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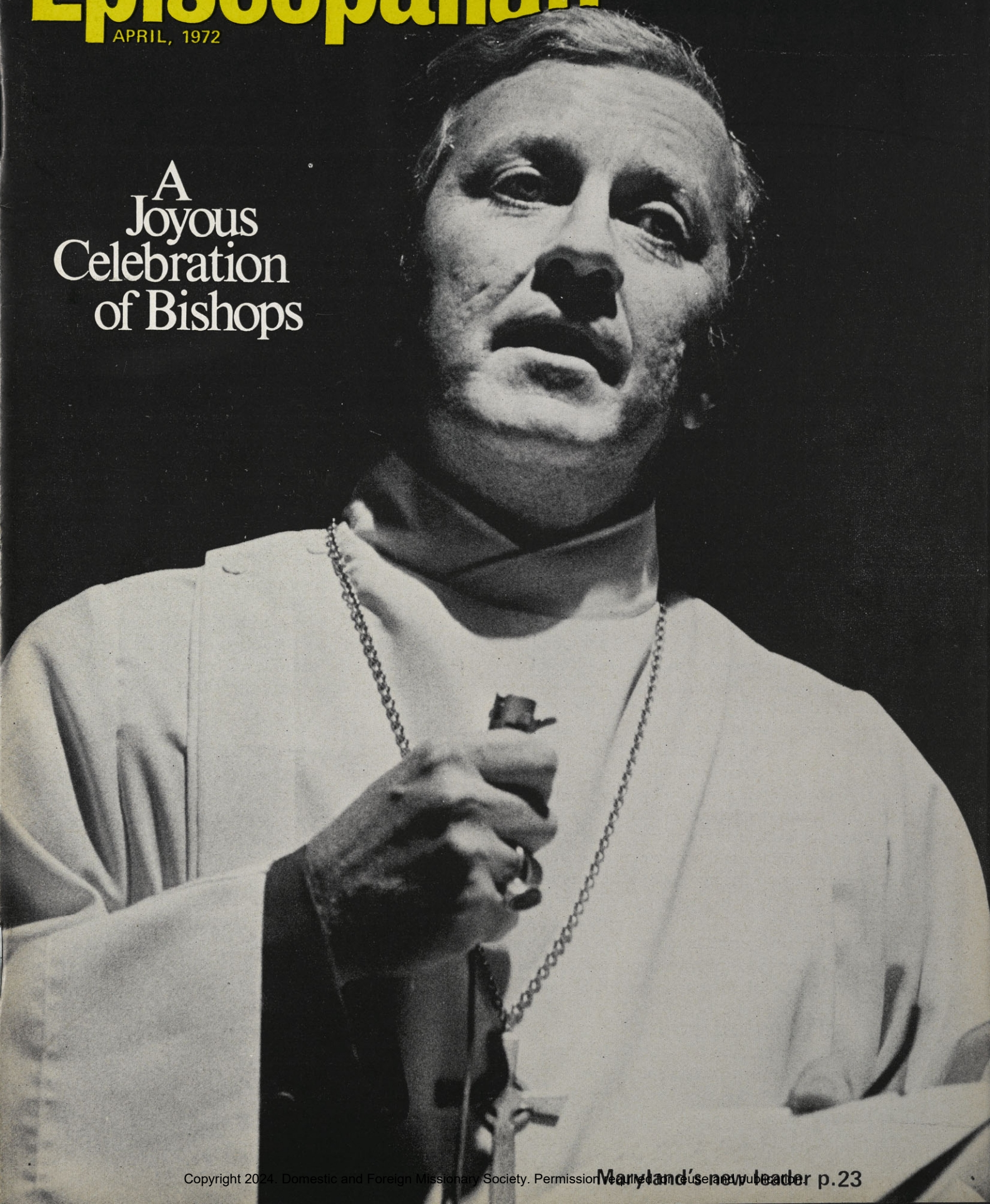
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THE Episcopalian

APRIL, 1972

A
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of Bishops





When Your Prayers Bounce Back

That doughty Christian, St. Teresa of Avila, called it “the dark night of the soul.”

She was referring to an experience shared by all who travel more than a few steps along the Christian way.

The customary name is “doubt,” but in this context the word has a special meaning.

You are not so much plunged into intellectual doubt about the existence of God; rather, you suddenly feel bereft of a sense of His presence which hitherto has been very real to you.

The feeling is one of loss, almost of bereavement. It has a particularly devastating impact on people who have grown accustomed to a strong awareness of God. Your prayers, normally so sure a channel of strength and guidance, turn inexplicably arid and meaningless. Going to church, reading the Bible, and receiving Holy Communion become hollow gestures, done by rote and bringing no peace.

When the dark night descends, it is some help to keep reminding yourself this is not an experience which you alone have had to endure. Not only Teresa of Avila, but all other great saints who have left memoirs of their private spiritual lives, speaks of it as a familiar experience.

Indeed, Jesus Himself went through it. As He hung dying on a Roman cross, He cried out in agony of body and spirit:

“My God, my God, why have You forsaken me?”

In that moment, as one theologian has put it, Jesus “drank the cup of humanity to the dregs.” He was then deprived of the one support—His incredibly immediate consciousness of God—which might have been cited as evidence that He was not, as the Church teaches, subject to every temptation and limitation of our human condition.

Why does God do this? What conceivable reason can He have for abruptly withdrawing the sense of His presence from those who love Him best?

The nineteenth century Scottish preacher, George Macdonald, thought deeply about this and came to the conclusion that God deliberately allows even His most conscientious servants to be plunged occasionally into spiritual darkness because it is necessary to their growth.

“God does not, by the instant gift of His Spirit, make us always feel right, desire good, love purity, aspire after Him and His will,” Macdonald wrote. “If He will not, it must be because it would not be

well to do so. The truth is this: He wants to make us in His own image, CHOOSING the good, refusing the evil. How should He effect this if He were ALWAYS moving us from within, as He does at divine intervals, toward the beauty of holiness? . . . For God made our individuality as well as, and in a greater marvel than, our dependence; made our apartmentness from Himself, that freedom should bind us divinely nearer to Himself.”

What should we do when we find our prayers bouncing back from the ceiling and the very idea of God seems far-fetched and unreal?

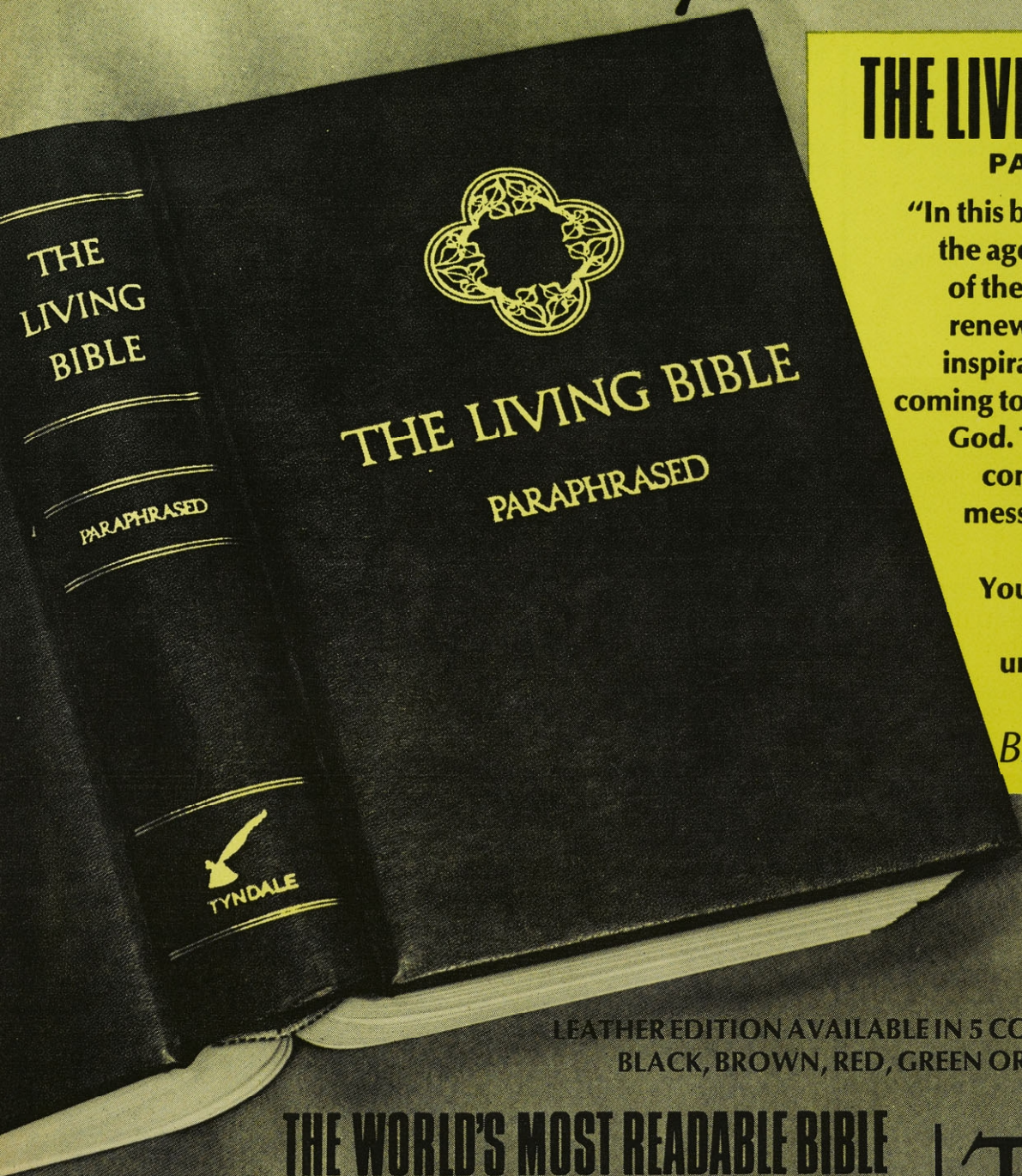
Macdonald has this advice:

“Troubled soul, you are not bound to feel, but you are bound to arise. God loves you whether you feel it or not. Don’t try to feel good when you are not good but cry to Him who is good. He has an especial tenderness of love toward you who have no light.

“Fold the arms of your faith and wait in the quietness until the light goes up in your darkness. Fold the arms of your faith, I say, but not of your action. Think of something you ought to do and go do it. Heed not your feelings. Do your work.”

It may sound like strange advice. But it works. ◀

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Switchboard

*So that we may print the largest possible
number, all letters are subject to conden-
sation.*

—THE EDITORS

NO GUARANTEE

This letter is in response to the letter by
Robert L. Bast, "No Vacancies," in the
February issue.

Mr. Bast seems concerned that two
dioceses have "... as many as 10 men in
various stages of preparation for the
priesthood" with no vacant parishes ap-
parent. He asks that the Standing Com-
mittees and bishops "... not flood a
shrinking market with men who expect
to earn a living from the priesthood."

My review of the questions asked a
candidate for ordination does not re-
veal this "expectation" anywhere. He
promises to undertake the ministry of a
priest in the Church of God and to fol-
low Christ as his Lord. Nowhere is it im-
plied that he is contracting to earn a liv-
ing. The most ancient history of the
Church and much of our modern expe-
rience suggest that the assumptions
about a priest as a hireling, a clerk for a
congregation, are bankrupt and unbib-
lical!

The man who seeks the priesthood
does so in obedience to the call of God
and the community of God's people. He
no more expects to make a living "at it"
than the other members of the same
body expect to make a living out of
their baptisms! We take joy in the di-
versity of God's gifts to us. The paro-
chial clergy model in the Western
Church is only one form of the exercise
of the ministry promised at ordination.

Charles Gill
Boston, Mass.

A SEMINARIAN WRITES

Words, words, words. This is my reac-
tion to Theodore P. Ferris' article on
"Young Ministers the Church Needs
Now." I can't help but respond to his
effort as I feel it over-dramatizes and
confuses what is basically a very simple
mission and need—the love of Christ and
our response.

Seminarians are in seminary for many
different reasons, but hopefully the cen-
tral thrust is Christ. Some are not aware
of this before they arrive, some possibly
do not realize it while they are there,
and some never do. But the relationship
of God and neighbor to self as revealed
through Scripture, history, traditions,
theology, liturgics, and inter-personal
relationships is paramount for the pur-
pose that through God's grace this un-

derstanding, once kindled, may also be
communicated to others and be sup-
portive to all of God's createes.

This is the purpose for a seminary and
theological education, and having priests
with this awareness is our need. At
times we seem to forget it in our long
explanations and justifications for the
existence of these institutions, this ef-
fort, and our needs.

Dean Pratt
Sewanee, Tenn.

ANOTHER VIEW

My admiration for *The Episcopalian*, its
contributors, policy, contents, and sim-
ple composition and make-up, goes back
over many years although I have not
told you so until now.

The particular motivation to write to-
day is the remarkably perceptive state-
ment about the young in the ministry
by the Rev. Theodore P. Ferris.

With Mr. Ferris and *The Episcopalian*
banded together, the Presiding Bishop's
burdens should be a little lighter.

John D. Adams
Baltimore, Md.

**For readers' opinions on ordina-
tion of women to the priesthood,
please see pages 26-29.**

HOW ONE ASKS

It is almost a truism that the way a
question is asked determines the an-
swer. Perhaps this accounts for your
statement, "The findings indicate that
persons who actually do withhold mon-
ey generally give less than the average."
(February, 1972, page 24)

I believe that the person who discon-
tinues financial support of his church
usually does so gradually, over a period
of years as his disenchantment grows.
He may "give less than the average"
now, but how much did he give five
years before?

Betty O'Dell
Bradenton, Fla.

WHO IS A MEMBER?

Louis Cassels' article [February issue]
re renewing membership is something
[our parish has] attempted with a by-
law reading: "Any baptized member in
good standing of the Episcopal Church
of the age of 18 years or more, who has
fulfilled his Christian responsibilities
and privileges of membership in a con-
gregation in and with and through All
Saints' Church for at least six months

Continued on page 6

RELAYRELAYRELAYRELAYRELAYRELAYRE

TRENDS • EVENTS • IDEAS •

New Relief Agency For Bangladesh

A new ecumenical agency, formed under World Council of Churches auspices, will be the channel through which church relief and development bodies in North America and Europe can respond to the staggering need in Bangladesh. Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS) will channel emergency aid within Bangladesh to some of an estimated 24 million homeless persons in desperate need. These include both those who remained during hostilities and those returning from their flight to India. Church World Service (CWS), the relief and rehabilitation arm of the National Council of Churches, will be represented on BERRS' operating committee. Episcopalians give to CWS through the Presiding Bishop's Fund, this year's designated recipient of the Mite Box offering.

Good Ideas Catch Fire

The Church of the Good Shepherd, Friendswood, Galveston County, Texas, collected pledges from its members during its Every Member Canvass this year. These pledges were statements of intended percentage giving, sealed in envelopes which were never to be opened. In a ceremonial climax of the successful canvass, parishioners watched the envelopes burn in a barbecue grill after church one Sunday. How much each member gave is between the giver and God, but the number of pledging units is up 25 percent over last year. The idea came from a similar program a Good Shepherd member spotted in THE EPISCOPALIAN (October, 1971) and adapted.

In Nigeria, A Job Well Done

One of the largest church relief efforts on record, the program of the Rehabilitation Commission of the Christian Council of Nigeria, is ending. In the two-year period since the end of the Nigerian Civil War, the commission received more than \$20 million in cash and material aid, chiefly through the World Council of Churches. During the war between federal Nigeria and the break-away state of Biafra, Churches and religious organizations mounted one of the largest relief programs of modern times. When hostilities ended, they turned their attention to rehabilitation. While the program has certainly not solved all of Nigeria's economic and social problems and was never intended as a permanent operation, the sponsoring Churches hope it has better equipped the Nigerian people to deal with the challenges of urbanization and industrial development.

Ireland: Church Leaders Speak Up

Leaders of Ireland's Christian Churches recently co-signed a letter, appealing to the people and authorities in Northern Ireland to step back from "disaster." The signers included William Cardinal Conway, Roman Catholic Primate of All Ireland; the Rev. Charles H. Bain, president of the Methodist Church in Ireland; the Rev. J. L. M. Haire, moderator of the Presbyterian Church; and Archbishop George Simms of the (Anglican) Church of Ireland. Asking that Roman Catholics and Protestants try to understand each other's point of view and accept one another in their differences, the joint letter said, "The basis of any lasting solution [to the Ulster conflict] must be a changed spirit and relationship among all the people, so that all will be more truly Christian. . . ."

Signs of the Times: More Woman Power?

The role of women in the Church is likely to become a major action issue in official Protestant meetings this year. The quadrennial General Conference of the United Methodist Church in April and the annual General Assembly of the Presbyterian Church, U.S. (Southern), in June will consider proposals for assuring women of more decision-making power. While the United Methodist Church has no ban on women bishops, it has never had one. Attempts to elect a woman as a bishop at at least one of the jurisdictional conferences is being discussed.

Switchboard

Continued from page 4

next preceding, and who shall have signed the following statement within two years next preceding, shall be considered a member of the parish and entitled to vote in its affairs:

'I have been baptized with water in the Name of the Father and of the Son and of the Holy Spirit. I wish to be a member of the Fellowship of All Saints' Church within the One, Holy, Catholic, and Apostolic Church. I accept the privileges and responsibilities of membership in the Episcopal Church and All Saints' Church, its ways of worship, and its mission in the world.'

Unstated and lingering in the background of any question of church membership are the issues of property and power, most of which would be resolved if the Church didn't so violate the Gospel by piling up money, buildings, endowments, and enormous superstructures above the parish.

