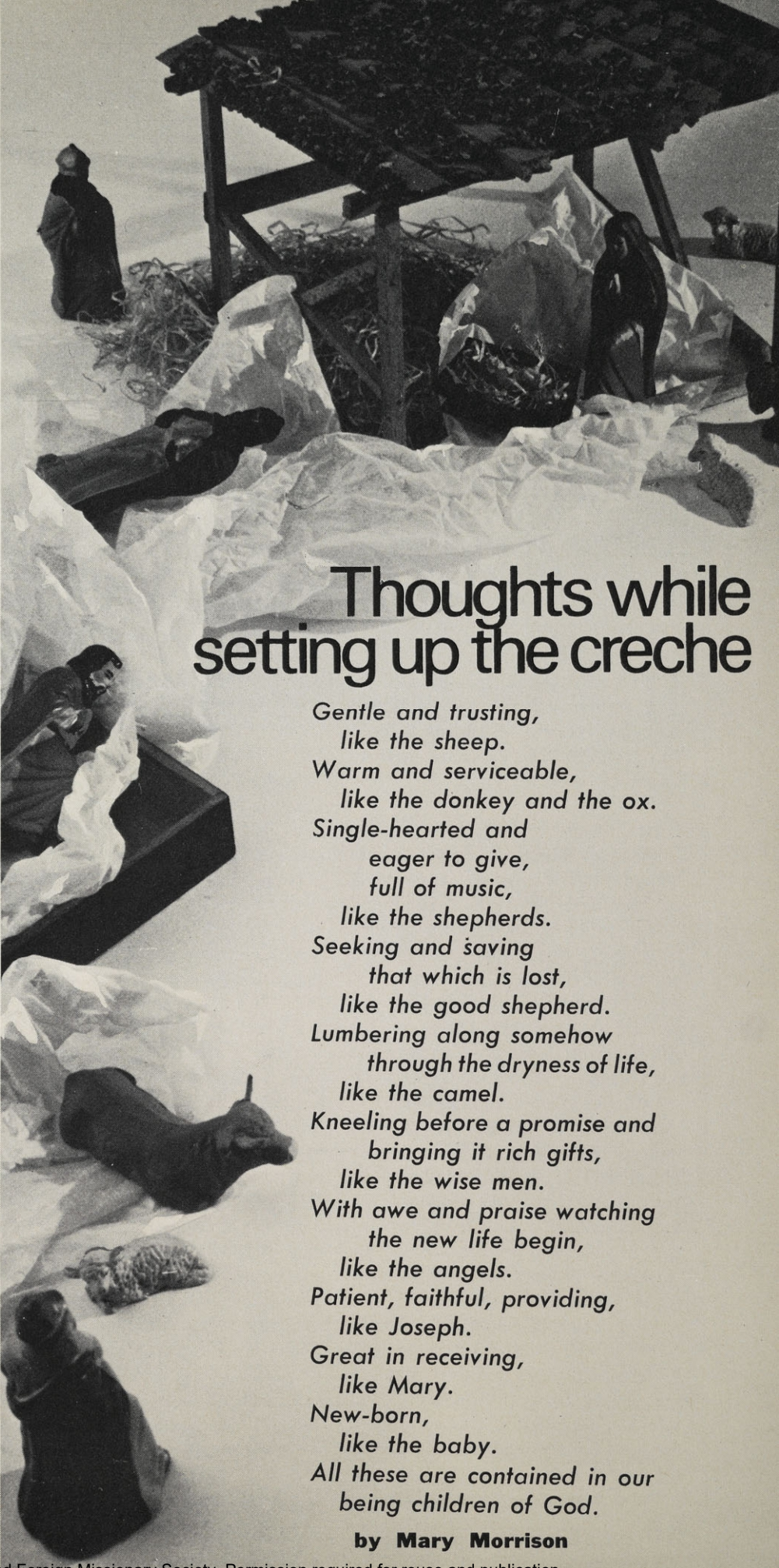
In the parish the pastor's importance as *the* leader will continue to diminish; he will be seen increasingly as one of a core of leaders or as an enabler of action by others. For many ministers and for most laymen this shift in leadership style will be a frustrating and creative experience. With some the emphasis will be on frustration. With others it will be on creativity.

► President Nixon's trip to mainland China will renew interest in Christian work overseas and the concept of "sending" missionaries out from the United States. This will touch off a divisive debate on the appropriate approach to missionary activity by American Churches. The debate will be most visible among Methodists, Presbyterians, and several of the more conservative religious bodies from the Holiness and Pentecostal groups.

► Within the local church the year's most important trend may be the publicity accorded the concept of the parish as a "caring" fellowship in which the larger group expresses a genuine and creative concern for each person who is a member of that fellowship.

Critics of this trend will protest this is at the expense of an essential emphasis on outreach, social reform, and prophetic preaching. They will describe this as a part of the general national swing toward a new form of ecclesiastical isolationism.

► Finally, the year will see a new interest in the theology of spirituality. Led by theologians and speakers from the evangelical wing of Protestantism and from European Roman Catholicism, American Churches will be reflecting a new and far greater interest in the place and the power of the Holy Spirit in the lives of both individuals and institutions. For many this will be the most important, or even the only, significant trend of the year. ◀



Thoughts while setting up the creche

*Gentle and trusting,
like the sheep.
Warm and serviceable,
like the donkey and the ox.
Single-hearted and
eager to give,
full of music,
like the shepherds.
Seeking and saving
that which is lost,
like the good shepherd.
Lumbering along somehow
through the dryness of life,
like the camel.
Kneeling before a promise and
bringing it rich gifts,
like the wise men.
With awe and praise watching
the new life begin,
like the angels.
Patient, faithful, providing,
like Joseph.
Great in receiving,
like Mary.
New-born,
like the baby.
All these are contained in our
being children of God.*

by Mary Morrison

He believes in the American Dream

Horatio Thompson of Scotlandville, Louisiana, has more than a little in common with that sterling ideal of American free enterprise, Horatio Alger.

HORATIO ALGER, folk hero of the American dream, was white and northern. Horatio Thompson is black and southern. The two have more in common, however, than their first names.

One of the wealthiest Negroes in Louisiana, Horatio Thompson has "made it" as a small businessman in the Scotlandville section of Baton Rouge, a black community wedged between the Mississippi River and the polluted environs of the third largest oil refinery in the world. Like the proverbial Alger, Mr. Thompson began in poverty with only his wits and hard work to steer him through the vicissitudes of post-depression life.

"I guess people had harder times than we did. My father was a railway postal clerk in New Orleans before he became disabled. My mother then took in sewing to educate my two sisters, but she told my brother and me we'd have to work and educate ourselves," he recalls.

After entering Baton Rouge's all-Negro Southern University in the early 1930's, he became a janitor, a chauffeur to the university president, and a postmaster before capitalizing on the need for a cab service and investing in a Model A Ford.

"I borrowed \$400 from a loan com-

pany, the first and last time I ever did that," he says. He now serves on a local committee to educate indigents about shady finance companies and loan sharks.

From his days as the city's first black cab owner, and later the first black service station owner, to his present position as a successful businessman, active Episcopal layman, and civic leader, Horatio Thompson has followed a regimen of pragmatism that would have impressed Alger himself: "If I can't make a profit out of a product, I won't sell it."

Dealing now mostly in automotive parts, he sells wholesale to whites and blacks and runs an appliance shop on the side. His office, located in the rear of one of his service stations, could well be an illustration from an Horatio Alger book. Dark mahogany desks are piled high with business papers. Books from which Mr. Thompson learned the principles of accounting line the walls.

Conspicuous amid the other office clutter is a copy of *Vogue's Book of Etiquette*, which serves as a paperweight on a fat stack of purchase orders. It was useful in planning the wedding of his daughter Phyllis, a

social work student at Southern U. Mr. Thompson is now relying on the book to help with a family reunion at a large Las Vegas hotel. The Thompsons' other daughter, Paula, lives and works in Florida.

Jewel Tatum Thompson, who came from the small north Louisiana town of Lillie, met her husband while she was a business administration major at Southern U. She is a lovely and gracious hostess in their spacious, modern, ranch-style home, located just across the street from the architect who designed it.

The two late-model cars in the driveway attest to the prosperity which one can see everywhere on 79th Avenue in Scotlandville, so named because nearby Southern U. is located on Scott's Bluff on the Mississippi.

Businessman Thompson makes no apologies for his comfort. And he doesn't believe he has shirked his duties to his people because he is wealthy. Black managers now run service stations which he once owned. "I sell out to blacks and help them with financing."

He knows he is a rarity and unabashedly admits it was done with white money. "We've got to do something to bring more white capital into the black business community. If you

by Babs Zimmerman



Jewell and Horatio Thompson, parishioners of St. Michael's Church in Baton Rouge, Louisiana, exercise their lively Irish Setter puppies on the lawn of their neat suburban home.

can't get the white man's capital, you won't get anywhere. Face it: he's got all the money."

Commenting on prejudice in the business world, Mr. Thompson says, "The black man has to prove himself when borrowing money, and often-times the white man doesn't." He describes the proudest moment in his life as the time "I received a \$20,000 business loan on my good name and small collateral."

He has both praise and criticism for the Small Business Administration which, he says, has done much to entice large franchises into black areas. He also points out the SBA still en-

tangles many prospective entrepreneurs in so much red tape that "just filling out forms becomes a problem."

Concerning government help, he quips: "You know, Whitney Young said, 'We'll never catch up if you don't give us preferential treatment.'"

Horatio Thompson expresses disappointment because so many blacks are reluctant to enter small business. "The doors are open. Opportunities are just beginning to open up—so much so that I have difficulty in taking advantage of all the chances myself."

An Episcopalian since college days (he was reared a Congregationalist),

Mr. Thompson is a warden and lay reader in St. Michael's parish. The members worship in a modern structure on the edge of the subdivision he developed as the first black middle class suburb in East Baton Rouge Parish (county). He includes two diocesan board positions among his list of more than eighteen community and state interests.

Indeed, one would think a man who has been appointed to everything from the Salvation Army Board to the Louisiana Commission on Law Enforcement is prepping for political office.

Not so, he says. "I just don't like

to do some of the things you have to do to get elected. My wife wants me to run, but I don't like politics."

Mr. Thompson is convinced his presence on these boards and commissions is doing much to gain respect for his race in this capital city. When asked if he really attends all those meetings, he says ironically, "Yes, I have to. You know, it's easier to miss me than it is the others, and I just don't feel I can afford to be absent."

He classifies himself as a moderate and admits he comes under fire from radical blacks who accuse him of being an "Uncle Tom" because he cooperates with the white establishment.

"Some time ago I had to decide which role I would play, and I decided to be the negotiator. I guess I've never been the hell-raising type. Some people like to march and carry flags, but not me. I've contributed money, and I've supported the demonstrators because I approve of what they're doing."

He remembers an especially troubled period in Baton Rouge when he and other establishment-type blacks purchased a full-page ad in the local newspaper, voicing their support of

local demonstrations. He was warned at the time that his wife, who was up for appointment as an elementary school principal, might be turned down. She got the job, however, which she still holds.

A tall, handsome man who says at least one-third of his social friends are white, Mr. Thompson has no use for a doctrine of racial separatism and scorns violence. "I've seen so many instances where the Negro only punished himself by burning businesses. For instance, here in Scotlandville a lumber company was firebombed. The owner couldn't get insurance to rebuild, so eighteen or nineteen blacks were put out of work."

As a black churchman in a denomination which has a reputation for serving the upper middle class, Horatio Thompson explains, "We've got a label, and we're not going to grow until we get rid of it." His own congregation has fostered a day care center in an attempt to reach across economic barriers to all members of the community.

He states with noticeable satisfaction that St. Michael's is integrated. "I take pride in my race, but I do not believe we can live apart. We had

a baptism at St. Michael's last week, baptizing a white child, and two of the godparents were black."

St. Michael's rector, the Rev. Fred L. Norman, is white, but this doesn't bother layman Thompson. "We just want a priest. Black priests are difficult to get. My wife went to a convention and met some and tried to interest them in our little church, but they can name their own price now."

In the Church, "we've been made to feel welcome. As for the General Convention Special Program, it has endeared our little group at St. Michael's to the national Church." But he cautions, "We must be integrated into the whole Church. One of our goals at St. Michael's is to get more involved." The parish hall of his church is lent to community groups for their meetings. He fondly recalls the white, Roman Catholic parish which lent its facilities to St. Michael's when the congregation was without a home.

"We paid for our pews by asking every family to buy one," he says. "You know, we put small brass plates on the back of each pew, indicating the donor, and you'd be surprised what that little plate means to members of the congregation. Nobody wanted to be outdone."

A white friend of Mr. Thompson's thinks he is not representative of blacks because he "thinks white." And, in truth, Horatio Thompson will probably never march in a picket line or make a fiery speech from a makeshift podium. He just isn't that kind of man. But he believes that somewhere amid his civic interests and responsibilities he is furthering the cause of racial assimilation, quietly and so subtly it might surprise those of his race who champion the militant's role.

Horatio Thompson's stance is, above all, that of a realist, of a man who has achieved the American dream but doesn't believe in dreams. For him, segregation is a dead issue. He points out that no declared candidate in Louisiana's latest gubernatorial race brandished the issue.

The economic imperative, in Horatio Thompson's opinion, is the looming issue in race relations. ◀



Mr. Thompson believes blacks have more business opportunities than ever before but will need white capital and the ability to handle government red tape.



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The Ministry as Function

By W. Norman Pittenger

THE SECOND PART OF A SERIES
BEGUN IN THE DECEMBER ISSUE
OF THE PROFESSIONAL SUPPLEMENT

Consider three examples. In discussions with ministers of the Methodist Church in the American South, I was told this was the idea of ministry they had accepted when ordained. A group of Congregational ministers at a conference in England said they, too, had entered the Christian ministry thinking that by doing so they were enabled to occupy an established position.

In neither case were my acquaintances men who were looking for prestige or honor. They were simply stating what they had been led to expect when they undertook their work. I found the same feeling (rather more aggravated) among Lutherans.

In the world of my youth, ideas of this sort made sense. We lived in a society which believed "there is a place for everyone, and everyone should fit into some place." Our society accepted the evolutionary world in word but in fact understood itself in relatively static terms, even while the forces of change were working mightily (perhaps secretly) among us.

Even liberal theological insistence on immanence had not led to great modification. Just as God had *His* place, so everything else had *its* place in the "great chain of being." In such a situation, it was socially and intellectually sensible enough to think of oneself, once ordained, as occupying a status, or place, in an organized institutional Church, which often held to an equal fixity of doctrine, rite, and moral teaching.

We now know, with unquestioned certainty, we do not live in a fixed world or fixed society. We also know the Christian Church is not an institution in any such sense. The way our Roman Catholic brethren have been led to a different view of their own Church is a demonstration that, in even the most apparently settled communions, nobody can continue with the old

National Salary Survey

In a national study of non-Roman Catholic clergymen, 88 percent of those with a minimum of 15 years' tenure said they receive salaries lower than they should.

