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THE Episcopalian

FEBRUARY 1972

Ordain women: yes, no?

What is "Personal" religion?

YOUNG CLERGYMEN TODAY

WHY PEOPLE GIVE

What is “personal religion”? Well—once upon a time there was an ugly ducklingYou know the story: an ugly bird grows up in a duckyard, wondering why he is such a peculiar duck. One day he sees some swans bending their necks toward their reflections in the water. As he bends his neck, too, he knows what he is: a beautiful swan.

All of us are in that story together. We are all ugly ducklings, modeling ourselves after one another, wondering vaguely from time to time if we might find something more than this duck-world of ours.

In the fairy story the ugly duckling could not begin to imagine what more existed until he saw it. In our story, too, more exists—full humanity, which we have never seen face to face but occasionally glimpse in a life we see or read about.

And when we see it, we know it to be our heritage, too, and we yearn to claim it. We want to be different from what we are. We want to find the sureness and poise these other people have. We want to function as they do.

Perhaps “personal religion” can be defined as the search for that full humanity we sense.

The Gospels best tell the story of this search. Here comes a person, a being. His name is Jesus.

Right away the ducks of that first-century Palestinian pond—and we ducks who read—can sense in Him the extraordinary. But what? Some of them—and perhaps we?—

IN SEARCH OF THE SWAN

say, “This is no normal duck; this is a monster,” and turn away.

Others stay to look and listen, and to them—and us?—He says, “Don’t waste your time trying to be a duck. Let go. Turn your life in another direction and let yourself grow into a swan, just the way a bulb grows its flowers in the sunlight and the rain.” Half His counsel is just this: “Stop. Wait.”

*Happy are you who are hungry now:
you will be filled!*

*Happy are you who weep now:
you will laugh!*
(Luke 6:21, ABS translation)

The other half of His counsel, in true paradox, is “Do!” “Why do you call me ‘Lord, Lord’ and don’t do what I tell you?” (Luke 6:46, ABS) We are to do something comparable to a swan’s trying out his wings. We are to attempt exercises in a new life.

Our job is learning not to be self-protective about our own egos. We

are to see and accept all the other ugly ducklings (friend or not) as our brothers. We cultivate, with all the old duck-life still surrounding us, an alertness to the smallest signs of new life that enable us to rise up and follow.

More than that, an “I” is in the process and a “we”; and the two are inseparable. For we are not, all alone, making ourselves into little swans for what a mystic once called “the flight of the alone to the Alone.” A whole world of strong wings and free flight—the Kingdom of God, Jesus calls it—awaits opening, and we are all in the process together.

Jesus never promises us an easy change. The work is long and hard, and no one knows where it will lead. It took Thomas Merton out of troubled and distracted youth into a monastery. It made him a figure known the world over, with a face like an open door to this new state of being. It transformed Gandhi from a dapper young lawyer into a walking symbol of leanness and hunger and sent him out to free India. It took Martin Luther King, Jr., an ambitious young minister, and turned him into a wanderer for justice who died on a motel balcony.

We do not know where God will take us. But we do know something waits to be found—and it is not only *there*, waiting, but here, now, working in us and around us if only we will let it. And we know what it is: full humanity in us, both the goal and the process of “personal religion.” ◀



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Switchboard

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

—THE EDITORS

CYMBALS AND BRASS

Congratulations on the revealing coverage of the recent House of Bishops meeting in the Poconos. We are indeed pleased to see that the "Chief Pastors of Christ's Church" are talking "openly, comfortably, and without apology about Jesus Christ" and affirming that the "Power of God is Love—we seem to talk uneasily or glibly about it." The "atmosphere of quiet good will and an underscoring of the real fellowship which exists in the House of Bishops" that characterized this meeting was comforting, I'm sure, to all of us who read the article.

However, the House of Bishops talks glibly about its commitment to the Gospel, and a "loving man-to-man bond that transcends time and space." The bishops direct us in their modestly noble language to be thankful "for the stead-

fastness of so many of our people who have been faithful to Christ and His Church in time of confusion and controversy, at great cost to their own peace of mind and comfort." But their talk was impressively hollow and hypocritical when it came to their *action* to vote collegial membership (seat and voice) for Bishop C. Edward Crowther, nominated by Bishop Myers of California. Bishop Crowther's zealous efforts for the cause of peace in the world apparently have been enough to insure his rejection from the hallowed brotherhood of the House of Bishops. His voice and his vote in that body of "quiet good will" would have assured more of us that they truly share a genuine commitment to the Gospel.

The bishops can write pastoral letters once a week for all time, but they will still read like "sounding brass and tinkling cymbals" unless they start doing what they are saying.

IAN D. MITCHELL
Hudson, N.Y.

TALKING BOOK EDITION

Mr. William Yates of Green River recently died. He was active, 94, and blind. He was very well informed about the Church through your "Talking Magazine" service for THE EPISCOPALIAN.

We now have all the records stacked up. Is there anything that we can do with them, or should we throw them away?

I would appreciate a quick answer since the widow would like to take care of these matters.

This man was the sharpest man in the congregation.

DENNIS L. SERDAHL
Green River, Wyo.

CURSILLO CLARIFIED

The November issue of THE EPISCOPALIAN [Worldscene] contains an item on the Cursillo Movement in Iowa. [Will you] correct an impression that may be fostered by the second paragraph.

The Diocese of California has had an Anglican Secretariat for Cursillos since at least 1965, has officially commended the movement, and made it a part of its program at every subsequent convention.

The sources of the Iowa movement are two: several priests and laymen of Iowa participated in Roman Catholic Cursillos there and wished to start this renewal movement among Episcopalians. To that end they consulted the experience of the movement in California. Much of that experience was sub-

sequently adopted in the organization of Cursillo in Iowa.

I do not wish so much to subtract from the uniqueness of the movement in Iowa as to recognize with joy the debt we Iowans owe the many Cursillistas in California.

WILLIAM H. PETERSEN
Berkeley, Calif.

INFLUENCE: WHAT KIND?

In his letter, Switchboard, October, 1971, Dr. Charles Willie fails to grasp the basis of the objection some of us have to the Executive Council's action regarding General Motors.

Those who would have been most directly affected if the Executive Council's demand had been carried out, the 3,000 black South Africans employed by General Motors, were in no way consulted before the proposal was made. I thought the Council was committed to self-determination.

Executive Council would have been making a really useful proposal if the suggestion had been that General Motors follow the example of Polaroid: staying in South Africa but using whatever economic influence they possess to seek change.

Dr. Willie has attempted to create the impression that disapproval of the Executive Council's action indicates approval of the actions of the government of South Africa. Such is not necessarily the case.

ROBERT F. COWLING
Milton, Fla.

JESUS BEHIND LIGHTS

Come now, Mr. Boyd! Are you mad because it made a million? Or because it was poorly staged? Or does it make you wonder about Jesus (is He gay)? Or could it be that it asks the question straight out, the question it has been heresy to *think* for over a thousand years?

The Church (you and me) has been passing out quite a few "plastic-ware" answers itself. Let's not be too hasty to knock what just might make others ask the right question: Who *is* Jesus? And then care enough to go find out for themselves.

LILLIAN M. GANS
Horseheads, N.Y.

ON THE SHELF

I have read your April issue from cover to cover. It is full of the kind of material our Center can use.

Perhaps it is my current sensitivity as

Continued on page 36

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Should women be ordained?

*Two distinguished churchmen
take forthright positions on
a long-standing controversy*



By C. Kilmer Myers

I should like to introduce some theological considerations that hopefully will move us into rational debate of a matter that is presently a highly emotional issue for many both within and without the Church.

We hear it said that no one can find a theological reason in the New Testament against the ordination of women to the priesthood and the episcopate. I contend that such ordination and consecration fly against the fundamental imagery of Holy Scripture. We ought to know that this is what we are doing if, indeed, this Church decides to embark on this path.

If, after prayer and theological reflection, this Church decides that such ordination does not violate the tradition transmitted to us by the holy canon of Scripture, *then* we stand in the posture of responding to the Spirit in

that responsible manner which the Lord requires of his Church.

This question is basically a theological question pertaining to the Christian doctrine of God. Under this general statement may I make the following observations:

- A priest is a "God symbol" whether he likes it or not. In the imagery of both the Old and New Testaments God is represented in masculine imagery. The Father begets the Son. This is essential to the *givingness* of the Christian Faith, and to tamper with this imagery is to change that Faith to something else.

Of course, this does not mean God is a male. The biblical language is the language of analogy. It is imperfect, even as all human imagery of God must be imperfect. Nevertheless, it has meaning. The male image about God pertains to the divine initiative in creation. Initiative is, in itself, a male rather than a female attribute.

This is *not* an assertion of male superiority. In the Christian doctrine of the Trinity of God the priority of the Father does not constitute His superiority. The Father is the source of the Godhead, but the Son whom He begets is His equal, as is the Holy Spirit. This is the language of giving, of love, not the language of domination.

The priest acts as the commissioned agent of Christ. His priesthood partakes of Christ's priesthood, which is generative, initiating, giving. The generative function is plainly a masculine kind of

imagery, making priesthood a masculine conception.

- Christ is the source of priesthood. The sexuality of Christ is no accident, nor is His masculinity incidental. This is the divine choice. Jesus continued that choice in His selection of men to be His apostles. And to this day whoever receives them receives Him.

The masculinity of commissioned ministry is consistently present in the New Testament, even though the early Church knew there is no inequality between male and female in Christ. The young Church went out into a world that readily accepted priestesses. And even though it often appropriated for its own enrichment the religions, language, and customs of the Mediterranean world, it never departed from the maleness of the apostolic ministry.

I am convinced that in a day characterized by a destructive confusion in sexuality, it is necessary for the Church to maintain and cherish the apostolic tradition. It is required of the Church that she again protest that sexual equality is not sexual identity.

- The overwhelming majority of Christians cannot tolerate the idea of the ordination of women to the priesthood. For Anglicans to ordain them would produce a painful ecumenical tension.

We must not be swayed by the apparent willingness of some Roman Catholics to proceed in this direction. Those Roman Catholics who speak in favor of the ordination of women to the priesthood do not represent the

YES

By William J. Wolf

I subscribe to the basic thesis: Whoever opposes the ordination of women opposes the Gospel of Jesus Christ and disqualifies one half of the human race.

Three events of the last few months are significant:

First, the Anglican Bishop of Hong Kong ordained two women as priests (see *Worldscene*, January issue).

Second, although the ordination of women has been discussed and studied by numerous commissions for the last fifty years, the Episcopal House of Bishops at their 1971 meeting in the Pocoscos again failed to resolve the issue, appointing still another committee. It looks now as if women will refuse to serve on this committee.

Third is a statement issued by the Rt. Rev. C. Kilmer Myers, Bishop of California, to his diocesan convention and to the 1971 meeting of the House of Bishops.

Since this has appeared, I believe it deserves not only a detailed answer but a positive statement for ordination of women.

1. Apparently to tamper with the masculine imagery of the tradition is "to change that Faith into something else." One ancient tradition, however, uses feminine pronouns for the Holy Spirit. This shatters the bishop's inadequate view of God in his fundamentalism and absolutism of male images. Many times traits associated primarily with women describe the nature and action of God in Scriptures. Jesus laments over Jerusalem (Matthew 23:37): "How often would I have gathered your children together as a hen gathers her brood under her wings." That sounds like feminine imagery. It is useless for the bishop to assert that "God is not a male"; this is precisely what the bishop argues.

2. According to Bishop Myers "givingness" is essential to the Christian Faith, and "givingness" is a male characteristic. Do not "women" also give? It is useless for the bishop to declare his position "is not an assertion of male superiority." It would be difficult to find a clearer assertion of male chauvinism.

3. "Initiative is in itself a male rather than a female attribute." The bishop needs to update his understanding of sex roles. Increasingly women take initiative (when male arrogance can be curbed) in all areas of life. Their long established "initiative" in caring for the children ought to be obvious. Mary bore the Savior; why cannot a woman carry Christ to all people? Canon Charles Raven put it this way: "If a woman could give birth to the Incarnate Logos, why cannot she celebrate the mysteries of His body and blood?"

4. The bishop speaks also of the "generative function" as "plainly a masculine kind of imagery making priesthood a masculine conception." Probably his pun was unintentional. But males, up to now at least, do not generate in a vacuum. They need females to help them.