But the primary concern of the symbols of membership must be to reflect the need for renewed commitment. The national canon defining a baptized

member in good standing (i.e., one who has attended each Sunday except for good cause prevented, tries to state this) and the canon re communicant in good standing (i.e., a baptized member who is confirmed and has thrice received Communion) are in fact sufficient to canonically be the symbols.

Parishes are required to report attendance on four statistical Sundays. This average attendance has yet to be printed in *The Episcopalian* next to the figures on claimed baptized members. We have one parish reporting circa 1,500 baptized members with about 150 folk at services.

If parochial reports had to conform to the canonical definitions, if vestries had to print a list of such names and certify they had seen these warm bodies in church "except for good cause prevented," if the national and diocesan quotas and assessments were based on such figures, we'd soon find statistical honesty coinciding with parish self interest and a sound practice of membership.

McRae Werth
West Newbury, Mass.

al scene are part of the same basic program.

Recent visits in our parishes and homes lead me to believe there is new interest in the work of the Church. This is not all due to your publication, but it is part of the total effort, and I wanted to give credit where it is due.

Keep up the good work.

Dean T. Stevenson
Bishop of Central Pennsylvania

IT'S GENERIC

Is it even worth the effort to point out to Mrs. (or is it "ms.") Churchill (November, 1971, issue) that the "Fathers" in Hymn 393 and the "men of God" in 535 are meant in the generic, not the sexual, sense? She is no more excluded in these hymns than in, say, "mankind" or Shakespeare's "seven ages of man." I'm sorry, but "Faith of our Mothers" just doesn't roll off the tongue!

If, however, Mrs. Churchill is really interested in singing a hymn in which "a woman is acknowledged," she needn't wait for the 1980 "Hernal." I suggest she meditate on Hymn 117.

Harold T. Lewis
La Ceiba, Honduras

CONTRIBUTORS WANTED

I am editing a book on the role of faith or religion in healing from a physician's standpoint. Any physician interested in contributing to this book, please write to the following address:

Claude A. Frazier, M.D.
4-C Doctors Park
Asheville, N.C. 28801

FROM CENTRAL PENNSYLVANIA

I have wanted to write for some time to tell you how much your fine publication means to the Diocese of Central Pennsylvania.

As you know, we are binding our own diocesan paper with *The Episcopalian* and sending it to the families in our diocese. I feel this has been a highly successful experiment and has been a contributing factor in giving us another good year in this diocese.

The fact that our families have information about the diocese and the national Church in their homes tends to make them more knowledgeable and responsive to the opportunities and problems facing the world and the Church. Some of our clergy make regular references to articles in this combined publication. This is an excellent opportunity for Christian education.

I believe it contributes also to our belief that the Church is one—that what we do in our community, in our diocese, and on the national or internation-

MINI-SKIRTED ACOLYTE

Blessed are the vestments for they cover a variety of attire and anatomy.

Recently, I attended the celebration of the Holy Eucharist for Episcopal Church Women. A mini-skirted miss with long flowing locks served as acolyte and then assisted the celebrant in administering the Sacrament by offering the chalice to the communicants.

I have welcomed the changes in liturgy and tradition, but an ordained priest and a mini-skirted miss sharing in performing this sacred rite is not for me.

Grace M. Lealtad
Pasadena, Calif.

LABELS UNGLUED

I just read the letter from Mr. Henderson of Randolph, Vermont, in the December issue of *The Episcopalian*.

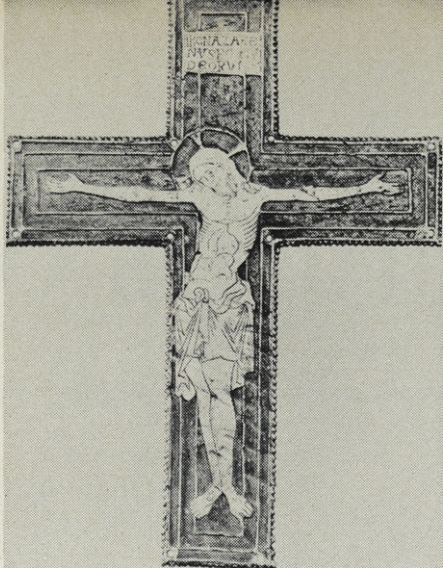
"Labels belong on cans, not people." Pigeonholing [people] of the Church as conservative, liberal, radical, or what have you is as useless and abusive as any other sweeping generality. The facets of every man God made shine in differing ways.

Why do we so often have to carp, snipe, and fail to appreciate each other in order to get across our particular concept of the Good News?

Oscar W. Swensen
Danvers, Mass.

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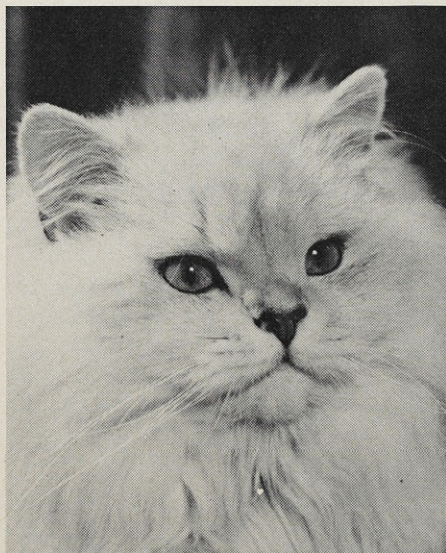
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Life Hinges on

What does it mean to be a Christian in these harrowing days of declining faith and spirit? One man's own personal, positive reply.

What does it mean to be a Christian?

When I was about 18 or so, I used to judge Christianity by the way I saw Christians behaving. With all the severity of youth, which tends to see everything in terms of black and white, I judged them harshly. At that age I would probably have said being a Christian meant being good and therefore most people who claimed to be Christians really weren't because they obviously weren't leading good lives.

Now I know better. I am aware I never know the full reasons for my own actions, let alone those of others. How can I then possibly determine what difference being a Christian has made to someone else? And did not Judas Iscariot, while both chosen of Jesus and His friend, yet betray Him with a kiss?

No. Being a Christian does not mean automatically being good.

I was particularly fortunate in both my parents. I grew up part of a tightly-knit family in a home where love reigned. Yet on occasions in my youth I can remember momentarily wishing my parents had been unkind so I could have felt free to go my own way regardless of their feelings.

In my inexperience I chafed under what I thought were the oppressive bonds of love. Now I see clearly that resentment and hate bind and stultify and

crush, but love liberates the spirit and brings out the potential in the human personality.

It may be fashionable in some quarters to deride the family. But I see it as the strongest and most basic social unit; and being a Christian certainly means being part of a larger family.

I sometimes doodle and draw cubes in bare outline. I am always fascinated by the way in which they seem to change shape: I look once, and one corner seems nearest. I look again, and that corner seems farthest away and the cube seems to have turned inside out.

I find the same fascination in silk of one color shot with another. Take a piece of black silk shot with gold: look at it one way, and it's drab and black; look at it another, and it's rich and gleaming gold.

Both the cube and the shot silk remind me of my favorite saint, Francis of Assisi. He saw the world, as it were, inside out. For example, he regarded poverty as gain. He was so in love with God he saw Him everywhere he looked.

When he addressed people, he called them "good people," and he meant good because his eyes were on the divine spark present in the personality of each. And he said "good people" in such a way that people felt good and wanted to be better.

Saint Francis reminds me of a very different saint, Theresa of Lisieux. Her contemporaries said she was so head-over-heels in love with Christ that even if she picked up a pin from the floor, she seemed to do it as if to please Him.

Being a Christian certainly affects the way we look at things and has a great deal to do with having an attitude of mind dominated by love.

On the afternoon of Good Friday in 1949 I was sitting on an Hungarian hilltop overlooking the Danube. The iron-

curtain had descended over Europe. It was too dangerous for my local friends to meet me any more. On all sides the Russian armies were imposing dictatorship and terror.

The arm of the secret police had reached into my own flat. For example, they told my housekeeper her son would lose his job if she did not report on me and my visitors. The holocaust of the war against Hitler seemed increasingly to have been in vain.

With such gloomy thoughts I worked myself into a state of deep depression. And then—I can still recollect the experience quite clearly—I suddenly remembered the friends of Jesus. Hadn't the bottom dropped out of their lives when Jesus was executed? Hadn't their despair been proved groundless when He had risen again and they realized He was alive? Hadn't their trust been vindicated?

Thus, perhaps for the first time, I became aware deep down in myself that Christ's resurrection was an historic fact. And the implications of this fact for a moment took over my mind, and everything seemed different. In fact things never were quite the same again.

I keep a crucifix on a table in my office. There is nothing remarkable about it. I take it for granted. I keep it there to put me in my place.

In war I saw men horrifyingly wounded. In their first agony they squealed like pigs, or shrieked wildly for help, or cursed and swore until they were too weak to do more than moan and groan.

What extraordinary control of mind over matter must have been in Jesus for Him in His agony to say: "Father, forgive them for they don't know what they're doing."

Those words haunt me.

"Father." I can see no truth in the suggestion bandied about nowadays that

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the Cross

Jesus never claimed to be God. All the evidence points the other way. He knew who He was. He was executed partly because He, as they said, "made them all the Son of God."

His stated purpose in life was to reveal God through His personality. He was true to the oneness of His own nature and His Father's nature in Him.

History shows how His integrity and His faith were completely vindicated.

"They don't know what they're doing." They didn't then; we don't now. We can't know fully. Of our nature we have to take so much in life on trust.

"Forgive"—forgiveness. The result of love's reconciling force in action.

Yes. Looking at the crucifix, and with

those words from the Cross ringing in my ears, I sense the pieces of life's puzzle fall into shape. I see somehow all Creation centers on Christ crucified.

The Christian sees the outline of history and the texture of the universe from a different angle. For him they look different.

Thanks to Jesus, in my moments of clarity I see at the root of all creation a vital all-embracing personality. Because of Him the infinite God, a Person, becomes partly intelligible to my time-and-space bound intellect.

Thanks to Jesus, evolution no more appears to me a grim and meaningless struggle for the survival of the fittest. I see it rather as a mysterious and purposeful process for the generation of personality at one with the Creator's. Christ's earthly life becomes, for me, the pivot on which the unifying process turns.

Thanks to Jesus, I have a yardstick for human conduct. He points the way. His example shows how far short I fall of what I am meant to be.

And so I answer my question by saying that, in those rare moments when I bother to stop and think, being a Christian means I see that everything hinges on Christ crucified.

And personally I find that meaning most humbling, most encouraging, and most full of joy and hope. ◀



The author, the Hon. John A. Ford, took up his appointment as British Consul General at New York in 1971. He has served in the British Diplomatic Service since 1947. The accompanying article is adapted from Mr. Ford's address delivered on the first Sunday of Lent, 1972, in St. Paul's Cathedral, Syracuse, New York.

A simple Christian moralism counsels men to be unselfish. A profounder Christian faith must encourage men to create systems of justice which will save society and themselves from their own selfishness.

—Reinhold Niebuhr
August, page 14

Parishes make few pronouncements to the press and have consequently little “credibility gap.” Parishes do the hard work of the “small-world” and have clearer operational goals with more immediate rewards or rejections than any other level of the Church.

—Robert Ayers
October, page 19

I hear constantly the cry: “Let us defend the Faith and preserve our beloved traditions.” And I say yes, yes. But let us be sure we understand our Faith and our traditions.

—Ann Calland
December, page 9

We want people not [so much] to go to church but to go to God.

—Benito Abeledo
August, page 20

Today, women’s involvement is a challenge to both women and the Churches. Tomorrow may bring the acceptance of commitment and responsibility for the former and the breakdown of old structures for the latter.

—Martha C. Moscrip
March, page 39

Apparently, there is just no way of getting God to tip his hand. His power as such—even in so direct a use as miracle—remains invisible. The thing to do, therefore, is to stop looking for barefaced manifestations of it.

—Robert F. Capon
April, page 23

WORDS for today

So far as we can tell, Jesus neither said nor did anything which indicates He advocated treating women as intrinsically inferior to men. On the contrary He said and did things which indicate He thought of women as the equals of men, and in the process He willingly violated many social customs of His time.

—Leonard Swidler
September, page 2

The Church has a curious way of putting forth vigorous shoots of new life at the very moment when it seems most in danger of dying.

It has happened time and again during the 2,000 year history of the Church. And it’s happening right now.

—Louis Cassels
April, page 5

We have every right, may even have a duty, to criticize what is foolish, to oppose what seems to our consciences to be wrong, to lay bare shoddy thinking or fuzzy morality, whether within the Church or without. To this end God gave us minds.

—John P. Boyer
August, page 11

The secular laity are not called by God to any lower standard of discipleship than clergy or churchly laity. They are not limited to any less Christian standards of life and witness. They are indeed God’s first line of agents in the world. He has placed them and can use them in secular structures where the clergy can seldom penetrate.

—Mark Gibbs
October, page 12

When did those “good old days of religion” exist? Never!

For my part I prefer the tough realities of the Church today and the honest grappling, with all its fumbling mistakes, that the contemporary Church is taking with the real issues of our burdensome times.

—Leland Stark
October, page 11

The Christmas event is the story of a dramatic encounter between pseudo-reality and reality; between a false estimate of the nature of life and a true demonstration of what life both is and has the power to become; between the cheerless rigidity of non-personal determinism and the buoyant—if perilous—freedom of the sons of God.

—John E. Hines
January, page 24

OUR FIRST INDIAN BISHOP



Suffragan Bishop Harold Jones and master of ceremonies, the Rev. Martin Brokenleg.

On January 11, at Sioux Falls, South Dakota, Episcopalians wrote a new chapter in church history with the consecration of an American Indian to be bishop. It was a "first," not only for this communion but for all Christendom.

In a ceremony in which two cultures blended, the Rev. Harold S. Jones, a Sioux, was consecrated to be Suffragan Bishop of South Dakota. The historic Episcopal consecration service was colored with the symbolism and simplicity of American Indian traditions. Presiding Bishop John E. Hines was consecrator.

Co-consecrators were the Rt. Rev. Walter H. Jones, Bishop of South Dakota, and the Rt. Rev. Conrad H. Gesner, retired Bishop of South Dakota.

Priests of the diocese wore white albs with scarlet stoles, designed and worked in Indian motif especially for this service. The new bishop's vestments were in the same splendid scarlet and were rich with symbolic Indian designs.

Much of the service was bilingual. Hymns and prayers burst forth in both English and Dakota, sung simultaneously. St. Joseph's Roman Catholic Cathedral, a massive church, was filled with a

South Dakotans chose a Dakota Sioux as their new suffragan and see him consecrated in the Roman Catholic cathedral.

By Salome Hansen

strangely beautiful interplay of sound.

The service was strongly ecumenical. Not only did Roman Catholics lend their cathedral, but their bishop, chancellor, and cathedral pastor were observers and part of the procession. Roman Catholic women were hostesses for the reception which followed.

Numbers of Indians took part. The master of ceremonies was the Rev. Martin Brokenleg, a young priest from Sioux Falls. His father, the Rev. Noah Brokenleg of Mission, South Dakota, was an attending presbyter. The Rev. Wilbur Bears Heart, associate director of the Dakota Leadership Training Program, read the Litany.

Lay persons were prominent. An Indian woman, Mrs. Richard Bergen, read one lesson. The new bishop's son-in-law, Gerald A. Pederson, presented the Evidence of Election. The first postulant among the Navajos, Steven Plummer, from Bishop Jones' former mission in Fort Defiance, Arizona, read the Gospel.

An Indian layman, Kent Fitzgerald, executive director of the National Committee on Indian Work of the Episcopal Church, preached the sermon. He called

Bishop Jones' consecration "notable" because it brought into focus "the plight of Indian people, caught in a cycle of poverty." He said it was also "the beginning of an example of Christianity. By developing it to its God-given potential, here in South Dakota, you can provide the incentive Indian people have been waiting to see for 100 years."

Bishop Harold Jones was born in Mitchell, South Dakota, in 1909. His mother died when he was quite small, and he was reared by an English grandmother and an Indian grandfather who

was an Episcopal priest, teacher, and translator. From his grandfather he absorbed the stories of the Church's beginnings among the Dakota people.

"It is possible the entire Dakota nation might have been annihilated had it not been for the early bishops and priests who persuaded the hunted Indians to come into the reservations for safety and there ministered to them," he explained. "It was the redemptive love of God those men brought to the Dakotas."

Bishop Walter Jones, himself conse-

crated less than two years ago following a fifteen-year ministry in the Dakotas, was the prime mover in this consecration. From the beginning of his episcopacy, he urged his diocese to consider an American Indian for suffragan. Last Fall the diocese elected Father Harold Jones, most of whose ministry had been spent in the Dakotas.

Approximately half of South Dakota's 10,350 confirmed Episcopalians are Indians. The diocese of some 77,100 square miles is made up of forty-four parishes and organized missions served by sixty-nine active clergy.

"Bishop Walter" will continue to serve the diocese from his headquarters in Sioux Falls. "Bishop Harold" and his wife will live in Rapid City, 350 miles to the west. Both bishops will share the work of the Church with both cultures. Both men envision much further involvement of the Indian in the work of the Episcopal Church in South Dakota.

For, as the new bishop explained, "It is still the redemptive love of God, acted out through his Church, which must bring our two cultures together."◀



Indian women made and presented Bishop Jones with a special quilt.



Included in long procession (above) were representatives of Indian schools and missions carrying banners. Left, Indians throng to greet their bishop.

The Ordination of the Rev. Innocent Goodhouse and the Rev. Laverne LaPointe to the Priesthood."