Garry W. Hesser, University of Notre Dame, and Edgar W. Mills, director of the National Council of Churches' Ministry Studies Board, who conducted "An Empirical Study of Protestant Clergymen: With Special Attention to Their Involvement in Continuing Education," reported results at the annual meeting of the Society for the Advancement of Continuing Education for Ministers (SACEM).

While questionnaires were mailed to 7,990 clergymen in the active ministry of 21 Protestant denominations, the study was based on the 4,984 replies received. The overall response was 62 percent, ranging from 76 percent from the American Lutheran Church to 40 percent from the Open Bible Standard.

The Hesser-Mills study revealed the median total income from ministerial sources was \$8,037, including housing, offerings, fees, goods, and services. This varied from \$6,639 (Church of God, Anderson, Ind.) to \$10,412 (Unitarian Universalist). Regional variation was from \$4,072 in the East South Central states to \$8,729 in New England.

Thirty-two and 31 percent, respectively, of the clergymen felt their compensation was not only "too low" in comparison with other professionals in their congregations--something most clergymen accept as normal, Mr. Hesser and Mr. Mills observed--but they felt rewarded "too little," even by clergy standards.

"Analysis of the question, 'What do you believe is the minimum cash salary a minister should receive: (a) after graduation from seminary; (b) after 15 years of service?' reveals an even greater, though perhaps latent, sense of relative deprivation," the two men reported.

"Only 12 percent with 15 years' tenure or more actually receive the

ideas.

We now take for granted that, for good or ill, things are constantly fluid. Of course, this has always

named minimum. Interestingly, 39 percent with a seminary degree but less than 15 years' tenure receive the 'fair' salary." The actual amounts of "minimum" and "fair" salaries varied according to denomination.

A wide variation exists in pastors with seminary degrees--97.3 percent among American Lutheran pastors to 11.1 percent among the Open Bible Standard body. The national average was 70.4 percent.

Fewer than 9 percent of the participating clergymen are dissatisfied with "being in the ministry," but 16 percent are dissatisfied with the churches they now serve. Correspondingly, 10 percent say they probably or definitely will leave parish ministry, with 36 percent-plus open to such a career change and 34 percent either seeking or beginning to seek a change of position. Fewer than 14 percent indicate they might or would not enter the ministry if they had "it to do over."

The primary sources of current professionally-related "serious problems" seem to focus on the need for more money (26 percent) and the Church's work "seems futile or ineffectual" (18 percent).

Asked to recall "the periods of major stress in your ministry," one-fifth of the clergymen mentioned three or more such periods. An additional one-fourth recalled two periods of major stress, and nearly another one-third reported at least one stressful time. More than two-thirds of these nearly 5,000 clergymen described their stress as severe, half relating to congregational relationships, some to career stress, and only 15 percent to family problems.

While most denominations urge local congregations to support their pastors in their pursuit of continuing education, a whopping 73.6 percent of the participating clergymen reported their parishes or their work permitted them no time for continuing study, and 80.1 percent of the congregations provided no education allowance. Only 2.3 percent of the congregations permitted their pastors more than one month a year for continuing education, and 3.3 percent allowed them more than \$200 per year for further education.

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Pittenger

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been true. When we did not realize this vividly, however, we were not required to adjust; we could rest content in a more static picture of things and of ourselves. Talk about clerical status and the sense that one had been granted it were intelligible, even if false by objective standards.

Those of us ordained in such times are painfully aware of the change. Having been given what we assumed to be a status, we now find this kind of thinking denied by the facts of existence. Our place is called in question; often we do not know who or what we are as ministers or what we are for.

Many younger clergymen find themselves in much the same situation. Even if they were quite recently in theological school, where new ideas ferment, they had naively accepted that in some fashion status was to be theirs once they were ordained. Then they discovered, in the first or second parish, this was not true. Like their elders they have become insecure in their ministry; they do not know how to conceive it in the world they are called to serve.

I contend this is a theological issue. Phrased as a question, "What am I for?" not only indicates the issue but points toward the solution. Briefly, a minister is a man commissioned, within the living processive movement we call the Christian community, to do something. He has been commissioned to do this on behalf of that living community and for the world. He has been commissioned to serve a function, not to hold a position. Ordination is to function, not to status.

In today's world this idea makes sense. The value, importance, and validity of any job is judged today by the purpose it serves, the work it does, what it can effect in the total social pattern.

A status conception of ministry belongs in a static world; a functional conception belongs in a dynamic and changing world. To yearn for status in a world in process is to yearn for the unobtainable; to function for a purpose in a processive world is to be caught up into a continuing movement whose identity is in what happens or is done.

Perhaps not surprisingly, the New Testament talks of ministering in a functional fashion. Ministers in the primitive Christian community performed certain acts on the community's behalf: proclaimed the good news about Christ, presided at the Lord's Supper, cared for the sick and needy, evangelized, even engaged in necessary administrative duties.

Only Christ himself might be said to have status, as Lord, Master, and Savior. But even in His case, if contemporary New Testament scholarship is to be trusted, the status was one of service and action. He made no personal claim for place or position, and when in faith He was given by His people "the highest place that heaven affords," it was for what He had accomplished, was accomplishing, and would accomplish in the totality of His person and work as God's special agent in the world.

As the "Man for others," He was also the "Man for God"; His "meat" was to do the Father's will. He had been sent to do something. We may even say that what in the New Testament idiom often seems ontological is essentially functional in intention. As to the ministry of the primitive Christian fellowship, the words of St. Paul (in passages in Romans and the Corinthian correspondence) make abundantly clear that in activities performed or functions served, the various types of ministers find their point and significance.

Here is the clue to the nature of ministry. In a continuing, living, forward-thrusting fellowship, such as the Church really is despite what men have done to make it seem dead and static, something is to be done. Every Christian, by virtue of his participation in the fellowship, shares in that doing. To be caught up into the doing is the meaning of Christian discipleship.

The fellowship, however, is not chaotic; it has an ordering. It is not anarchic; it has a pattern. Hence of necessity some persons are given specific jobs in the community. They are to proclaim the Word, celebrate the sacraments, shepherd the flock, encourage and strengthen in evangelizing, and bring the witness of Christian faith (through their leadership) to all aspects of life, personal and social, in human society.

The ordained minister's function is representative of the Christian Church as a whole. The minister does what he is commissioned to do for, on behalf of, and as agent in the Christian fellowship. Because the risen Lord is the head and life of the fellowship, he does this

A NEW BOOK

PROBING PROFESSIONALISM'S PASTORAL PARAMETERS

Henri J.M. Nouwen's *Creative Ministry* (Doubleday, \$4.95) is a most important and original book on pastoral theology. It deals with the question of possible conflicts between the minister as a professional and the minister as a committed and ordained man. And it resolves the conflict, with full justice to both sides, by seeing the clergyman as one who must be well prepared, of proven competence, and of undivided commitment to lay down his life in the service of others. The author's prototype creative minister goes through and beyond professionalism in teaching, preaching, pastoral care, organizing, and celebrating.

Nouwen, a Dutch Roman Catholic priest who has taught in the United States and in Latin America, dedicates his book to Dr. Seward Hiltner, noted Protestant teacher of pastoral theology. He uses many American experiences, including his respect for Indian attitudes toward nature, to flesh out the five-fold skeleton of his thesis.

He sees (1) *teaching* as a movement from violence to a redemptive way of learning, leading beyond the transference of knowledge; (2) *preaching* as going beyond the retelling of the Gospel story to conveying insight; (3) *individual pastoral care* as going beyond the skillful response to establish an identity of virile self-denial, a covenant, and an ability to contemplate; (4) *organizing* as going beyond the manipulation of structures and avoiding the dangers of results-at-all-costs, power, and pride through grounded hope, creative receptivity, and shared responsibility; (5) *celebrating* as going beyond protective ritual to something affirming the fullness of the tragic and glorious in life in nature, people, and God--past, present, and future.

Father Nouwen, I believe, makes a genuine contribution to all of us in his description of the five pastoral functions, as well as in his resolution of the supposed conflict between profession and ministry.

Creative Ministry is a short, well-organized, loving, landmark book. I commend it to all clergy and godly laymen.

--James L. Lowery, Jr.

Mr. Lowery is Administrator of the new Enablement, Inc., 8 Newbury St., 4th Floor, Boston, MA 02116, which is dedicated to research, reporting, and working with ministry movements at all levels.

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LAY MINISTRY

FINDINGS AND HOPES

BY FRANCES M. YOUNG

*A distillation of some ideas gained in six months
spent exploring lay ministries and lay movements.*

DURING THE PAST six months I have had time to concentrate on lay ministries—to read, think, travel, interview people, observe, listen, explore, collect resources. I have notes on individual conferences with over 100 people, in this country and in Europe. I have talked with leaders in at least ten denominations, visited a dozen or more parishes, and over forty agencies, institutions, or other groups. I attended an Ecumenical Assembly of 2,500 women, a Yearly Meeting of Quakers, and a Pentecostal Weekend. I have reports from a dozen groups, totalling nearly 100 people of all ages—lay and ordained—from across the country, with their comments on lay ministry. My files are bulging. The bibliography (page 26) lists the books I have read, and the asterisks indicate the ones I found most helpful. This project is still in process. Responses are coming in to the first release of the report. Many more are anticipated and will be shared.

This special supplement to **The Episcopalian** is produced with the cooperation of Executive Council's Committee on Lay Ministries.

Some of the questions I asked in my interviews were these:

What does "lay ministry" mean to you?

How do lay people become involved in the life of the Church?

How do you account for the kind of life that goes on in this place?

How do you see the relationship between the roles of clergy and laity?

What do you think the function of a Committee on Lay Ministries can be?

What do you think is the future of the Church?

What kind of training do lay people need for their ministry?

What are some of the blocks to lay ministry?

An Important Discovery—Since the ministry of what we now call the laity began with Old Testament people like Abraham, Noah, Isaiah, Amos, and Deborah; flourished in the New Testament with people like The Twelve, the three Marys and Martha, Phoebe and Julia; continued through the ages by countless men and women; and is carried out today by 99 percent of the Church's member-

ship, it is no wonder my research has only served to widen and broaden the possibilities for the ministry of lay people! One of my friends wrote to me at the beginning of this exploration: "May God nudge and tug you into all the places and among all the people He wants you to go and be with." Actually He overdid it. Happily, ministry does not depend on any one person, nor the research of one person. If there is one big thing I learned, it is that ministry is *shared*.

My findings should not surprise anyone who has thought at all or read about lay ministry. As one of the persons I interviewed said, "There is a plateau of rhetoric concerning lay ministry." My hope is that we can get off that plateau. That explains the inclusion of so many recommendations to so many people. Mark Gibbs' and Ralph Morton's earlier book on the laity was called *God's Frozen People*; their 1971 book is *God's Lively People*. There is hope. But we must stop talking—and writing—about lay ministry and *act*.

MAIN FINDINGS

1. The roles of both clergy and lay people are in revolution today. It is cause for rejoicing. Lay people and clergy need to be liberated from old images and patterns of their relation to each other. Bishops need to be liberated in their role in relation to both clergy and lay people.

2. Top priority is being given today to the problems of the ordained; more priority must be given to the role of lay people.

3. Every parish has the potential for being a "learning community" where clergy and lay people together can become a caring, loving community, concerned for each other and for the wider community.

4. The Church has all the potential for "Coping with Tomorrow" as outlined in *Future Shock* by Toffler, but it will take both ordained and lay people, great imagination, new forms of ministry, acceptance of the contribution of all ages and both sexes, and an eagerness for the future which is greater than a longing for the past!

5. Lay movements are enlisting the support of lay people today. Church leaders have much to learn from Women's Liberation, The Pentecostal Movement, The Third World, Black Power, The American Indian, The Young, The Futurists, The Arts.

6. The organized women of the Church—Episcopal Church Women—for years have carried out the most creative lay ministries, but this ministry has not been recognized except for a) Their financial contributions and b) Their apparent ability to pray. Women are often given only token representation on policy and decision-making groups, which are male dominated. The ministry of lay people must be seen to include both women and men.

7. The ministry of lay people must be seen as a multiple ministry, with many choices. Too often it is the "in church" ministry which is recognized, not the daily ministry of each person wherever his life and work and decision-making occur.

8. The role of Executive Council's Committee on Lay Ministries needs to be defined, and limited, so that it does not seem to carry the total burden of the development of lay ministry. The Committee could act as a "watchdog," or an irritant, to remind the Church that lay people exist and have more of a ministry than providing salaries and church maintenance. The equipping of lay people for their ministry is primarily the task of the parish—and indeed its primary task.

SUPPORT FOR MAIN FINDINGS

Clergy/Lay Roles

Recent studies show that there is general discontent and dissatisfaction among the parish clergy, and many are seriously considering leaving the parish ministry. One of the reasons given is that there is no clear understanding of what the priest's role is. On the other hand, some lay people say that their role is to assist the clergyman in *his* ministry. As the clergy become more uncertain of their role, they often do not want to give more responsibility to lay people. As clergy become more theologically trained, the gap between clergy and lay people widens. As more clergy leave the paid ministry to earn their livings elsewhere, the role of lay people becomes even more important. One person interviewed said, "The problem is that the clergy want to be lay people, and lay people want to be clergy!"

Groups of lay people, when asked to express their ideas of lay ministry, revealed a wide variety of understandings from "Assisting the clergy in conducting Sunday services" to "Serving on community boards" to "Sitting down together in love, respect, service, equality, and honesty so that each can be strengthened alone and together to do his or her own thing" to "Carrying the Church to the non-churched" to "Ministering to the needs of others . . . and at the same time being ministered to by those you seek to be with."

The "clergy identity crisis" so often mentioned by those interviewed was not always seen as a crisis in relation to lay people. Some people see the role of the clergy as assisting lay people to understand the theological issues in problems they face in their jobs, their families, their communities, their political responsibilities. Several people in secular education spoke of the need for lay people to have some theological understanding on which to make their own decisions. Lay people do not want to be told by theologians *what* decisions to make, but they do want to understand the theological issues involved in the problems and decisions they face daily. Clergy and lay people can learn from each other, or they can exploit each other. Ordination can be a block to the development of lay ministry, or it can be an enabler. It depends on how open and honest the revolution is.

Priority Today for the Ordained

2 The study mentioned under the previous section was a three-phase study begun in 1968 by the Strategic Research Services Group of Executive Council, co-sponsored by five commissions and committees of General Convention: The Board for Theological Education, The Joint Commission on the Deployment of the Clergy, Clergy Salary Study Committee of Executive Council, House of Bishops' Committee on Pastoral Counselling, and Joint Commission on the Structure of the Church. Results of the study have been widely circulated in the Church.

Following the 1970 General Convention an ad hoc council called "The Ministry Council" was set up, with a professional staff person as coordinator. In addition to the five groups listed above, the following are included in that Council: Executive Council's Professional and Ordained Ministries, the Church Pension Fund, the General Board of Examining Chaplains, and the General Convention. With such groups involved, in spite of a general agreement that lay theological education is important, it does look as though the high priority agenda items will concern the ordained ministry. The chairman of the Committee on Lay Ministries has been invited to the next meeting of the Council, which is a step in the right direction.

The recent creation of a new agency for the Deployment of the Clergy, the growth of Career Counselling Centers for professional ministries, of Continuing Education Centers at some seminaries, of Centers like Trinity Institute in New York, all illustrate the priority given to the ordained ministry.