5. The bishop apparently regrets what he calls "our Anglican lack of veneration for her (Mary, the Mother of Jesus) as *Theotokos* (God-bearer)" and asks whether this "is at the root of much of our confusion?" What is precisely, however, part of the traditional view of the virginal conception is that God suspends and sets aside in this act "male initiative," "male givingness," and "male generativeness" (the very traits the lack of which, according to the bishop, disqualifies women as priests).

6. One would like to know the bishop's theology of the diaconate to which this Church has recently admitted women. Just as priests are the commissioned agents of Christ and share His priesthood, so deacons are the commissioned agents of Christ and share His diaconate. Plainly, if women cannot represent the male Christ in His priesthood, they cannot by the bishop's argument represent His diaconate either.

The real point, however, is not to make or debate lists of supposed male or female attributes or roles. Many of these are cultural stereotypes, and men as well as women need liberation from

mainstream of their Church's tradition. At this moment in history the Roman Church is experiencing a crisis in identity which makes it difficult for *that* Church to be a guide for the rest of us.

● Lastly, and most importantly, the Church has not adequately provided for the ministry of women. This the Church must do creatively and joyfully. But it will not be done if in seeking reparation for the past failures, we act suddenly and in confusion. We will not compensate for our failure in the ministry of women by giving them the ministry of men.

The prototype for the ministry of women is the ministry of the seers and prophetesses of both the Old and New Testaments. But above all their ministry is rooted in that of Mary the Mother of Jesus. Could it be that our Anglican lack of veneration for her as *Theotokos* (God-bearer) is at the root of much of our confusion?

We call her by the name "Blessed"—Blessed Mary, the Mother of Christ our Savior—because she heard the Word of God and in obedience bore within her body that Word which enlightens the cosmos. She, therefore, is the first among humans and, to use the papal phrase spoken of approvingly by our Anglican theologian John MacQuarrie, "the Mother of the Church." ◀

The Rt. Rev. C. Kilmer Myers is Bishop of California and author of "Light the Dark Streets."

them.

7. The bishop feels this is a "day characterized by a destructive confusion in sexuality." It may, despite its problems, turn out to be a liberating day in which sexuality may be becoming more human. One of the arguments for women priests is that the complementarity of men and women (however that may be expressed) is needed for a fully catholic view of the ordained ministry.

8. Of course, the tradition is male dominated. The bishop asserts that "Christ is the source of priesthood. The sexuality of Christ is no accident, nor is His masculinity incidental." This view leaps beyond the facts to draw unfortunate conclusions.

In the Old Testament God is pictured as choosing Israel as His servant to become a light to the Gentiles. God's method is to particularize in order to universalize. In order to become a human being in Israel's history, God in the incarnation had to choose between be-

coming a man or a woman. There are really no third options. Hermaphrodites and divine male-female couples (although popular in some forms of Gnosticism) are hardly real options.

It should occasion no surprise that in a Jewish patriarchalist milieu God chose to become man or that in the Palestine of His day His Apostles, as far as we know, were male. Jesus' manhood is meant to express perfect humanity (not simply perfect maleness), and His redemption is meant to enfold both men and women in a universalization of what is really human.

9. Another untenable point by the bishop is his curious use of the word "ecumenical" apparently to refer solely to Roman Catholics and Orthodox: "For Anglicans to ordain them (women) would produce a painful ecumenical tension." Is the bishop unaware of most of the Protestant Churches which ordain women? "The painful ecumenical tension" is already a reality on our

doorstep.

He urges us not to be swayed by Roman Catholics who favor the ordination of women. Presumably he refers to such theologians as Hans Kung who has said: "There are no dogmatic or biblical reasons against it....It is entirely a matter of cultural circumstances." But the bishop says they "do not represent the mainstream."

More important than representing the mainstream is whether they represent the truth of the matter. By a short extension of the bishop's argument Anglicans never should have allowed priests and bishops to marry.

The Roman Catholic Church in any agreed reconciliation could decide how to deal with Anglican women priests. After all, the Church of England, which at present does not ordain women, has relations of intercommunion with the Lutheran Church of Sweden, which does ordain women.

10. The bishop's confusion about the word "ecumenical," however, grows as he proceeds. He next disqualifies the Roman Catholic Church—which is hardly an ecumenical stance. "At this moment in history the Roman Church is experiencing a crisis of identity which makes it difficult for *that* Church to be a guide for the rest of us." Does the bishop not think the Episcopal Church has a crisis of identity? Why exile the Roman Catholic Church from his "mainstream"? We have a lot to learn from each other—all the others—that is what "ecumenical" is all about.

Let us now put the matter for the ordination of women as positively as we can.

Having admitted women to the ordained ministry of the Church as deacons, this Church has in effect surrendered any viable theological reason or logic for refusing to ordain them to the priesthood. "The times of ignorance God overlooked, but now He commands all men everywhere to repent..." (Acts 17:30). If these newly ordained women deacons are not able to be ordained priests at the same time as their male colleagues, it will be a grave and unjust denial of the power of the Gospel.

Since the ordination of women has not been done before in Anglican Churches or in Churches of a catholic

SHOULD WOMEN BE ORDAINED?

What is your opinion? No ☐ Yes ☐

Optional Information: ☐ Lay Person ☐ Man

☐ Ordained ☐ Woman

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order of ministry, it obviously has the weight of tradition against it.

Only a little more than a hundred years ago many Christians in this country supported slavery on the basis that some New Testament texts accepted the institution. Tradition could then be interpreted as against the liberation of black people. Some still argue that Paul's injunction to the Corinthians that women should keep silent in church somehow forbids their ordination today. This caricatures tradition.

It freezes into an absolute something which may have been expedient in the first-century Corinth where the notoriously immoral cult of the goddess Aphrodite flourished. Some, overlooking the significant relations Jesus established with many women in His ministry, have concluded that because in a Jewish patriarchal culture only men appear to have been made Apostles, somehow this limitation should characterize tradition even in cultures that have outgrown, or are outgrowing, male dominance.

Tradition is a growing and a live reality. Otherwise it is simply the dead hand of the past. Christian tradition exists to express in new ways the liberating power of the Gospel. Paul, who accepted slavery as an inferior status for women, was marvelously articulate about the Gospel itself. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Galatians 3).

When the Gospel and its implications were allowed to penetrate the consciousness of the Church, slavery became intolerable to Christian conscience. Like slavery, ecclesiastical male exclusivism must go. As the Lambeth 1968 commission on the subject remarked: "The New Testament does not encourage us to believe that nothing should ever be done for the first time."

Ursula Niebuhr, a woman theologian and Anglican, has accused the Church of heresy for the denial of orders to women on the ground that such discrimination rejects the Christian doctrine that creation is good. She quotes the Anglican Bishop of Dorchester (*Theology*, 1951) in an incredibly naive statement: "Women, unlike men, radiate sex, and their temperament is inap-

propriate in church...their ordination would introduce distracting earthiness into worship." The bishop was honest in his prejudices and in his partial insight. Only the liberating power of the Gospel can change his perspective or ours.

Where does the matter of the ordination of women into the priesthood now stand in the Episcopal Church? Lambeth in 1968 advised the Anglican Churches to refer the matter to the Anglican Consultative Council when it should be established in the future. The Women's Triennial of the 63rd General Convention at Houston voted 222-45 (or 5-1) in favor. The House of Clerical and Lay Deputies at Houston gave it majority approval, but it was defeated by the clergy in the vote by orders.

Many clergymen who voted negatively said they favored it but did not want to take unilateral action within one Anglican Church but, following the advice of Lambeth, to refer the matter to the Anglican Consultative Council. That Council, meeting last spring (1971), recommended that each member Church deal with the issue itself. The ball has bounced back into our court.

From this I conclude the ordination of women to the priesthood in the Episcopal Church now has the moral approval of a majority of the House of Clerical and Lay Deputies. I believe bishops who are now ordaining women to the diaconate, after further discussion among themselves and with their standing committees, should feel free to obey the mandate of the Gospel and proceed to the ordination of these women deacons to the priesthood.

At long last the time has come to get this matter over with in the Episcopal Church not just as a response to Women's Liberation but more deeply as obedience to the Christian understanding of creation, the Gospel of redemption, and of an ordained ministry of reconciliation that draws its strength from Jesus Christ, the Liberator of all people.

The Rev. Dr. William J. Wolf is William Chandler Robbins Professor of Theology at Episcopal Theological School, Cambridge, Mass., and a member of General Convention's Joint Commission on Ecumenical Relations.

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Many people ask why we ordain persons to the ministry of the Christian Church at a time when some are predicting the Church is on its way out.

And they have some good reasons for asking: congregations are falling off, contributions are going down, churches are being closed, men are leaving the ministry, nuns and monks are taking leave not only of the cloister but of the celibate life as well. The credibility gap is greater than it has been for a long time.

The "mystery religions" are flourishing—things like astrology, communes, gurus, the rites of love, the trips of drugs; all anti-rational, anti-establishment, anti-tradition, anti-everything except freedom—the freedom to be anything with little or no reference to the other people who want to be something else—but also reaching for that mysterious "fourth dimension" of life of which the Church has often lost track.

The future, however, is notoriously unpredictable. When Ben Franklin was playing with kites, who would have predicted the Great White Way? When St. Paul was in prison writing a letter to the Philippians in about the year 62 A.D., who would have predicted the rise of Christendom?

If one insists on making predictions about the future of the Church, one might well say this is the beginning of another chapter in its life.

The nominal card-carriers are making way for those who really care about the Christian Gospel. Its life is centering on the things which really matter, and some of the sideshows are being dropped so people can pay attention to what is happening under the big top.

The Life Unimaginable

The Church is now what it always has been: the Body of Christ.

It is composed of an odd assortment of human beings, no one of whom comes anywhere near, or even approaches, the character of the Man Christ Jesus. They are self-centered, often stupid, sometimes brilliant to the point of arro-

YOUNG MINISTERS THE CHURCH NEEDS NOW

gance. They do outrageous things, like refusing the Communion to a man because he's black. They have a talent for getting tied up in red tape and a preoccupation with machinery to the neglect of people.

But, strangely enough, they are drawn by that Jew who once lived in a hot-bed of religious and political controversy. They don't know as much about Him as they would like to know or even as much as they once thought they knew. Yet He speaks to them; He does something for them and to them. They can't always tell you what it is, but they can't imagine what life would be without Him.

The Invisible Life

Every once in a while He breaks through their hard shells and brings them out into the light, if only for a moment. Sometimes He does more: gradually, unbeknownst to them, He shapes their beliefs, and they think it's better to be kind than to be slick, better to trust than to suspect the ultimate mystery, better to respect than to ridicule their fellow-travelers.

They are still themselves, but their priorities are different. Pleasure isn't eliminated, but it's put in its place. The body isn't starved to death nor ma-

ligned as the source of all evil.

Some of them, only a few, come remarkably close to Christ in character. Most of them are more like Him than they would be had they never associated with Him. And some, of course, show no visible sign of their interest in Him.

This strange assortment of human beings has been called the Body of Christ. That means, of course, that they are His healing hands, His prophetic voice, His witness to the Father, the instrument on which He plays. In other words, this group of people continues His ministry in the world.

Stigma vs. Status

That's what the Church is now: a gathering, an assembly of people, a fellowship not always visible, drawn by Christ, saved from despair by Christ, activated by Him to whatever degree of goodness of which its members are capable. And this fellowship, in turn, reaches out toward the world to do what it can to heal the sick, preach the Gospel, and raise the dead.

Like every body made of flesh and blood, this body doesn't always function as well as we wish it did; it gets out of order easily, is often clumsy in its movements. But also, like every other

body, it has stamina and a power of recuperation that surprises the prophets of doom.

Like every individual, it must make changes—often radical—in its way of life. Not many enjoy making changes. If they have lived all their lives in comfortable town houses, they may not enjoy moving into one-room apartments. If they have enjoyed the feeling of superiority it gave them to believe no salvation exists outside the Episcopal Church, they will not enjoy moving into a new era when denomination is more likely to be a stigma than a sign of status.

What Can't Go

The Church is making radical changes not only in its way of life but also in its way of thinking. And this is still more difficult.

We must be clear that if the Church is the Body of Christ, it should not change so completely that it's no longer recognizable.

If the prints of the nails are nowhere to be seen, if the voice of authority is never heard, if the world becomes not only the object of its love but also the chief source of its ultimate satisfactions, then—regardless of its rites and ceremonies, its canons and its rubrics, its creeds and its articles of faith, even of its good works—the Church is not only on its way out, it is out, finished.