The black letters appeared on the simple white cover of the service booklet. Instead of the cross and crown or a dove of peace, above the words appeared for the first time the insignia of the Dakota Leadership Program: a circle with a cross at its center and an eagle feather and a peace pipe crossed diagonally behind. The ordination took place on St. Stephen's Day, December 27, 1971.

In November, 1969, the two men were ordained deacons. The Dakota Leadership Training Program was experimentally new, and they were its first fruits. They had studied for two-and-a-half years with seven other men who met each week with tutors under the direction of the Rev. David Cochran. They had learned what it is to be a pastor and preacher, and they had passed canonical examinations.

The Dakota Leadership Training Program resulted from the common concern of Bishop George Masuda of North Dakota and Bishop Conrad Gesner of South Dakota for the need to develop fresh Indian leadership in the Episcopal Church. (*See The Episcopalian, March, 1969.*)

The Church's historical records are filled with the names and heroic deeds of great Indian churchmen, both ordained and lay, who spread the Gospel among their people in a land known as Dakota Territory. Because of their efforts the Episcopal Church is one of the largest, denominationally, among the Sioux people.

In the early days of reservation living the Church became for many the one clear path in a confused world for it bore resemblances to Indian concepts of the Great Spirit and of the world to which they could tie their new knowledge of Jesus Christ. But with the advance of the white man and his ways, Indian ordination faced a stumbling block. The Indian had had his own type of education for his own kind of living, but its non-conformity to the prevailing white man's culture made it unacceptable.

So the Church and its Indian leadership faded. The chapels valiantly



With Cross, Eagle Feather, and Peace Pipe

clung to existence through the efforts of faithful lay readers and visitations from hard-pressed white priests or, too rarely, an Indian priest who divided himself among ten chapels at once.

"Education for ordination—yes!" said the bishops. "But let us provide it here in the unique context of Sioux life, with as little added expense to them or to us as possible. Let them develop and test the disciplines necessary to an ordained Christian within the context of day-to-day living on the reservation."

After ordination to the diaconate came two more years of study, more examinations, and the addition of more responsibilities. Innocent Goodhouse became one of the Great Plains delegates to the National Committee on Indian Work of the Episcopal Church. He also acted as chairman for a tribal committee responsible for planning and building a retirement home complex just completed in Fort Yates.

Laverne LaPointe moved to McLaughlin, South Dakota, to become minister-in-charge of the five South Dakota chapels of Standing Rock and field work supervisor for the Program trainees now giving full time to study and practical experience in preparation for ordination.

Joy shone in the faces and sounded in the voices of the 300-plus friends who came to share in this first priestly ordination through the Dakota Leadership Program. The Roman Catholics lent St. Bernard's Church, McLaughlin, South Dakota—large enough to hold the throng.

Bishop George Masuda of North Dakota and Bishop Walter Jones of South Dakota shared the service with twenty-three clergy from both dioceses.

Two bishops' chairs were placed at

the chancel steps. The two ordinands stood before them for questioning.

"Will you be loyal to the Doctrine, Discipline, and Worship of Christ as this Church has received them. . . ?"

"I am willing and ready to do so."

And to the people: "I ask you then to declare your will that this Ministry be conferred upon them. Are they worthy?"

The response came with a roar. "They are worthy! *He ikipi. How. Han.*"

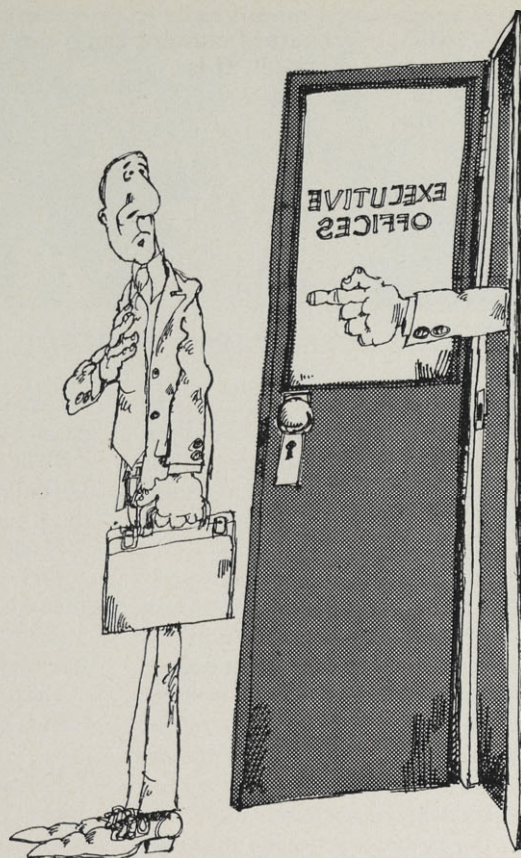
Following the presentation of the Bible, as the sign of authority given to preach the Word of God, came the exchange of the Peace. The newly ordained Laverne LaPointe raised the peace pipe to the altar as greetings were exchanged by the bishops and clergy and the congregation.

Members of the ordinands' families took part in the service. The pews, vestibule, and ante rooms overflowed with relatives and friends. Babies peeped shyly over mothers' and fathers' shoulders while their older brothers and sisters quietly explored the aisles or watched with large, solemn eyes the pageantry of bright colors and movement. The old sat and watched and remembered, heartily joining in singing and praying in the Dakota tongue.

At the reception following the ceremony the people welcomed one another, rejoicing in the occasion, the fellowship, and the promise that this was a beginning only in the rejuvenation of faith to be nourished and inspired by their own Sioux leadership.

—Mary Cochran

Participants at the ordination (left to right): Bishop Walter Jones of South Dakota, the Rev. Laverne LaPointe, Bishop-elect Harold Jones, the Rev. Innocent Goodhouse, and Bishop George Masuda of North Dakota.



*Clyde H. Reid tells us how
he learned to live after the axe fell*

Help! I've Been Fired

It is a sickening sensation to suddenly realize that you are being fired.

I remember the day well, though I would rather forget it. I walked into a board meeting late one summer afternoon. I had received no advance warning that there was any concern about my work. In fact, I had recently been given increased responsibilities and expected a substantial raise.

hands all around and taken my chair, I heard these stunning words: "Clyde, I'm not sure this organization can any longer afford to keep you on its staff."

There was a deep lump in my throat. It was a combination of fear, anger and just raw anxiety. I felt like Joe Frazier had just punched me in the belly.

Being fired is an axe with a double edge. One edge is grief. We must say good-bye to people we know and love and give up familiar things and routines.

The other edge is the blow to the ego. The embarrassment. The hurt pride. The difficulty in facing family and friends.

Let Yourself Cry

Then numbness sets in—a shield from the hurt and anger and fear boiling inside you. It is more comfortable, more safe than facing the volcano within. But if you stay numb, part of you dies.

After a few days of numbness, it is time to face into your pain. No pain, no growth. So face it. Fight it.

Express your feelings directly. Let yourself cry if you feel like crying. Some friends may try to reassure you and urge you not to cry. That's because crying makes them uncomfortable. Ignore them. Cry your heart out.

Ask Yourself Who You Are

Then ask yourself the question: Who am I, really?

There is a common temptation to feel anonymous when fired from a job which has given you meaning and identity. But you are not your job. You have an identity that runs deeper than any title you can earn.

Take a piece of paper and make a list of words that describe who you are. When you have finished, come back to this article and I'll share my list with you. . . .

Now here's my list:

Child of God, a person—with or without a job. Nothing can ever erase the fact that I am a creature of the Creator.

Man—I am a special kind of person. I can feel pride in my manliness.

Father—I have a special relationship to three children, and being out of a job does not change my love for them, or our relationship.

Teacher—I have the skill to

Friend—there are people who count on me as a friend, whether or not I am employed.

Leader—people look to me for leadership in the areas of my special skills.

Student—I have a wide range of interests and a responsibility to keep my mind alive.

Writer—I have the ability and discipline to express myself in writing.

Neighbor—I have neighbors to be responsible to.

Citizen—I am still interested in the political structures of my state and community.

Now reflect on your list.

You are many things. Some of them—like your job—are temporary. But beneath the temporary labels are the realities that give you dignity and substance as a human being.



Get Your Anger Out

During the days that follow the fall of the axe, you may have difficulty sleeping. Your body may be tight.

Our culture has trained us not to express our feelings openly. So our anger is turned in on ourselves and chews us up inside. But underneath your feelings of helplessness and anger is tremendous inner strength.

There is an important difference between people who avoid pain and live on the surface of life and those who learn how to lean into their pain and live and grow through it.

If anger turned inward leads to depression, anger turned outward can lead to physical assault. It is very important for you to find your way to get the anger out—to get the tenseness out of your guts so you can relax and begin to use your body creatively.

If you are at all athletic, you may find a sport like handball, paddleball or tennis allows you to hit something hard and feel the satisfaction of putting your body into the hitting.

The sound management of anger is a very important dimension of mental and emotional health. We brush our teeth daily, but often do nothing about our emotional health.

Stay Open to Friendship

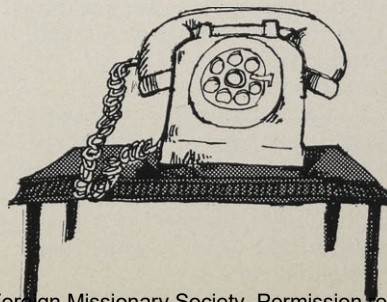
The period during which you are without a regular job can be the loneliest and most agonizing time of your life. You withdraw from some of your friends, and some of your friends withdraw from you.

You feel embarrassed. You fear hearing comments that would remind you of unpleasant memories. You hope that a tempting new offer will turn up tomorrow morning and you will then be able to say to your friends, "I'm leaving my old job to accept a challenging new position." You become a self-imposed exile.

On the other hand, some of your "best" friends may withdraw from you. Some of those who worked with you may withdraw because they feel awkward or uncomfortable in your presence. You remind them that it could just as easily have been them.

Some of your colleagues may feel guilty that they weren't able to prevent your being fired. Or they may feel uncomfortable in your presence because they identify with you and feel your pain.

There are those too who say, "Just let me know if there is anything I can do." Which means, "I hope you won't bug me." The ones who intend to help already are



busy trying to figure out what they can do and are doing it.

Other friends may care, but not realize that you need them.

Your friends may be going through some hells of their own. In your anguish, you may not be aware of the pain of others. If you feel a friend is withdrawing from you, ask him or her what is wrong.

You may also reach out to some new friends. Some people do not have the social polish to climb the success ladder. Some are physically or temperamentally unqualified to be considered for the important promotions. Others don't want to pay the price of success and prefer to live a simpler life.

These "outsiders" are no less valuable or beautiful as people. They probably can identify with you as victims of the system.

Accept the fact of your loneliness; try to understand your friends' withdrawal and your own, and see if you can find some new friends to whom succeeding all the time is not the big thing in life.

Discover Your Unshakable Strength

You watch the mailbox every day to no avail. You stay near the phone for calls that do not come.

What can you do? Face yourself and face facts. Admit your share in the failure, if any failure is involved. Admit what you might have done differently, and make some resolves about what to do differently when you have your





compiled by
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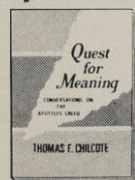
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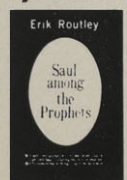
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*There is a
place for you . . .*

next opportunity. That's the starting point.

Next, try to discover the imaginative approaches that others out of work are taking. During this period of recession, there are thousands of people out of work, including highly skilled scientists and engineers. Some of these men have organized into self-help groups of 20 or 30. They meet regularly to encourage one another and trade tips on how to go about getting jobs.

Finally, we ask, where does God come in when we are out of a job and feeling that our world has shattered? We are tempted to curse God at such a time.

But I believe in God. Being fired didn't change that. Furthermore, I found God a great strength and resource through this time of trial.

I also believe in providence. I believe there is a unique place in the world for my skills and talents.

There is also a place for you, ready to use all you have. It may take a while to find it. There may be some pain in the meantime. There may be some growing and learning for you to do to be ready for it.

You are unique in all the world. There is just one you. And there is a God who knows—and cares.

In my prayers I offer my abilities and talents: "Lord, I offer you myself. I want to be helpful

to others with all the gifts I have. Take me and use me, please."

There is great peace and beauty in meditation. Relax and try to let go the active steering of your mind. Meditation is one pathway to the experience of God. It refreshes and renews you and gives you vision and hope.

What is permanent in life? Health? You may be sick tomorrow.

Marriage? Marriage can be broken by illness or accident or divorce.

Career? Careers end with retirement and in many other ways.

Life itself? There is death. But you are permanent. You survive death.

So breathe deep into your strength. Discover the deep connection with the cosmos that lies within you. Find your depth as a person. Discover your unshakable strength, and you will find that being fired is but a painful episode on life's pilgrimage.

Being fired hurts like hell. But seeking guidance and strength through prayer and meditation can help transform this painful experience into a solid lesson in life that leaves us better equipped to help others. ➡➡

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Of Cart and Highway

This is the twelfth anniversary issue of *The Episcopalian*. Those of us charged by General Convention with the opportunity of providing this information and education service to families in the Episcopal Church thank you, our subscribers and readers, for your continuing interest and loyalty. And for your messages to us.

The vocation of messenger, like the vocation of Christian, has not been easy these past years, particularly in the last half of the 12-year span which started in April, 1960. You know this as poignantly as we do.

Since 1966, the situation within the Episcopal Church has changed dramatically. Membership, baptisms, and confirmations have fallen off. New, experimental programs in keeping with our volatile times have themselves proved volatile in the minds of many. Reactions to some of these programs have had their effect on church morale, with the results showing on all levels—parish as well as diocesan and national.

In an uneasy Church beset with problems, what happens to communication efforts? Some say increase, some say cut back, some say change, some say continue as is. But most people agree that communication is essential between and among those who are baptized into the Body of Christ. In fact, the noun *communication* is one of the busiest in the whole Christian vocabulary today, usually preceded by the words *more*, *better*, or *lack of*.

Why this preoccupation with communication? The current state of the Church is probably the best answer. Institutional people are often tempted to blame problems on "faulty" or "improper" or "too little" or "too much" communication. The word is convenient and vague enough to apply to almost any situation. Like the weather, everybody talks about it. . . period.

Most everyone in the Church agrees we have a communication problem. Is this a matter of traditional economics

—"People will only use what they pay for"—or is it a matter of basic strategy? Isn't simple, regular communication between *all* the families of the Church just as much a program as Indian and youth ministries or Overseas? Have we been putting the cart before the horse all these years by saying, in effect, "We'll agree on programs and then let the people know," instead of "We'll develop communication channels with each family in the Church so everyone will be up with us as proposals emerge and can help us in turning proposals into programs"?

In many ways the Church's internal communication problem is a transportation problem. We need to build a highway system to carry information, ideas, and actions and reactions back and forth throughout the Church. We think the Church needs desperately to create such a system. Too many of our corporate efforts are mired down somewhere between Convention and pew for lack of a proper highway. Good information carriers now exist, but the highway doesn't, as yet.

As the people of the Episcopal Church begin the long but hopeful process of building a general church mission program for future years (*see report on Executive Council in Worldscene*), we suggest the following questions are pertinent: Should the families of the Episcopal Church be linked together in a churchwide communication system? Should sharing of information be only on an optional basis? Does the lay person have the right to information as an integral part of membership in the Church, or should he or she pay extra for it?

—H.L.M.

Investments Again

The recent action of the Episcopal Church's Executive Council in approving a charter for its Committee on Social Criteria for Investments and authorizing the Committee to proceed with certain stockholder resolutions filed with four U.S. corporations (*see Worldscene for more detail*) introduces an issue to American church people for the second straight year.

This time, fortunately, the actions did not leap upon an unsuspecting body. Last Spring's General Motors action caused considerable furor in some sections of the Episcopal Church, but it also led to discussion and some understanding of the reasons behind the move. The Social Criteria Committee, under the determined leadership of attorney Robert Potter, has had a year of hard, practical experience to build on. This Spring, too, the Executive Council is not alone; units of four other major denominations—American Baptist, United Church of Christ, United Methodist, and United Presbyterian—have joined in. And the Churches' joint concern about U.S. business practices in South Africa has led to decisions by International Business Machines Corporation and Mobil Oil Corporation to present information about South African operations to their stockholders.

All this is good. Most church people do deplore the *apartheid* policies of the South African government. But the stockholder resolution-proxy fight method of expressing this disapproval still turns off a lot of sincere Christians. The debate and the closeness of votes on this subject at the February Executive Council meeting clearly indicated a strong difference of opinion.

As Mr. Dupuy Bateman, Jr., Council member from Pittsburgh, put it on this occasion, "Can't we find more credible ways to state our position on the great moral issues of the day than . . . trying to force gratuitous management decisions upon the business corporations of the U.S.?"

If this were a travel ad, it would tell you about the endless crescent-shaped beach with the Caribbean Sea gently surging up onto its sands. Palm trees. Tropical weather. Thatched huts. No traffic jams. No future shock.

A church magazine might even include mention of a missionary—a gentle old soul strolling through the quaint village in his white cassock, patting the native children on their short-cropped heads.

The place even has an exotic name—Tasbapouni, on the Pearl Lagoon. Come visit it with me.

Oh, yes, Tasbapouni exists. It is a Miskito Indian village on Nicaragua's east coast and site of St. Mary's Episcopal Church and school. And yes, we do have a missionary stationed there—an appointee from the U. S. A. whom everyone calls Father Mac.