The ordination of women was an issue receiving much attention at the 1970 Triennial Meeting of the women and of General Convention; and also at the first meeting of the Anglican Consultative Council in February, 1971.

It was at the request of a representative group of lay people—women—that the Executive Council's Committee for Women was replaced following the 1970 Triennial Meeting by two Committees—one for the United Thank Offering and the other on Lay Ministries. A staff person was assigned to each of these committees.

This paper is being written by the staff person assigned to the Lay Ministries Committee. The writer appreciates the priority given in this instance to lay ministry and urges that continuing priority be given to the recognition and development of ministry by lay people. Recommendations later on will suggest how this might be done. The purpose of this section is simply to indicate that up to now the ordained seem to have gained top priority in the focus of the Church's attention on "ministry."

The Interim Report of the Board for Theological Education to the 1969 Special General Convention described the task of the Board and the need for vast sums of money in the coming decade and ended with this sentence: "In all of this, the laity is involved, not simply as donors of funds but as they join in the ministry of the people of

God." A sentence like that could be interpreted to mean that the role of lay people *is* to give money and to join the clergy in ministry. Unless lay people have more of a role than that, the problems of the ordained may even increase!

Exciting Parishes—Learning Communities

3 The most exciting and alive parishes I visited were those which were "learning communities," where clergy and lay people together were sharing in planning and decision-making, in successes and in failures. In one such parish, in answer to my question, "How do you account for what's happening here?" the rector said, "I've changed. I used to think it was a one-man show. Now I believe in sharing responsibility." Lay people in that parish replied to the same question. "We feel freer to speak up and share the responsibility."

In another lively parish the rector said, "The only use for power and authority in a parish is to give them away." That parish community expresses itself not through organizations but through a variety of ministries in response to needs. All are asked to volunteer for one of those ministries. There is an elected council (the rector is a non-voting member) which meets weekly, and to which anyone may come, and a monthly community meeting with a chance for everyone to express his views.

The Dean of a Cathedral which has just replaced its static pews with movable chairs and a movable pulpit writes in the bulletin that one of the goals of that Cathedral is: "A cathedral parish which has a strong internal life, lay people sharing responsibility and authority with the Chapter and clergy, utilizing the special skills and ability of the laity and the clergy to the maximum effectiveness."

Another parish, in its outline for the church school curriculum, stresses the responsibility of the total parish in its nurture and education of all members. "The whole Church teaches, for through every aspect of its life it proclaims its understanding of the Christian Faith."

In another lively parish where there was money for the salary of one priest, but the parish wanted a "super-priest," that salary is divided among several priests who are hired for special skills and who earn the rest of their living in other ways. The vestry is in charge of the parish. The parish meeting votes on the goals for the next year (on which the budget is then based). Every member of the parish chooses the committee on which he wants to serve: Worship, Christian Education, Neighborhood, Music, Finance. The clergy in that parish believe it is healthy for them to have a "dual track" for their ministry. Lay people in that parish are learning about ministry.

A large Roman Catholic parish I visited in Belgium has a steering committee of four priests and six lay people, which meets monthly, and a parish committee of fifty elected members. The chairman of the steering committee for the past three years was a woman—a judge. Small

groups of lay people are responsible for many aspects of that parish's ministry. Each week, one of three "homily groups" meets with the priest who is to preach the following Sunday to develop together the sermon, based on the Epistle and Gospel for the day.

Where clergy and lay people share, there is life, action, conflict, acceptance—a "learning community."

There was a time when the Executive Council's Department of Christian Education was large, creative, strong in its leadership, and supported by an adequate budget voted by General Convention. That was the time when the Department led the whole Church into an understanding of the parish as a "learning community." Parish Life Conferences, where clergy and lay people learned together, started the renewal process in hundreds of parishes. Adult learning became a top priority.

In the opinion of many people I talked with in the last six months, the leadership and understanding which was stimulated in those days is still evident in many parishes where mission and ministry are creative today. It is obvious that the Church no longer will support a national staff of that size. The issue now is: Will the necessary leadership arise if the parish is to become a learning community?

Future Shock— Opportunity for Ministry

4 One question I often asked was "What do you think is the future of the Church?" Most replied that it would be here but would be different. Some saw the Church as small groups, sharing a disciplined life in Christ, helping each other in ministry, coming together for worship. Some felt that unless a few radicals were left in the Church to change it, the Church would not be able to respond to the present and future needs of people. The present financial crunch, the cutting of staff, the setting of priorities, and decentralization demand a serious evaluation of the structure of the institutional church and a look to the future.

After months of exploring lay movements and lay ministries, I read Toffler's *Future Shock* and was filled with hope because the Church does have all the potential for responding to the disease of "Future Shock." Every lay person and every ordained person should read this book. Toffler analyzes brilliantly the symptoms of our present society, predicts what might happen, and offers constructive ideas for humanizing the tomorrows.

Toffler's thesis is that the image of the future can give us insights for today. So often in the Church we look backward for guidance and fail to catch the message of the Gospel that we are set free. The speed of change today is often more important than the direction of change, says Toffler, and organizational change is a necessary response to this acceleration of change.

In my limited exploration I would say that parishes that are setting up ad hoc task forces or committees are able to respond to critical needs of individuals and communities more effectively than those parishes which are

rigid in their organizational structure and prefer to look backward rather than ahead. The same can be said of many diocesan structures.

Some of Toffler's ideas which struck me as opportunities for the Church were:

a) Understanding "Future Shock" and looking ahead. A good question for church groups would be "What kind of Church do you want ten, twenty, thirty years from now?"

b) Now that people move about so rapidly, they need centers for human relationships. Ties are made and broken quickly. The parish could provide such a center if it can speed up the involvement of lay people.

c) With the breakdown of bureaucracy and the creation of "Ad-Hocracy," there can be task force teams for lay ministry in every parish. Some programs can be "throw-away" programs, rather than held onto after they have served their purpose. Church groups can be temporary groups, formed for specific tasks, ready to disband and reform when new needs arise.

d) The "Fractured Family" of today means new kinds of understanding, acceptance, attitudes toward youth, marriage, children, communes. Lay ministry is involved here, as is the parish community.

e) In a society of "over-choice" and "sub-cults," there is a need for ministry among youth, middle-aged, old, the formerly married, hippies, leisure-time groups, and many others. Here is a great opportunity for the creative ministry of lay people.

f) With the new life styles and the collapse of the values of the past, there is a great need for understanding values and value systems. The Church has recently developed some resources in this area for young people. More opportunity here for the Church!

g) The Church can bring together people who are sharing a common adaptive experience, such as new jobs, or moving to a new community, or facing retirement.

h) Crisis counselling by lay experts is needed.

i) Since some continuity is essential in an age of rapid change, the Church can provide a strategy that will help change-harassed individuals cope with the future.

These are only some of the opportunities for the Church. Lay people and clergy together can develop many forms of ministry for today and for the future. Toffler's book and Stephen Vernay's *People and Cities* would be a good combination for study which could lead to new forms of ministry by both lay and ordained, men and women, young and old.

Lay Movements—What are they saying to the Church?

5 In my explorations I found there are lively Movements both inside and outside the Church which are attracting lay people and prove that the Holy Spirit is not limited to church organizations or structures. In fact, the Church can be renewed by recognizing these movements and rejoice that lay people are finding expression through them for their ministry as Christians. Two such Movements I want to com-

ment on. Others I will just list, but all should be taken seriously.

a) *The Pentecostal Movement*: I spent one weekend in California with several groups of people immersed in the Pentecostal Movement. Some of these people had left the established Churches; others moved back and forth in them. Among those people I found joy, enthusiasm, concern, healing, sharing, speaking in tongues, singing and dancing in praise to the Lord, a freedom from institutional religion, a personal relationship with Jesus, a devotion to the Bible, a recognition of the power of God working through people, a desire to witness to God's grace and action.

A most moving experience was a house communion, led by a young layman. All these lay people I met with were literally on fire with their personal experience of the Holy Spirit. They found something that to them was missing in the institutional church.

b) *The Women's Liberation Movement*: This Movement is enlisting enthusiastic support from women of all ages and races and backgrounds. "Consciousness-raising" groups, not dependent on any organizational structure, are springing up and changing patterns of thinking and acting by women.

The National Y.W.C.A. has established a "Resource Center on Women." Union Seminary in New York has a "Women's Caucus." Several seminary clusters have centers for women's concerns. Women theologians are commenting on the male theology the Church has created. There is a Women's Political Caucus which began in the summer of 1971 to push for women's political power. The ordination of women is receiving increasing support in the Episcopal Church. There is an ecumenical task force working on "Women in Changing Institutions."

Books are being published almost daily on Women's Liberation. A new game appeared in August, 1971, called "He-She-Him-Her," whose goal is to get women out of the kitchen. In the Churches women are seeking more than token representation in decision-making groups.

The astute leaders of the Movement say that men's liberation as well as women's liberation is essential if there is to be human liberation. A university professor I interviewed said, "Women's Lib is a potential for effecting change in the whole society." A stunning book called *Women's Liberation and the Church*, edited by Sarah Doely, supports that comment and should be read by clergy and lay people.

c) *Other Movements*: It is impossible to list them all, but there are some from which the Church can learn if it is serious about lay ministry: Faith at Work, The Third World, The Young Generation, The American Indian, The Anglican Fellowship of Prayer, Black Power, The Retired, The Jesus Freaks, The Futurists, The Arts (for example, *Godspell*, the musical based on St Matthew's Gospel; *The Way of the Wolf* by Martin Bell; *Quotations from Chairman Jesus*, compiled by David Kirk of Emmaus House; all those posters with messages about life), The Grail (Roman Catholic), Taizé Community (France), Common Cause.

Several people I interviewed thought that the lay people of the Church should form an underground move-

ment, independent of the clergy, ready to think and work together without having to get the approval of the ordained.

Episcopal Church Women— What of their ministry?

6 For 100 years the women of the Episcopal Church have carried on a ministry which included support of the missionary enterprise overseas and at home, education, social action, community service, an extra-budgetary offering of thanksgiving, prayer groups, altar guilds, kitchen duty, house-keeping, providing the printed word for missionaries and others, plus many other creative forms of ministry.

The women organized to do this work because it was the only way they had to express their lay ministry. They were not eligible for election to vestries or to serve as deputies to diocesan or General Convention because of their sex. "Layman" in the Church Canons meant "male person." Gradually women are being recognized as lay people, are elected to vestries and as delegates to Conventions, and serve on decision-making groups.

However, it is still only token representation in many places. Bishops and rectors are famous for expressing their deep appreciation to the women for their financial support and for their devotional life, but seldom is their ministry recognized as "lay ministry" either by the women themselves or by the male leaders of the Church.

Yet it was the women, in their 1970 Triennial Meeting in Houston, who voted overwhelmingly in favor of the ordination of women; who voted in 1967 to respond to the Presiding Bishop's request for \$3 million for a program to assist the poor and minority groups toward self-determination; and in 1970 voted to replace their elected Committee for Women with a new Committee on Lay Ministries because they saw the need to involve all lay people in mission and ministry.

From my research I found many diocesan presidents and boards of Episcopal Church Women willing to experiment with this expanded concept of ministry but frustrated as to how to do it. There are no comparable men's organizations to team up with, and the women have no intention of dissolving into a vacuum. A few dioceses have begun a Commission on Lay Ministries, but there is still a need in most places for organized women's work. There is also a need for that work to be accepted as ministry, at the same time that experiments are going on in other forms of ministry. One president wrote about "the need for women to band together for throwing off all that goes with second-class status, self-image, expectations, etc."

In one diocese the Episcopal Church Women were asked to provide a swimming pool for the Diocesan Camp. The board refused, suggesting that if it were a diocesan priority, the diocese should raise the money for it. Startled by this stand, the men responsible for the project did get it on the diocesan priority list, and the whole diocese paid for it.

One bishop I interviewed said, "When women are on

decision-making groups, they will assist the men to understand lay ministries."

If the clergy are having an identity crisis today, so are the women. They have a great heritage as churchwomen, but they want to be free to exercise their ministry as lay people and not be boxed in by a structure which sometimes restricts the development of their full ministry.

The Committee on Lay Ministries is charged with continuing the relationship formerly held by the Committee for Women with diocesan Episcopal Church Women's organizations. Specific suggestions for doing this will appear in the section on recommendations. The issue is—How can women and men learn to help each other in the full development and encouragement and acceptance of their ministry as lay people?

Multiple Ministry for Lay People

7 Exploring lay ministries is like exploring the universe! The wide variety of concepts reveals that ministry can be either narrow or broad, individual or social, in-church or outside-church. Those reports from groups indicate they enjoyed talking about ministry, often disagreed, wanted to continue their discussions. From all those ideas it seems to me ministry might be classified in the following ways, always subject to change:

1. Ministry as individuals within the organized Church:

Layreaders, acolytes, altar guilds, teachers, vestry and wardens, UTO chairmen, canvassers, leaders of organizations, members of committees, contributors to financial support of the Church at every level—parish, diocese, world mission.

2. Ministry as groups within the organized Church:

Prayer groups, study groups, church maintenance, committees, organizations, ad hoc groups, community action groups.

3. Ministry as individuals and groups outside the organized Church:

In the family, on the job, in every relationship with people, as volunteers in social agencies, as board members, in decision-making at every level, as voters and taxpayers, consumers, students, union members, etc.

4. Ecumenical ministry:

Joining with others in task forces or other groups in applying Christian commitment to community problems or other issues.

With so many ways and opportunities for carrying out one's ministry, it is surprising that some lay people and some clergy still consider "lay ministry" as something that takes place only in the Church and for which one is not paid. Such a view would mean that since most clergy are paid, theirs is not real ministry. What is needed is not a more limited definition of ministry but a broader one. Some of the reports from groups asked to discuss lay ministry show that women's idea of ministry includes all of life and some men's views were that church maintenance was top priority. Perhaps the role of women, as that bishop said, is to assist the men to understand the meaning of lay ministry.

Some lay people are impatient with the institutional church and have left to carry on their ministry outside the Church. Some lay people think the Church is too liberal and complain about that. Some want new forms of liturgy; some want no changes in the liturgy. Some want to be part of a formal organizational structure in the Church; some want to be free.

Some lay people have joined with others to form house groups, professional groups, concerned groups, often ecumenical. Some people I talked with thought that the Church of the future would be like that—small concerned groups, gathering together for celebration and worship. The parish could be the place for the nurture of such groups, and for celebration in worship, but only if ministry is understood to include all of life and the parish is open to the Holy Spirit. We don't even have to be limited by St. Paul's list of the kinds of ministry!

The role of the Committee on Lay Ministries

8 Since the purpose of my six-month sabbatical was to discover clues for the development of lay ministries and to report to Executive Council's Committee on Lay Ministries, I have thought constantly of the role of that Committee. Some parish groups of lay people said they did not need help from Executive Council because they had a good rector. Other parish groups thought interpreting the program and actions of Executive Council was a form of lay ministry they wanted to participate in. Some diocesan groups are anxiously waiting for guidance from this new Committee.