What Ministry Isn't

Whether or not that happens will depend largely, though not entirely, on the ministers, especially the younger ones, who are now guiding the Church through this period of radical change. What about them? What kind of men are they or should they be? What does a minister today need, what must he have to be in a position like this?

The young minister knows some things to begin with, or at least he should. He knows he will never be rich. If money still has that irresistible "come hither" look, he's on the wrong track.

He also knows it is not an "easy"

life. It never has been, at least not when it has been taken seriously. But at times it did offer him a security it cannot give him today. A man entering the ministry today knows jobs are scarce and he may have to supplement his living in some other way.

He represents a minority group no longer held in high favor on campuses or in communities where the young are in power. He is not entirely unacceptable, but he has to prove himself. His position doesn't guarantee him acceptance as it once did.

The Necessary Tools

Things like these he knows. Other things he must learn. He must learn what his tools are, how to handle them, and what he can do with them.

The Bible comes first. It's his source book, his handbook. The more he knows about it, the more he will know how much he does not know about it. He will never exhaust it, and if he ever loses interest in it, God help him!

Then there's theology, that theoretical pursuit with which some are impatient. Let them think of what their doctors might do to them if they had neglected the study of bacteriology. Theology is nothing more nor less than men and women trying to put down in orderly fashion their inferences and general conclusions about God, drawn not only from their own observations of life but chiefly from the events described in the Bible.

History is another tool. No man can live effectively in the present without a lively knowledge of the past. History never repeats itself, not word for word, but the main themes keep recurring again and again. When the theme comes up once more, a man has a great advantage if he has heard it in one of its earlier modes. For example, Jesus Rock: he may enjoy it, or he may not. But if he's a minister of the Church, it will be to his advantage if he knows something about the Moody and Sankey Hymnals.

Unstrained Weakness

Christian ethics is a tool he must

know about. If you want to call Christian morality the Christian Style of Life, well and good. But you've got to know what that style is, what distinguishes it from every other style, and how you translate the moral teaching of Jesus to a rather secular-minded contemporary Christian. *Continued on next page*

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**Seabury-Western Theological
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Episcopal Seminaries Enrollment

1970-71 Total: 928 in professional courses; 56 in graduate.

(Average enrollment per seminary: 86)

Seminary Support Income

Average per student

		% of Total
Tuition	\$ 885	.17
Endowment	2,087	40
Gifts & Grants	1,899	37
Other	221	4
Total	\$5,085	

Some of these tools a minister learns to handle in school. The other things he must learn are almost impossible to teach. How does he communicate the Gospel in public, in the pulpit, in 1972? Someone can show him how to do it, stop him from doing it the wrong way, but no one can teach him how.

How does he enter a sick room, a room in which a person is dying? No one can teach him how. He can take courses in clinical training, and these help him enormously; they give him a chance to practice under expert guidance. But if he doesn't know what to do when he gets in the room, no one in the world can tell him.

He must also have an intimate acquaintance with himself. And this is not easy. To see oneself as others do is hard enough, but to see oneself as he is is next to impossible.

He must know where his strength is and take his lead from it. He must also know where his weakness lies and not put too much pressure on it.

Preaching's Embarrassing Distance

He learns, as time goes on, how to make the most of his strong points and how to shore up his weak ones. He must know how much stress he can take

without breaking and how much rest and recreation he needs to be at his best.

One of the things he must learn is how far he can go in his association with those outside the "realm of grace" without becoming identified with the very thing from which he is trying to save them. It takes a great person to associate freely with all sorts of people without compromising himself or condescending to them.

Since he is human he will make mistakes, say things he wishes he hadn't said, and do things he wishes even more he hadn't done. He must learn how to handle this particular fact about himself.

He lives with what might be called "a sanctity gap"—the gap between what he preaches and what he practices. He may say to himself something like this: I don't preach what I am—if I did, it wouldn't be worth preaching. I preach what I see, what I know, what I believe, and I follow it as well as I can, sometimes at an embarrassing distance.

Unfrozen but too Fixed

Because the Church is in change, the younger the minister is, the better able he will be to lead it into another chapter. People of my age and generation are too emotionally attached to the past to even see, let alone dare to make, the changes that will almost inevitably be a necessity for survival.

We may like to think we are broad-minded and flexible, but when we get down to brass tacks, to the sticks and stones of the buildings we love, to the words and phrases of hymns and prayers we know by heart, to the organizations we've given our time and energy to create, to the budgets and cash balances that we are accustomed to—then we know that we're not quite so fluid as we thought we were. Perhaps we're not yet frozen, but we're pretty well fixed.

Young Handed Gospel

Whom did the Lord ask to undertake the greatest of all responsibilities—the bearing and raising of children? Men and women of experience, trained by the discipline of life? Not at all.

He entrusted this to men and women

totally lacking in the wisdom of experience, young men and women who are willing to try anything, afraid of nothing, untarnished by the disappointments of life, and ready to strike out in unknown territory.

Whom did He ask to start a new movement of the Spirit? A group of elderly men who had been through the gaff, knew all the pitfalls, and could spot the crackpots a mile off? Not at all.

None of them was much more than thirty—not even Jesus, or Paul, or Peter, or John. They were young, inexperienced, open to new ideas, sensitive to new visions, willing to try anything, ready to pay any price.

Royalty Conferred

Don't misunderstand me. I'm not yet ready to turn the whole Church over to the teen-agers or even to those in their twenties. I am saying the lead for the kind of rebirth which the Church now calls for will come from young persons—intelligent, serious, flexible, imaginative, gentle but firm, and fearless. They are ready to break new ground, not tied body and soul to any particular organization or way of worship, with preferences, obviously, but no prejudices and preconceptions.

All I ask of this new, young clergyman is that he go about his work remembering Jesus. He was out-spoken. He made no peace with legalism or narrowness of any kind, but He carried no battle-axe. And He made His greatest gains when He showed people something they had never seen before—the royalty of service. He it is who chooses us and lets us think that we have chosen Him.

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Beyond Museums

Some assertions about the Church, and some questions for evaluating what your own congregation is helping you to become

I HAVE BEEN INVOLVED in the Church all of my life. I have known I loved it, that it meant a great deal to me. Indeed, I am not quite myself without it. But for years I have wondered whether I am being quite faithful to my calling as a Christian through my involvement in the Church.

Some of the things I love are those whose ultimate value I wonder about. Some things bore me which others seem to find essential. And some things fire me up personally which seem to offend my brethren.

These questions about the Church's function have pressed upon me even more heavily. I want to be a faithful follower of Jesus within the Body of His Church. I also want to be an effective and faithful priest to God's people. Our many points of view about such things as worship styles, the nature of social involvement, authority, and matters of the Spirit at times seem almost irreconcilable. And these powerful tensions we are creating within the Church are setting many of us against each other.

Amid all this tension about *means* I have continued to search for some adequate description of *ends* (goals) which would explain why we are doing so much bickering within the Church. What is it that we are all trying to do? What are we after?

For lack of a better method I begin with some slight caricatures of three congregational "life-styles" as I observe and participate in them. Afterward I will try to describe the goals

which both transcend and incorporate these life styles.

Faithful Few

One kind of congregation has an admirable tenacity which holds the parish together against heavy odds. I grew up in a small parish in Atlanta, Georgia, which could barely pay its bills. It crouched in the shadow of powerful congregations whose theology and cultural pull, whose vast congregations and extensive real estate holdings, made us feel tiny and insignificant by comparison.

But we held together somehow, believing it was important that we survive, hoping against hope we would be joined eventually by a multitude of believers. In the meantime we were highly committed, fearful, a reed in a storm. But we "hung in there," surrounded by the symbols of our weakness, ragged carpets, leaky windows, pitiful organizations with barely enough members to fill the leadership spots. Over everything hung the chilly, humid gloom of near collapse. We were proud, poor, not hopeful, but unwilling to give up.

The many "faithful few" congregations share a constant preoccupation with sheer survival. To call upon them to become active and viable in some other terms is to demand the impossible. They are much criticized, sometimes pitied—but rarely understood.

Museum Keepers

This congregation has inherited an historic building or a deep reverence

for some particular theological or liturgical tradition. Some such congregations are heavily endowed. Others subsist at the survival level and show many of the characteristics of "The Faithful Few." But all share a passion for the preservation, enhancement, and *display* of that which is venerable and important. They preserve for all of us something significant from our past.

At times, I must admit, I have wondered if the *entire* Episcopal Church had become a museum for the preservation of the Book of Common Prayer. But no more. The "Museum Keeper" kind of Christian community has a powerful orientation to the past and is threatened and offended by change.

The pity is that so few of those involved in change and renewal have any sense of the importance and vitality of museums. And, by the same token, museum keepers are so often tragically unwilling to face the inevitability and present-tense-ness of change. It would be a crime to destroy our museums—but an even greater crime to convert the whole Christian Church into a museum!

Three Ring Circus

Another kind of Christian community has evolved in the suburbs of our larger cities—activist, young, in search of what is new and stimulating. When I enter such a church, I feel almost overwhelmed by what is going on. So much energy is being expended, so much planning is in process that it seems almost chaotic. They experiment with an attitude akin to that well-used "Madison Avenue" slogan: "Let's run it up the flag pole and see if anybody salutes!"

Such a congregation accents *youth*

and Circuses

Their search for adequate Sunday school materials becomes an obsession. Their determination to get a "Youth Program" going reaches a passionate pitch.

People seem to grow old early in such a parish. They graduate to a discouraged and disinterested fringe position by the time they are 50 years old. Maybe the frenetic activity burns them out—or maybe a community which honors youth and change and is bored by other matters has no place for them. And one is moved to question the activity and ask: "What are you doing all this for?"

Source of Salt

Matthew's Gospel (5:15) gives us a key to the Christian's function: "Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted?"

At first this text tempted me to suggest a fourth style of Christian community, one in which—through mutual love and support—the Gospel becomes real and effectual, a community which draws its members together so they may "salt" each other and then sends them out again to be the Church in the *world*—to be the salt of the earth. Something like "The Salt Box" seemed an appropriate name for it. But as I thought about my experience with each of the types of Christian community I have described, I had to admit they all evidenced some saltiness. Nowhere have I found a congregation, no matter how preoccupied with its particular emphasis, which lacked a core of persons who showed traces of the spirit of saltiness.

And so it seems to me any style of congregation can have merit. That tiny "Faithful Few" in whose midst I did my growing up has now become a

giant parish. Those "Museums" do preserve something worthwhile. And the "Three Ring Circuses" also have something useful going on in the midst of all that frenetic activity.

But I hope that doesn't get anyone off the hook. If the function of our congregation is to help us become the salt of the earth, then we must ask the question, "How are we doing?"

Salty Questions

If one type of congregation is as capable of being as effective as another, then each also runs the risk of being as irrelevant and ineffective. The following questions are designed to help you begin to discover how you are doing within the community of which you are a part.

1. Does your participation in your parish enable you to accept *your responsibilities* as a human being—as a parent, citizen, spouse, employee?

2. Does it help you to accept *your limitations*—to deal with your failures?

3. Are you more *open to change* as a result of life in your parish? Can you grow and live with those who are growing?

4. Are you more able to care about *others' needs* in an active and involved way? (Weeping over the "Starving Armenians" doesn't count!)

5. Are you becoming more able to *accept other people* as they are, relishing their uniqueness and accepting their limitations and failures?

6. Are you becoming more *open and honest*, less manipulative and controlling in your relationships with others?

7. Are you becoming more able to *accept the love* which others offer you?

8. And how are you dealing with life's frustrations? Do you bear grudges, seek to retaliate, and generally perpetuate and escalate interpersonal problems? Or are you dealing with them more creatively?

These are hard questions, even embarrassing ones. But I believe they are pertinent. If you and I really want to evaluate our churches, these seem like live criteria. What sense is a building program if nothing is going to happen to people in the building? What sense is the preservation of values from the past if those values have no effect on the lives of people? Why carry on if our destination is nowhere?

But maybe you don't want the kinds of results these questions ask about. Maybe you feel that the Church should be just a temporary escape from the cares of the world—a source of some fellowship and some activities which make you feel a bit better. And maybe you're right.

But I don't think so.

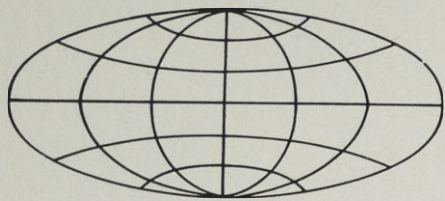
I believe you and I are called to be—as Christ's Body in this present world—the salt of the earth. Christ's people are those who uphold the ultimate value of human beings—those who proclaim and show forth the primacy and power of love. If our churches are not helping us to do this, then where shall we seek help?