You get to Tasbapouni not by sea or air but through fifty long miles of inland waterways and narrow, shallow canals flanked by jungle. Some young boys meet the launch in a dug-out canoe, with fresh palm fronds in the bottom for you to kneel on, and they push you and the canoe through knee-deep water and muck. Helped out onto land—note, not dry—you walk through the village

preceded by men and boys carrying bags and provisions on their heads. The *African Queen* never had it so good. The palms are there, the thatched huts, and the beach, but you can hardly spare a glance for them. You're too busy looking where you walk because a lot of goats, horses, and pigs have walked there before you.

The pace is not indolent; it is a right smart trot through the village. Keeping up—while trying not to breathe—is a struggle. So you do take a deep breath—and reel from the smells.

The parade finally reaches the rectory, a small frame house on stilts right next to the stucco church. The Rev. David McCallum is based here and has made the house into an attractive home. But in a white cassock, doddering and doting, he is not. Most likely wearing shorts and a T-shirt, he tacks around the village at a distinctly *gringo* gait, like a "toad catching lightning," to use one of his own pet phrases. And as for a benevolent paternal attitude toward the village children, Father Mac is far more apt to roar, "How many times must I tell you to wear shoes?"

So much for travel ads and the romanticized images of missionaries to which many of us still cling. For we, in

**In East Coast Nicaragua
new ways of ministry are
necessity, not theory.**

Growing a Church by the Pearl Lagoon

By Jeannie Willis



Father Mac does counseling (left) whenever and wherever he and the person with problems can get together. Here he's on the village dock before leaving to visit another community.

Housing in the village of Pearl Lagoon (above) is typical tropical style: on stilts, with palm-thatched roofs and shutters which act as awnings against the sun and protection during storms.

our turn, sometimes want to pat our missionaries on the head, commending them not for what they are doing but for what we want to believe about them.

What they *are* doing is putting into practice many of the things we at home only talk about: "new" ideas like merged parishes, cluster churches, ecumenical schools and social projects, community development, non-stipendiary ministries. Consider the difference between a discussion group in an American parish, which comfortably supports two clergymen, talking about "new forms of ministry" and a congregation overseas which finds and uses such forms or does without.

The first bell rang for the service at St. Mary's at 5:30 a.m. In a village where not more than a handful of people have clocks or watches, church bells are essential. The service began at 6:00 with a congregation of over 200 persons. Tasbapouni's population is about 900. In addition to St. Mary's, the community has Roman Catholic and Moravian churches. A pentecostal group which moved in a couple of years ago isn't making much headway.

Two Miskito Indian catechists, one

of whom is about to be ordained deacon, live in the village. They are marvelous pastors and hold services when Father Mac is shuttling around the thirteen missions to which he takes the Sacraments.

Next door to St. Mary's is a small elementary school, bulging with 300 children. This is the Union School, a merger of Roman Catholic, Moravian, and Anglican efforts. A kindergarten operates in a separate building which belongs to the Moravians. Seven teachers, one paid by the Nicaraguan government, cope with the youngsters. Other salaries—if you can call them that—are paid out of the Episcopal diocesan budget.

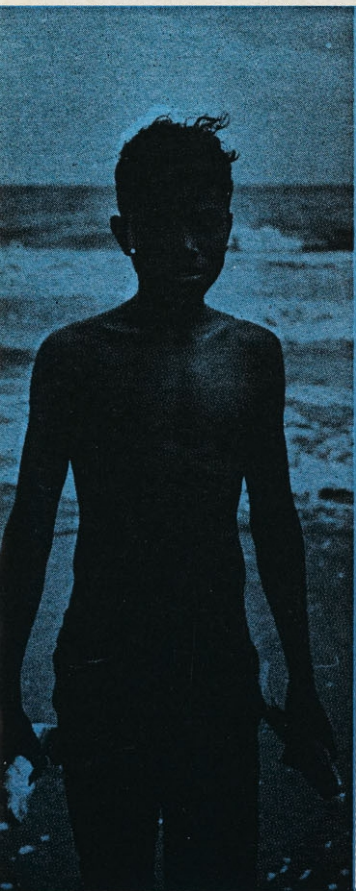
In addition, the Church tries to provide scholarships for outstanding students to go on to secondary school. "Go on" because this involves more than continuing their educations. The youngsters must move to Bluefields—a good ten hours by motor launch, if and when it runs, and goodness only knows how long by dug-out. They must also arrange to board with someone, pay school fees, buy books and uniforms, and adapt to an urbanized locale—a leap of centuries, culturally, from their home village.

St. Mary's is one of seventeen congregations along or near Nicaragua's Caribbean coast. Three of them have Nicaraguan priests: Father Juan Ordonez at St. Mark's in Bluefields, Father Charles Davis at St. James' on Corn Island, and Father Victor Ordonez at Holy Trinity in Puerto Cabezas. The others are ministered to by nine catechists, who earn about \$15 a month. Father Mac's salary is the same—low—as those of the Nicaraguan clergymen.

This team's home territory—Zelaya Province—comprises 40 percent of Nicaragua's land area but has only 10 percent of the population. About the size of West Virginia, the province has one road, about fifty miles long and built in the 1950's. That's why travel is by small boat through the miles of coastal swamps, small rivers, and narrow canals.

With the constant travel such an assignment entails, Father Mac can rarely linger at home base in Tasbapouni. And even when he is there, he's incessantly busy with the dispensary which is in one room of the rectory.

Children are forever knocking on the door, requesting medicine for relatives. While one can see the temptation to send children on errands, one can also see what might happen if medicine were



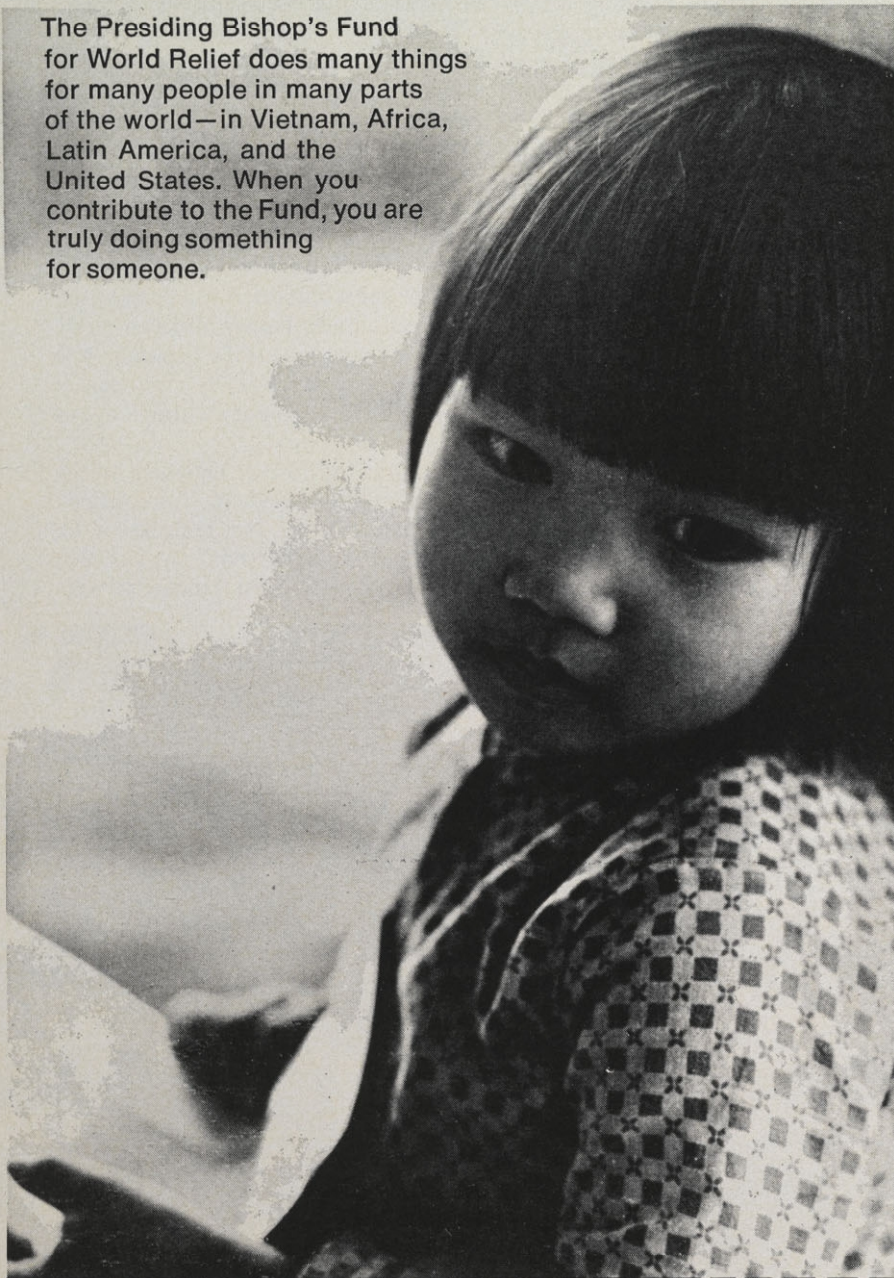
Village members of all ages help with net fishing in the Caribbean surf. This young man (left) takes home part of the catch for dinner. Tasbapouni's village kindergarten, well supplied with pupils, meets in a Moravian building and prepares the young for the Roman Catholic-Moravian-Episcopal Union School.

*"...let us not love in word,
neither in tongue; but in deed and truth."*

From the Epistle, Second Sunday after Trinity

LOVE IS DOING SOMETHING FOR SOMEONE.

The Presiding Bishop's Fund for World Relief does many things for many people in many parts of the world—in Vietnam, Africa, Latin America, and the United States. When you contribute to the Fund, you are truly doing something for someone.



handed to them. Even though the rule that no medicines will be dispensed to children has been in effect for several years, Father Mac still must firmly send them off empty-handed.

Not so adults. They appear as soon as Father Mac lands. He listens gravely to their complaints, passes on medicine when he can, and tries to impress on them the instructions that go with the dosages.

This kind of ministry—Sacraments, education, and health—sounds right traditional. But these are just the outward signs of a contemporary missionary's job.

The key word here is indigenization. To Nicaragua's bishop, the Rt. Rev. G. Edward Haynsworth, and Father Mac indigenization means more than manning the Church with nationals. It must also mean indigenizing their education and health ministries. Both men therefore spend much time beating on the necessary official doors, urging the government to start assuming responsibility for such programs.

It means also encouraging Nicaraguans to initiate small, realistic, community development projects which will ensure economic options for people. Untold hours have gone into meetings, promoting a plan for a coconut cooperative which may be funded by a Nicaraguan foundation.

Still another hunk of time has gone into arranging a loan to build simple storage facilities for rice. Now growers of small crops must sell immediately at whatever the going price. With storage units, rice can be held until the market price is advantageous. And along with the plans must go the education process. The rice project is, in fact, the first to make any dent in the individualistic attitude, the first time people have been able to see the sense of working as a community.

This broader concept of indigenization is a result of a new attitude and understanding of Mission. Formerly, the implicit assumption about such a place as Tasbapouni was "the Church will provide." Today the Church's role is, in a sense, stop-gap, working toward a tomorrow when the Tasbapounis of the world are not dependent on the Church but on themselves and their emerging role as citizens. ◀

Next Month: From country to city



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E-4-72

By Irwin Ross

the high road

Matthews takes the long way home even though his hitchhiker carries a gun.

Matthews was hitting along smoothly at sixty per on the state highway when his headlights spotted the kid standing at the edge of the road waving a thumb at him.

Instinctively he kicked the accelerator. Only he found he was stepping on the brake and grinding to a noisy stop and throwing open the door. Why not? He had room.

The kid was a little breathless when he caught up with the car. "Thanks a lot, mister." He must have been about 20 except around the eyes, which were older. He was wearing a plain blue suit and a white shirt, open at the collar. He looked pale in the darkness.

"How far you going?" Matthews asked as the car picked up speed.

"About ten miles or so," the kid said. "How about you?"

There was something about the way

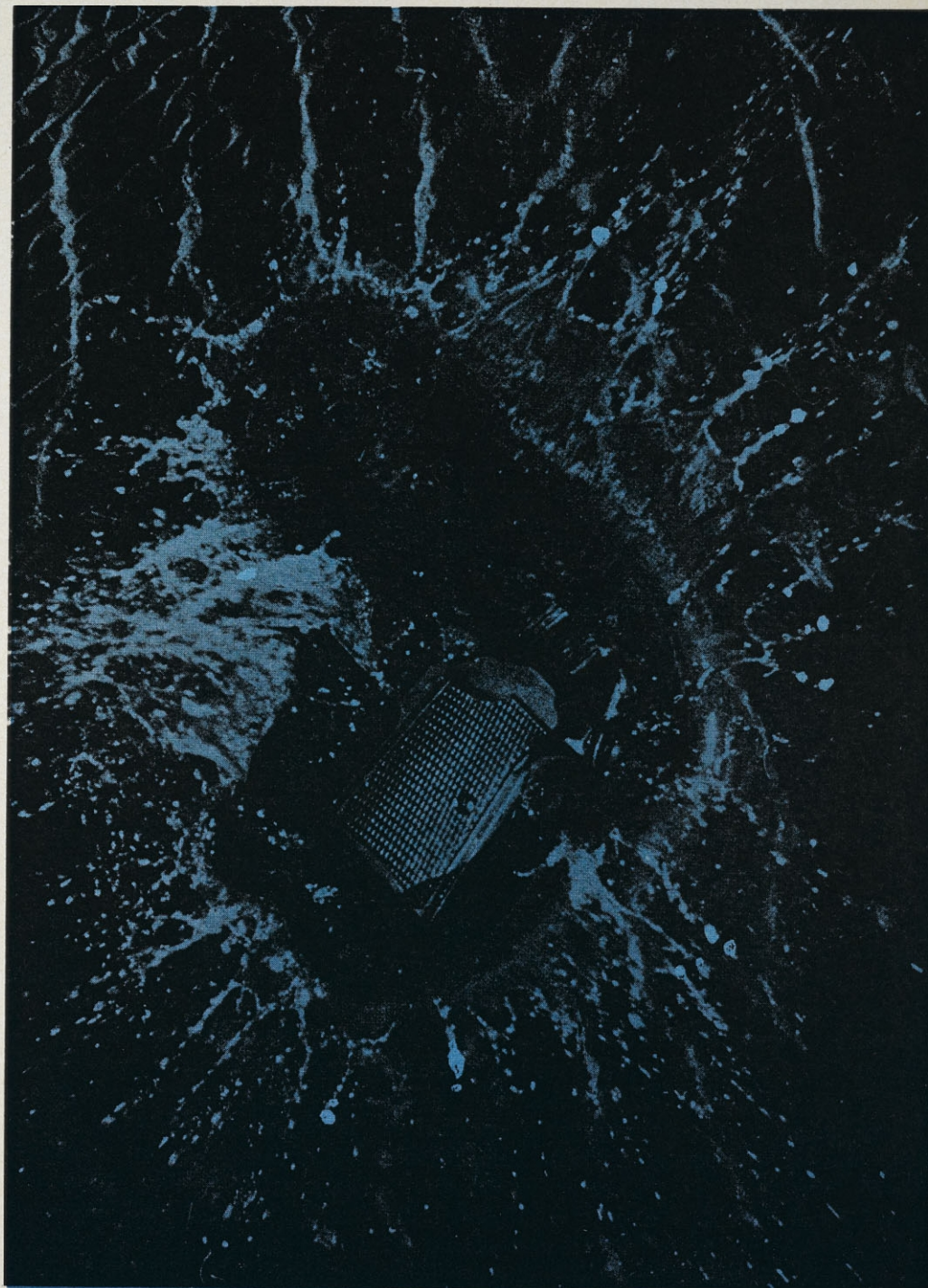
he didn't look you in the eye. Suddenly Matthews was remembering stick-ups of which he'd heard.

"I'm going far as Brewster," he said. "You know where that is?"

"Yeah, sure," said the kid, lighting a cigarette. He was a lefty. "That'll be fine."

It wasn't fine with Matthews. The kid was too nervous and this neck of the woods too dark and deserted. Besides, there wasn't any Brewster.

As the car knifed through the darkness, he tried to listen to the song of the tires, the rhythmic off-beats of the tar strips. There wasn't much else to do.



The kid wasn't talking much though Matthews tried to draw him out.

When they reached the intersection where the highway cut into Route 6, Matthews was in too much of a hurry. He took the sharp right turn on two wheels, and the kid was thrown against him.

"Hey!" The kid sounded angry.

"Sorry, son," he said, glancing sideways. The kid's jitters were growing worse by the minute. Which made them even.

He had felt the double-trouble when the kid was thrown against him. The kid was a lefty, so naturally it would be in his left pocket where he could reach it quickly. It felt hard and irregular. It could have been a bottle or a pipe. But Matthews knew it was neither.

He looked at the kid again and wondered if he were back from the war. Matthews wondered about many things, and then they were coming to the woods on the outskirts of Flintstock.

The moon was lost behind a thick wall of trees, and the kid's cigarette glowed in the dark. He was steeling himself for something, working up courage, like a boy getting ready for his first kiss. He took a long drag on the cigarette and then flipped it out the window. Matthews felt the finality of that motion in the pit of his stomach. The kid's left hand was moving for his pocket. Matthews licked his dry lips. "It sure feels great to be out." It sounded like someone else's voice.

The kid shot him an incredulous glance. "Army?"

"Hell, no!" Matthews gave a short laugh. "Prison."

He caught the kid's wide-eyed stare. "Fifteen years," he said. "It wasn't too bad though. Got a cigarette, son?"

The kid hesitated for a moment and then plunged his left hand into his pocket and came out with a butt. The kid tried to hold the match to it, but Matthews had to steady his hand.