One of the original tasks set out in the guidelines for the Committee was to be attentive to the needs and concerns of all the laity of the Church. No small assignment! Fortunately, the total burden of the development of lay ministry does not rest with this Committee. It is the task of every parish, diocese, seminary, every group that has responsibility for Christian Mission, to help lay people in the development of their ministry. The Committee can serve as a reminder, or conscience, for the ministry of lay people, to encourage their participation, to focus attention on the role of the lay members of the Church.

Specific suggestions for the Committee, and for other groups from many sources, follow. This section simply points up the need to be realistic about what the Committee can do. If it can help in raising issues, hoisting signals, changing priorities, acting as "switchboards" for both experience and ideas on lay ministry, it will have served the People of God.

RECOMMENDATIONS

1. **For Executive Council's Committee on Lay Ministries**

- a) Adopt a position paper on what the Committee means by "lay ministry."
- b) Carve out a few projects, and get sub-committees to work on them, enlisting the help of Council staff and lay people throughout the Church.

For example:

Theological Education for Lay People

Clearing House for Resources on Lay Ministry

Consultation with "secular laity"* on how they see ministry

Task Force on Women in the Church

- c) Plan wisely how to spend the \$5,500 which is our total budget for 1971.
 - d) Keep open the channels to diocesan Episcopal Church Women. Offer to meet with them.
 - e) Invite lay people who are involved in exciting secular work to meet with the Committee to assist in understanding pressures on lay people and how they see their ministry.
 - f) Work out strategy for working with ecumenical and other groups—such as Listening to Lay People Project of National Council of Churches; General Convention Nominating Committee for Executive Council members; Project Test Pattern; The Ministry Council; The Audenshaw Foundation; vestries and wardens; Executive Council programs, such as Overseas Missions, Education, Young Generation, World Relief, General Convention Special Program; Department of Laity of World Council of Churches.
 - g) Read *Future Shock* by Toffler.
 - h) Assist in assembling list of lay people as a resource for special task forces and other assignments.
 - i) Provide a bibliography on lay ministry.
 - j) Decide what use is to be made of this whole report, including recommendations to specific groups.
- 2. For Diocesan Episcopal Church Women Organizations**
- a) Keep channels open with Executive Council's Committee on Lay Ministries. Write, phone, invite members to meet with your board, send reports of your activities, make demands, share anxieties and frustrations, send suggestions and insights.
 - b) Be political. Take resolutions to your diocesan convention. One ECW board sent a resolution asking the convention to designate a day-long conference before the next convention to explore ways for parishes to effect greater lay involvement and commitment in the life of the Church. It was adopted!
 - c) Campaign for women to be elected to diocesan councils and committees and as deputies to General Convention.
 - d) Publicize the percentage of lay membership on important decision-making groups in the diocese. Include chairmen, too.
 - e) Ask for task forces to be appointed in the diocese to work on issues you consider important, and nominate men and women you think should be appointed to those committees.
 - f) Work on changing the image of women as second-class citizens in the Church. If that isn't necessary in your diocese, find a neighboring one which may need your help.
 - g) Offer the assistance of the board to whatever diocesan committee is responsible for education when setting up diocesan consultations on the ministry of lay people.
- h) Set up training conferences for potential women vestry members, deputies to General Convention, delegates to diocesan convention. Get some wise political leaders from the clergy and the laity to assist in the training.
 - i) Remember the Rev. Dr. John Coburn's letter of August 19, 1968, to Frances Young about women's role in the Church? (See *New Directions, New Climate*, Report of 1967-1970. pp. 9-11, Executive Council publication)
- 3. For Dioceses**
- a) Take a look at the membership of decision-making groups in the diocese. What percentage of membership is lay people? Women? Youth? How many important diocesan committees are chaired by lay people?
 - b) Include diocesan Episcopal Church Women presidents and board members in diocesan planning committees.
 - c) In planning agenda for diocesan convention, include items of concern to lay people, suggested by lay people themselves.
 - d) Get nominations for deputies to General Convention from every possible source. Encourage women to run for election. Plan for the political education of lay deputies.
 - e) Give top priority in the diocesan budget to the training and equipping of lay people for their ministry.
 - f) Plan ways for clergy and lay people to discover together and accept their respective roles in the Church's ministry.
 - g) Make available a few "Think Tanks" for parishes that want to have their horizons stretched.
 - h) Provide copies of Toffler's *Future Shock* for members of the standing committee and the examining chaplains. Better still, make it required reading for them.
- 4. For Parishes**
- a) Look at membership of decision-making groups of the parish to see what percentage of men and women is included. Young people? Older people? Is there an age limit in both directions for vestry members? Is there a parish nominating committee for vestry members?
 - b) If there is an education committee or commission, is it concerned only for the children of the parish? The youth? Does it include planning for the whole parish to become a "learning community"? Try some experiments in new forms of education for lay people. See Gibbs' and Morton's *God's Lively People*.
 - c) Create ad hoc groups or task forces for jobs that need to be accomplished within a time limit. See *Future Shock* by Toffler for some ideas.
 - d) Is Sunday worship such a joyful celebration that people can hardly wait to get there?
 - e) Consider the possibility of every member's being on a parish committee.
 - f) Plan some way for the role expectations of rector and parish members to be clarified and accepted.

- g) Make use of the findings of Project Test Pattern.
- h) Provide an opportunity for lay people to express their frustrations and satisfactions about the parish, then get a task force of lay people to work on them.

5. For Seminaries

- a) Look at the membership of your board of trustees to see what percentage is lay people. Any women there?
- b) Look at the members of the faculty to see what percentage is lay people. What percentage women?
- c) Include opportunities for students to meet and study with secular laity.
- d) Include seminars on the changing role of women, on ministry of lay people, on relative roles of clergy and lay people, on use of power and authority, on education for change, on dreaming about future society and the role of the Church in that society.
- e) Encourage women to enroll as degree candidates.
- f) Encourage secular lay people to enroll for theological education, not for ordination but to enable them to discern the theological issues in secular life and work.
- g) Include lay people in programs designed for the continuing education of the clergy.
- h) Educate seminarians to understand that ministry is to be shared with others—especially lay people.

6. For Executive Council

- a) Provide sufficient time for program advisory groups to meet without being in conflict with other Council committees.
- b) Give committees the opportunity to report before final session of Council if they have proposals that need Council's careful consideration.
- c) Look at Council membership to see the percentages of male and female, ordained and lay, bishops and priests, lay men and women. What percentage of chairmen and membership of Council committees is lay?
- d) Read *Future Shock* by Toffler.

Conclusion

This report does sound as though I had taken on the whole Church. I am reminded of a comment by Leonard Bernstein in an interview at a time when he was engaged in about a dozen major projects. "Who do I think I am—everybody?" So it is with lay ministry—no limits. I have written what I wanted to write, knowing that some of it will only add to that "plateau of rhetoric" but hoping that some of it will light a fire somewhere.

You can help light that fire by sending your comments, suggestions, and reactions to Miss Frances M. Young, 815 2nd Avenue, New York, New York 10017.

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Mt. St. Alban, Washington, D.C., 20016

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Pittenger

Continued from page 18-B

for, on behalf of, and as the agent who serves that Lord.

This approach to ministry is intelligible and loyal to New Testament evidence. It will not guarantee "success" in ministering, but no devoted clergyman is seeking "success." The parson's problem today is not success or failure but his ministry's significance, purpose, and meaning. We need always remember the one image of ministry true to our Christian origins puts at its heart the Suffering Servant, the Crucified Lord.

The Fourth Evangelist saw the glorification of Jesus was precisely in His "humiliation"; His triumph was in what the world saw as His failure. The victory of Easter is not the negation of Good Friday but its validation, by God's act, as *God's way of doing things*. Thus to serve faithfully in the Christian ministry means to function faithfully in appropriate ways for the Christian fellowship and hence for its Lord, laboring to bring the impact of God's love-in-action upon the world at large and seeking to "prepare and make ready the way" so all things may be conformed to His will.

Ordained ministers have no status; they do have a function to serve, as acting for the community which looks always to Him who was among us as one who served. In this respect we may be grateful clergy have lost social status and now are losing status-consciousness.

To be continued

CHANGES

AMES, David, from Grace, Providence, RI, to chaplain, Rhode Island College, Providence, RI
 AYERS, Phillip W., from Epiphany, Sedan, KS, to St. Paul's, Visalia, CA
 BAILEY, William L., from St. Patrick's, Cheektowaga, NY, to Advent, Devil's Lake, ND
 BALL, Edwin, from the Diocese of New Jersey, Trenton, NJ, to the Diocese of Pittsburgh, PA
 BARKER, Christopher H., from Trinity Cathedral, Pittsburgh, PA, to Trinity-in-the-Cove, Naples, FL
 BENNETT, Eugene E., from Our Saviour, Gallatin, TN, to St. James, Jackson, MS
 BEVERIDGE, Robert H., from Trinity Cathedral, Sacramento, CA, to St. Mark's, Moscow, WA
 BROWN, Arthur H., Jr., from field

manager for Demonstration Water Project, Roanoke, VA, to St. Thomas, Abingdon, and St. Paul's, Saltville, VA
 CARLYON, Robert D., from St. James, Muncy, PA, to St. James, Schuylkill Haven, PA
 CESARETTI, Charles A., from Grace, Linden, NJ, to St. Paul's, Westfield, NJ
 CHANCE, Jean H., from Trinity, Apalachicola, FL, to St. Mark's, Palatka, FL
 CHAPIN, Richard C., from Lincoln Avenue School, Sayville, NY, to St. Andrew's, Yaphank, NY
 COBBS, Richard H., IV, from St. Peter's, Bon Secour, and St. Paul's, Magnolia Springs, AL, to St. Christopher's, Pensacola, FL
 COOKE, C. Allen, from St. Andrew's, Maryville, TN, to St. George's, Germantown, TN
 COVER, Gerald M., Jr., from Ascension, Fall River, MA, to St. John's, Powell, and St. Thomas, Lovell, WY
 CRENSHAW, Frank S., from Annunciation, Newport, TN, to St. James, Memphis, TN
 CROSS, William A., from Holy Trinity, Lincoln, NB, to Trinity, Lander, WY
 DAUGHERTY, Howard D., Jr., from St. Paul's, Mt. Lebanon, Pittsburgh, PA, to director, Episcopal Church Home, Pittsburgh, PA
 deBORDENAVE, Ernest A., from Page County Episcopal Ministry, Page County, VA, to St. Stephen's, Brewton, and St. Mary's, Andalusia, AL
 DRYSDALE, Norman, from the Diocese of Michigan to Atonement, Carnegie, PA
 EDWARDS, H. Daniel, from chaplain, Central State University, Edmond, OK, to chaplain, University of Colorado, Boulder, CO
 ELLIS, Russell R., headmaster, Rock Point School for Girls, to also St. Anselm's Chapel, University of Vermont, Burlington, VT
 ELLIS, Sidney G., from St. George's, Germantown, TN, to St. James, Port Joe, FL
 ELLISON, John W., from St. Clement's, El Paso, TX, to St. Paul's, Bakersfield, CA
 FAY, William M., from Advent, Pine Ridge, SD, to Good Shepherd, Reedley, CA
 FLESHER, Hubert L., from chaplain, Millersville State College, Millersville, PA, to chaplain, Lehigh University, Bethlehem, PA
 GALE, Russell, from Hoosac School, Hoosick, NY, to St. Andrew's, Highlands, NJ
 GILL, Charles H., Jr., from King George Parish, Washington, DC, to Center for Community Health and Medical Care, Harvard University, Boston, MA
 GILL, J. Nicholas, Jr., from St. John's, Old Hickory, TN, to Good

Samaritan, Knoxville, TN
 GORMAN, W. Kenneth, from St. Mary's, Haddon Heights, NJ, to Christ, Palmyra, NJ
 HADLEY, H. Paul, from Dept. of Stewardship, Diocese of Dallas, to St. Paul's Cathedral, Oklahoma City, OK
 HALL, Brian, priest of the Church of England, is employed by the Roman Catholic Archdiocese of Indianapolis and licensed to officiate in the Episcopal Diocese of Indianapolis. His address is: 5415 Susan Dr. E., Indianapolis, IN 46250
 HARTL, K. Palmer, from St. Stephen's, Richmond, VA, to the Episcopal Congregation, Reston, VA
 HARVEY, William C., from Christ, Towanda, PA, to Trinity, Hartford, PA
 HIGHT, John C., from Good Shepherd, Knoxville, TN, to Christ, Whitehaven, TN
 HOLDER, Ray, from Trinity, Highland Park, IL, to St. Christopher's, Jackson, MS
 HULL, William R., from St. Andrew's, Greencastle, IN, to St. Christopher's, Crown Point, IN
 HUMPHREYS, Lee, professor, University of Tennessee, Knoxville, TN, to also Ascension, Knoxville, TN
 HUNKINS, O. James, from St. Thomas, Falls City, NB, to St. Luke's, Kearny, NB
 HUSKE, Joseph S., Jr., from St. James, Westernport, MD, to St. Matthew's, Covington, TN
 JENKINS, John L., from St. Mark's, Albany, GA, to St. Thomas, Isle of Hope, Savannah, GA
 KNEEBONE, Earl T., from St. Mark's, Ft. Dodge, and Good Shepherd, Webster City, IA, to Holy Trinity, Sac City, IA
 KOSCHESKI, Nelson W., Jr., from Grace, Alexandria, VA, to United States Military Academy, West Point, NY
 KRULIS, John J., from All Saints, Norton, and Christ, Big Stone Gap, VA, to serve as missionary in Quito, Ecuador, for one year.
 LANDERS, Davidson T., from St. Paul's, Winnfield, and chaplain, Northwestern State University, Natchitoches, LA, to St. Andrew's, New Orleans, LA
 LEEN, Daniel, from Grace, Muskogee, OK, to St. John's, Oklahoma City, OK
 LIPPART, Thomas E., from St. Mark's, Crystal Falls; St. Mary's, Ralph; and St. John's, Iron River, MI, to St. Stephen's, Escanaba, MI
 LUNDAK, Joel D., from Incarnation, Papillion, NB, to St. John's, Omaha, NB
 MacDONELL, Alexander H., from Christ, Brownsville, PA, to St. Stephen's, Wilkinsburg, PA

Continued overleaf

CHANGES

Continued from page 26-A

MARTIN, Richard K., from Grace, Washington, DC, to Dar-Es-Salaam, Zambia

MOORE, Peter C., from Sandia School, Albuquerque, NM, to St. Michael and All Angels, Albuquerque, NM

MURRAY, Roderic L., III, from Christ, Nashville, TN, to St. Andrew's, Maryville, TN

NORTON, Ronald A., from Christ, Palmyra, NJ, to St. Peter's, Perth Amboy, NJ

NYBERG, David E., from chaplain, U.S. Air Force, Arlington, VA, to chaplain, Veterans Administration Hospital, Oklahoma City, OK

PERSONS, F. Stanford, from St. Christopher's, Huntsville, AL, to St. Peter's, Bon Secour, and St. Paul's, Magnolia Springs, AL

PETERSON, Waldo I., from Old Trinity, Church Creek, MD, to Grace, Jacksonville, MS