"If the salt have lost his savour wherewith shall it be salted?" ◀

The Rev. Bob Ross has been deeply involved in the renewal of congregational life for the past three years, both as vicar of the Church of the Transfiguration, Birmingham, Alabama (see The Episcopalian, May, 1970), and as consultant to thirteen congregations in the Diocese of Alabama.

By Bob Ross

MISSION



INFORMATION

Hi—

Women's Lib certainly hasn't reached the State of Parana, in Brasil. Like other places, men sit together on the Gospel side of church, and women on the Epistle side. But Bishop Elliott Sorge writes of a marriage where the young man came up to the altar from his side of the church, the bride from hers. After the wedding, each went back to their previous place and the Bishop proceeded with the Holy Communion. Sure hope they left together!

Jack Biggers, former missionary in Malawi, has been called to be rector of a parish there. Father Biggers leaves Mississippi to begin his new job at St. Peter's, Lilongwe, in April.

Succeeding the late Obispo Maximo in the Philippines is the Rt. Rev. Macario V. Ga who has been the General Secretary of the Philippine Independent Church. And in Kobe, Japan, where two Conventions failed to elect a new bishop, the Rev. Titus Yoshio Nakamichi was elected by a Special Convention of the whole Nippon Seikokai. He succeeds the late Primate and Bishop of Kobe, Michael Yashiro.

Dr. Lulu Disosway has been named Woman of the Year in New Bern, N.C., for her services to the underprivileged. Dr. Disosway is a missionary who served in China and Alaska and retired in 1962.

Harry Hansen, wife Mary, and their four children are moving from Sao Paulo into the interior of Brasil. The new job will combine much of Father Hansen's 14 years of experience as missionary in Japan and Brasil for it involves work with five Japanese congregations in this northwest part of the state. Stretched out over 200 miles of rugged-to-travel miles, none of these congregations has had a full-time priest for many years. Father Hansen will also train lay leaders who can eventually carry on a "tent-maker" ministry in these missions. He also hopes to begin Portuguese-speaking work in these churches. "There'll be plenty of work for each of us—the children being great evangelists in their own right."

The dream (see *The Episcopalian*, June, 1970) is now a gleam in the warm twinkling eyes of Ecuador's Bishop Adrian Caceres. With a UTO grant, the new diocese is buying a house, centrally located in Quito and close to the University with its 18,000 students. This will be the Diocesan Center, with the bishop's office and Ecumenical Student Center, and the

new home of San Nicolas' Spanish- and English-speaking congregations. Companion Diocese Southwestern Virginia, via a tithe of their capital funds drive, is contributing \$50,000 to work in Ecuador. They've also sent the Rev. John Krulis to work in Quito for a year—as a missionary, not a chaplain—to Americans there.

Father Emilio Wild, an Ecuadorian priest, is in charge of the Spanish congregation at San Nicolas and is opening another mission in Quito. A former Evangelical minister, Carlos Espinosa, has begun a rural agricultural mission, working with Ecuadorian Indians. Two clinics are ready to operate upon receipt of medical supplies. A happy, though temporary, solution to the need for leadership education has been found by borrowing an excellent trainer from neighboring Colombia.

The first of the United Nation Volunteers are due in the field—in Yemen and Iran—about the time you read this. The Volunteer Fund totals about \$250,000 and is derived from governmental pledges and a gift from the Friends World Committee. For info about the Volunteer program, contact United Nations Development Program, United Nations, New York, N.Y. 10017.

San Hui, Castle Peak, Hong Kong, will have a 24-classroom secondary technical school accommodating 960 students. This project is latest and largest offshoot of one started in 1954 by Bishop R.O. Hall who had been concerned about the plight of children of poor fishing and farm working communities. In 1954 a retired landing craft was bought from the Royal Navy to house 11 children needing boarding facilities. Bishop Hall named it Our Master's Ship St. Simon. In 1965 a six-story hostel was built which housed 165 students. The new St. Simon's will be started this year.

After a five-hour walk across rugged country and a climb to 7,000 feet, Assistant Bishop Beven Meredith reached Iapimuku (pronounced *Yappymookoo*) where he baptized 325 men, women, and children, and then confirmed 270 of them. These people were the first Christians in this remote area of New Guinea. The Anglican Church started work six years ago.

In a symbolic ceremony before the mass Baptism—which hopefully the Bishop watched sitting down—the men shot arrows into a specially prepared shield, as a sign that they were ridding themselves of their sins and bad habits on accepting Christianity.

With the imminence of Church union in New Zealand, the Diocese of Melanesia and Polynesia expects to be left without a Province. Thought is being given to forming a new Province of the South Pacific, in which Papua, New Guinea, might join instead of being attached to Australia as now.

THREE MESSAGES TO USE IN '72

As 1972 unfolds before us, waiting to be filled with movement and accomplishing, three messages of recent vintage stand out for all of us to reread and use in 1972.

These are 1) The House of Bishops' October Pastoral Letter on the Faith; 2) The Bishops' statement on Christian mission; and 3) Frances Young's remarkable report on lay ministry (*see special supplement, January issue*).

By some kind of divine logic, the messages reached many in the Church in the above order. The Bishops' Pastoral (*see December issue*) reminds us strongly and cheerfully of our common beliefs. The mission statement reminds us, briefly and specifically, of our calling. Frances Young's report offers us many ways to carry out that calling.

With pulpit reading and some 200,000 copies spread throughout the Church, the Bishops' Pastoral and statement on Christian mission should already be receiving the study and concern they rightfully deserve. And, judging from the interest expressed so far, the Young report may turn out to be one of those institution-moving events that helps us alter course.

Those of you who have been busy these past weeks with family, friends, and Christmastide, take 15 minutes out to read Miss Young's idea- and wisdom-filled thoughts.

For example: "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...."

"The problem is that the clergy want to be lay people and the lay people want to be clergy."

"If the clergy are having an identity crisis today, so are the women...."

"Perhaps the role of women...is to assist the men to understand the meaning of lay ministry."

"The equipping of lay people for their ministry is primarily the task of the parish—and indeed its primary task."

Don't miss it. (If you mislaid your copy, a limited number are available from Committee on Lay Ministries, 815 Second Avenue, New York, N.Y. 10017.)

LOADED WITH POTENTIAL

The General Church Program, as most people who read *The Episcopalian* know, is the name for the missionary work that all of us support together in world

and nation. The General Church Program is voted by General Convention and includes overseas and domestic mission; specialized work with racial, ethnic, and other minority groups; and ecumenical commitments which stretch around the globe. It costs about \$5.50 per communicant per year to operate, and yet it seems, in recent years, to raise questions and arguments out of all proportion to our investment in it.

Hopefully, this situation may change in the years ahead. The Church's new Development Committee, funded by a grant from the Diocese of Rochester, wants ideas and suggestions from all of us about directions the General Church Program should take in the future. They are presenting a plan to make this possible at next month's Executive Council meeting. We wish the group and its director, Oscar Carr, Jr., the best in this venture. It's loaded with potential.

THE ORDINATION DEBATE

The debate on the ordination of women to the priesthood seems to be warming up. We hope this exchange will generate more light than heat during the next two years. We congratulate Bishop Myers of California for his courage in espousing the arguments against ordination of women (*see page 8*). And we should like to reemphasize here two important points Bishop Myers made in his now-famous statement at the 1971 Pocono meeting of the House of Bishops.

First he said that the Episcopal Church should not "break with the tradition of the Apostles....on so important a matter without the most careful theological debate."

Second he said, "If, after prayer and theological reflection, this Church decides that such ordination does not violate the tradition transmitted to us by the holy canon of Scripture, *then* we stand in the posture of responding to the Spirit in that responsible manner which the Lord requires of his Church."

With these two points in mind as guidelines, the debate should produce a learning experience that will help—not polarize—all the people in our Episcopal fellowship.

APOLOGIA

To those of you who were offended by one of the cartoons in our October Parish Special issue, we apologize and ask your forgiveness. We did not intend to offend but merely to offer you a chance to chuckle. And we did note that the cartoon brought forth some good solid teaching on the meaning of the Eucharist.



Easy Come, Easy Go?

Joining a Church is looked upon, in most circles, as something you do once and for all—rather like signing a lifetime contract.

It is tacitly understood that one is free to withdraw from the contract either by joining another Church or simply by disaffiliating.

But few people take the latter course. Regardless of how disaffected they may become with the Church of their childhood, or how little real interest they may have in religion, they won't go to the trouble of taking their names off the rolls. They simply drift quietly away, joining the multitude of non-attending, non-giving "members" whose relation to the Church is purely nominal.

Many who have given thought to the matter feel this is an unhealthy situation.

It misleads Churches into thinking they have a larger clientele than they actually serve. More seriously, it can mislead individuals into thinking they are doing the Church a favor by leaving their names on its rolls when in fact they are doing it a great disservice by diluting its witness.

A nominal Christian is not merely neuter—he's a positive handicap to the Church's mission of showing the world what it means to accept the Good News of Christ.

Thinking along these lines, a special commission of the Lutheran Church in America has recommended that denomination give careful study to a new approach to church membership.

The key feature of the new approach is that each and every member would have to decide once a year whether he wished to stay in or get out. Unless he took positive action to renew his church membership—and the commitment to Christian discipleship which it implies—he would be politely, lovingly, but firmly, dropped from the rolls.

This idea of "annual recommitment" has been tried, with great success, in some small groups of Christians, such as the Community of Christ in Washington, D.C. In these groups—which closely resemble the "house churches" of first century Christianity—annual recommitment also entails a pledge to give a certain portion of one's time and money (usually it's at least 10 percent and often much more) to God's work in the world. No one is ostracized or criticized if he feels unable, in any particular year, to "recommit." For individuals or couples to drop out for a while and then come back is not uncommon.

Jesus never indicated that becoming His disciple was an easy,

simple, and respectable thing to do, like joining a service club. On the contrary, He warned those who would follow His way they must be ready to take up a cross. From the very start, membership in the Christian community was—and was deliberately meant to be—a costly commitment, not to be undertaken lightly.

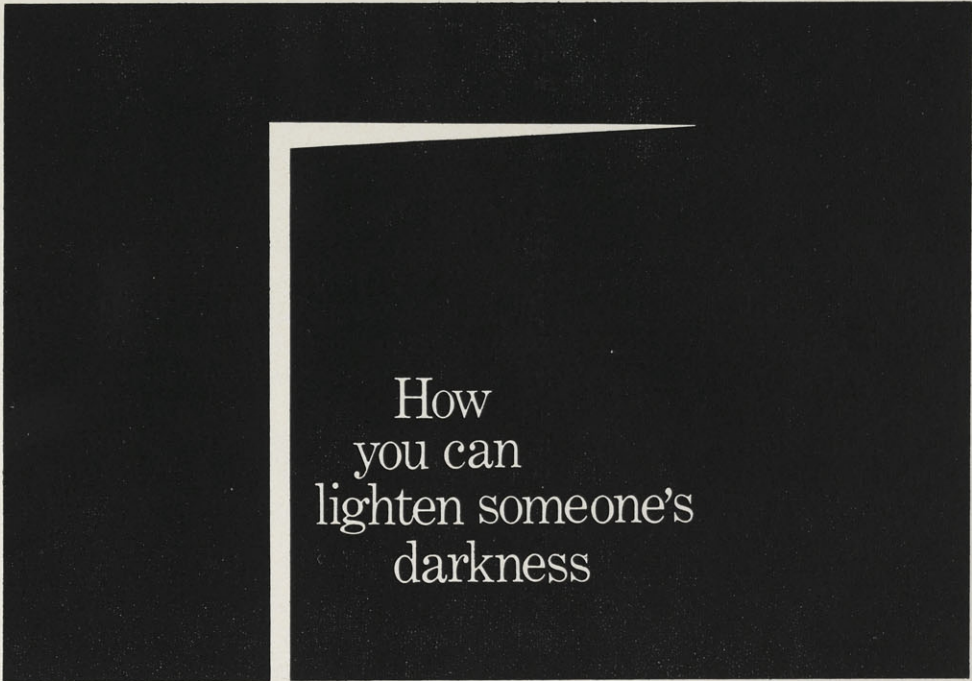
There was a time, during the so-called "religious revival" of the 1950's, when social pressures induced millions of Americans to affiliate with Churches whose teachings they did not understand and if they had understood, they would not have believed.