"The thing you miss most. . ." he exhaled a cloud of smoke ". . . is girls. Year after year without women. It really gets you, until you're so old that it doesn't matter, and that's even worse."

He could feel the eyes boring at him through the darkness.

"Heck, I could always take 'em or

leave 'em. But now. . .now. . ." He hesitated. "I kind of miss never having married. I like kids; might have been nice to have a couple.

"One thing I'll say: you meet a nice bunch of guys. Maybe they made mistakes, they were still right guys for my money. And the food wasn't too bad. Of course, not like my mother's cooking. Lord, how I missed that." The kid didn't say a word.

"She died while I was in. I never even got a chance to see her first." He could hear the kid suck his breath in sharply.

"I guess I had it coming to me," he went on, keeping his eyes on the road. "I was in the last war, you know. And when I got back, things didn't break for me fast enough. The world owed me a living, but it didn't show up on schedule, so I went out and got it. What a cinch." He laughed. "The first job I pulled. . . a diner. The guy fell over in a faint when

Dr. Irwin Ross is a practicing psychologist with a broad experience in helping persons to overcome problems through hypnosis. He has lectured widely on the medical uses of hypnosis and is a consultant to the American Society of Research Hypnotists. He has also done extensive research on Carbon Dioxide Therapy, a neurophysical treatment for nervous disorders, and is author of over 200 magazine articles.

he saw the gun. There were lots of 'em like that. Easy pickings. I got so smart that I turned stupid. They picked me up one day for something I had no connection with. They found a gun on me, and that was that. It's a trade secret, but I didn't know it: Never get caught with a bottle opener on you."

They were out of the woods now. When they came to the fork, he turned left and took the high road that led to the bridge.

"Funny thing, it was right around here." Ahead, in the sharp moonlight, lay the rickety wooden structure that crossed Whitestone Gorge. "I can see it like it was yesterday. They were waiting

for me at the other side. I could've tossed it into the rapids below. But I figured I could talk my way out if it."

The car rumbled over the loose planking of the bridge and came to a stop at the halfway mark. Matthews reached past the kid and opened the door. The kid looked at him with a puzzled expression.

"Go ahead, son," Matthews said. "Take a look. I'll wait for you. It's a beautiful sight."

The kid got out and walked to the railing and stood there, gazing down at the water. Then his left hand dipped into his pocket, and Matthews looked away. In the stillness of the night all he could hear was the ripple and murmur of the water below as it washed over the rocks. When the kid got back into the car and looked him squarely in the eyes, he said to himself: "He's a nice-looking fellow at that."

In a few minutes they were in Flintstock. The town was bright with streetlights and store windows, and Matthews drove past the police station without even looking at it. A few blocks later, the kid said: "This is good enough for me," so Matthews pulled to the curb.

As he was getting out, the kid turned to Matthews and said: "By the way, what're you doing now? I mean, since you got out."

Matthews took out his wallet.

"Counterfeiting," he said. "It's a lead-pipe cinch. Here, take a couple."

The kid's jaw dropped as he took the tens. He examined the bills. When he caught Matthews' quizzical expression, his face slowly broke into a grin.

"Say, these aren't—"

"So long, son," Matthews said, shutting the door.

When he reached home, Mary was furious.

"What made you so late?" she demanded, kissing his cheek. "You're supposed to give your talk only an hour from now. What kind of clergyman do you want people to think you are? Did you forget?"

"I took the high road tonight." He tossed his hat onto the shelf.

"But you *know* that takes longer," Mary said.

"Not always," he answered. "Sometimes it saves years."

Celebrating a new leader



Maryland, one of the Episcopal Church's most venerable and proper dioceses, recently received its eleventh bishop, the Rt. Rev. David K. Leighton, in ceremonies which combined medieval pageantry and traditional church rites with a strong dash of the here and now.

Bishop Leighton's installation service—as bishop coadjutor, he became diocesan upon the retirement of Bishop Harry Lee Doll—would normally have been held in Baltimore's stately Cathedral of the Incarnation, with attendance limited by seating capacity and protocol.

Instead, it was planned for the contemporary Inter-faith Center at Maryland's famed “new city” of Columbia, south of Baltimore. And the whole diocesan family was invited to attend.

What a Saturday morning it turned

Maryland's retiring Bishop Harry Lee Doll (left) and Presiding Bishop John E. Hines (right) help with the investiture of Bishop David K. Leighton as eleventh diocesan. Stole, with words compassion and tranquillity, was made by Mrs. Leighton.

out to be! Cold, gray, rainy, and bleak. But the cars and buses poured into Columbia's Wilde Lake Village Green, and the people—babies, grandparents, teenagers, and parents—poured into the modest Inter-faith Center facilities to be met by costumed minstrels, clowns with balloons, guitars and brass, slide-films and sound. At final estimate, more than 2,500 persons showed up for an experience that was occasionally chaotic, sometimes frustrating, but throughout genuinely warm, moving, and worth remembering.

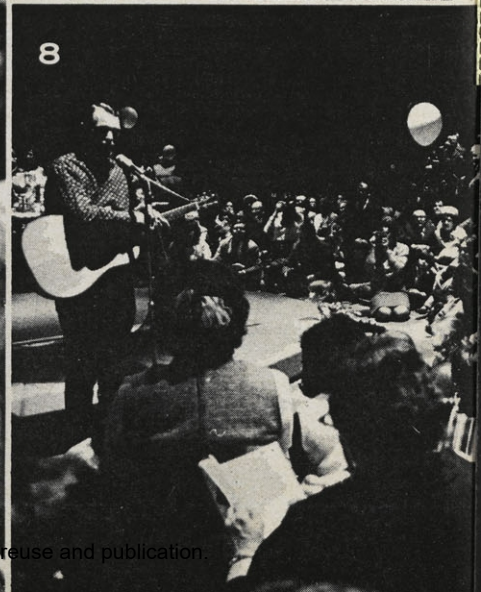
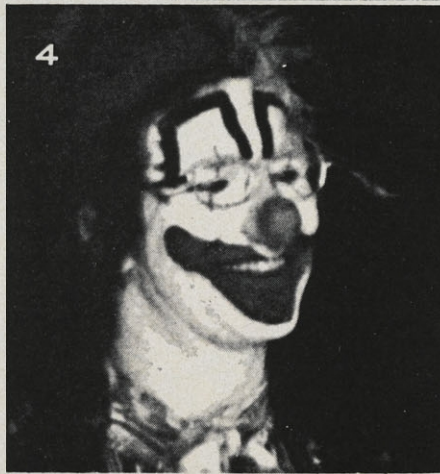
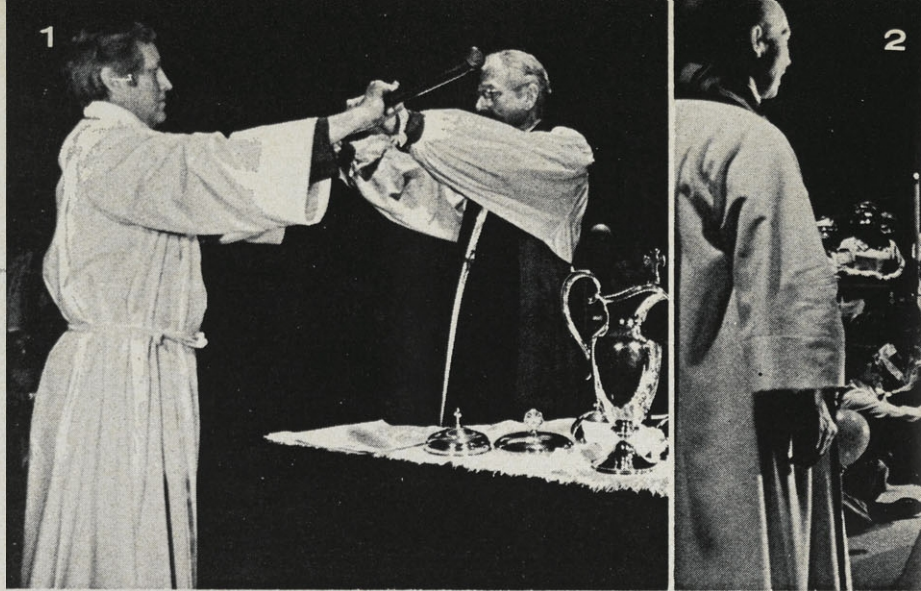
The service itself, especially prepared for the occasion, started with congregational singing and included multi-media presentations, remarks by Presiding Bishop John E. Hines, retiring Bishop Harry Lee Doll, and Bishop Leighton, and the introduction of the diocesan "team ministry." Following the traditional passing of the pastoral staff from Bishop Doll to Bishop Leighton and the investiture of the new diocesan, the service culminated in a celebration of the Holy Eucharist, using chalices from every part of the diocese.

During his remarks (*see cover*), Bishop Leighton thanked the Episcopalians gathered wall-to-wall for their patience. "We could have changed the plans, but we decided to just let it happen. . . . This is the Church in the world. . . . It would be nice if we could all sit in numbered pews, but the world doesn't let us."

Maryland's blond, 49-year-old new leader also commented that the "carnival atmosphere of the day—the music, color, and excitement—symbolizes the world we live in. And you will notice the Church, with its ancient tradition and Sacraments, is right in the midst of it. The Church is caught up in it and influencing it and being influenced by it. I believe that's where we are in the Church in 1972."

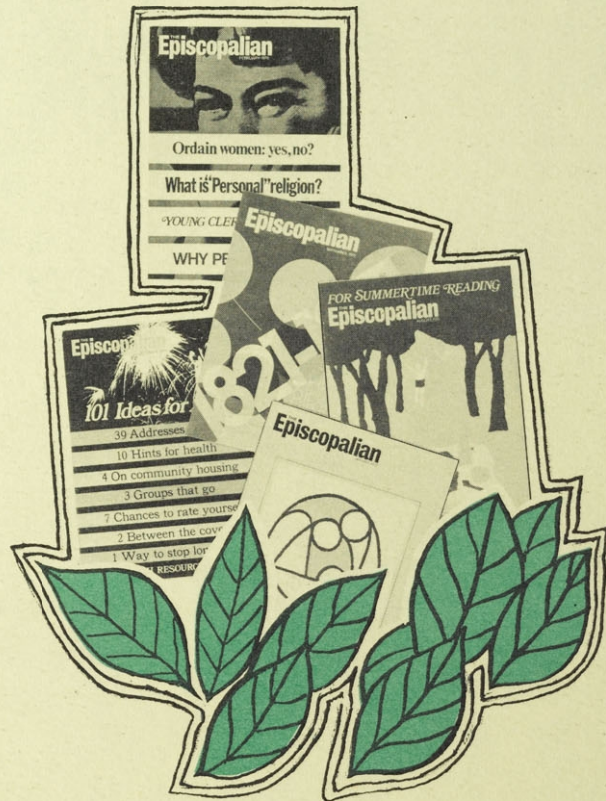
He ended his remarks by calling for a period of silence for prayer. "We are not here to bring glory to ourselves. . . for without Him we are nothing."

After the closing hymn, the bishops removed their vestments and visited with the people of the diocese. No formal luncheon was scheduled, but booths scattered around the halls sold chicken, hot dogs, coffee, tea, and cold drinks. And in honor of the occasion, a Baltimore brewery donated some beer to go with the vittles. ◀



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A Responsive Laity
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professional supplement

Letters to/PS

I have just read your column "Non-Stipendiary Clergy Leaders Plan for Training, Newsletter, Group" in the PROFESSIONAL SUPPLEMENT of the March issue.

As a worker-priest for four years --1967 to 71--and now a full-time career rector here in Huntington Park, I have some comments.

First of all, the meeting at Roanridge was not the "first meeting of its kind." I was a delegate from our Diocese of Los Angeles to Columbus, Ohio, in 1967 at which Robert Rodenmayer was the primary resource person and at which several bishops attended. The purpose of this meeting was evolutionary in exploring the potential of the worker-priesthood.

Secondly, I do NOT believe the worker-priesthood to be the clergy of the future. The worker-priest, who derives his sustenance from

Continued on page /PS-B

News & Notes

► Around the theme "Enabling Laymen in Ministry" the Academy of Parish Clergy, 3100 West Lake St., Minneapolis, MN 55416, will conduct its second annual meeting April 11-13, at St. Paul School of Theology, Kansas City, MO. Speakers will include the Rev. John Carr, Columbus, OH; Dr. Lyle E. Schaller; and Menninger Clinic staff personnel. Full details are available from the Minneapolis office.

► On December 3, 1971, at St. Andrew's Church, Elyria, Ohio, at the second of two organizational meetings some thirty priests formally established the Ohio Clergy Association.

The stated purpose: to "effectively work together in identifying and dealing with mutual needs and

concerns of the diocese." They related this purpose to at least four major problems:

- 1) The issues clergymen face as employed people (i.e., salary, placement, role expectations, career planning, pension).
- 2) The need for a professional accountability.
- 3) The need for professional maturity.
- 4) Personal renewal and mutual support.

The Ohio Clergy Association will meet in February, April, October, and November and is open to all clergy of the diocese.

Elected officers are: chairman, the Rev. Anthony F. Andres, St. Luke's, Cleveland; secretary, the Rev. James S. Miner, St. John's, Youngstown; and treasurer, the Rev. Charles H. Coit, Trinity, Fostoria.

► The National Federation of Priests' Councils, Chicago, has launched a tax-sheltered annuity plan for all church workers which offers supplemental income to lay workers, religious, and priests over and above Social Security retirement benefits. The new pension is a result of "repeated requests" for NFPC to provide a service whereby a parish, diocese, religious order, or institution could offer a form of additional security, said Father Frank Bonnike, NFPC president. The Prudential Insurance Company of America was selected to underwrite the program. The new program would embrace all church personnel and offers a tax break authorized by Congress through a salary-reduction agreement with the employer. The employee contribution --up to 16 and 2/3 percent--is not subject to federal tax, nor is the interest earned.

► Bishop Thomas Fraser of North Carolina has proposed instituting a contractual relationship between a clergyman and his local congregation because it "would make the parish ministry a more viable vocation as far as clergy are concerned." He urged the diocese to "take a real hard look at the whole process of calling the clergy, or contractual relationship, including whether clergy ought to provide their own housing." The diocese has authorized a study of the methods used for calling clergy by individual parishes.

Continued on page /PS-B

Layman's skill may be handy for poor, underpaid English Clergymen

A TOP CHURCH OF ENGLAND lay official engaged in industrial mission and similar work holds a badge of Britain's newest trade union--the Union of Bookmakers' Employees--which is a major factor in Britain's legal gambling operations.

He is Tom Chapman, age 57, who for more than a decade has been industrial liaison officer to the Church's board for social responsibility. And his next task may be to help form a trade union for clergymen.

Part of the story was told in a statement from the Church's information office. This made clear Mr. Chapman was not a member of the union. He was given the badge as a permanent memento of his latest success in the industrial relations field.

The union has several hundred members who operate on horse and dog racing tracks and other gambling spots throughout the country. It is already engaged in its first case--one of alleged victimization against a member by a bookmaking employer.

Britain has over 7,000 bookmakers' offices. Mr. Chapman said gambling is such a specialized industry that a new union seemed the best way of organizing employees. He also said he saw nothing incom-

patible in a churchman's helping to organize a union of bookie's clerks, managers, settlers, board men, and all the others who take bets at race courses or in street parlors, fix the odds, and pay out winnings.

"On the contrary," he said at his headquarters at Church House, Westminster, "it is our duty to help all who seek our assistance--even if they are atheists."

Mr. Chapman has long experience of trade union activities. Before joining the Church of England he worked in the engineering industry as a full-time divisional organizer for one of its unions. He agreed to help form the new union after a group of bookies' men had drawn up a list of complaints on working conditions.

The possibility of his working to form a clergymen's union arises from a letter to the influential daily, *The Guardian*, from the Rev. Thomas H. Watson, Anglican vicar of Whittle-le-Woods, Lancashire.

Mr. Watson says he read about Mr. Chapman's work and asked if the lay church executive is prepared to guide the formation of an independent association for clergymen. Chapman says he is prepared to hear the clergymen's case.

--from *The Witness*--Jan 1, 1972

News & Notes, cont.

Continued from page /PS-A

► The Clergy and Laymen Concerned About Vietnam group has published a small paperback volume of extraordinarily high quality entitled: *Military Chaplains: From a Religious Military to a Military Religion* (\$2.45). The volume is edited by Harvey G. Cox, Jr., and includes an historical survey by George H. Williams; a sociological "impression" by Gordon Zahn; Peter Berger's and Daniel Pinard's analysis of the education materials chaplains distribute; Randolph N. Jonakait's analysis of the constitutionality of the military chaplaincy; Robert McAfee Brown's examination of military chaplaincy as ministry; and four reports from chaplains. The book, surely the most comprehensive examination of the military chaplaincy question yet, is available from American Report Press, 637 W. 125th St., New York, NY 10027.

The board of directors of The American Baptist Ministers Council has voted to increase members' dues from \$2 to \$10 a year and to allocate \$5 of this amount to the support of the Home Mission Societies' personnel services.

"This seems to me...a genuine reflection on the part of ministers and professional leaders of their need to take responsibility for themselves and for the welfare of the profession as a whole," said the Rev. Clyde S. Wolfe of Brockton, Mass., president of the Ministers Council executive committee.

Mr. Wolfe also said the Ministers Council would reconstitute itself as a professional church leaders' organization and attempt to activate and build strong chapters of ministers' councils on state, city, and regional levels. "As a professional organization," he said, "we must develop codes of ethics and conduct to regulate and discipline ourselves and be able to speak to the issues of concern for the ministry and the Church."