POPE, Frederick A., professor, Virginia Intermont College, Bristol, VA, to also St. Mark's, St. Paul, and Emmanuel, Bristol, VA

PRIOR, Randall L., from St. Matthew's, Chipley, and St. Michael's, Graceville, FL, to St. Stephen's, Richmond, VA

PUSEY, Cortland R., from St. Martin's, Pittsfield, MA, to St. Luke's, Lanesborough, MA

RAY, Thomas K., from Gethsemane, Marion, IN, to St. Luke's, Evanston, IL

ROBBINS, Joel A., from St. Mark's, Shreveport, LA, to St. Paul's, Shreveport, LA

RUDELPH, Timothy S., from St. John's, Ross, CA, to St. Martin's, Daly City, CA

SMELLIE, Larry G., from St. Alban's, Fort Wayne, IN, to St. Paul's, Naples, FL

SMITH, Charles H., from St. Timothy's, Aiea, HI, to St. John's, Stockton, CA

SOUTH, C. Edward, from Nativity Cathedral, Bethlehem, PA, to Diocese of Alabama, Birmingham, AL

SPANN, P. Ronald, from St. Timothy's, Detroit, MI, to Epiphany and Messiah, Detroit, MI

SPITLER, Downs C., Jr., from St. Anne's, Winston-Salem, NC, to Trinity, Columbia, SC

STINNETTE, Charles R., Jr., from Divinity School of the University of Chicago, Chicago, IL, to Phillips University, Enid, OK

STUART, Robert A., from St. John's Cathedral, Jacksonville, FL, to St. Andrew's, Panama City, FL

THELIN, Harold B., from St. James' Cathedral, Fresno, CA, to St. Luke's, Selma, CA

THEUS, James G., from Redeemer, Ruston, LA, to Incarnation, Amite, and chaplain, Southeastern Louisiana State University, Hammond, LA

THORNTON, Larry W., from St. Andrew's, Fort Pierce, FL, to St. Michael's, Chickasaw, AL

TILLER, David J., from Good Shepherd, Lake Charles, LA, to St. Augustine's, Baton Rouge, LA

UDELL, Carleton L., from chaplain, St. Luke's Hospital Center, New York, NY, to chaplain, Medical Center Hospital of Vermont, Burlington, VT

WAGNER, Ralph F., from St. Thomas, Oakmont, PA, to chaplain, Veterans Administration, Oakland, NJ

WALKER, Noble R., from Grace, Chattanooga, TN, to St. James the Less, Madison, TN

WALLACE, William L., from St. Martin's-in-the-Fields, Canoga Park, CA, to locum tenens, Holy Trinity, Nashville, TN

WARD, Thomas, from Calvary, Ashland, KY, to Christ, Ironton, OH

WEAVER, Joseph C., from St. George's, Jefferson Borough, PA, to Good Shepherd, Dunedin, FL

WEDDLE, Karl G., from Calvary, Memphis, TN, to Good Shepherd, Knoxville, TN

WHITE, Hugh C., III, from Christ, Pulaski, VA, to Emmanuel and chaplain, Stuart Hall, Staunton, VA

WILLIAMS, Frank, from St. Anne's, Stockton, CA, to headmaster, St. Paul's School, Visalia, CA

WILSON, H. Lee, from St. Michael's, Ridgecrest, CA, to Trinity, Madera, CA

WOLF, Fred C., Jr., from St. Martin's, Metairie, LA, to St. Paul's, Chillicothe, OH

WOLVERTON, Wallace I., Jr., from St. Christopher's, High Point, NC, to St. Mary's, Kinston, NC

HERB, Probert E., retired priest of the Diocese of New Jersey, has moved to 324 NW 18th St., Homestead, FL 33030.

LAEDLEIN, Arthur H., rector of St. George's, Pennsville, NJ, retired from the active ministry Aug. 1, 1971.

ONSTAD, Galen H., retired from St. James, Sonora, CA, Sept. 1, 1971. His address is: 866 Norwood, S.E., Salem, OR 97302.

REID, William P., retired from St. John's, Omaha, NB.

TRUMBORE, Clark R., retired Jan. 1 from St. Paul's, Trappe, and St. Paul's, Vienna, MD.

WATSON, William H., retired priest of the Diocese of New Jersey, has moved to 30 Lacross St., Fall-sington, PA 19054.

WICKENDEN, John F., rector of Epiphany, Niagara Falls, NY, retired Nov. 30, 1971.

WILLIAMS, Benedict, rector of St. Stephen's, Sewickly, PA, retired Nov. 1, 1971.

Resigned

CONWAY, Thomas B., resigned from Holy Spirit, Lebanon, NJ, May 31, 1971.

GANS, Arthur E., resigned from St. Martin's, Martinsville, NJ, Aug. 16, 1971.

GRUMBINE, Eugene E., vicar of St. Martin's, Richmond, VA, resigned Sept. 1, 1971.

HATFIELD, Victor R., resigned from St. Paul's, Bakersfield, CA, and now lives in Cambria, CA.

KELLY, Colin P., III, resigned from Trinity, Moorestown, NJ, Aug. 31, 1971.

MACDONALD-MILLAR, Donald, resigned Sept., 1971, from St. Paul's, Marion Station, MD.

MCAUGHT, Matthew, resigned from St. Thomas, Gibsonsia, PA, to go to Cranberry Island, ME, for study and writing.

O'BRIEN, William G., resigned from St. Andrew's, Highlands, NJ, July 31, 1971.

RICHMOND, William L., resigned as rector of Trinity, Madera, CA, and now lives in Soquel, CA.

WHITE, Thomas H., resigned from St. Mark's, Austin, TX, to do graduate work at Worden School of Social Service, San Antonio, TX.

WILDSMITH, Joseph N., resigned from Holy Trinity, Collingswood, NJ, Sept. 1, 1971.

New Deacons

ANDERSON, Raymond W., to St. James' Cathedral, Fresno, CA

GATTI, Orville C., Jr., to Holy Cross, Perth Amboy, and St. John's, Fords, NJ

KIRKPATRICK, Robert, to St. Paul's, Foley, and St. John-the-Evangelist, Robertsdale, AL

PITCHER, Trenton Langland, to Trinity, Highland Park, IL

Retired

DAVIS, John C., vicar of Meade Memorial, Alexandria, VA, retired Nov. 1, 1971.

Deaths

BANKSTON, Paul A., age 55

FRY, Edward, age 52

MITCHELL, Thomas L., age 39

PARKER, Waldo D., age 88

ROHNER, William L., age 47

SMITH, Eugene S., age 68

SPRINGSTUN, Humphreys, age 76

WOLVEN, Raymond L., age 86

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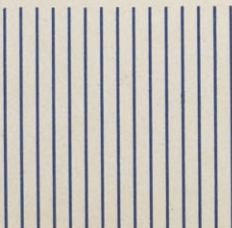
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For nine priests who were involved in civil rights protests in 1961, a decade has brought the beginning of a new consciousness about what the Church is. They are glad to view the 1960's as the beginning of the end for the "sleeping giant" view of the Church.

10 YEARS LATER

AS STRANGE AS IT MAY SEEM, clergymen did not always participate in civil rights demonstrations or become involved in social reform and "secular issues" to the extent they do now.

Ten years ago "relevance" was not a hackneyed word but a hope. That was before church people joined a march to Washington to hear Martin Luther King, Jr., proclaim "I have a dream"; before the names of slain civil rights workers Schwerner, Goodman, and Cheney were etched into the national consciousness; before a woman named Rosa Parks decided she was tired of sitting in the back of a bus; before Stokely Carmichael said, "Whitey, Go Home"; and before Father Daniel Berrigan saw the inside of a federal prison.

Late in 1961 the Episcopal Church's General Convention met in Detroit's Cobo Hall—not to protest any corporation's involvement in South Africa but to view the "techno-industrial revolution" firsthand and to declare the unity of God's people.

Into that unity marched an element that has pushed through the Episcopal Church ever since. Twenty-eight Episcopal priests—fifteen of them fresh from jail in Jackson, Mississippi, where their integrated group had been arrested for trying to eat in a bus station coffeeshop—came to General Convention on a Prayer Pilgrimage.

The Rev. John B. Morris, then executive director of the now-defunct Episcopal Society for Cultural and Racial Unity (ESCRU), organized the Pilgrimage for the northern priests to meet with southern Episcopalians and hold services in small towns in Louisiana and Mississippi before making their way to Michigan.

"We wanted to provide an Episcopal witness to the freedom rides then beginning in the South," Mr. Morris

explains, "and we wanted to make an impact on the Church in a way uniquely our own."

THE EPISCOPALIAN recently spoke with nine of the men involved in the Prayer Pilgrimage to find what they are doing now, learn their thoughts on what's happened since, and ask people who were involved in early social action how the Church has responded to the changes ten years have brought.

One might say the nine now work "outside" the institutional Church since none is in a parish situation. Most still consider themselves churchmen, however, and many work in church-related positions. None seems to have turned back from his early social-activist days, but all are going about their work differently in 1971.

Four of the nine men are in the Cambridge-Boston, Massachusetts, area and maintain close contact with each other: the Rev. John Crocker, Jr., Episcopal chaplain at Massachusetts Institute of Technology; the Rev. James P. Breeden, chairman of Harvard University's education and social policy program; the Rev. Myron B. Bloy, Jr., executive director of the Church Society for College Work; and the Rev. Gilbert S.

Avery, III, executive director of the Episcopal City Mission. The Rev. Vernon Powell Woodward is working on a doctorate at Union Graduate School, Arlington, Massachusetts.

"The most direct connection you can make between today and the Prayer Pilgrimage is the peace movement," Mr. Avery says. "In the naive idealism of the early 1960's we didn't realize the world's problems were as pervasive, as deep. They were hundreds of years in the making and will be hundreds of years in the solving."

Messrs. Crocker, Woodward, and Bloy have been active in the peace movement, as has been the Rev. Robert L. Pierson. Father Pierson, who now does publicity work for singers Ian and Caroline Mitchell in New York, was arrested twice during peace marches in Washington.

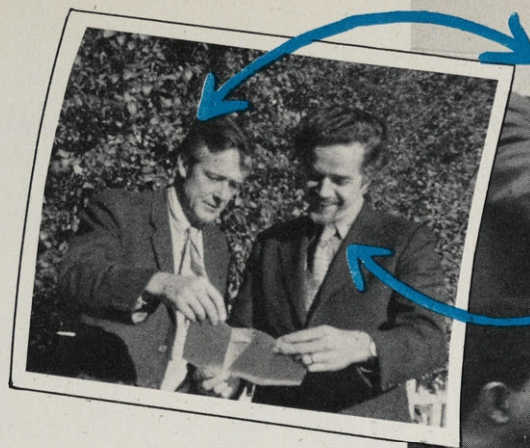
Mr. Breeden sees reaction against the war as an example that clergy involvement in "secular" matters is more accepted than it was in 1961. "It's not shocking, for instance, for people to see 'peace' taken seriously beyond the words of the liturgy."

Several of the men quoted Martin Luther King's dictum—that you can't do battle overseas and not do battle with injustices at home—as the tie that binds the 1960's to the 1970's.

One pilgrim, the Rev. Merrill O. Young, who now teaches church history in the religion department of St. Lawrence University, Canton, New York, says he is "really very conservative. I went on the Pilgrimage for my sins; there were many things I hadn't done for the Lord. I thought when something so contrary to the Gospel as segregation is happening in society and we don't act, we cease to have a Church. I've never felt that strongly about the Vietnam War."

Mr. Bloy thinks "the Prayer Pilgrimage was an early and tentative

by Judy Mathe Foley



At 1961 General Convention: (central picture, seated l. to r.) John Evans, chaplain in Vietnam; James Breeden; Geoffrey Simpson, now in England; John Morris; Myron Bloy; Vernon Woodward. In 1971, two above.

step in the direction of the Catonsville Nine [a group which poured blood on draft files in Catonsville, Maryland, to protest the killing in Vietnam]. Dan [Berrigan] and his friends are participating in the same sort of liturgical expression the Pilgrimage dramatized. I haven't had the calling or the courage to become a Berrigan, but on the Prayer Pilgrimage I did a lot of praying, and I learned something about prayer."

To a man, Pilgrimage participants still consider themselves acting out the theological convictions that led them to Mississippi in 1961. "Christianity is always at odds with the way things are," says Mr. Avery. "If you ever become too comfortable, you probably ought to re-evaluate because the Spirit is saying God is not pleased."

Mr. Avery remembers the judge at the Jackson trial, "quoting the Articles of Religion—all about upholding civil authority. Having grown up with the Prayer Book—it was one of the things that led us there—it was strange to hear his using it to scold us."

Father Pierson recalls the reaction to the group when it was holding a prayer service. "People thought it was hypocritical to use the Bible to defend

our actions. The general attitude was 'don't bring religion into this.'

"In the Gospel I see God is concerned with all creation. We can't make distinctions between the sacred and the secular."

The Rev. Quinland R. Gordon, who is returning to the South as Dean of the Absalom Jones Theological Center, Atlanta, Georgia (*see December issue*), was confined to a "colored cell" when he was arrested in Jackson in 1961. He says, "Helping the Church face realistically the fact that a segment of the population is being treated as second-class citizens is a way of putting flesh on the words of our Master."

The men's shared theological convictions helped them through five days in a Mississippi jail. "We had a strong feeling of unity because we knew that even though we were separated in our cell blocks, people in other cells were praying for us," Mr. Gordon recalls.

Though none of the participants credits the Pilgrimage with any long-term effect on the Church, several say it helped foster the attitude that brought the Church to Seattle and the General Convention Special Program (GCSP).

"GCSP is an excellent program in the spirit that was abroad at the time

it began," Mr. Breeden says. "That spirit has died in other places, and I think it's to the Church's credit it still lives in the Special Program. If nothing else the Prayer Pilgrimage and GCSP have sensitized a lot of people to dimensions of the Church's ministry they wouldn't have had to deal with otherwise."

The route from 1961 through 1971 brought a change from "civil rights" to "black power" and cries of separatism from some critics. What do the Prayer Pilgrims, still close to that activism, think of the change?

"I don't knock self-determination, black economic development, and black power," says Mr. Morris, "but I am the last of the big time integrationists. The pendulum is settling down now, and the integration-oriented commitment remains alive."

"If the white man had listened to Martin Luther King, we could have solved the whole thing," Father Pierson says. "But he wanted to keep what he had, and we got the militant movement. I watched it happen in Macon, Georgia, and Hattiesburg, Mississippi, and I could understand."

Mr. Breeden sees the situation a little differently: "The black power dimension of the civil rights movement was there all along. People still



In 1961: (central picture, standing l. to r.) John Crocker; Gilbert Avery; Merrill Young; Quinland Gordon; Robert Pierson. In 1971, Mr. Gordon (above) is going back to the South to work, and Mr. Bloy (above) teaches in Cambridge.

work together in an integrated fashion, but the difference is the dramatic headline activity is not available nor desired now."

Mr. Woodward, one of two male delegates to the 1967 Women's Triennial, sees the move for black self-determination as a healthy one. "It really was the break-through that helped women's liberation get itself together. People are becoming more aware of their own personal worth."

How do the nine feel about their current ministries?