Fortunately for Churches, this era of easy "success" is now over. Fewer people are in the pews these days, but you can be reasonably sure most of those who show up on Sunday are there because they are seriously concerned with the worship of God.

The plan for annual voluntary renewal of church membership, now under study by the Lutherans, sounds like a good way of furthering this salutary process of sorting out committed Christians from those who are just going along for the ride.

Through great devotion to the way of Christ, not through great numbers, can the Church have a real impact on the world. ◀

Do you often feel awkward or uncertain around someone who can't see? Some practical advice about those remarkable people, the visually handicapped.



How you can lighten someone's darkness

Great occasions for serving God come seldom, but little ones surround us, observed St. Francis de Sales. Since some three and one-half million Americans have permanent noncorrectable ocular defects, one million are functionally blind and cannot read newspaper print, and nearly one-half million are "legally" blind, there is a good chance several people in your parish or community have this problem.

Today or tomorrow you may meet someone who is visually handicapped. You may be able to be of service, but remember that this person is an individual with his own distinct personality. You don't have to avoid the subject of blindness, but he'll probably be more interested in talking with you about local politics or activities in the parish. When you walk with a blind person, it will be easier for him to take your arm rather than the other way around. The motion of your body usually lets him know what to expect.

If you take his arm to propel him forward, it may tend to confuse him

and make him unsure of himself. Also, when giving directions to a blind person be sure you say "right" and "left" according to the way he is facing. Not doing so is a common mistake and may lead to a fall.

When going to a restaurant with a blind person read the menu to him. You may ask if he would like to have his meat cut or have you put sugar in his coffee. But, in general, offer no more help than seems necessary.

If you meet a blind person, identify yourself and speak directly to him in a normal tone of voice. Don't grab his arm or hand before speaking; his loss of sight has not made him unable to grasp what you are saying and, above all, it has not made him hard of hearing. Should the person be using a guide dog remember that it is a working dog and must not be diverted from carrying out its important duties. Petting the dog or offering food may distract that guide's attention.

When escorting a blind person into

a strange place tell him quietly where things are in the room and who is there so that he can feel at home. Simply put his hand on the arm or the back of a chair. He will be able to seat himself easily. Remember, too, to keep doors fully opened or fully closed and to keep passageways clear.

Always ask a visually handicapped person if he wishes help. Many of them can do things for themselves and do not like being helped without first being asked. When in doubt, give the blind person credit for being a normal person and act accordingly.

Other Ways You Might Help

Many elderly persons, faced with decreasing sight in their later years, can continue to participate in their customary activities if friends in their parish or community are thoughtful enough to offer help. Many would not dream of asking for such consideration, for they do not wish "to impose." Some do not want to admit the extent of their visual handicap, and above all, resist being called

By Kip Bevier

How You Can Lighten Someone's Darkness

blind. They just don't see as well any more.

If a boarding school (often state-run) for blind children is near, or in your community, try to include these youngsters in your parish church school and young people's activities.

Episcopal Community Services of the Diocese of Pennsylvania has developed Church Work Among the Blind, a counseling and volunteer visiting service as an aid to daily living. Many of the ways in which they help offer useful ideas for you: volunteers call on blind persons in their own homes, in nursing and boarding homes for companionship and friendship, for personal services, letter-writing, reading, shopping, taking blind persons on rides and to family gatherings; drivers provide transportation and escort blind persons to clinics, classes, special events, and church; walking companions go on neighborhood walks with blind persons for exercise and companionship; reading assistants read professional material to blind persons at their places of work. Also, telephone companions provide contact on a regular basis, sharing news on daily living and subjects of special interest. Perhaps there are visually handicapped persons near you who need these kinds of help.

Assistance and Information

Many individuals do not realize that the federal government has enacted laws which assist state-supported and privately financed agencies to aid visually handicapped persons. The education of blind children and the counseling of their parents, talking books and those in Braille, vocational counseling, financial assistance, and privileges such as travel concessions and tax exemptions are among the services often available. Contact the local community planning council or the department of public welfare

in your area for basic information on how to obtain this assistance.

Inquiries addressed to the *Division for the Blind and Physically Handicapped, Library of Congress, Washington, D.C. 20542* will bring information concerning large-print literature, a music library, books in the form of Braille, and talking books. Almost forty libraries throughout the country serve as regional distributing centers for these materials which can be mailed free of charge. Many of these regional libraries are in great need of volunteers to help provide Braille and taped books not now available. The Library of Congress provides a correspondence course in Braille writing and there is a nation-wide shortage of certified Braille transcribers. Classes often are offered by local agencies for the blind, as well.

► Forty-two percent of the blind persons registered with regional libraries have expressed interest in religious literature and the Bible. *The American Bible Society, 1865 Broadway, New York, N.Y. 10023*, the *John Milton Society for the Blind, 475 Riverside Drive, New York, N.Y. 10027*, and many denominational offices provide Bibles, magazines, and other religious materials in large print, in Braille, and on tapes and records.

► The Episcopal devotional magazine, *Forward Day by Day*, as well as the Collects, Epistles, and Gospels in Braille are available free of charge from *Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202*. Also, a large print edition of *Forward Day by Day* is available for \$10 a year.

► Morning Prayer and the order for Holy Communion in large print is available from *Morehouse-Barlow Co., 14 East 41st Street, New York,*

N.Y. 10017 for \$1 each or \$10 a dozen.

► A talking book edition of *THE EPISCOPALIAN* magazine, currently at 16 2/3 r.p.m., is released monthly. It will be provided by contribution toward cost (\$16 a year) to residents of the United States. The order for Daily Morning Prayer and the Order for Holy Communion in Braille as well as "Draw Near with Faith," a recorded service of Morning Prayer, with a meditation for private services of Holy Communion, are also free from the *Executive Council, 815 Second Avenue, New York, N.Y. 10017*.

► *The Episcopal Guild for the Blind, 157 Montague Street, Brooklyn, N.Y. 11201*, provides counseling both in person and on tapes and maintains a record lending library of Christian and Jewish religious materials. The Guild also records specific books or information requested by individuals on their own cassettes.

► *The American Foundation for the Blind, 15 West 16th Street, New York, N.Y. 10011*, is a private non-profit national agency that conducts research and disseminates information to improve and strengthen services to the visually handicapped. The agency may be contacted for further information or for the following free pamphlets: *Travel Concessions for Blind Persons, Blindness and Diabetes, Financial Assistance to the Blind, Income Tax Exemptions for Blind Persons, Aids and Appliances, Guide Dogs for Blind Persons, Facts about Blindness, Publications Catalog, Library Service for Blind Persons, and Is Your Child Blind?*

To enter into the life of a visually handicapped person, to live out the relationship regardless of age, background, race, or creed is a challenge worthy of the words of St. Francis. ◀

The Episcopalian

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Why do we give to the Church?

Today's Christians give to the Church out of caring, not from guilt or fear.

Why do people give money to the Church? A two-year interdenominational project, involving 4,500 hours of in-depth interviews with both clergy and laity in the United States and Canada, shows that most people give out of gratitude to God and a religious awareness of the privilege of being able to share.

Beyond that, the survey shows that about half the people would like to earmark their money for things they want leadership to do—such as providing and training ministers and supporting mission at home and abroad.

The survey, based on a random selection of people from the 1970 census, shows that even when ministers and lay people as donors disagree with some of the things their national leaders do, fewer than one-fourth would consider withholding donations. The findings indicate that persons who actually do withhold money generally give less than the average.

Winning others to Christ and providing worship for members took precedence over all other factors among the people questioned.

When people lose interest in the Church, it is not necessarily because they object to the denomination's doing things with which they disagree. More often they feel the "Church is not important in modern life." Lack of time and a compensating interest in other organizations in the community were other reasons. Rated as least important are "social involvement of the Church, doctrinal differences, and inadequate church facilities."

Surprisingly to some, the surveyors found the reservoir of local goodwill toward the denominations is so large that national and regional leaders should examine more closely where those "negative" reports they get come from. The study results do not support the feeling that local parishes desire more control over denominational actions.

The desire for laity and pastors to be heard is quite strong, but proper mech-

anisms for listening by staff people seem to be missing. The study projects that decentralization will not provide the missing link.

The surveyors found that pastors tend to theologize giving, using the trilogy of time, talent, and money. Laity, though theologically oriented, are more apt to decide pragmatically upon the amounts they give to the Church.

The level of materials for stewardship campaigns should be improved, the study suggests, to reflect the level of sophistication of the giver. Some traditional motives for giving—guilt, fear, peer pressure—need to be updated. New words describing a committed person in a new social context are more appropriate—listening, caring, acting, loving.

"The giver needs to express his interests through his gifts," which implies that national church leaders must "be more sensitive to the concerns of church members" in program development. And church members should get more information on how their gifts are used.

The number of people who decreased giving in 1970 was slightly larger than those who increased the amounts they contributed to the Church last year. This was chiefly attributed to such factors as irregular income, unemployment, and a desire to provide the "good things of life for one's family," with incomes either stationary or shrinking.

To gather the data, twenty-one cooperating denominations, including the Episcopal Church, provided funds and/or the services of 150 staff members trained to conduct the interviews.

The data was compiled, analyzed, and edited for the report—officially called the North American Interchurch Study—by Dr. Douglas W. Johnson, National Council of Churches (NCC) Office Director of Research, and the Rev. Nordan C. Murphy, NCC Director of Stewardship.

Preliminary findings were released December 10, 1971, and the full study is due for publication by mid-1972.

—J.M.F.

The Episcopalian

The Eucharist

A statement on eucharistic doctrine agreed to by Anglican and Roman Catholic Churches

1. In the course of the Church's history several traditions have developed in expressing Christian understanding of the Eucharist. (For example, various names have become customary as descriptions of the Eucharist: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass, Holy Communion. The Eucharist has become the most universally accepted term.) An important stage in progress toward organic unity is a substantial consensus on the purpose and meaning of the Eucharist. Our intention has been to seek a deeper understanding of the reality of the Eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.

2. Through the life, death, and resurrection of Jesus Christ, God has reconciled men to himself, and in Christ he offers unity to all mankind. By his word God calls us into a new relationship with himself as our Father and with one another as his children—a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the Eucharist, and expressed in a confession of one faith and a common life of loving service.

I The Mystery of The Eucharist

3. When his people are gathered at the Eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving, and self-surrender. Christ through the Holy Spirit in the Eucharist builds up the life of the Church, strengthens its fellowship, and furthers its mission. The identity of the Church as the body of Christ is both expressed and effectively proclaimed by its being centered in, and partaking of, his Body and Blood. In the whole

action of the Eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the Eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom when "The Son also himself (shall) be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:28) When we gather around the same table in this communal meal at the invitation of the same Lord and when we "partake of the one loaf," we are one in commitment not only to Christ and to one another but also to the mission of the Church in the world.

II The Eucharist and The Sacrifice of Christ

5. Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect, and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the Eucharist must not obscure this fundamental fact of the Christian faith. (*) Yet God has given the Eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. The notion of memorial as understood in the passover celebration at the time of Christ—i.e. the making effective in the present of an event in the past—has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the Eucharist. The

eucharistic memorial is no mere calling to mind of a past event or of its significance but the Church's effectual proclamation of God's mighty acts. Christ instituted the Eucharist as a memorial (anamnesis) of the totality of God's reconciling action in him. In the eucharistic prayer the Church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole Church, participate in these benefits, and enter into the movement of his self-offering.

III The Presence of Christ

6. Communion with Christ in the Eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his Body and Blood.(**) The real presence of his Body and Blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace, and life, to his own. On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the Church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally in the Body and Blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his Church, in the eucharistic signs, the special gift of himself.

(*) The early Church in expressing the meaning of Christ's death and resurrection often used the language of sacrifice. For the Hebrew *sacrifice* was a traditional means of communication with God. The passover, for example, was a communal meal; the day of Atonement was essentially expiatory; and the covenant established communion between God and man.

(**) The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God acting in the Eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place.

8. The sacramental Body and Blood of the Saviour are present as an offering to the believer, awaiting his welcome. When this offering is met by faith, a lifegiving encounter results. Through faith Christ's presence—which does not depend on the individual's faith in order to be the Lord's real gift of himself to his Church—becomes no longer just a presence for the believer but also a presence with him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the Last Supper, "Take and eat; this is my body," do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's Body and Blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy the consecratory prayer (anaphora) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the Body and Blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

12. We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our eucharistic faith, we are convinced that if there are any remaining points of disagreement, they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

The Episcopalians



WORLDSCENE

Anglicans and Romans Agree on Eucharist

In the last days of 1971, Dr. Michael Ramsey, Archbishop of Canterbury, and Pope Paul VI released a 1,500-word document that appears to eliminate a major obstacle to Roman/Anglican intercommunion.