► The Hartford Seminary Foundation, one of the nation's oldest theological schools, will drop all traditional degree programs and become an institution serving those already in the ministry. Trustees approved the non-denominational institution's shift in purpose to take effect at the end of the Spring term in 1973.

All currently enrolled students in the basic professional ministry

another source, does not owe the same allegiance to the Church that a career clergyman does. Also, being more "foot-loose and fancy-free," he is able to follow loose doctrinal approaches to the ministry that full-time clergy are not at liberty to follow.

What IS needed within the Church, in my opinion, is a revitalization, a rejuvenation, a new enthusiasm among the career clergy. They hold the key to the future of the Church, NOT the worker-priests who owe only part-time allegiance to the mother Church.

I know because I have been one. Faithfully in Him,
The Rev. Todd H. Fast
Rector
St. Clement's Episcopal Church
Huntington Park, CA

Note: The Roanridge meeting was the first time trainers and leaders met to plan actual development and use of non-stipendiary clergymen.--Ed.

program and in a Ph.D. program are assured an opportunity to complete their degrees. In addition, a strong curriculum in Islamic studies will be continued. According to the new plan the seminary will be a continuing education center for clergymen, other religious professionals, and laymen.

► Copies of *The Diaconate Now*, an ecumenical historical-theological study published in 1968 at \$5.95, is available in limited supply for \$1.50 per copy (includes postage). Write P.O. Box 483, Bristol, CT 06010, enclosing check made payable to "The Diaconate Now." Contributors: E. R. Hardy, G. Florovsky, T. P. Ferris, K. S. Latourette, and others.

► The Ecumenical Continuing Education Center at Yale (363 St. Ronan St., New Haven, CT 06511) announces conferences in continuing education on dates in 1972 and 1973. The topics range from ministry to a business culture to theology and imagination. The courses are non-degree and non-credit. Scholarship aid is available.

► Seventy-nine priests have taken leaves of absence from the Milwaukee Roman Catholic archdiocese in recent years, many of them apparently never to return.

They left for various reasons, including the intention to marry and some to take postgraduate study to teach. The exact numbers in each

ARCHER, A. William, from St. Mark's, Toledo, OH, to Trinity, New Philadelphia, OH
ASHTON, Thomas R., from Trinity, Findlay, OH, to St. Paul's, Medina, OH

BABBITT, Robert W., to chaplain, Breck School, Minneapolis, MN
BEEBE, L. Peter, from St. Mark's, New Canaan, CT, to Christ, Oberlin, OH

BILLINGS, Stephen R., from associate, St. Mary's, Ardmore, PA, to also executive director, Green Circle Program, Philadelphia, PA

BIZZARO, Robert, from Trinity, Cranford, NJ, to St. Paul's, Marion, OH

BOOKER, Robert H., from St. Paul's, Bound Brook, NJ, to Christ, Toms River, NJ

BOWER, Ralph E., Jr., from St. Paul's, Healdsburg, and Good Shepherd, Cloverdale, CA, to St. Paul's, Oroville, CA

BREISCH, Jay W., from St. Luke's, Milwaukee, WI, to Christ Church Cathedral, Eau Claire, WI

BROWN, K. Bradford, from non-parochial to St. Edward the Confessor, San Jose, CA

BURNS, Jervis O., Jr., from St. Peter's, Gulfport, MS, to Trinity, DeRidder, LA

BUTLER, Robert M., from Greater Episcopal Parish, Augusta, ME, to St. Giles, Jefferson, ME

CAMM, Paul A., from St. Mark's, Evanston, IL, to Trinity, Aurora, IL

CAMPBELL, Donald L., from St. John's Cathedral, Albuquerque, NM, to Holy Faith, Santa Fe, NM

Continued on page /PS-C

case remain undetermined.

As a result the archdiocese now has 624 priests available for assignment, fewer than it had five years ago.

► "Just not the done thing" for "gentlemen" parsons! Although still regarded in England as "ungentlemanly" for a parson seeking a parish to apply to anyone other than a bishop or a patron of a living, Church Vacancies, an unofficial employment exchange, continues to meet with great success. Every week between 80 and 100 Anglican parsons make use of this organization which, despite official protocol, lists all parish vacancies in the Church of England. The parsons using its services are mainly returning from overseas and unable to find a post immediately in a parish. The service, started over 70 years ago, has advertised about 40,000 vacancies.

Episcopal parishes and individual Episcopalians, in the last few years, have asked for more voice in determining the way the national Church spends its income.

To meet this request, delegates to the last General Convention (Houston, 1970) authorized a new kind of budget, a new approach to church budgeting.

It is a dual budget. One part is a bare-bones allotment intended to keep the national church machinery in working order and to carry out basic grant and program obligations mandated by Convention. This is

called the commitment part of the budget, and in 1972 it totals \$12,138,600.

The second part puts some flesh on the bones of the national activities of the Church. It provides the choice, a choice open to dioceses, parishes, or individuals—but only after the diocese or parish involved has met its commitment. This optional part of the budget is called the faith part, and in 1972 it totals \$4,000,000.

Executive Council, at its February meeting, authorized the options for the 1972 faith budget. They are summarized on these pages.

Priorities are suggested, but all items are important.

THE FAITH OFFERING 1972

1st priority

PECUSA DIOCESES:

Development of Diocesan Autonomy. The national Church provides direct financial subsidy to many dioceses for basic budget items and makes special grants to diocesan programs that would otherwise be impossible. But this additional seed money goes further; through it, several dioceses will be able to move toward economic independence from the national Church. \$1,000,000

U. S. JURISDICTIONS:

Rural Mission. Some 80,000,000 Americans live in small towns

and rural areas. Among them are many isolated and almost forgotten Christian congregations. A development fund is needed to support and encourage rural programs of mission and ministry.

\$100,000

NATIONAL COMMITTEE ON INDIAN WORK:

Community Development Grants. This committee is our Church's attempt to help American Indians, the first oppressed minority in the United States, to gain self-determination through economic and political power. Additional seed money will go to projects designed and controlled by Indians and Eskimos to meet the needs and problems they recognize within their own communities, urban and rural.

\$259,000

Scholarship Grants. Children and youth make up more than half

Special Supplement to The Episcopalian

of the nation's Indian, Eskimo, and Aleut population. Grants, enabling a number of them to attend secondary schools, colleges, and graduate schools will provide an important avenue to native leadership and ministries. \$50,000

HISPANIC COMMISSION:

General Convention at Houston, recognizing the great problems facing Spanish-speaking Americans, pledged itself "to establish among the Hispanic people within or out of the Church a sound and continuing program of self-determination and empowerment." Additional money for development programs must be raised to meet the grant target mandated by the Convention. \$230,000

PROGRAM DEVELOPMENT FUND OVERSEAS:

Funds from the *commitment* part of the budget merely assist overseas dioceses to keep afloat with skeleton staffs. Funds from the *faith* portion will help them to develop new styles of community and service, responding to religious, social, economic, cultural, and political issues. \$100,000

EMPOWERMENT:

General Convention Special Program Grants. Through this program, the Episcopal Church has been showing its concern and witness for the poor and oppressed of our nation since 1967. Additional funds are needed to empower organizations looking to the Episcopal Church for encouragement, not only in the U. S. A. but in Latin America as well. \$470,000

Local Involvement. Many Episcopal parishes, involved in self-help projects for the poor in their own communities, are looking for professional assistance. With additional funds, the Church can provide the guidance they need to achieve their objectives. \$100,000

Regional Coalitions. GCSP-type organizations can help more people by working and planning together for common goals. Funds will be used to organize more coalitions, to develop a skill bank of consultants, and to hold conferences and training events among coalitions of blacks, Indians, Chicanos, and Puerto Ricans in every part of the country. \$250,000

YOUNG GENERATION:

General Convention Youth Program Grants. The religious revival and the upsurge of social awareness on campuses and in high schools show promise of a new lifestyle among many of our nation's youth. This program, begun at Houston, supports organized youth groups which are making their own unique contributions to Church and society. \$175,000

Total \$2,734,000

2nd priority

ANGLICAN RESPONSIBILITIES:

Projects for Partnership. The national Church works with the entire Anglican Communion in initiating, sponsoring, and encouraging new and indigenous forms of mission on four continents. More money is needed to fulfill our responsibilities to Anglican dioceses, schools, hospitals, and other programs. \$400,000

ECUMENICAL

National Council of Churches. This effective instrument for cooperation among American Churches has received minimal support from the Episcopal Church in recent years. Even with the additional amount, we would still be giving less than our proportionate share to its base budget. \$165,000

The World Council of Churches. The major international forum for joint thinking, planning, and action of member Churches. Additional funding would enable the Episcopal Church to meet its financial responsibility to WCC. \$51,000

Theological Education Fund. Many seminaries overseas need further theological education of a caliber so far unavailable in their homelands. This fund will help them to develop their skills as ministers and teachers and, in the process, strengthen the Churches overseas. \$5,000

EDUCATION:

Project Test Pattern. Some 80 to 100 local congregations are now experimenting with methods of renewal in worship and mission, based on the conviction that the Church's parishes are the primary sources of evangelism and mission. Funds are needed to share the important findings of these experiments with other parishes and dioceses. \$10,000

Special Projects. More effective methods of religious education are needed in our increasingly secular society. These funds will be used to design, test, and support new approaches to Christian teaching and learning. \$19,400

EXPERIMENTATION:

Important new forms of community service, cropping up in many parts of the country, need further support if they are to continue. Additional money will go to promising local and regional projects in the fields of pastoral care and ministry in business and industry, in metropolitan and rural areas. \$50,000

LAY MINISTRY:

Grants, Publishing Findings. Lay men and women are becoming more conscious of the fact that the people of God *are* the Church and that each Christian has a responsibility to minister to others and witness to his Faith. Funds are needed to support new lay ministry projects and to communicate the findings on those projects already achieving success. \$10,000

Action Projects. Many of the theories about creating a vital lay ministry are simply that—theories. Money is needed to test some of these ideas in action projects. \$25,000

PROFESSIONAL AND ORDAINED MINISTRY:

New and better ways must be found to prepare clergy and laity alike for responsible leadership in this rapidly changing society. Funds are needed to support a program of continuing education that will help the Church's professional men and women keep pace with and anticipate important developments. \$25,000

PUBLIC AFFAIRS:

The behavior of public institutions, especially agencies of the Federal Government, are of great concern to General Convention. Funds are needed to support the Church's points of view on peace, poverty, pollution, population, and other urgent issues. \$25,000

SOCIAL WELFARE:

Groups and Persons with Special Needs. The blind, the deaf, the aged, the physically and mentally handicapped have traditionally received support from the Episcopal Church. Funds are needed to support the many responsible agencies already existing to help these special groups: *e. g.*, Conference of Church Workers Among the Deaf, Society for Ministry to the Blind. \$25,000

Welfare, Health, and Penal Reform. The important social issues of our day cannot be neglected by the Church. Additional funds will enable the Episcopal Church to be a more influential and responsible member of the interfaith coalitions responding to these challenges. \$35,000

COMMUNICATION:

Additional funds will be used to "switchboard" important news and developments more widely through the Diocesan Press, to install and staff a WATS line on an experimental basis, and to make more extensive use of videotape in reporting significant events and activities in the life of the Church. \$50,073

AMERICAN CHURCH INSTITUTE COLLEGES:

The Episcopal Church has traditionally contributed to the annual budgets of St. Augustine's, St. Paul's, and Voorhees, predominantly black church-related colleges in the South. Rising costs have made it necessary to look for additional income for the colleges. \$100,000

OFFICE OF THE BISHOP FOR THE ARMED FORCES:

Retreats and Conferences. Chaplains, often the only link between the service man or woman and the Church, need to come together for spiritual direction, mutual support, and professional guidance. Funds are necessary to enable our chaplains to attend retreats, conferences, and workshops which are scheduled annually in Europe, the Far East, and the United States. \$5,000

Prayer Books. Those in the Armed Forces, away from home, need to know that the Church has not forgotten them. These prayer books, edited particularly for service personnel and distributed to Episcopalians since World War I, are considered the most effective way to keep the Church before our young people in the service. They can be reprinted in sufficient amounts only through the *faith* offering. \$7,500

Chaplain's Supplies and Service. This item makes possible the purchase of Armed Forces Service Crosses for all Episcopal service personnel, basic books and publications for chaplains, printing of necessary forms and certificates (Baptism, Marriage, etc.), mailings, and maintenance of official church records on microfilm. \$11,000

The General Commission on Chaplains and Armed Forces Personnel. This effective instrument for joint thinking, planning, and action of its 35 member denominations on matters concerning the religious welfare of Armed Forces personnel has traditionally received support from the Episcopal Church. Funds are needed to enable us to pay our proportionate share of its base support. \$7,000

Special Supplement to The Episcopalian

Ministry to Service Personnel in the Far East. Overseas service-men's centers offer a healthy off-base alternative for many of our young men in Korea, Okinawa, Japan, and Hong Kong. Funds are needed to enable us to pay our proportionate share of operating costs.

Total

\$5,000

\$1,030,973

3rd priority

OFFICE OF DEPUTY FOR JURISDICTIONS:

Conferences. For consultative meetings of persons with special skills or knowledge to work on given issues or projects. \$2,200

Material for Distribution and Reference. Informational and educational resources for church leaders. \$5,000

Advisory Committees. To enrich the national program by the insights and talents of a wide spectrum of professionals. \$5,000

PECUSA DIOCESES:

Liberia and Ecuador have new bishops who are undertaking important new programs. Additional funding is needed to help them get off to a good start. \$60,000

ANGLICAN RESPONSIBILITIES:

Additional support is needed to fulfill our traditional obligations to the Anglican Executive Officer; the Anglican Council of North America; personnel serving in 18 dioceses or provinces of the Anglican Communion; St. Michael's Seminary, Seoul, Korea; and others. \$20,387

WIDER EPISCOPAL FELLOWSHIP:

Voluntary contributions are also needed to help support the Joint Council of the Philippine Independent Church-Philippine Episcopal Church, the Church of South India, Old Catholics, Lusitanian Church, and the Spanish Reformed Church. \$15,000

WORLD RELIEF AND INTERCHURCH AID OVERSEAS:

The Presiding Bishop's Fund for World Relief and Interchurch Aid is the official channel through which Episcopalians help to feed the hungry, heal the sick, shelter the homeless, teach trades to the unskilled, and provide family planning programs to the overcrowded on every continent and in 81 countries. Money is

also needed to cover basic operating costs so that all contributions to the Fund will go directly to the people in need.

\$100,000

GENERAL CONVENTION

COMMISSIONS AND COMMITTEES:

The following are commitments historically made by General Convention. Funds to carry them out come from the national budget. The amounts listed represent the amounts cut from budget allocations approved by the 63rd General Convention.

Non-metropolitan Ministries. Ministry to rural America. \$1,750

Standing Commission on Structure. Explores efficient ways for organizing the Church to better serve its constituency. \$4,900

Pastoral Development. Develops resources which will help bishops in the pastoral care of their clergy. \$5,390

Board for Theological Education. The official agency outside the Executive Council concerned with education of the Church's future leadership. \$8,400

Prayer Book Revision. Commission to revise the Book of Common Prayer. \$7,000

Total

\$235,027

GRAND TOTAL

\$4,000,000

Guidelines

GUIDELINES FOR GIFTS

● Gifts may be made to the *faith* offering, designated for a particular budget item, or gifts may be made without designation. The allocation of undesignated gifts will be made by Executive Council.

● A diocese may contribute to the *faith* offering when it has accepted its *commitment* apportionment.

● A parish may contribute to the *faith* offering when it has agreed to fulfill its financial obligation to the diocese.

● Individuals may contribute to the *faith* offering through the parish or directly by sending gifts to: *Dr. Lindley M. Franklin, Jr., Treasurer*, 815 Second Avenue, New York, New York 10017.

● For further inquiries, please write: *The Rt. Rev. Robert Blanchard, Executive Vice-President*, 815 Second Avenue, New York, New York 10017.

Continued from page /PS-B

CLARK, Philip G., from Trinity, Spruce Pine, NC, to St. Andrew's, Douglas, GA
CLARK, Roland, from St. Paul's, Medina, OH, to Diocese of Washington, Washington, DC
CLARK, Vance N., from chaplain, U. S. Army, to Trinity, Tyrone, PA
CLEVELAND, Frank C., from chaplain, U. S. Navy, to Redeemer, Avon Park, FL
COLEMAN, Fred G., Jr., from St. Paul's, Akron, OH, to St. John's, Napoleon, OH
CREWS, Norman D., from St. John's, Huntingdon, PA, to St. Anne's, Annapolis, MD

Information in our "Changes" columns is gleaned from many sources, including diocesan reports, newspapers, and the postcards some of you send us. One priest recently sent us the Post Office's change of address postcard (which it provides free to go with your own 6¢ stamp) informing us of the name of the parish he was leaving and the one to which he would be moving. While doing your change of address notices, add us to the list. Your friends will know where you are sooner. Send them to /PS, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103.

DOLS, William L., from St. James, Wilmington, NC, to Immanuel-on-the-Hill, Alexandria, VA
DUFFY, Thomas, from Greater Episcopal Parish, Augusta, ME, to St. Barnabas, Augusta, and St. Matthew's, Hallowell, ME
EARNEST, David B., from Christ, Wilmington, DE, to Trinity, Toledo, OH
EDMONDSON, Herbert D., from St. Mary's, Pleasantville, NJ, to Suffragan Bishop of Jamaica, West Indies
FUKUI, Henry, from St. Andrew's, Youngstown, and Youngstown University, Youngstown, OH, to Harvard Medical School, Cambridge, MA
GAY, Milton F., Jr., from St. Monica's, Washington, DC, to executive director, District of Columbia Mental Health Association, Washington, DC
GOCKLEY, Carl E., from North Parish, St. Clair, PA, to St. Thomas, Falls City, NB
GOLDEN, Peter P. Q., from Get Set Program, Philadelphia, PA, to St.