"I still consider myself in the Church, but I don't feel I wear a halo in 'carrying on a ministry,'" says Mr. Morris of his job in the contract compliance section of the Health, Education, and Welfare Office for Civil Rights, Southeast Region, in Atlanta.

"My current job is consistent with what I understand to be my faithfulness at this point in time," Mr. Breedon says of his teaching job. "I suppose you could call that a ministry, but it doesn't distinguish me from my colleagues who are not ordained."

Another question: From your vantage point, where do you see the Church going?

"The people I came into contact with at the 1961 General Convention seemed to be thankful this public dis-

play was over and they could put it in the past and forget it," says Mr. Gordon. Four years of working with GCSP have shown him that church people as a whole are still reluctant to move toward social reform.

"We never knew in 1961 what heavy things that path would lead us into," observes Mr. Bloy. "The Church never reforms from the center. Reform comes at the margins like St. Francis. There are a whole lot of alive Christians on the margins of the institutions, and that's where the health is. We need to find the celebration, the mystery, and find ways into it."

"The Church hasn't been heart and soul converted," Mr. Crocker says, "but some things are happening. It's harder for openly racist people to be heard and taken seriously. But I'm afraid we're going back into an era of the divine insurance policy where we forget about justice and go back to piety."

Mr. Young sees a connection between the white southerners who misunderstood the Prayer Pilgrimage and white South Africans who oppress blacks. "White southerners were brave in those circumstances, and any northerner would have acted in the same way. That is the temptation we pray not to be led into. There is no-

body in the Anglican Communion who is being more true to the ministry than Dean French-Beytagh. Even a special session of General Convention wouldn't be too much to show our solidarity with him.

"We can't blame South Africans; they are no worse than we are. But they are doing something unspeakably wicked, and we ought not to associate ourselves with that action. Dean French-Beytagh speaks for the Church, and the moral issue is important. That's why we have an obligation in his case to let him know he's not alone."

Mr. Woodward says he won't go back to the parish ministry. He thinks the views of the man in the pew have hardened. "The Church doesn't offer him very much. He's more affected by Archie Bunker on television."

None of those interviewed claims any special clairvoyance. Most of the men would probably agree with Mr. Breedon: "The Church is headed only to Judgment. I'm where I am now, and eventually I'll be somewhere else."

Perhaps the most succinct comment on the Prayer Pilgrimage's effect on the Church ten years later comes from John Crocker: "None of us can live as if the 1960's never existed." ◀



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Good Out of Ill

Serious illness can be a great blessing.

I've been reading assurances to that effect in the Bible for many years. But on paper they sound pretty far-fetched, and I guess I didn't take them too seriously. Now I know, from recent personal experience, that this is another of the many cases in which God has seen fit to wrap truth in paradox.

I'm not trying to suggest the Intensive Care Unit of a hospital is a jolly place to be. I never really expected that. What did surprise me was the discovery that certain aspects of serious illness can invest the whole experience with a kind of cheerfulness, even joyousness.

The author of the Twenty-third Psalm glimpsed the basic reason, I think. When you walk through the valley of the shadow of death, your natural fear is quite remarkably allayed by a deeply infused awareness that God is with you.

It is terribly important to realize this phrase means exactly what it says: God is with you.

What He extends in an hour of real crisis is not magical protection from the natural consequences of your illness.

Neither the Bible nor the common experience of the human race offers us any ground for believing God will automatically and always intervene to spare from pain and death those who call upon Him for aid. The noblest petitioner who ever lived, Jesus Christ, got NO for an answer

when He earnestly prayed He might avoid the ordeal of crucifixion.

Jesus said that God allows the rain to fall impartially on the just and the unjust. He has bestowed on His creation a radical freedom which enables us to become men rather than puppets—but which also exposes the hardest-praying pietist and the most callous unbeliever to precisely the same vicissitudes and accidents of an impartial order of nature.

So, to say God is with you when you enter the valley of the shadow doesn't mean you're assured of getting safely through. It simply means you are aware of His presence and confident of His love to a degree not often attained in the peaceful and painless passages of everyday life.

This knowledge that God is with you is precious. It does not merely comfort you. It gives you a new outlook on life, a different perspective on all your plans, problems, ambitions, and worries. It is liberating and joy-producing.

This inner happiness, the strange fruit of serious illness, does not continue without interruption. Like all other human moods, it has its ups and downs. In cardiac cases particularly, one has periodic attacks of acute psychological depression, so familiar that doctors consider them a normal progression of the disease.

But I discovered that even in these somewhat trying intervals, my depression was mainly at an

intellectual-verbal level. I talked about it—sometimes quite gloomily—because, I suspect, I enjoyed an occasional interval of feeling sorry for myself. In hindsight, I realize none of these transitory moods of depression ever managed to shake what St. Paul (who had plenty of first-hand experience with pain and illness) referred to as “God’s peace, which is far beyond human understanding.”

No one can earn this peace. It is dispensed, thank God, quite without regard to our just deserts. It is need, not righteousness, and helplessness, not holiness, that make it possible to accept this benison which, I feel sure, God is always glad to pass out.

Serious illness can be a blessing for other reasons, too.

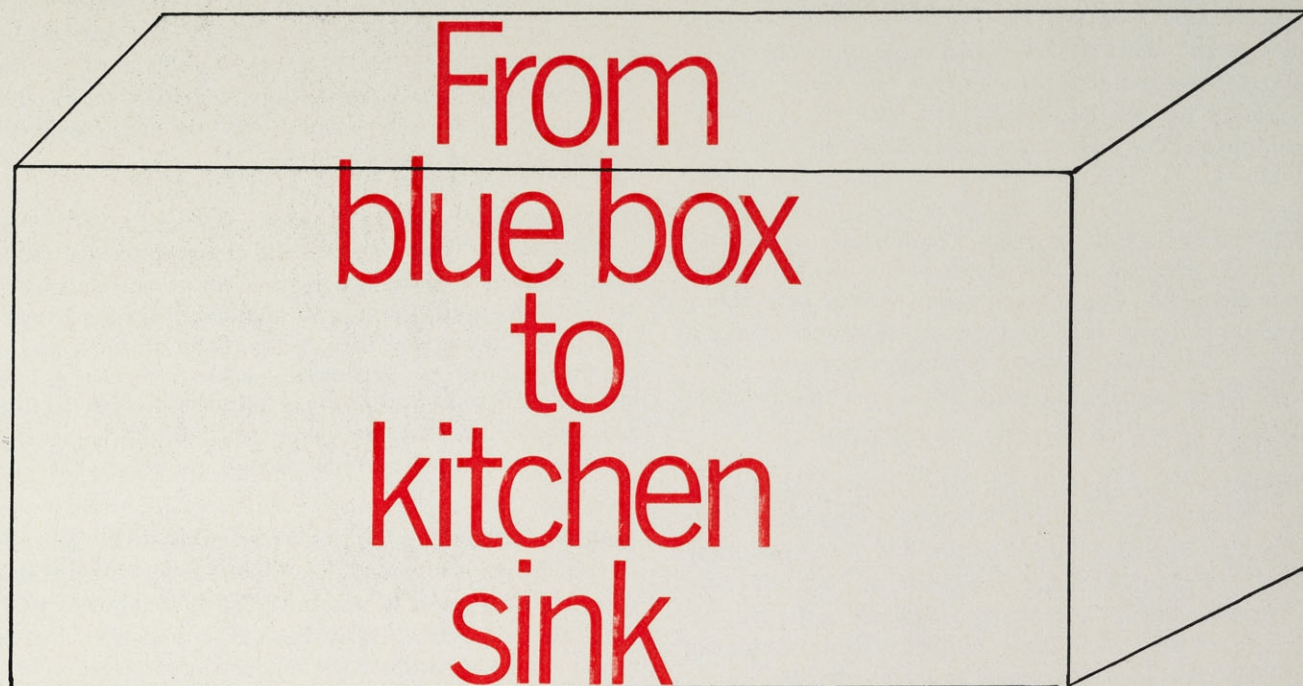
It teaches you how many really good and kind and loving people there are in the world—people who'll go to great lengths to help you for no reason other than their own compassion.

It is good to be reminded of how much sheer goodness there is among human beings—especially now when we're all continually tempted to cynicism.

It helps, for example, to learn that doctors and nurses, no matter what is currently fashionable to say of them, really do care intensely and unselfishly about healing the sick.

It helps to find out for sure—what I had already good reason to suspect—that the “heartless corporation” which employs you is in fact run by persons with big and generous hearts.

Finally, and far from least, it is nice to know the girl you married twenty-eight years ago really meant all she said about “in sickness and in health” and the son who seemed only yesterday a crazy kid has suddenly become a mature, thoughtful, and responsible young man capable of taking over problems rather than causing them. ◀



In 1971 the women of the Episcopal Church responded to seventy-nine requests for help with grants totaling \$1,221,199. A remarkable assortment of projects that include not only a kitchen with a sink but a plan to start the flow of water into kitchens was funded.

"The list of grant requests," says Mrs. Alice Emery, United Thank Offering (UTO) secretary, "reflects what the Christian leadership of the world has identified as the most urgent needs." Because UTO grants have always been flexible and responsive to changing needs, the offering continues to be creative and exciting.

This year's requests revealed a shortage of vehicles and buildings. Consequently, grants not only supplied seed money to put new ideas into action but went for transportation and building funds, items no longer popular for giving through the usual channels.

The work and worship of Episcopal Church Women has been an important and productive churchwide lay movement for many years. UTO is one of its most visible witnesses. No matter how ECW structures change—and some of them are changing—responsibility for the continuance of the Offering still lies with every woman in the Church. Of course everyone is welcome to participate. In the Diocese of Western Kansas the UTO is becoming a family offering.

Givers and askers alike should know that in 1972 request forms will be procurable only from diocesan offices. As usual bishops must sign grant requests made within their jurisdictions. The National UTO committee made this change in order to make clear that each grant is related to local groups and not to some distant national body.

The brochure of the full 1971 grant list will be available January, 1972

shortly. Meanwhile typed copies have been sent to all UTO diocesan chairmen. For the brochure write to Mrs. Alice Emery, 815 2nd Avenue, New York, New York 10017.

What has UTO made possible this time? Here is a representative sampling of grants most recently approved.

—THE EDITORS

ATLANTA—Mobile Dental Clinic, Macon, Georgia, \$24,000. This grant will purchase a bus and install donated equipment for a three-chair mobile dental clinic. Children of Bibb County are not eligible for free care at Macon Hospital until age 16. The only other free care facility is for youngsters from preschool to age 10. St. Francis' Episcopal Church has been involved in the project since its inception.

CALIFORNIA—Friends Outside, Salinas, \$5,200. Friends Outside is a group ministering to families of prisoners. These families suffer from guilt, loneliness, and the poverty which contributes to a perpetuating pattern of crime and conflict with authority. Friends Outside sponsors a special summer visiting program for families who cannot afford to travel to prison. Volunteers visit inmates who never have visitors, about one-half.

CONNECTICUT—St. Monica's Parish Community Center, Hartford, \$5,500. The grant is for the kitchen section of the Community Center, which is located in the most depressed area of Hartford. A "head start" program and a day care center are being planned. The kitchen is a necessary part of the equipment for real neighborhood service.

COMMITTEE ON CHRISTIAN LITERATURE FOR WOMEN AND CHILDREN IN THE MISSION FIELDS, \$8,000.

As an outgrowth of a conference in Zambia, literature will be published to help African women develop "coping skills." The publications will fall into the categories of nutrition, child care and development, home hygiene and home improvement, health, and women's role in nation building. The grant is for publishing capital to cover twenty titles. The Church Periodical Club is providing an additional \$2,000.

EASTERN OREGON—Diocesan Coordinator of Program, \$11,893.50. The coordinator of program will train leaders, provide continuing education programs, and assist the bishop in pastoral and personnel areas. In an area where towns are isolated, the work will involve establishing clusters of congregations, increasing lay leadership, and using non-stipendiary clergy.

EPISCOPAL CONFERENCE OF THE DEAF (national program), \$94,000. In 1970 the Episcopal Conference of the Deaf was authorized to be the official body to speak for the deaf in the Episcopal Church. The Conference has outlined a four-point program to accomplish the following: (1) increase competencies of present clergy through additional training; (2) provide new areas of program in parent education and in educating and rehabilitating deaf mistakenly identified as being either retarded or mentally disturbed; (3) establish work in those dioceses which plan to give the programs diocesan financing; and (4) provide a chaplain at Gallaudet College.

HAITI—Primary School, Cap Haitien, \$40,000. The primary school to be constructed is part of a building complex—church, rectory, schools. Several years ago the government gave the Church land to be used for this purpose. The church and rectory have been built, and the secondary school will be constructed when money is available. Most of the education in Haiti is provided by churches. At present the primary school is in a hangar-type building.

HAWAII—Philippine Meeting Hall, Honolulu, \$15,000. A meeting hall will be built for Filipinos living in Honolulu. The diocese and local people have contributed \$20,000. The Philippine Independent Church was asked to send a priest to Hawaii when Bishop Kennedy recognized that a growing Philippine population was not being served by its own Church. The number of Filipinos in Hawaii is large and poor and needs to develop self-respect and confidence. At the hall they will be able to have large social gatherings and prepare foods according to their own customs.

JERUSALEM—Scholarships, St. George's College, \$14,000. St. George's College has a curriculum designed to meet the Churches' contemporary training and study needs in three main fields: Bible, liturgy, and Christian witness as a minority in an alien culture. The college offers short courses, the longest lasting three months. The highest priority is a three-

year experiment to provide students from Africa, Asia, and the West with a center for study and training.

KOREA—Clergy training, Taejon, \$12,000. The diocese is moving toward parish support of all clergy. The parishes, used for in-service training for new clergy, are able to support the ordained clergy but not the men in training. By providing financial support for these trainees, the long range results will be eight additional priests in Taejon.

MARYLAND—Friends Aware, Cumberland, \$10,000 (matching). Residential facilities need to be expanded to house additional retarded students. The program for retarded, originally started by volunteers, is supported by the State Department of Health, Cumberland United Fund, and others. Enrollees are trained in simple skills which enable them to earn their livings and become contributing members of their families and communities. Because volunteer labor will be used for the construction, federal funds are not available.

NORTH CAROLINA—Genesis House, Chapel Hill, \$30,000. Genesis House is a live-in, highly therapeutic self-help center for 15- to 25-year-olds who are psychologically and physiologically addicted to hard drugs. The drug rehabilitation center is on a farm where the residents are engaged in farming and pursuing ecological interests. Additional funds will purchase the land now occupied, build additional cottages, and maintain the existing residence, a 130-year-old farm house. The Episcopal college chaplain is closely related to the program.

SABAH—Mission on the Kinabatangan River, \$3,000. Money is needed for boats, engines, repairs, and gasoline. Medical, educational, and food supplies are taken to the Kadazan peoples who are receptive to Christianity. Many of the sick are brought out to better coastal facilities in Sandakan.

SAN JOAQUIN—North Fresno Child Training Center, \$30,000. A pre-school training center will be developed in conjunction with St. Michael's Church. No other such facility is in the area. Property and a building must be acquired; the diocese will provide some of the funds, and loans will be obtained. The program, designed to prevent problems by treating causes instead of symptoms, proposes to work with pre-school children and their working or college student mothers.