Drawn up by the Anglican-Roman Catholic International Commission, the document does not involve any new theological approaches but affirms traditional concepts, avoiding denominational polemics.

The 24 bishops and theologians on the international commission, formed in 1966 when Dr. Ramsey and Pope Paul agreed to open reunion dialogues, reached agreement on the statement last September after two years of deliberation.

Roman Catholics have traditionally agreed to the transubstantiation doctrine which asserts that the bread and wine of Holy Communion are transformed into His Body and Blood. Anglicans have generally held to some form of the doctrine of the Real Presence of the Body and Blood of Christ in the Sacrament, which contrasts with the more literal Roman Catholic transubstantiation on the one hand and with those Protestant views which maintain that the Body and Blood are present only figuratively or symbolically.

The new joint statement says "Communion with Christ in the Eucharist presupposes His true presence, effectually signified by the bread and wine which in this mystery became His body and blood."

An official statement accompanying the document—entitled "Agreed Statement on Eucharistic Doctrine"

—called it the "most important statement since the Reformation for Anglicans and Roman Catholics." (See statement, page 25.)

Executive Council: Program Decisions

The major order of business for the December 7-9 meeting of the Church's Executive Council, held in Greenwich, Conn., was deciding on a Commitment budget of \$12 million and a \$4 million Faith budget for the 1972 General Church Program (see separate story).

Highest priorities in the Faith section were given to development of overseas diocesan autonomy; program development for rural mission; Indian work grants and scholarships; the newly-formed Hispanic Commission; grants, local involvement, and regional coalitions of the General Convention Special Program; and grants for the General Convention Youth Program.

The Council also received a progress report from its development office, newly created last year. Oscar Carr, Jr., a Mississippi lay leader, is the Council's vice-president for development.

William G. Ikard of El Paso, Tex., reporting for the Development Committee, presented a timetable which would give jurisdictions time to participate in developing a General Church Program for 1974-75.

Under the tentative plan, which will be presented more fully in February, the Executive Council proposes to outline a General Church Program by the Spring of 1972 and take it out to regional and diocesan meetings in the Fall. When regional

and local reactions and suggestions are gathered, the Executive Council will re-draft the program for presentation at the Louisville General Convention in 1973.

Treasurer Lindley M. Franklin, Jr., reported that \$76,441 has been received to date for the 150th Anniversary offering. Canon John Yamazaki, reporting for the Committee on World Relief and Interchurch Aid, said that income for the Presiding Bishop's Fund for World Relief is down 4 percent from 1970 and the last quarter commitments could not be met unless December receipts pick up.

In other business the Council:

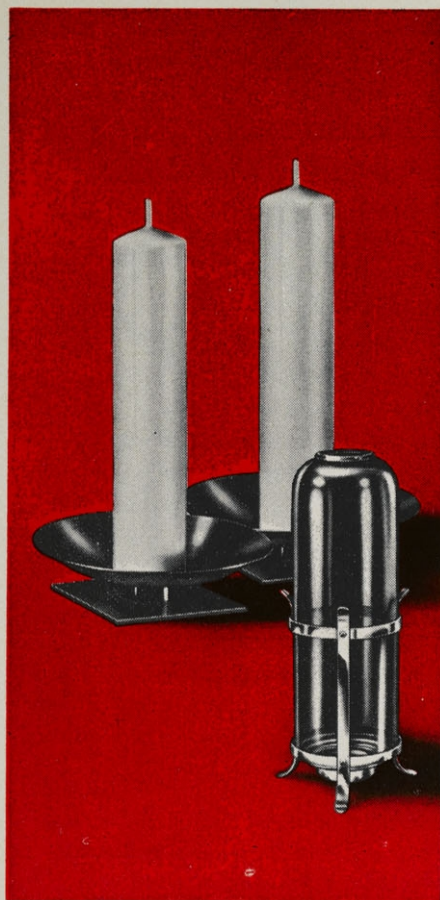
► **Heard** a report from the General Convention Youth Program (see separate story).

► **Heard** Mrs. J. Wilmette Wilson, Savannah, Ga., a member of the Council's Social Criteria Committee, give brief, personal observations on a trip to South Africa which committee members made. The group, whose name was changed at the meeting to the Committee for Social Responsibility in Investments, will make an official report later.

► **Welcomed** Mrs. J. Brooks Robinson, Great Falls, Mont., who attended her first Council meeting as the Province VII representative succeeding Bishop Russell T. Rauscher of Nebraska, and Judge Chester J. Byrns of St. Joseph, Mich., who was elected when Oscar Carr resigned.

► **Set up** The Anglican Church Charitable Trust Fund for use in Southwest Africa, with preference for Damaraland, with a donation of \$18,292 given by Bishop Robert H. Mize of Damaraland.

► **Commended** General Motors Corporation for its \$59 million fully-insured deposits in minority-



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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WORLDSCENE

owned banks and asked the Ghetto Loan and Investment Committee to gather information on how many other corporations and churches had participated in this program, begun by the Council in 1968.

► **Voted** \$20,000 for Project Test Pattern from trust fund income.

► **Thanked** the Standing Committee on the Structure of the Church for its initiative in seeking to assure a voice for youth and minorities at General Convention but declined to act on the proposal, saying it should be decided by Convention.

► **Approved** new MRI relationships between Southern Virginia and Alaska, Southern Ohio and Hong Kong, and extended those between South Carolina and the Dominican Republic, Southwestern Virginia and Ecuador.

► **Heard** that 21 staff members at the national Church's headquarters are now serving as liaison people with 58 dioceses.

The Triennial: Plans for 1973

The Planning Committee of the 1973 Triennial Meeting of Episcopal Church Women met in mid-October to begin preparations for the Louisville, Ky., gathering.

The committee's planning and subsequent decisions revolved around three important facts: 1) the 1970 Triennial's resolution directive to relate Triennial to General Convention; 2) the important place the United Thank Offering takes in Triennial plans; and 3) the cost of sending delegates.

The decisions which they made, and which have been shared with diocesan and provincial presidents or coordinators of Episcopal Church Women, included:

► Each diocese may send up to six delegates, but no alternates, to the 1973 Triennial Meeting.

► In voting on any matter, each diocese will have one vote.

► Triennial business will be completed in six days, but committee members hope some delegates will stay throughout the Convention.

The committee asked that dele-

gates not be selected until the committee has more information about the program as there may be specific responsibilities for certain delegates.

The Planning Committee includes nine provincial representatives: Mrs. Howard B. Bateman, Diocese of Rhode Island; Mrs. Maynard Bebee, Albany; Mrs. Donald C. Barnum, Bethlehem; Mrs. Tom Taber, Kentucky; Mrs. Charles W. Battle, Indianapolis; Mrs. Vernon Olson, Minnesota; Mrs. William C. Davidson, West Missouri; Mrs. Taft I. Ring, Olympia; Mrs. Lemuel B. Shirley, Panama. Mrs. Glenn Gilbert, Western Michigan, represents the UTO Committee; Mrs. Walker Lewis, Maryland, and Dr. Wilber Katz, Milwaukee, represent the Lay Ministries Committee. The staff members are Mrs. Richard Emery, UTO Coordinator, and Miss Frances M. Young, Lay Ministries.

Lake Malawi Becomes Diocese

The new Anglican Diocese of Lake Malawi was recently inaugurated and its new bishop, the Rt. Rev. Josiah Mtekatika, former suffragan bishop of Malawi, enthroned. He is Malawi's first African diocesan bishop.

Services held at All Saints Church in Nkotakota were attended by 16 Episcopalians from the Diocese of Texas, which recently established a mutual responsibility relationship with Lake Malawi.

The new diocese joins Southern Malawi, Zambia, Mashonaland, Matabeleland, and Botswana, the last three in Rhodesia, to make up the Province of Central Africa, headed by Archbishop Donald Arden.

Suffragan Bishop Scott Field Bailey of Texas presented Bishop Mtekatika with a pectoral cross made with a substance from the heat shield of Apollo 14.

General Church Program: A Look Ahead

The Executive Council, meeting in December, approved a 1972 General Church Program Commitment Budget of \$12,138,000 and a 1972 Faith Budget of \$4,000,000. The

1971 Commitment figure was \$11,-745,000.

Pledges to the General Church Program will not be fully known until early in 1972, so the budget is subject to adjustment in February.

During the past year the Program and Budget Committee of General Convention has been working with the Executive Council's Finance Committee as directed by General Convention. This is the first time such continuing cooperation has taken place between Conventions. Work began last Spring, making it possible to adopt Program budgets in December rather than in February as has been customary.

The 1972 Commitment Budget tentatively assigns several increases, including a \$200,000 allocation for the Hispanic Commission, which was set at \$10,000 in 1971. The National Committee on Indian Work program was increased by \$91,000, and \$15,000 was added to the budget for a clergyman for the American community in Moscow, an ecumenical ministry.

General Convention Special Program, General Convention Youth Program, and overseas and domestic mission support remain at approximately the same levels as in 1971.

A savings of nearly \$250,000 in operating costs for the National Church Center at 815 Second Avenue, New York City, is reflected in the 1972 budget. Four of the Center's 10 floors are now being made available to outside, non-profit agencies.

A Look Back

A look at the results of the first year of experimenting with a split General Church Program budget shows that both Commitment and Faith sectors fell below the General Convention adopted totals.

The 1970 Houston General Convention voted a \$12.7 million Commitment budget and a \$10.9 million Faith budget, to which dioceses could subscribe after paying their full apportionments.

As the books close on 1971, the Commitment total paid is just over \$10 million and the Faith sector totals approximately \$465,000.

On the Faith side, 30 dioceses have already participated to some extent in Faith giving. The Diocese

of Delaware (see *Worldscene*, January issue) was the only one to accomplish 50-50 giving. The Diocese of Ohio, with a Faith payment of \$100,621, was the largest contributor to the Faith side.

Vermont, the third highest contributor to Faith, gave \$10,000 from its diocesan budget and raised another \$16,000 in a September 26 diocesan-wide offering. Massachusetts almost matched Vermont's offering with a \$25,000 payment.

All the dioceses in the First Province (New England) made Faith payments. The Third Province (Washington) made the largest total Faith offering.

Diocesan pledges to both the Faith and Commitment sectors of the budget which were not met were paid with trust funds set aside to make up such shortages.

Bishop Frey Assumes New Post

Bishop William C. Frey, deported from Guatemala in October (see *November issue*), became chaplain to Episcopal students at the University of Arkansas at Fayetteville on January 1.

As university chaplain, Bishop Frey will work with students and faculty members as part of a team ministry with St. Paul's Episcopal Parish in Fayetteville and the Rev. Edward Salmon, rector. He will remain Bishop of Guatemala with continuing duties pertaining to his episcopate-in-exile.

At the December Executive Council meeting Council members expressed appreciation for Bishop Frey's ministry.

Mrs. Barbara Aldana, resident of Guatemala and Province 9 representative, wrote and read a statement in which she recounted an incident in her country: "On the infants' ward of the General Hospital where I serve, four or five interns seemed to be intent upon examining a baby. Actually they were speculating about this person, this *Obispo* Frey. Who knows him? Did any one of them know him? No, but Fulano knows him and says he cares about us in Guatemala. Why? And suddenly one of them answered quite simply for

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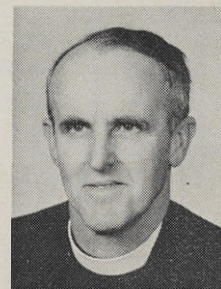
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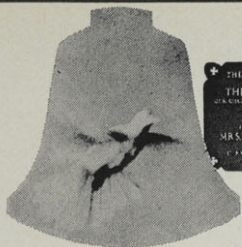
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North Carolina: Hopeful Exchange

More than 100 clergymen of the Diocese of North Carolina recently held an all-day conference with state school officials to seek ways in which they could help avert racial disruptions in the public schools.

Dr. Craig Phillips of Raleigh, state schools' superintendent, noted, "This meeting marks the first time we have been asked by leaders of a denomination to discuss racial adjustments in the public schools."