Simon of Cyrene's, Cincinnati, OH
GORDON, Quinland R., from St. Edmund's, Bronx, and Executive Council, New York, NY, to director, Absalom Jones Institute, Atlanta, GA
HAIRSTON, Raleigh D., from Diocese of Michigan, Detroit, MI, to Incarnation, Cleveland, OH
HALL, Carroll B., from Trinity, Matawan, NJ, to St. Martin's, Martinsville, NJ
HAMILTON, Pettigrew V., from St. Thomas, North Charleston, SC, to St. Michael and All Angels, Columbia, SC
HART, James C., from Christ, Dayton, OH, to Christ, Xenia, OH
HATHAWAY, Alden M., from Christ, Cranbrook, MI, to St. Christopher's, Springfield, VA
HIGBEE, Charles E., from All Saints, Darby, PA, to St. Dunstan's, Blue Bell, PA
HINES, H. Francis, from Diocese of Pennsylvania, Philadelphia, PA, to special administrative assistant for Public Counselling of the Governor's Justice Commission, Harrisburg, PA
HOWARD, Fred J., from St. Thomas, Hereford, TX, to St. Peter's, Amarillo, TX
HUTCHINSON, Robert H., Jr., from St. James, Prospect Park, PA, to St. Alban's, Wichita, KS
IMBODEN, Stanley F., from Redemption, Southampton, PA, to St. Andrew's, York, PA
JAMES, Marshall O., from St. Andrew's School, Jackson, MS, to St. Martin's School, Metairie, LA
JAYNES, Ronald P., from All Saints, Sterling, CO, to St. John's, Little Silver, NJ
JOHNSON, Robert H., from St. John's Cathedral, Jacksonville, FL, to Holy Innocents, Atlanta, GA
JUPIN, J. Michael, from St. Christopher's, Gladwyne, PA, to Main Line Citizens' Center for Peace, Haverford, PA
KERR, Thomas A., from St. John's, Little Silver, NJ, to chaplain, Rutgers University, New Brunswick, NJ
KING, Nicholas, from chaplain, Illinois State University, Normal, IL, to St. Thomas, Rochester, NY
KING, Robert A., from Trinity, New Philadelphia, OH, to St. Bartholomew's, Mayfield Village, OH
KRAMER, J. Barry, from Trinity, Tyrone, PA, to St. Mary's, Waynesboro, PA
KUSIK, Victor, from St. Mary's, Bridgeville, DE, to Immanuel, Wilmington, DE
LAMBELET, Clarence A., from chaplain, Rutgers University, New Brunswick, NJ, to Christ, Magnolia, NJ
LYNCH, Michael A., from Trinity,

Whitehall, NY, to St. Paul's, Gas City, IN
MAGEE, Lynwood C., from All Saints, Florence, SC, to St. Luke and St. Paul, Charleston, SC
MAXWELL, William F., from Cathedral Church of St. James, Chicago, IL, to St. John's, Tulsa, OK
McCANDLESS, Richard L., from St. James, Leesburg, and Our Saviour, Oatlands, VA, to All Saints, Richmond, VA
MULLEN, P. Emmett, from chaplain, William S. Hall Psychiatric Institute, Columbia, SC, to Holy Trinity, Fayetteville, NC
MYERS, H. Richard, from St. Christopher's, Kailua, HI, to youth work at St. Michael's Cathedral, Boise, ID
NEVELS, Philip A., from St. Luke's, Denver, CO, to St. Katharine's, Martin, SD
PLUVIOSE, G. Auguste, from St. James, Baltimore, MD, to St. Mary's, Pleasantville, NJ
POSTEL, James L., from Trinity, Ottumwa, IA, to Resurrection, Battle Creek, MI
RAINS, H. James, Jr., from Christ, Magnolia, NJ, to Good Shepherd, Rangeley, ME
RAISH, Donald R., from St. John's, LaPorte, TX, to St. Mark's, Austin, TX
REEVES, William, Jr., from Iolani School, Honolulu, HI, to Chatham Hall, Chatham, VA
RENOUF, Robert W., from St. Paul's Center, Sacramento, CA, to president, Human Relations Institute, Sacramento, CA
ROBERTS, Thomas A., from St. George's, Nashville, TN, to St. John the Divine, Houston, TX
RUBY, Lorne D., to part-time assistant, St. Clement's, Philadelphia, PA
SAYLES, George N., from St. John's, Richfield Springs, NY, to St. John's, Ogdensburg, NY
SMITH, Charles R., from Immanuel, Winona, MS, to St. Andrew's Day School, Jackson, MS
SMITH, Richard U., from The Religious Education Association, New York, NY, to Grace, Bronx, NY, and National Council on Religion and Public Education, New York, NY
SMITH, William G., Jr., from St. Thomas, Trenton, MI, to St. Mark's, Crystal Falls; St. Mary's in the Pines, Ralph; and St. John's, Iron River, MI
STINES, Henri A., from All Souls, Berkeley, CA, to Trinity, Chicago, IL
TALTON, Chester L., from Good Shepherd, Berkeley, CA, to St. Matthias, Seaside, CA
TAYLOR, John E., from St. Barnabas, Brooklyn, NY, to St. John's, Hempstead, NY

Continued overleaf

CHANGES

Continued from page /PS-C

WADE, William S., from St. John's, Fayetteville, NC, to Christ, Exeter, NH
WALKER, Dennis R., from Holy Faith, Santa Fe, NM, to St. John's Cathedral, Albuquerque, NM
WARDLOW, James C., from St. James, Sault Ste. Marie, MI, to Trinity, Mackinac Island, MI
WARE, Marshall T., from Grace, Hopkinsville, KY, to Christ, Warren, OH
WEAVER, Harold J., from St. James, Bucyrus, OH, to canon, Grace Cathedral, Topeka, KS
WHITE, Stephen J., from Diocese of Oregon, Lake Oswego, OR, to Messiah, Rhinebeck, NY
WILLIAMS, Lloyd C., from Choate School, Wallingford, CT, to St. Philip's, Indianapolis, and Indiana University-Purdue University, Indianapolis, IN
WOODARD, George H., Jr., from Executive Council, New York, NY, to Trinity, New York, NY
WOOTEN, Middleton L., III, from Crystal Springs Field, MS, to St. John's, Fayetteville, NC
YAMAMOTO, John M., from St. John's, Broken Bow, and Holy Trinity, Callaway, NB, to St. Alban's, McCook, NB

RECEIVED

O'REILLY, Francis P., received into the Episcopal priesthood from the Roman Catholic Church by Bishop Bloy of Los Angeles. He is now assistant at St. Michael's, Anaheim, CA.

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New Deacons

ANDERSON, Carol, to Episcopal Mission Society, New York, NY
BRUNO, Jean-Monique, to St. Pierre, Mirebalais, Haiti
BUCKLEY, Herbert W., to St. Peter's Cathedral, Helena, MT
CROOM, Letitia C., to Diocese of Idaho, Boise, ID
EUGENE, Pierre-Lafortune, to St. Sauveur, Cayes, Haiti
FOWLER, Arlen, to professor, Eastern Illinois University, Charleston, IL
GERBER, Ronald D., to Holy Trinity, Hollidaysburg, PA
GRIMES, Edward, to Diocese of Springfield, IL
HAINES, Ralph E., III, to St. Augustine's, Newport News, VA
HURST, H. Jacoba, to Christ, Lexington, KY
McCULLOUGH, George E., to Diocese of Michigan, Detroit, MI
McGEHEE, James E., to graduate studies
McKEE, Daniel D., II, to All Saints, Inverness, and St. Thomas, Belzoni, MS
REID, Aubrey, to St. George's, Belleville, IL
RUDD, Neilson, to Diocese of Springfield, IL
SAM, Albert S., to St. Patrick's, Cheektowaga, NY
SIBLEY, Julia, to East Midtown Protestant Chaplaincy, New York, NY
WAGGENER, Thomas H., to St. Mary's, Lexington, MS
WILSON, H. David, is a student at Nashotah House, Nashotah, WI.

Retired

BOND, B. Forest, retired from Christ, Kent, OH, is serving as locum tenens at St. James, Bucyrus, OH.
BROWN, Robert R. (retired Bishop of Arkansas), resigned as rector of St. Thaddaeus, Chattanooga, TN, on February 15.
BUFTON, Homer F., retired from Ascension, Rockville Centre, NY, on March 1.

BURTON, Eugene H., is retiring from St. James, Wooster, OH.
DAVIS, Matthew W., retired July 30, 1971, from St. George's Cathedral, Kingstown, St. Vincent Island, Windward Islands.
KNICKLE, Harry J., will retire on June 30, 1972, from Grace, Plainfield, NJ.
MORGAN, Luman J., retired from Christ, Toms River, NJ, on January 31.
PRICE, Alfred W., retired from St. Stephen's, Philadelphia, PA. His address is: 616 16th Ave., N.E., St. Petersburg, FL.
RAMSEY, John R., has retired from St. John's, Ogdensburg, NY.
TURNER, Frederick A., retired from St. John the Baptist, Center Moriches, NY, on Dec. 31, 1971.
WICKENDEN, John E., retired from Epiphany, Niagara Falls, NY, is locum tenens at Advent, Kenmore, NY.
WILSON, J. Scott, has retired from Resurrection, Limon, and St. Paul's, Byers, CO.

Resigned

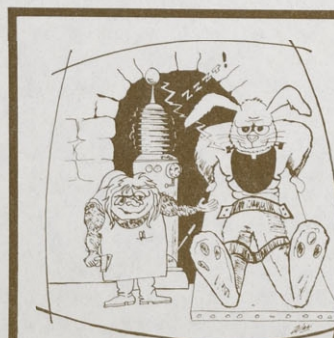
DAWSON, George H., resigned from Good Shepherd, Corpus Christi, TX, on January 1 to secure secular employment.
EMERY, Richard A., has resigned from St. Paul's, Manheim, and Mt. Hope, Mt. Hope, PA, to accept a state position.
LODGE, John R., resigned from Nativity, Fort Oglethorpe, TN.

Deaths

BILL, John R., III, age 61
GIBBS, George L., age 99
GREEN, Oscar F., age 78
JUNG, George P., age 81
KILBOURN, Robert C., age 59
MERRITT, Warren F., age 78
SMITH, Matthew E., age 75

CORRECTION

Our January 1972 clergy list was in error. The Rev. Robert H. Beveridge went from Trinity Cathedral, Sacramento, CA, to St. Mark's, Moscow, ID.



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The Diocese of Maryland celebrates a new bishop.

(1) Bishop Doll (*right*) delivers pastoral staff to Bishop Leighton. (2) Presiding Bishop John E. Hines addresses congregation. The Rev. Donald Wiseman (*standing, left*), who helped design service, acts as master of ceremonies. (3) Bishop Leighton kisses "my altar guild," Mrs. Leighton. Carolyn Leighton made her husband's stole and chasuble. (4) Interfaith Center worker Wade Wright serves as clown for celebration. (5) Banners, balloons, and people jam the Interfaith Center's parish hall. (6) Retiring Bishop Harry Lee Doll thanks his people for the opportunities they gave him during his episcopate. (7) Youngsters in the overflow watch balloons and listen to service. (8) Congregational singing opens the service. (9) After elevation, the new Bishop of Maryland receives wide-brimmed purple felt hat from clergy of Old Saint Paul's Church, Baltimore.



MISSION

INFORMATION



SPECIAL FROM WEST AFRICA

Hi—

Dateline, the White House in Monrovia, Liberia: The Rt. Rev. J. Rigal Elisee, recently consecrated Bishop of Gambia and the Rio Pongas, his wife, and young son were guests of honor at a White House reception hosted by President and Mrs. William J. Tolbert, Jr. In an elaborate, pomp-and-circumstance ceremony, the president conferred on Bishop Elisee the Liberian Order of African Redemption.

Originally from Haiti, Bishop Elisee has worked in Liberia for seven years. The family will now make their home in Bathurst, where he faces a grim situation. "My main problem is administrative. No treasurer, no secretary, no office for the bishop. All the clergymen of the Gambia are concentrated at the Cathedral while most missions are closed for lack of priests. The diocese has no schools, no clinic, no other program than services in only three churches. Three priests and two deacons for the Gambia and Senegal, only one priest for all of Guinea (the three countries included in his diocese).

"I found here one big jeep and a new car for the bishop's use. I'm selling both and buying a small VW and using the balance to start some educational work in the diocese. The government is giving me 2,000 acres of land eight miles from Bathurst to start a peanut farm for the Church. Pray for me. . . ."

WEARING HIS OTHER PRESIDENT'S HAT, the Rev. William R. Tolbert, Jr., President of the Baptist Convention in Liberia, complimented the Episcopal Church on the contributions it had made to the country when he visited the 49th General Convocation.

Bishop George Browne, addressing his Convocation, was less flattering: "Our task is evangelism; our strategy, personal witness. We have entrusted this to a handful of ill-prepared catechists while we spend most of our time and resources developing institutions and structures. . . . So pre-occupied are we with these and our petty jealousies that we are not aware that Christianity is losing ground to the Moslems and Animists in the rural areas and to the Agnostics and Charismatic movements in industrial and urban areas."

The bishop compared the Church's predicament to a potted plant, a gift from the U.S.A. "We have carefully watered and nourished this plant, exactly according to the directions prescribed by the donors. It has not yet occurred to us that we need to renew the soil, even change the pot, in order to save the plant from the impoverishment the new climate inflicts on it."

Before outlining some plans to amend the situation in Liberia, Bishop Browne offered a critique which, while he applied it to his own country, might well make Episcopalians at home squirm. "When people build edifices in which to worship and cannot say from their hearts and in their own words who Jesus Christ is and what He has done for them personally; if they cannot tell others in words and deeds of the forgiveness and love; if they cannot say what it means to have Christ as absolute Lord of all life; and when Faith is not translated into experience—then our Faith needs to be studied and evaluated and a new approach adopted."

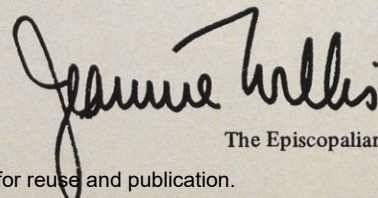
VISITED IRENE LAWRENCE in Robertsport. This was one of the biggest culture shocks I had—to meet this attractive young lady and realize she was the principal of the House of Bethany, a boarding school for fifty girls. In addition to oversight of the girls, she has been teaching five classes in the high school itself. And while the location is beautiful, with its view of the Atlantic, and her quarters comfortable, the difficult trip into Monrovia has made for an isolated six years. At the end of this semester, Irene returns to the U.S.A. to attend seminary in California. Bishop Browne looks forward to her return to Liberia—and so does she.

WAS ALSO ABLE TO MEET REID HARVEY, a young man from Morristown, N.J. He is here on a two-year tour of duty, doing alternate service as a volunteer. He has been teaching at St. Augustine's School in Kakata and has also developed a way to make stained glass windows locally. The sample I saw was beautiful, and the fact that they can be produced at about half the cost of imports makes his a worthwhile contribution indeed.

ONE OF ONLY TWO COLLEGES IN ALL OF LIBERIA, Cuttington is an Episcopal institution with an uneven past and uncertain future. In need of major, long-term funding, the potential is there for a fine college and, hopefully, some day a divinity school. Acting as director until the post is permanently filled is the Rev. Bolling Robertson. He and his wife, Marilyn, have lived and worked in Liberia for twenty-seven years. They hope next year to come back to the U.S.A. for a year of study. On the Cuttington staff are also several other Americans: John and Judy Gay, who've been there for fourteen years; chaplain Wade Egbert, newly arrived; Torre and Margaret Bissell, in Africa since 1966. Just missed seeing David and Eleanor Lukens, who were on their way back from furlough.

ONLY ONE PLACE vies with Cuttington for devoted alumni: Bolahun. The Mission in Bolahun has for fifty years been a work of the Order of the Holy Cross and is now officially a part of the Diocese of Liberia (story in a future issue).

THE ANGLICAN PROVINCE OF WEST AFRICA hugs Liberia—and not just geographically. For the first time, serious thought is being given to cooperation. Archbishop Moses Scott told us that the time for those polite but vague invitations "to come see us sometime" is past. He extended instead a specific one, and Liberia responded by electing delegates to attend and observe the Provincial Synod this Spring.


The Episcopalian

TWO QUESTIONS:

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Should women be ordained?

We knew the question of ordaining women to the priesthood was a lively one. When we asked you, our readers, in the February issue how you felt about it, we received almost 700 responses, most of them immediately.

Since no attempt was made to give this straw vote any statistical balancing, it is not a valid measurement of sentiment throughout the whole Episcopal Church. No definite conclusions can be drawn from the vote since we built in no checks and balances. This is simply a sampling from readers, male and female, young and old, scattered all over the country.

The only point we can make with certainty about the straw vote results is the subject is a hot one. Few people are lukewarm on the issue of ordaining women to the priesthood, and many expressed strong opinions one way or the other. In responses scrawled on the questionnaire, in letters, in exclamation points after answers, and one questionnaire with "yes" written all over the form, our voting readers felt free to express themselves.

We give you a sampling of these responses as well as the numbers of straw votes pro and con.