SPRINGFIELD—Space in interdenominational student center, \$10,000. The money will allow the Episcopal Church to become an associate member of the Campus Religious Center Corporation. This will entitle the Episcopal Church to office space, a place for Sunday worship, and full use of other rooms available for meetings and programs. The yearly share of maintenance costs can be handled locally along with the program costs. There is no other church or usable facility in Normal, Illinois.

VERMONT—Tap Water Project, \$5,000. The Diocese of Vermont has formed a corporation whose express purpose is aid-

ing the rural poor to bring water into their homes. The problem of 5,000 homes without water was brought to the diocese's attention when the Vermont Poor People's Congress came to the bishop for help. One clergyman has been freed of all extra parochial activity to direct the program. Low interest loans are available through the Farm Home Administration, but the farmers have no collateral. The grant will be used to provide collateral, making F.H.A. loans obtainable for more farmers.

WESTERN MASSACHUSETTS—A Better Chance, \$10,000. A Better Chance is a cooperative effort to carry on cross-cultural programs in 100 independent boarding schools by providing scholarships for Indians. The grant will be used to place Indian students from Lenox School, closed for the school year 1971-1972, in other schools which have the same cross-cultural program.

WESTERN MICHIGAN—Eleanor Miller Infant Care Center, Kalamazoo, \$25,000. Special infant care is offered young mothers to help them finish their education. The infant care center is in a Methodist church across the street from the Presbyterian church where the girls attend the Continuing Education Center for pregnant girls. The Continuing Education Center is supported by the public schools, but the infant care center is dependent on other sources.

ZAMBIA—Hondas for lay evangelists, \$1,421.50. Five lay Christian education field workers will be provided Hondas to reach missions linked only by bush tracks. Automobiles are too expensive and cannot go on the tracks. Each lay evangelist is responsible for training other lay leaders, youth work, Sunday schools, stewardship, and evangelism. They work in clearly defined geographic areas, each covering between 1,500 to 3,000 square miles. ◀

“We listen to voices and angel messengers; we hear the thunder of Sinai at the giving of the law; we turn the pages of sacred books searching for hidden meanings; we follow the teachings of learned men, and then one day we see a child, pot-bellied, with staring eyes, and we remember Bethlehem.”

Howard Williams.



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UNATIONS



WORLDSCENE

Refugees: From Bad to War

As fighting along the India-Pakistani borders escalates to full-scale war, American Christians have an urgent dual responsibility.

The Rev. Boyd B. Lowry, Church World Service (CWS) director for Southern Asia, said U.S. Churches should drastically increase their giving for supplemental aid to refugees. They must also press the U.S. government to contribute more to refugee relief and to work in the international community for a negotiated settlement of the East/West Pakistani dispute. Mr. Lowry recently returned from eastern India, where he visited camps sheltering some of the 10 million East Pakistanis.

At that time supplemental aid, together with all other voluntary agency assistance, was reaching only about one out of eight of the new refugees. CASA (Christian Agency for Social Action in India) and two Roman Catholic Agencies, CARITAS and Catholic Relief Services, furnish a major portion of this supplemental aid.

CWS channels its aid through CASA. Episcopalians give to CWS through the Presiding Bishop's Fund for World Relief, which is a major participant in the CWS Pakistani relief effort. The Rev. Raymond Maxwell reports funds are coming in, and he expects many more dioceses, parishes, and individuals will wish to contribute.

With bone-chilling weather ahead, CASA concentrated in December on securing clothing and blankets. CASA provides supplemental food for 150,000 children and expectant mothers in 43 refugee camps; oper-

ates 10 field hospitals and clinics with a staff of 30 doctors; and pinpoints its efforts to relieve malnutrition through a survey conducted by 40 medical students.

East Pakistan refugee relief channeled through CWS by December 1 includes material aid (food, medicines, medical equipment, clothing, and shelter supplies) valued at \$1,791,936 plus \$190,000 in cash transmitted and expended for purchasing materials in India.

"Impressive as all this work is, there is so much more crying out to be done," said Mr. Lowry. "No one can predict what will occur in the days ahead, but refugee needs are bound to escalate."

Send contributions to:

The Presiding Bishop's Fund
Episcopal Church Center
815 2nd Avenue
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Conference on Aging: Episcopalians There

"The second decennial White House Conference on the Aging [held in November] climaxed more than a year of preparation in which more than a million Americans took part through forums, meetings, and conferences across the nation," said Dr. Arthur S. Flemming, educator and Conference chairman.

These Americans included a large number of older persons and heavy involvement on the part of the religious community: Orthodox, Roman Catholic, Protestant, and Jewish.

Many Episcopal laity and clergy attended the sessions. Delegates included the Rev. Gregory Maletta

and the Rev. Herbert Lazenby, representing the Episcopal Society for Ministry to the Aging, and Dr. Denzil A. Carty, rector of St. Philip's Episcopal Church, St. Paul, who led the Minnesota delegation as its "outstanding senior citizen." Father Carty was asked to lead the "Spiritual Well-being Committee" of the conference's black caucus.

As part of the religious community's involvement, the Conference and the District of Columbia Advisory Committee on Aging sponsored a special ecumenical service at the Washington Cathedral. Dr. Benjamin E. Mays, president-emeritus of Morehouse College, Atlanta, Ga., spoke to the congregation: "One of the tests of a civilized nation might well be: How does it provide for the man farthest down—the young, the aged, and the poor?"

Members of a special session on "Religious Community and the Aged" adopted six recommendations, which were included in the final Conference report. One of particular interest recommended tax deductions for qualified gifts and assistance to aged persons. Another recommended inauguration of education for middle-aged couples to help them in bridging the generations, including accepting death and preparing for widowhood. These recommendations resulted from the members' belief that responsibility for care and affectional support of persons of all ages rests with their relatives.

In Hong Kong, Two Female Priests

Anglican Bishop Gilbert Baker of Hong Kong made Anglican history

on November 27 when he ordained two Hong Kong women to the priesthood.

Chinese-born Jane Hwang Hsien Yuen, vicar of Holy Trinity Church, and British-born Joyce Bennett, principal of St. Catherine's Girls' School, were ordained the first female priests in the 47 million-member Anglican Communion in a ceremony in which Bishop James Te Ming Pong of Taiwan said "there is no male supremacy" in our relationships with each other in Christ.

Bishop Baker, long an advocate of women's ordination, acted with the endorsement of the Hong Kong diocesan synod and the acceptance of the non-legislating but highly influential Anglican Consultative Council. The Council has asked member Churches to declare their positions on the principle of ordaining women priests.

"My hope is that Hong Kong will present to the Church some living experience of women in the priesthood so that we and others will be able to base our studies on something more than speculation," Bishop Baker told the synod before its crucial decision. "We do not expect that what is suitable in Hong Kong will be suitable everywhere. But I believe someone has to make a start."

Bishop Baker noted that ministry to "the pastoral needs of a huge population—in which half of the industrial workers are women"—compelled the Church to have a "fully representative" ministry.

- The Episcopal Church, which approved the ordination of female deacons at its last General Convention, has ordained eight female deacons in seven dioceses since 1970.

Maine and Hawaii recently passed diocesan convention resolutions to admit women to the total ministry of deacons, priests, and bishops.

- One of the arguments against women priests in the United States has been that it would jeopardize unity talks with the Roman Catholics and Orthodox. Though there appears to be no sign that Orthodox Churches will change their position, the issue of women's ordination was broached at a recent Synod of Bishops, meeting in Rome. "Women [should] have a proper share of responsibility and participation in the

life of the community, society, and Church," the Synod said in its discussion on Justice in the World.

The subject entered the discussion when Archbishop J. A. Plourde, speaking for the Canadian bishops, questioned the omission of ministries for women in the *Relatio* on Priesthood.

- In Denver Roman Catholic Auxiliary Bishop George Evans, a member of the American Bishops' Committee on the Status of Women in the Church, said, "I don't think I'll live to see women allowed to become priests, but as far as I know, there are no theological barriers. I don't see Christ saying that the priesthood is limited to men."

- In London Anglican Bishop Gerald Ellison of Chester predicted that the Church of England will decide next year whether it will endorse the ordination of women to the priesthood.

- The House of Bishops of the Episcopal Church, meeting last month (see *December issue*), referred the subject of women's ordination to the priesthood to a study committee.

GCSP Screening Group Holds Grant Hearing

Bishop John R. Wyatt of Spokane and James B. Bronson, a Yakima layman, came to the November 8 General Convention Special Program (GCSP) Screening and Review Committee meeting to discuss a proposed GCSP grant in the Diocese of Spokane.

Members of the Afro-American Players Theatre Group, Inc., who had requested a \$66,000 grant from GCSP, also appeared to answer questions. During the meeting director Charles Patillo and his wife, Thelma, who is a member of the Committee, and James Lee of Yakima answered specific questions raised by the bishop about land ownership and salaries. After the question period, Bishop Wyatt said he would not oppose the grant.

The Committee made a grant of \$50,600, half of which will be used to finish an African Village, already under construction, where the Players will stage performances of black

A Primer of Ethics

by

Alfred A. Gross

Executive Director,

The George W. Henry Foundation

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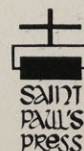
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WORLDSCENE

culture and history.

The Players have received two previous GCSP grants: \$25,000 in 1968 and \$41,000 in 1970.

Two Yakima priests had written to the Presiding Bishop and Executive Council members in September, raising objections to the proposed third grant and saying the GCSP program was causing a drop in local and national church giving and in trust of national leadership.

At the time of GCSP's second grant, opposition arose in Yakima from people who thought church money should go to the Southeast Yakima Community Center.

Bishop Wyatt asked six specific questions about feasibility, salaries, local support, and ownership of the land on which the African Village is being built. He received a copy of financial statements showing salaries and indicating Mrs. Patillo is not a paid member. He also was told the land involved is currently in escrow but owned by the non-profit Players.

Mr. Patillo pointed out that while on paper it did not look as though the project had much financial support, many times people came to him and said, "If it will help get the Village finished, I'll work; don't pay me."

During the two-and-a-half hour debate Committee members suggested that Executive Council members and staff could go to Spokane to explain GCSP.

Back in Spokane, Bishop Wyatt said the Committee had "listened courteously" and that staff evaluation had shown the Players to be a "responsible program in accordance with the Special Program guidelines for a group seeking its place in society on the basis of self determination."

Many Support Anglican Dean

Condemnation of the South African Terrorism Act—under which Anglican Dean Gonville French-Beytagh of Johannesburg was recently sentenced to five years in

prison—continues.

Methodist, Congregational, and Roman Catholic church leaders have joined the Anglican Church of South Africa in calling for a committee to "devise ways of supporting people who are banned, restricted, or imprisoned for acting on Christian principles."

Twenty Anglican bishops took the action in a private meeting in Durban, South Africa, and asked Anglican Archbishop Robert Selby Taylor of Capetown to organize the committee.

The Rev. Edgar Lockwood, an Episcopal priest and Washington attorney, was an observer at Dean French-Beytagh's trial. He recently reported to a United Nations committee that the South African government had broadened its attacks under the Terrorism Act to include the academic community and Churches which were not active supporters of its policies.

In late October the home of Anglican Bishop Philip Russell of Port Elizabeth was searched at 4:15 A.M. as part of police raids on the homes of churchmen, university teachers, student leaders, and newsmen.

Dean French-Beytagh is free on bail while his case is being appealed. He says that if his conviction is reversed, he will return to England. "It's about time my seven-year term as dean ends. If all this hadn't happened, I should have been leaving the country anyway."

The Psalms: New Reading

The Poetry Center in New York is producing a program January 17, 1972, on the Episcopal revision of the Psalms. Entitled "The Poetry of the Psalms: A New View," the program will be a platform for the completed work of the revised Psalter; publicity for the new position of the liturgy; an invitation to critical discussion of the new Psalter's value; and an opportunity for area Episcopalians to hear a presentation of these Psalms as art rather than worship.

J. Chester Johnson, who with W. H. Auden was one of the poets on the drafting committee of The Psalter for the Episcopal Church, says,

"I find this development thrilling for two reasons: American poetry is now taking a mature attitude to the service of religious poetry, and the revised Psalms are judged by poetry standards. These are two innovative concepts in American culture."

Remarriage: Study Coming Up

The controversial question of remarriage for divorced Anglicans is the subject of a two-year study which will be reported to the 1973 session of the Anglican Consultative Council (ACC). This advisory unit of the worldwide Anglican Communion held its first session in Kenya, Africa, February, 1971 (see April issue).

Remarriage in church of a divorced person while the partner is still living is forbidden in the Church of England. The Rt. Rev. John Howe, secretary general of the ACC, noted that remarriage of divorced persons in church is now permitted by the laws of the Anglican Churches of Canada, New Zealand, and Central Africa. The changes of these member Churches will illuminate the study.

In the Episcopal Church, U.S.A., the practice varies from diocese to diocese as the final decision is up to the diocesan and is made upon the merits of the request in each individual case. Some bishops will not permit it in any case. General Convention at Houston was petitioned to change Episcopal canons concerning remarriage of the divorced but did not act on this.

Polygamy, an integral part of some sophisticated cultures, will also be under discussion according to Bishop Howe. He said, "It is necessary to have an idea of what repercussions would follow if the Church were to interfere with the practice." A Roman Catholic priest, Father Hadrian Hastings, is now carrying out a study of polygamy and tribal marriage customs in East, Central, and South Africa.

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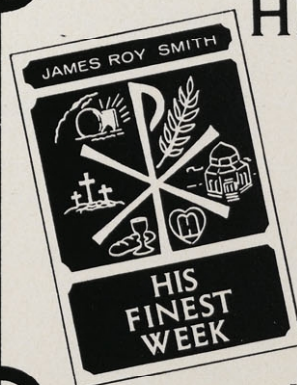
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WORLDSCENE

coming the clergy shortage in Asia, Africa, and Latin America which has forced Churches to let the laity "take their proper place in ministry."

Bishop Jan Van Cauwelaert of the Pontifical Commission for Catechists, speaking at a recent ecumenical seminar on ministries held in Rome, called the use of laity in pastoral work in the absence of clergy "providential."

The Rev. Steven Mackie, executive secretary of the World Council of Churches' (WCC) Department on Studies on Mission and Evangelism, said, "An amazing amount of ecumenical agreement has been reached on the theology of the ministry among Churches, but discussion focuses on the meaning of ordination. Not enough has been said about the ministry of the whole Christian community. Churches in the West may well find their models [in the experiences] of the Churches of the Third World."

At the same meeting, Professor Pietro Brugnoli of the Pontifical Gregorian University noted the shift in theological understanding of the ministry within Roman Catholicism since Vatican II. "Theologians and church leaders now talk of ministries and no longer see the role of the laity as simply a participation in the apostolate of the hierarchy. The plural is used showing a clear recognition of the diversity of gifts given by the Holy Spirit for the service of the community."

According to Professor Brugnoli, this enlarged idea of ministries complements the sacramental ministry of Holy Orders, but much is yet to be done on the local level to implement this new role of the laity.