Suggestions that came out of the meeting included: black-white pulpit exchanges, joint leadership of black and white ministers in appearing at places of public discord to show their interest in a peaceful solution, and the formation of ministers' counseling groups to aid students, teachers, and principals.

Eugene Causby, assistant state schools' superintendent, suggested, "The churches as well as the schools might be open for community interest more often."

Bishop Thomas Fraser of North Carolina said, "The meeting was to give the clergy an opportunity to learn of the problems facing public education and what we can do to help—not only public education but . . . parents and children. . . ."

Northern Ireland: Look to the Long Term

As the killings and bombings mount in Northern Ireland, the Conference of European Churches (CEC) is working to keep its members informed on the situation in Ulster.

In addition to sending European journalists to gather information for European church journals, CEC, in cooperation with the Irish Council of Churches, held an information seminar in Belfast the first weekend in December. Participants came

from 10 European countries both East and West and included a Roman Catholic prior from France.

Dr. Glen G. Williams, general secretary of CEC, says they will be paying close attention to practical follow up of the seminar.

• Meanwhile in London the Executive Committee of the British Council of Churches issued a statement calling on the leaders and members of the Churches in Northern Ireland to promote effective cooperative ventures between Roman Catholics and Protestants in the service of all the peoples of the province.

In reference to the political situation, the Executive Committee welcomed recent initiatives aimed at promoting long-term solutions to the crisis. Reluctance to consider long-term solutions, the Committee argued, "will only increase the fears that already so deeply divide the communities in Northern Ireland."

Wider Episcopal Fellowship: New Joy in Spain



The Rev. Antonio Andres; Professor Luis Cortes, representative for the mayor of Salamanca; and Bishop Ramon Taibo chat in the parish hall following the consecration of the Church of the Redeemer.

"For the first time in the history of Spain the consecration of a non-Roman Catholic church took place openly and in an atmosphere not only free from fear but indeed filled with fraternal love and ecumenical joy," reports the Most Rev. Ramón Taibo, Bishop of the Spanish Reformed Episcopal Church. The event was the October consecration of the new Church of the Redeemer in Salamanca.

Not only was the Episcopal Ecumenical Commission of Spain represented by several Roman Catholic priests and religious, but the Roman Catholic Bishop of Salamanca, the Most Rev. Mauro Rubio, attended the service together with the Dean of his Cathedral, the Rev. Lamberto de Echeverría, who spoke on behalf of the Roman Catholics of Salamanca.

The Bishop of the Lusitanian Church of Portugal, the Most Rev. Luis C. Rodrigues Pereira, celebrated the Eucharist with Bishop Taibo and Father Antonio Andrés, rector of the Church of the Redeemer, and other priests of the Spanish Episcopal Church.

Convention Youth Program Makes Grants

Members of the General Convention Youth Program regional steering committees came to the Executive Council in December to report on their progress. They showed a film about the Harrison Madrone Youth Activities Center, Seattle, Wash., which was given a \$12,285 grant by the West Coast regional committee, one of 24 grants in seven regions.

► Other grants in the **West Coast** region are: \$9,600 for a youth-owned outlet for young artists called Mission Art Collective, San Francisco, Calif., and \$1,200 for an experimental ministry at the Off-Center Coffee House, Hawaii.

► **Southwest** region grants included: \$5,000 for the Denver Crusade for Justice; \$5,000 to the Chicano Youth Association, Las Cruces, N.M.; \$5,000 for the Black Berets, Albuquerque, N.M.; \$5,000 to the Houston, Texas, Raza Unida; \$3,600 for a Watts telephone line for the Mexican American Youth Organization, San Antonio, Texas; \$2,000 to pay for equipment for *Papel Chicano*, a Houston, Texas, newspaper; and \$2,400 for the Brown Berets of San Antonio, Texas.

► **Northwest** region grants included: \$5,000 to the American Indian Movement Youth Center in Denver; \$3,500 for the Native American Graduate Study Association; \$1,000

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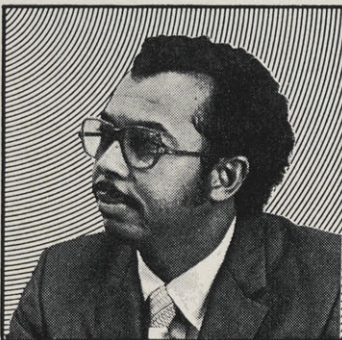
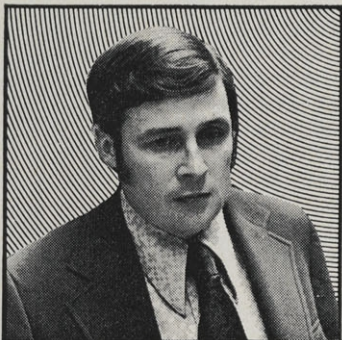
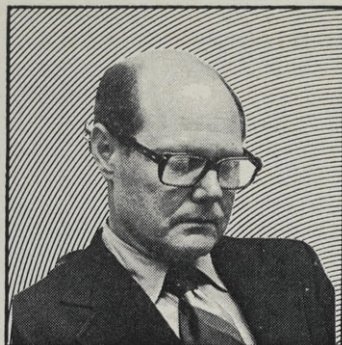
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to the Student Coordinating Office for Opportunity Projects, Boise, Idaho, a group which had received a previous grant; and \$5,000 to Radio Station KYUK, Bethel, Alaska, for a training program.

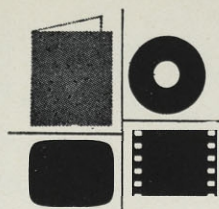
► One grant was made in the **Midwest** region to a liberation school in South Bend, Ind., in the amount of \$7,900.

► In the **Southeast** region the program has granted \$5,000 for the Youth Congress of Eastside-Springfield, Jacksonville, Fla.; \$6,000 for a College Students' Community Program, Brunswick, Ga., to teach 8-12 year olds; \$4,500 for the Taize Travelers of Selma Project to start a day care center in Pickens County, Ala.; \$4,500 for the Community Crisis Counseling Program, Greenville, N.C.; and \$3,000 to the Youth Action Group, Holly Springs, N.C.

► Four grants in the **Northeast** region included: \$3,000 to Peoples' Free Health Clinic, Boston, Mass., for medical services; \$4,000 to Student Organization for Black Unity, Harlem, N.Y., for alternate education; \$2,800 to Black Community Development, East Orange, N.J., for language programs; and \$2,000 to African American Students' Organization, Brooklyn, N.Y., for parents and youth education.

Three Episcopal churches in the Diocese of New Mexico and Southwest Texas have announced they will withhold contributions to the General Church Program as a result of the \$5,000 grant to the Black Berets in Albuquerque. Bishop C. J. Kinsolving has said he opposes the grant but has asked the three churches not to withhold money: "Even if they disapprove of the cause, they should still contribute to the national Church in New York."

In 1970 Bishop Kinsolving withdrew diocesan support for the General Church Program budget when he objected to a General Convention Special Program grant to Alianza, a Chicano organization in New Mexico. Alianza recently received a \$157,000 grant from the U.S. Roman Catholic Bishops' Campaign for Human Development fund.



Can Our Traditions Save Us?

Hit Broadway musicals have been notorious for being butchered in their transition to the screen.

Hello Dolly and *Finian's Rainbow* are two of the more painful recent recollections. Norman Jewison's production of *Fiddler on the Roof* has not totally avoided the translation pitfalls. His film is an excessive three hours and twenty minutes long, and he has an unfortunate tendency to turn everything into a production number. But on the whole Jewison has produced and directed a creditable film—faithful to its roots and highly entertaining.

The charm and strength of *Fiddler* has been, and is, its revel in the power of Jewish ethnic-centricity while at the same time probing tastefully the limits and usefulness of traditions in a changing world.

Set in a small Jewish settlement in Czarist Russia on the eve of the Bolshevik revolution, this deceptively simple tale focuses on Tevye, a Jewish peasant dairyman who talks to God like a rich relative, and on his troublesome daughters. Their challenge to the marriage traditions—from “arrangements,” to love as a norm, to marriage outside the faith—provides us a microcosm of the conflict between the life-nourishing support of tradition and the life-expanding demands of a changing world.

“Without our traditions our lives would be as shaky as a fiddler on the roof,” Tevye tells us. In fact they are. Our traditions are a way we stave off the strain of that precarious position for awhile. But life is basically a precarious adventure. Our attempts to transform temporary supports into permanent bas-

tions is tragic and futile. Tevye is most human when he can put aside his traditions—most tragic when he cannot.

The crunch is painful. One can't help but ask with Tevye, “How far can a man bend before he breaks?” With regard to our own conflicts about tradition and change, we Christians might do well to recall our Lord's message, that in being broken we are set free to be made whole again.

Still, all this doesn't get oppressive in *Fiddler*. It's been the particular genius of this adaptation of the Sholom Aleichem stories—and undoubtedly a reason for its long and loud success on stage—that it deals with a relevant issue in a painless way. Stealing a line from *Mary Poppins*, “Just a spoonful of sugar helps the medicine go down...in a most de-

lightful way.”

In a time when we're all in the throes of culture or future shock, we need vehicles which enable us to explore what's happening to us and around us. The film and stage arts, as “windows into the world,” are in a great position to help us understand.

Unfortunately, the majority of “relevant” films and plays have tended to blow their opportunity. Either they assault our senses and emotions with tell-it-like-it-is overkill which only results in numbness or nausea, or they are so pretentiously preachy one tunes out fairly quickly.

Fiddler avoids both these extremes while saying something of value. Occasionally director Jewison becomes carried away with himself and the wide screen, but over all the simple joy and exuberance win out—especially in the music.

All the delightful songs—*Sunrise/Sunset*, *If I Were a Rich Man*, *Do You Love Me*—are left intact. The cast is, on the whole, first rate. Leonard Frey (from *Boys in the Band*) as son-in-law Motel is a joy, and Israeli actor Topol carries the Tevye part well though he occasionally comes on like Zorba in Hebrew drag. The only “dog” is Molly Picon's cutesy-pie Yenta.

The real problem is to sit through all of it. Director Jewison appears to have lengthened the play at every opportunity. It was an unfortunate choice because viewer fatigue may blunt the enjoyment level. Still, if you need the rest, *Fiddler* could be a good way to spend a great evening. (Rated “G”)

—Leonard Freeman



Tevye is played by Topol.

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In Person

The Rev. Raymond E. Maxwell, 63, who has been executive secretary for World Relief and Interchurch Aid since 1966, has accepted a new job as pastor of a rural parish in West Germany. He will leave February 1. . . Bishop **Ned Cole** of Central New York succeeds Bishop **Frederick Warnecke** of Bethlehem as chairman of the Board for Theological Education. . .

The Rev. **Edward Sims**, rector of St. Francis', Potomac, Md., and Professor **Preston Williams**, Harvard Divinity School, replace Dr. **Charles Willie**, vice-president for Student Affairs at Syracuse University, and Mr. **Prime Osborn**, president of the Seaboard Coast Line, who have resigned from the Board for Theological Education. . .

Bishop **C. Kilmer Myers** installed Bishop **C. Edward Crowther**, former diocesan of Kimberley and Kuruman, South Africa, as an assistant bishop of the Diocese of California on December 12, 1971. . . The Rev. **Frank McClain**, associate rector of Christ Church, Winnetka, Ill., has been appointed instructor for winter and spring quarters at Seabury-Western Theological Seminary. . .

The National Association of Episcopal Schools has named the Rev. Canon **David Forbes**, head of San Francisco's Cathedral School for Boys, vice-president of the Association to succeed the recently resigned Rev. **James R. McDowell**, Sewanee Academy. . . Miss **Ruth Gilbert**, formerly with Experimental and Specialized Services at the Episcopal Church Center, is now secretary for community action on the staff of the Women's Division of the United Methodist Board of Missions. . . **John Fenstermaker**, former assistant organist at St. Alban's, Washington, D.C., succeeds **Richard Purvis** as master of choristers at Grace Cathedral, San Francisco. . .

The Rev. **John B. McBride**, formerly with the Home Mission Board of the Southern Baptist Convention, is new assistant director of the Commission on Religion in Appalachia (CORA). . .

Mr. **Hugh Bellas** of Moylan, Pa., was recently elected president of the Brotherhood of St. Andrew. . . The Most Rev. **Thaddeus F. Zielinski**, Scranton, Pa., was elected Prime Bishop of the Polish National Catholic Church, with which the Episcopal Church is in communion.