Participants in the conference included Orthodox, Anglicans, Roman Catholics, and the representative from the WCC.

PICTURE CREDITS

W. E. Gore: 15, 16.

Robert Wood: Cover, 6, 11, 13.

In Person

The Rev. **Gerald N. McAllister**, San Antonio, Texas, succeeds **James Wyckoff** as a member of the General Board of the National Council of Churches. . . . **Bishop Shenuda** was chosen head of the Coptic Orthodox Church on October 31, 1971, in Cairo, Egypt; about 10,000 members of the Church live in the U.S. . . . New Liaison Officer of the World Council of Churches is **Janet Lacey**, C.B.E. . . .

Voorhees College, Denmark, S.C., recently received an unrestricted \$5,000 Eastman Kodak grant. . . . The Rev. **Nelson Wayne Koscheski, Jr.**, assistant at Grace Episcopal Church, Alexandria, Va., has been appointed assistant chaplain of the United States Military Academy, West Point, N.Y. . . . Archdeacon **Cyril Linden Abeynaike** was unanimously elected Anglican Bishop of Colombo, Ceylon, in August, 1971. . . .

Dr. **James Jefferson Bennett**, former provost of the University of Alabama and executive director of the Health Education Authority of Louisiana, is the new vice-chancellor and president of the University of the South, succeeding Dr. **Edward McCrady**, who retired. . . . The Very Rev. **T. Hudnall Harvey**, Dean of the Seminary of the Southwest, is serving as President of the Council of Southwestern Theological Schools, an organization of four Roman Catholic and eight Protestant Seminaries in the Texas-Oklahoma area. . . . A Presbyterian elder, the Hon. **Arthur K. Watson**, American Ambassador to France, was elected a member of the vestry of the American Pro-Cathedral of the Holy Trinity, Paris. . . .

The Parish of **Trinity Church**, New York City, has announced several personnel changes. The Very Rev. **Robert R. Parks**, Dean of St. John's Cathedral, Jacksonville, Fla., has accepted a call to be Trinity's fifteenth rector; he will succeed the Rev. **John V. Butler**. The Rev. **Ledlie I. Laughlin, Jr.**, education officer for the Executive Council, accepted appointment to be vicar of St. Luke's Chapel of Trinity Parish, and Mrs. **Mildred M. Buckley**, former associate director for administration in the Professional Leadership Development section of Executive Council, has joined Trinity as personnel officer. . . .

The *Episcopal New Yorker*, publication of the Diocese of New York, has a new editor, **Betty W. Gray**. Mrs. Gray's previous journalism includes reporting for the Atlanta *Constitution* and the Columbia (S.C.) *Record*.

Switchboard

Continued from page 5

not see fit to choose any women for the office of Apostle. As radically a liberated man as Mr. Swidler proves Him to be, Jesus must have had His own good and entirely non-male-chauvinist reasons for not ordaining any women to the original apostolate.

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HOW'S YOUR MIRROR?

Mr. Cassels' article, "Put Down the Put-Down," in the October issue clearly identified the consciously willed put-down for what it is and does to others.

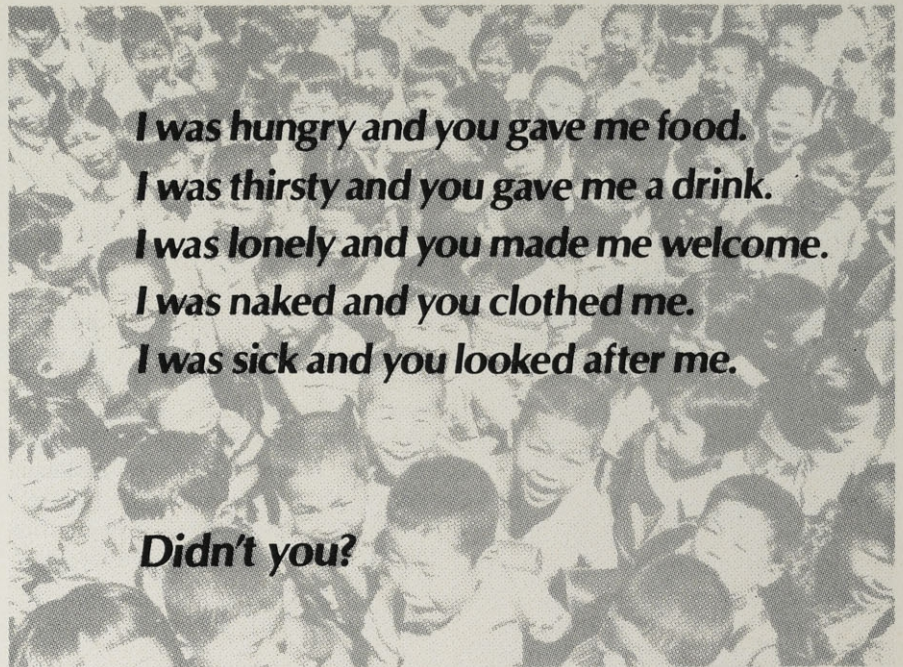
There is another style of put-down just as destructive in which the motive, even the effect, is not as clearly seen. Here the destructive, denigrating motive is masked by some superficial motive, such as protecting the purity of the religious creed, political system, or some other "truth," as well as the projection on to others of our own hang ups. Only when we can see in some way the real motive mirrored back to us will we gain awareness enough to stop putting people down and perhaps begin confirming them instead.

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CALENDAR OF EVENTS

JANUARY

- 1 THE HOLY NAME OF OUR LORD JESUS CHRIST
- 2 SECOND SUNDAY AFTER CHRISTMAS
- 3-5 Joint Commission on Ecumenical Relations, Episcopal Church, New York, N.Y.
- 6 THE EPIPHANY OF OUR LORD JESUS CHRIST
- 9 FIRST SUNDAY AFTER EPIPHANY
BAPTISM OF OUR LORD JESUS CHRIST
- 16 SECOND SUNDAY AFTER EPIPHANY
- 17 New York Poetry Center, The Poetry of Psalms: a New View
- 18 THE CONFESSION OF ST. PETER THE APOSTLE
- 18-25 Week of Prayer for Christian Unity
- 23 THIRD SUNDAY AFTER EPIPHANY
- 23 Theological Education Sunday
- 25 THE CONVERSION OF ST. PAUL THE APOSTLE
- 30 FOURTH SUNDAY AFTER EPIPHANY



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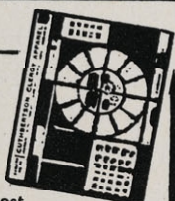
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OUT OF ORDER?

When a boy gets up at four in the morning to deliver papers, people say he is a go-getter. If people were to hear he got up at six to come to Mass, they would say, "That is asking too much of the boy."

If a woman spends eight hours working in an office or in her garden, she is called energetic. If, however, she is willing to do the same thing for the Lord, they say, "Religion has gone to her head."

If one ties himself down in making \$30 weekly payments for some item for personal enjoyment, he pays willingly, but if that same person placed that much on the offering plate, people would say he was crazy.

It is a crazy world, indeed, where first things come last and last things come first.

—The Parish Newsletter
Churchill, Manitoba

EVIDENT NEED

The rector told his congregation that the next Sunday he intended to preach on the sin of lying. He asked them in the meantime to prepare for his sermon by reading the seventeenth chapter of the Gospel according to St. Mark. The

next Sunday he asked for a show of hands of those who had done the assigned reading. A sea of hands rose high. "Thank you," said the priest. "You're the very people I want to reach. There is no seventeenth chapter in St. Mark's Gospel."

—The Sceptre
Diocese of Lexington

COMPLAINT

Our forefathers did without sugar until the thirteenth century; without coal fires until the fourteenth; without buttered bread until the sixteenth; without coffee, tea, and soap until the seventeenth; without gas, matches, and electricity until the nineteenth; without cars and canned or frozen foods until the twentieth.

Now what was it you were complaining about?

—Drumbeat
Diocese of Lusaka

IDEA FOR ACTION, SUMMER 1972

Through the "Friendly Adventures" program, 430 boys and girls (ages 5-16) from Boston enjoyed a two-week vacation in small towns or the country this past summer. Host parents, families, and parishes participating included 317 in Massachusetts, 11 in New Hampshire, and 102 in Maine. For details on how to help next summer, or to start a similar program in your area, write: St. James' Educational Center, 11 Akron St., Roxbury, Mass. 02119.

A Prayer for Those in The Legal Profession

O God, the just and merciful judge of all mankind; look upon us whom You have called to promote justice in dealings among our fellow men, to clear the innocent, and to convict the guilty.

Keep our consciences alert in borderline cases.

Give us courage and strength to persevere through the labyrinths of the law and hearts to love our neighbors as ourselves. We pray in the Name of Him in whom all is fulfilled, Jesus Christ our Lord.

Amen.

—The Episcopal Churchmen
of the Diocese of Chicago

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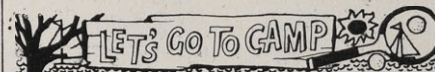
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For information write: Dept. A., All Saints' Episcopal School, Vicksburg, Miss., 39180.



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4 weeks: \$275.00

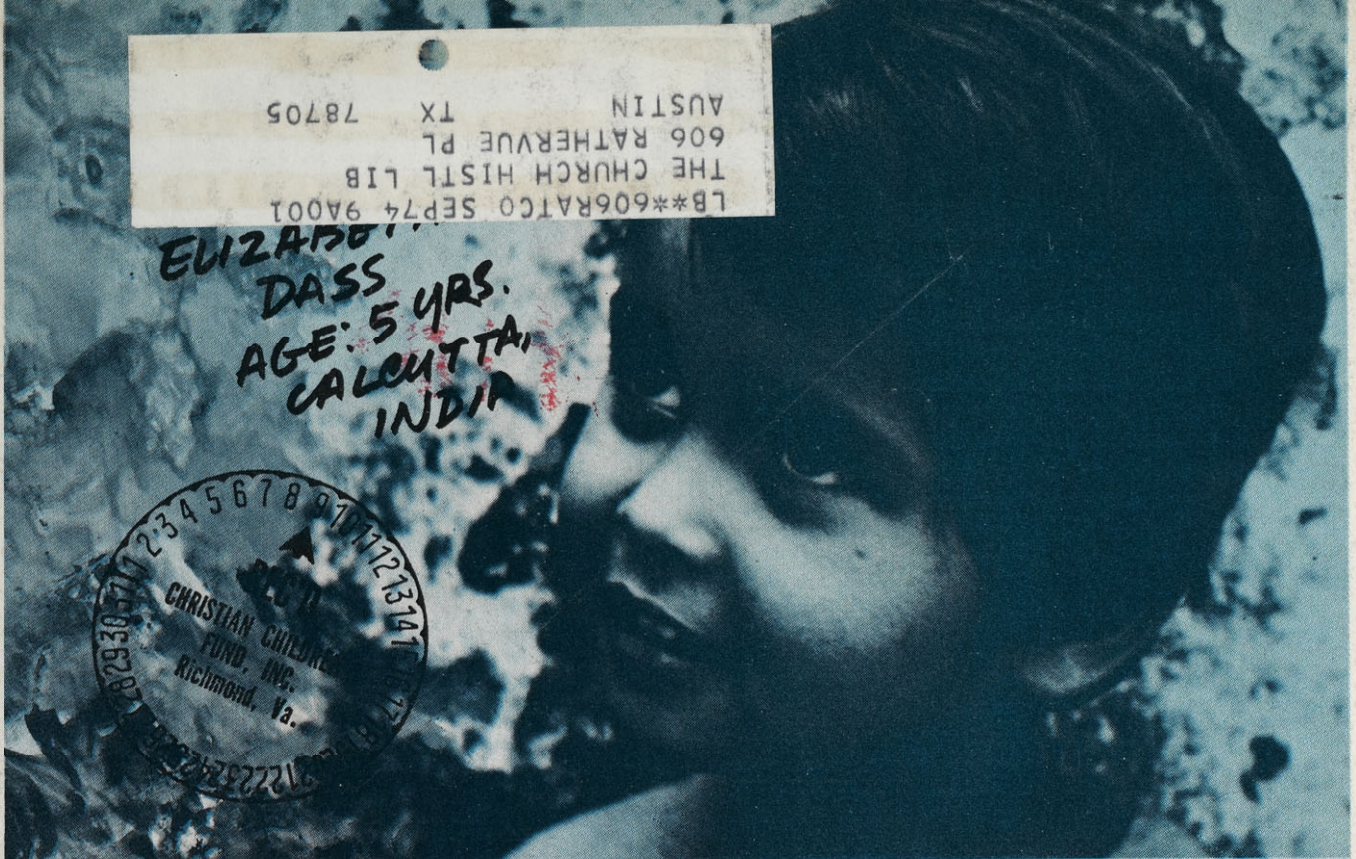
JULY 27 to AUGUST 23

Entire camp season: \$500.00

Enrollment fee \$10.00 before April 1st - \$20.00 thereafter. Accommodates 100 boys, 8-15 years, 3 age groups. Baseball, tennis, canoeing, sailing, riflery, swimming, water-skiing, crafts & forestry program. Tutoring.

For further information, address:

OWEN M. CARLE, Director
54 Cypress Street
Brookline, Mass. 02146



Because her story is typical of needy children around the world, we invite you to read our overseas caseworker's report on little Elizabeth (her name is changed to protect her future) . . .

Name: Elizabeth DASS **Date of birth:** April 12, 1964 **Native place:** Calcutta **Health:** Frail, thin, walks with difficulty, protein deprived.

Characteristics: Gentle, quiet, cooperative, speaks clearly and is of good mind. Will be able to learn once health and strength are restored.

Investigation report: Elizabeth's father used to be street cleaner, died from typhus. Her mother is very weak from recent illness (smallpox). Only work available to this woman is in a match factory where she earns two rupees a day (26¢) when she is strong enough to get there and work.

Home conditions: One room bustee (hovel) occupied by several other persons besides Elizabeth and her mother. House is so small cooking is done on the footpath. Bathing is done at a public tap down the road. Persons living with them in this house are not of good repute, and the mother fears for Elizabeth.

Remarks: Elizabeth will certainly become ill, perhaps will take up thieving, maybe even more terrible ways of living if she is not removed from present home conditions. Her mother is willing for her to go to CCF Nazareth Home and weeps with joy at the hope of her little daughter becoming safe from the wretched life they now have.

Strongest recommendation that Elizabeth be admitted at once.

Could you turn away a child like Elizabeth and still sleep well at night? I know it would break your heart . . . and Elizabeth is but *one* example of thousands of youngsters who desperately need help.

So I urge you to fill in the coupon. For only \$12 a month you can sponsor a needy little boy or girl from the country of your choice, or you can let us select a child for you from our emergency list.

Then in about two weeks, you will receive a photograph of your child, along with a personal history, and information about the project where your child receives help. Your child will write to you, and you will receive the original plus an English translation—direct from an overseas office.

Please, won't you help? Today?

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa), Mexico and Philippines.

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I wish to sponsor a ☐ boy ☐ girl in

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☐ Choose a child who needs me most. I will pay \$12 a month. I enclose my first payment of \$_____. Send me child's name, story, address and picture. I cannot sponsor a child but want to give \$_____. ☐ Please send me more information.

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