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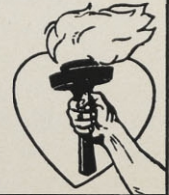
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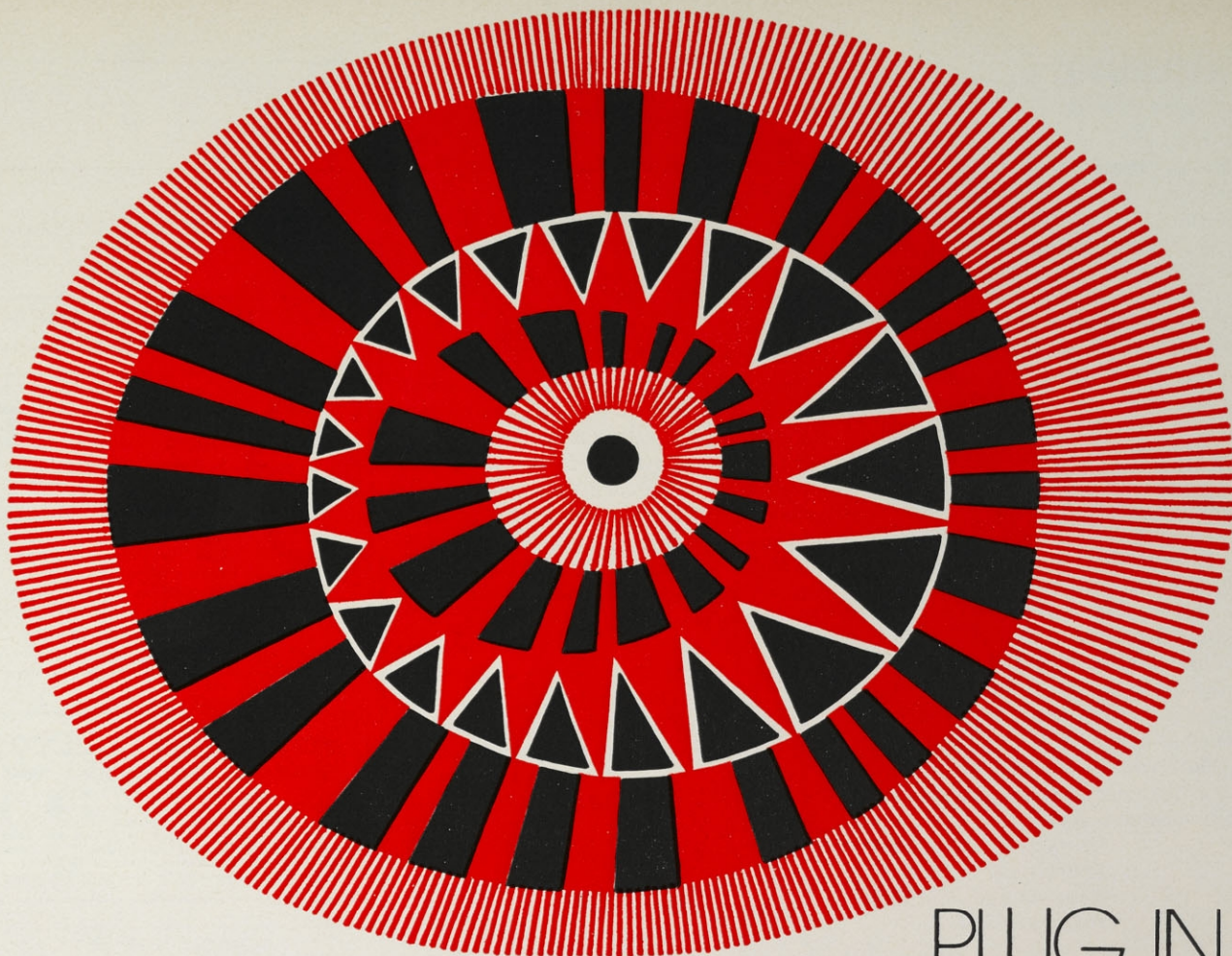


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Switchboard

Continued from page 6

a United Presbyterian to the "Angela Davis defense fund" which made the editorial, "The Church's Dilemma Again," "From Wallets to Wall Street," and "Thank You, Mrs. Herschede" seem so relevant.

The exciting report of "Sunrise at the Twilight" provides a model for work we can report to a committee striving to do ministry in an inner city setting. "Learning to Talk Christian with a Buddhist Accent" will speak to a discussion group in a rural setting seeking to find ways to communicate with [people who have] no church membership.

Just yesterday my wife and I were talking about retirement—nine years in the future. Glenn Asquith's, "How to Retire Alive," spoke to me.

"How We're Trying Trial Use" reminds us to get busy with the experimental worship forms we have talked about but never tried.

Thank you for this particular issue as well as for your continuing contribution to our resource shelf.

DONALD W. ZIMMERMAN
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THAT QUESTION AGAIN

Just to set the record straight, the Rev. Phyllis Edwards was not ordained to the diaconate by the late Bishop James A. Pike. Instead, she was ordained by the Rt. Rev. Richard Millard. However, it was Bishop Pike who affirmed her right to function as a full member of the diaconate.

... I wonder how long it will be until ... the Church ordains a woman to the priesthood. The Church is perpetuating an injustice as long as it delays the ordination of women to the priesthood.

I happen to think that an outstanding candidate would be the Rev. Phyllis Edwards.

ARDEN CLUTE
Albany, Calif.

VOICES FROM BELOW

I thought you might be interested in a recent "happen-so" at St. Martins-in-the-Field Church, Severna Park, Maryland.

We have moved our Wednesday morning service from the church to the education building where we may more intimately gather around the table to celebrate the Eucharist. In a room below us, the children of the parish kindergar-

ten often have their song period at that time. The other day, at the place [in the service] where "O Lamb of God" is usually said, we were surprised to hear "Mary had a little lamb" coming from below.

MRS. ROLFE M. HERRON
Severna Park, Md.

NO VACANCIES

Recently I heard of two dioceses which have as many as ten men in various stages of preparation for the priesthood. When I asked my informers if there were places for these men to go, I was told that there were no vacancies at present. Does anybody think this situation is going to improve? What are we going to do with the men who will be graduated from the seminaries this June?

I hope that Standing Committees and Bishops will consider seriously the matter of ordination control and not flood a shrinking market with men who expect to earn a living from the priesthood.

ROBERT L. BAST
Overland Park, Kan.

THANK YOU BISHOPS

The Pastoral Letter from the House of Bishops was the greatest thing I have seen in our magazine. They summed everything up that all Christians everywhere should seek to follow.

PAUL PATRIOT
Philadelphia, Pa.

CALENDAR OF EVENTS

FEBRUARY

- 2 THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE
- 6 FIFTH SUNDAY AFTER EPIPHANY
- 7-11 World Council of Churches executive meeting, Auckland, N.Z.
- 13 LAST SUNDAY AFTER EPIPHANY
- 16 ASH WEDNESDAY
- 20 FIRST SUNDAY IN LENT
- 22-24 Executive Council of the Episcopal Church, annual meeting, Seabury House, Greenwich, Conn.
- 24 ST. MATTHIAS THE APOSTLE
- 27 SECOND SUNDAY IN LENT
- 27-March 5 Special Octave for the Presiding Bishop's Fund for World Relief

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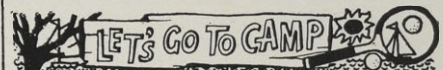
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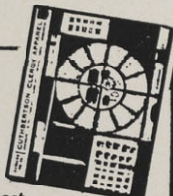
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Exchange

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

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

WHAT'S THE GOOD WORD?

Often just a word is needed to change gloom to cheer, despair to hope. Sometimes we can take a "down" word and, by simply reversing its letters, turn it into an "up" word.

Take *no* for example, a word meaning failure, defeat, delay. But spell it backward and take new hope; for backward it spells *on*. Push on toward your goal until your problem is solved.

Evil turned around is *live*, a word of power. Through good deeds, helping others, being cheerful and responsible, you will find what a real gift and blessing life can be.

Whether or not the problem you face can be spelled in reverse to mean something else is not the important thing, though. The real importance is for you to learn to turn your thinking around to meet life's challenge in an affirmative, constructive way.

—Adapted from an article by
Phyllis Simolke in *The Episcopalian Evangel*, Diocese of Montana

10 FOR VOLUNTEERS

The following "Ten Commandments for Volunteers" by Dr. Daniel Thursy, dean of the University of Maryland's School of Social Work, has been read into the Congressional Record by Rep. Keith G. Sebelius.

1. Understand the job you undertake.
2. Accept training appreciatively and contribute your own experience.
3. Match your interests to the needs about you and the job.
4. Serve faithfully and report new insights about your work.
5. Discover its meaning to the total program of which it is a part.
6. Open yourself to opportunities for

growth in skill, sympathy, self-confidence, and responsibility.

7. Value your special two-way role as community interpreter.

8. Contribute to supervision by self-evaluation and a willingness to ask.

9. Give loyalty to your institution and its program.

10. Take pride in the volunteer's career. It pays handsomely in treasures of the spirit.

A Prayer for Those in the Engineering Professions

O Lord our Governor, whose name is excellent in all the world and whose glory is set above the heavens; when we consider the works of Your hands: the moon, the stars, the grandeur of the heavens and the earth, we wonder why You care for us, who are not worthy of the honor.

We are thankful for the share You give us in Your creative purpose.

Forgive our neglect of so great a trust, and help us to achieve the measure of noble manhood You have shown and given us; through Jesus Christ our Lord.

Amen.

—The Episcopal Churchmen
of the Diocese of Chicago

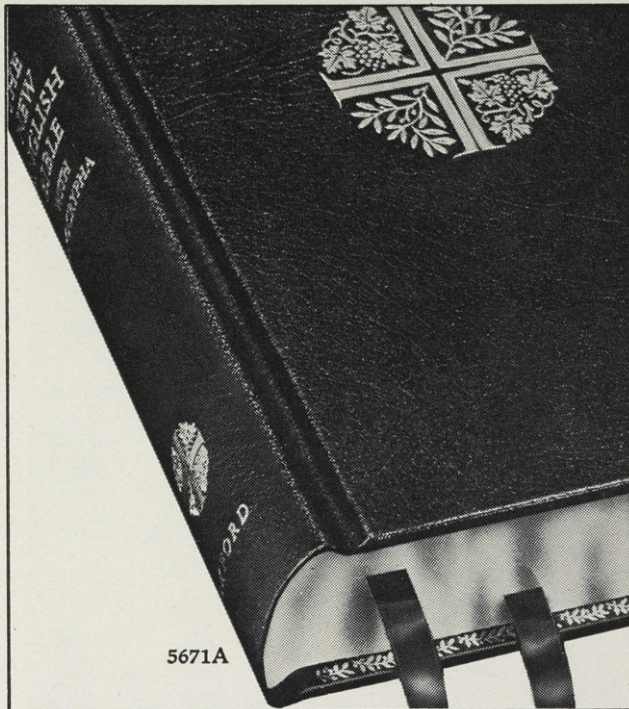
CHURCH SCHOOL OUT: FAMILY IN

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Nazareth Colony is an association of families in the parish who are committed to follow a basic policy set by a council of parents. Each Sunday at 9:15 A.M., the Colony meets for worship. Classes are no longer held in the church, but lesson material is given to children to take home to do under the guidance of their parents.

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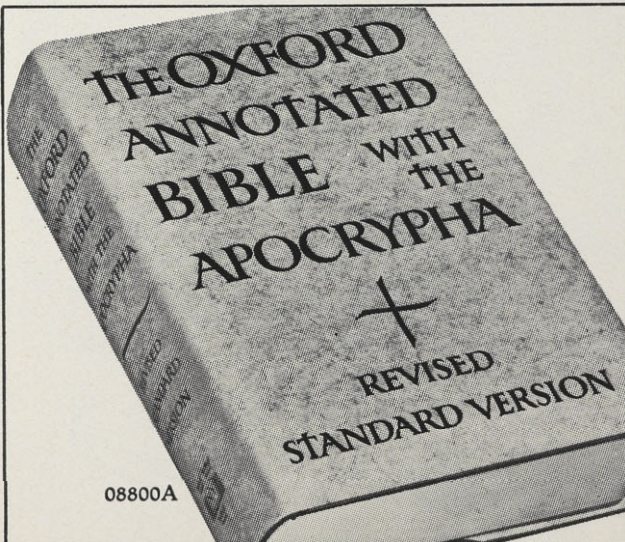
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