—The Editors



The Wrong Question

Both Bishop Kilmer Myers and Dr. William Wolf indulged in some irrelevancies.

When, some years ago, the Presiding Bishop was reported in the press as having said he could see no theological reason why women might not be ordained, I wired him to say it was more pertinent than impertinent to remind him there was also no theological reason why he and I could not be mothers. It is a practical matter, not a theological one in the usual sense of theological. Having claimed the question is basically theological, Bishop Myers goes on to discuss it in exclusively practical terms.

Professor Wolf, on the other hand, criticized the bishop for being concerned exclusively with Roman Catholic and Orthodox practice and seeming to be "unaware of most of the Protestant Churches which ordain women." [But] the Protestant Churches ordain ministers of the Gospel, not priests.

Only one thing really matters, and

that is what God wants. Neither of the gentlemen who wrote for you asked this question.

I don't pretend to have a sure knowledge of what God wants as far as the ordination of women to the priesthood is concerned. I do know I have no confidence in the arguments of either Bishop Myers or Professor Wolf, not because they aren't both reasonable people but because they have not even begun to ask the right question.

As for myself, I shall believe God has made it possible for a woman to be a priest when I see He has made it possible for a man to be a mother.

*Roger Geffen
Wayland, Mass.*

Only Jewish Men?

The presence of Dr. Wolf's excellent article alongside the statement by Bishop Myers indicates vividly just how flimsy and baseless the bishop's emotional position is.

Bishop Myers and others who oppose the ordination of women place heavy emphasis on the fact that Jesus chose men to be the twelve apostles. They neglect, however, the fact that He not only chose men, He chose Jewish men. Should we conclude, therefore, that only Jewish converts be admitted to the ordained ministry?

Secondly, the bishop argues that the priesthood is masculine because it involves essentially masculine acts which

he describes as "generative, initiating, giving." Aside from Dr. Wolf's able refutations of that position, I should point out that Bishop Myers in his article refers to the Christian Church as "she."

*David H. Pardoe
Elkridge, Md.*

"Flatulent Emotion"

The rather intemperate tone of Dr. Wolf's reply certainly tends to thwart Bishop Myers' hope for rational debate. For example, to maintain that all who oppose the ordination of women therefore oppose the Gospel of Jesus Christ is a rejection of virtually the entire Christian tradition on the matter.

For a theologian to write, "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," is quite shocking. The statement appears ignorant of the great difference made between priests and deacons in the patristic age and seems to assume a hierarchical three-step series of holy orders with deacons inferior to priests who are inferior to bishops. This is directly contrary to the most ancient and most modern thought on the matter.

Further, to parallel the absence of women priests in the Church with the Church's tolerance of slavery is more an

appeal to flatulent emotion than to good sense.

*Joseph P. Frary
New York, N.Y.*

Wants Another View

It seems to me you have presented the case for and against the ordination of women to the priesthood in a one-sided manner.

First you take the statement of a busy bishop "to his diocesan convention and to the 1971 meeting of the House of Bishops" and pit against it the answer of a distinguished full-time theologian. I was favorably impressed by Bishop Myers' arguments when I first read them; they seemed so much more trenchant than the simplistic piffle that so often goes into episcopal pronouncements. But it is a simple fact today that, with rare exceptions, theology is not being done by bishops.

You give Dr. Wolf fifty-two and one-half column inches to Bishop Myers' twenty-two.

I must say that Dr. Wolf puts up a pretty good defense of his position. But I think you owe it to your readers to get someone of comparable theological stature who is opposed to women in the priesthood to answer Dr. Wolf and to allow him approximately fifty column inches in which to do so.

*Francis C. Lightbourn
Chicago, Ill.*

Opposition is Weak

The Rev. Dr. William J. Wolf gave the only sound argument to the question. The Rt. Rev. C. Kilmer Myers truly had nothing to say. I was interested to find that the opposite position, *i.e.*, No, was so spiritually void and academically weak.

One feels that a bishop who felt strongly enough to take the negative position would be able to come up with a strong argument.

*Rheta Weidenbacker
Philadelphia, Pa.*

Agree with the Bishop

Whatever value I have had as a full-time member of the professional staff at Trinity, Concord, regularly involved in

ministry and counseling is premised on the fact I bring my womanliness and status as a lay member of the parish. To ordain me would change my work's complexion and decrease its value.

I disagree with Prof. Wolf's basic thesis. I am *not* disqualified! I find some of Bishop Myers' reasoning confusing but agree with his conclusions.

We must work for an expanded role for women in the Church. Bishop Myers is so right when he says, "The Church has not adequately provided for the ministry of women." Ah, yes, but ministry does not have to equal ordination.

*Eleanor B. Spinney
Concord, Mass.*

Praise for Wolf

The Rev. Dr. Wolf is beautiful! He managed to change my mood of fury and frustration to one of joy and laughter—and all in the time it took to read a few sentences. Ah, the magic of the printed word!

The logic of Dr. Wolf's argument favoring the ordination of women was a marvelous counterview to Bishop Myers' emotional rejection.

*Marjorie Christie
Franklin Lakes, N.J.*

RESULTS FROM ONE PARISH

At the annual meeting of the Church of the Good Shepherd, Dedham, Mass., the Rev. John Fesq gave each person a copy of the opinion poll. The results were as follows:

YES—23	NO—44 (66% against)
Women 8	27 (77% against)
Men 15	17 (53% against)

Imitate Christ in Lives

It seems to me that Bishop Myers is right in his statement but wrong in his conclusions. It is indeed a theological issue and one centered about the priest as the image of Christ. If maleness is essential to that image and the image of the Godhead in Christ, then maleness is equally essential to the priest who is the "image of Christ."

But if Christ's human maleness is

simply an accident of history (who would have listened to a woman in first century Judea?) and not essential to the image of God in any theological sense, then neither can maleness be said to be essential to the priesthood. We are called to be imitators of Christ in the lives we lead, not in the appearance we possess.

Women ought to be admitted to the Order of Priests—not because they are women but because they too are called by the Spirit to be ministers of Christ.

*Benbow P. Cheesman, Jr.
Sun Prairie, Wisc.*

Let Women Help

I am just a lay person, but I have always wondered why the men have opposed women preachers. I never could find a sensible reason unless they didn't read the Bible right.

I say ordain the women that qualify just like the men. Let them do their part of spreading God's word if they are called for God needs them. Why should men continue to stop them?

*Sarah Mallory
Indianapolis, Ind.*

Consult the Bible

[I am] an old Episcopalian and somewhat slow to conform to new ideas. The learned men [who wrote] the articles may find the solution to "Should Women Be Ordained?" by reading I Corinthians 14:34-35 and I Timothy 2:12-14.

*Mrs. Yost Hagy
Abingdon, Va.*

Only Men Priests

Holy Scripture, both in the Old and New Testaments, clearly recognizes God's redemptive love in action for both men and women equally while reserving the function of priesthood exclusively for males. The Holy Spirit directed the Church to change certain culturally inspired customs (Acts 10:14ff, I Cor. 7:19, *et al*), but nowhere in the Scriptures is there any indication of changing the priesthood, although such an innovation would probably have been readily received in the gentile world with its Vestal Virgins, its Oracle

at Delphi, its priestesses of Isis, and other mystery cults.

Canon 19 of the Council of Nicaea, which also gave us our Creed, forbids the so-called ordination of women. Tradition, far from being "the dead hand of the past" described by Dr. Wolf, is the living voice of the Church Triumphant and the Church Expectant speaking to the Church Militant of our own day.

*Herbert A. Ward, Jr.
Boulder City, Nev.*

FROM A BIBLE CLASS

The Rev. Alexander Anderson, rector of Calvary Parish, Santa Cruz, Calif., asked his adult Bible class how the members felt about women's ordination. The 60 people—41 women and 19 men—voted: **YES—40 NO—20**

Why Only "He"?

The articles on "Should Women Be Ordained?" were especially intriguing—the Rev. Dr. Wolf's most encouraging. It is rather ironic that the article following these two—"Young Ministers the Church Needs Now"—asks the question: "What kind of *men* are they or should they be?" and uses the masculine pronoun throughout!

*Kathleen H. Stuart
Seattle, Wash.*

Seminarians Vote Yes

At the two major conferences of seminarians (Sewanee in January and Houston in October, 1970), resolutions on the ordination of women were introduced and passed by substantial margins. At each conference about 100 seminarians represented fourteen seminaries.

While neither conference can be termed representative of the views of the entire seminarian population, they are indications of strong support for the ordination of women.

*Nathaniel W. Pierce
Berkeley, Calif.*

Should Opposites Attract?

If one takes a close look at congregations, one will usually see more women

than men. Some of these women are in the congregation because of their good and warm feelings for the rector or vicar. I don't think that hurts a thing.

Some cute little women priests might well attract some more men to church, and that shouldn't hurt anything either.

It would all depend on the woman ordained whether it was right. It should be ascertained before she was ordained that she had enough insight so she would not have to "act out" on any emotions she might feel toward the lonely men she might attract to the church, just as ordained men have to learn just how friendly they can be to lonely women in their parishes.

I don't see why some men shouldn't be invited to serve on altar guilds or other women's groups. Probably a lot of men like housekeeping and maintenance jobs.

Yes, I am for ordaining women but only after they have college and seminary and practice in the field as deacons just as male priests.

*Mary Nicolaysen
Casper, Wyo.*

Too Much, Too Soon?

I was sorry to read the recent piece by Prof. Wolf in support of the ordination of women. Sorry because it reflected a stubborn insistence in missing the point.

I was just as sorry to find the editors polling their readership at such an early date in these discussions. Normally the jury is asked for its verdict only after the evidence is entered and all arguments heard.

The argument on female priesthood must finally be decided in terms not of anthropology but of that singular priestly habitat which is the Eucharistic office.

No one should venture into this debate without first having studied C.S. Lewis's *Priestesses in the Church*, published in 1948 (collected in *God in the Dock*, Eerdmans, 1970, pp. 234-239), and still the most nimble statement I know of the issue before us. A reprint of this in your pages would, I believe, serve these delicate conversations well.

*Harold R. Brumbaum
Los Altos, Calif.*

The

Comments from those who voted no. . .

We are not talking about women's lib but about priesthood! . . . I don't believe that at this transition period in the Church we can take the step toward women priests. . . . There is not a need for women to be ordained. Their induction will make the ministry competitive. . . . I most definitely would not care to be ministered to by a priestess Women have other equally important roles. . . . I do not feel that I am a second class Christian in our present system. . . . The Church owes no allegiance to women's lib or faddism. . . . I do not believe that women truly can be ordained to the Apostolic ministry of deacons, priests, and bishops. . . . Not yet, probably never. . . . If a woman wishes to take the cloth, why not become a nun and serve her Lord that way, or do these "mod" women want to be monks? . . . I and at least 350 priests with whom I am in association are formulating a statement declaring our intention to leave the Episcopal Church should women be ordained to the priesthood. . . . Jesus Christ understood both men and women. He chose men for official leaders. . . . Would you put men on the altar guild? . . . This is a good way to start a schism in the Church. . . . Aren't we making a mountain out of a mole hill? Let's get on with the business of being more Christ-like. . . . I think it is against the teachings of Holy Scripture and Christ's Apostles. . . . We are paid women's wages now. What would you have us be: women? . . . A man should be a priest. Not a woman. Read the Bible. . . . Many men have feminine weaknesses,

The Episcopalian

straw vote and notes

but all women do. Try working under one! . . . God forbid! . . . When women enter a field, men commonly leave it. There exists already too much tendency to think that ministers are not manly, that being religious is being sissy.

Comments from those who voted yes. . .

Much ado about nothing. Let's spend our time on more important issues. . . . It might get more of the existing ministers off their laurels. . . . I have a nasty feeling that even if granted the right of ordination tomorrow, there would be no great rush. We've been looked down on too long. . . . Thank you for the opportunity to express our opinion. . . . Any woman or any man with proper talents and qualifications can successfully command any position in society. . . . What difference does ordination make except in the institutionalism of the Body. We are new creatures in Christ Jesus. . . . There can be no question about it. . . . Giving women the vote didn't clean up politics, did it? This wouldn't improve anything either. I just don't see any reason why not; just tradition of Oriental origins. . . . If I were a man, I should have entered the study for priesthood ten years ago. Since I am a woman and mother, I am still struggling to step onto the threshold of lay reader. I'll get there, yet, by the grace of God. Also, my spirit is quickened when a woman delivers Holy Communion to me. A special vibrance no longer obscured.

Comments on the positions taken by the two authors. . .

Bishop Myers is apparently sincere in his belief that the priesthood is "generative, initiating, and giving," but he shows little of the last. . . . I can understand Bishop Myers' traditional position, but William Wolf certainly makes more sense of what it means to love in 1972 by the light of the Gospel. . . . Bishop Myers' argument makes me see red. The problem is not with the sex of the person but of the various talents an individual has. Hence, some men are inadequate as priests and some are excellent. The same would be true of women. . . . After reading Bishop Myers' statement, we are appalled. . . . The Rev. Dr. William J. Wolf reads like the most dangerous radical destroyer. Let him

first build six female seminaries. . . . I didn't want to destroy Dr. Wolf's excellent response to Bishop Myers' terribly rigid, legalistic, grace-less position on the ordination of women. . . . I had previously been undecided on the subject of ordaining women. However, after reading Bishop Myers' absurd and illogical article, I was forced to come to the conclusion: yes. Ordain women now. . . . With due respect to Bishop Myers, I feel his reasoning is an insult to all women. "Initiative is, in itself, a male rather than a female attribute." Indeed! What arrogance. . . . Father Wolf's superb reply to California's double talk was deeply appreciated. . . . Wolf has it down right. Female roles are only cultural stereotypes. Myers and the truth are a "whole world of understanding" apart.

SHOULD WOMEN BE ORDAINED PRIESTS?

(672 people voting as of March 1)

NO-371 YES-301

Within that total, the following breakdown occurred:

Total men voting NO-184

Total men voting YES-117

Total women voting NO-187

Total women voting YES-184

COMMENTARY: The women who responded to our inquiry on women's ordination were almost evenly divided on the question (with four women who have already been ordained deacon all voting yes). Men, however, were against ordination for women by 60 percent to 40 percent. Only a 2 percent difference of opinion existed between ordained and lay males.

The opinion of respondents to our inquiry differed from the 1967 General Convention vote in which women's ordination won a favorable majority (87-61) in the House of Deputies. Because of a system whereby divided delegations' votes are counted negatively, the issue failed. Using that system, 52 percent of the House of Deputies opposed women's ordination.



WORLDSCENE

From PECUSA to Nippon Seikokai

On the Feast of the Epiphany, January 6, the Diocese of Okinawa marked the beginning of its life as the eleventh diocese of the *Nippon Seikokai* (Holy Catholic Church of Japan) with a thanksgiving service.

The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, the Most Rev. John N. Okubo, Primate of the *Nippon Seikokai*, and the Rt. Rev. David Goto, Bishop of Tokyo and Bishop-in-charge of Okinawa, concelebrated the Eucharist at the pro-cathedral of St. Peter and St. Paul, Naha. A recent convention of the diocese had failed to elect a bishop when no nominee received the required number of votes.

The General Convention of the Episcopal Church, meeting in Houston, Texas, in 1970, approved the transfer of the Diocese of Okinawa to the Japanese Church. PECUSA began its work in Okinawa in 1949 at the request of the Presiding Bishop of the *Nippon Seikokai*. From the beginning, however, both the American Church and the *Nippon Seikokai* understood that Okinawa would ultimately become a part of the Japanese Church.

Church of England: Open Communion

Years of controversy came to an end when the Church of England's General Synod approved, in February, a new canon to provide for baptized members of other Christian Churches to be admitted to the Holy Communion.

The canon now needs only the Royal Assent to become ecclesiastical law. There shall be admitted to the

Holy Communion in the Church of England, in the canon's exact words, "baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own Church; any other baptized persons authorized to be admitted under regulations of the General Synod; and any baptized persons in immediate danger of death."

Church Union: Drama in England

In February the Diocese of London, most populous in England, voted against the proposed Anglican-Methodist union. The action added to the drama which is building over the voting.

By the end of February, 23 out of the 43 Church of England dioceses had voted on the scheme. Twenty voted in favor of union and three against—Peterborough, Truro, and London.

At a special meeting of the full Church of England General Synod in London on May 3, the final vote will be taken on whether the Anglicans should take the first step of

union with the Methodists. The General Synod is comprised of 43 diocesan bishops and some 500 clergy and laity. An over-all majority of 75 percent will be required for passage.

While the dioceses appear to be voting overwhelmingly in favor of the scheme, the average of the total "pro" vote is only 67 percent. This is where the drama is building.

Presiding Bishop's Fund Helped Many in 1971

As Mite Boxes are filled during Lent to increase the Presiding Bishop's Fund for World Relief in 1972, a look at the Fund's year-end report reveals how it helped the helpless during 1971.

Last year Episcopalians contributed \$593,099 through the Fund to relieve suffering around the world. Of that amount \$35,000 went for the ecumenical relief program in India and East Pakistan/Bangladesh. At the same time the Fund met many other needs—entirely from special contributions as the General Church Program budget had no allocation for relief and rehabilitation. Of the \$245,000 for world relief in the Faith budget, only \$8,865 was so

West Virginia Help at Home!

In March the Presiding Bishop's Fund for World Relief responded to an emergency in West Virginia created by the flood in the Buffalo Creek Area which wiped out 16 mining camps and left nearly 100 persons dead, another 100 missing, and more than 4,000 homeless and destitute. A check for \$2,500 went to the Diocese of West Virginia to

help assist the survivors, with the hope that another \$2,500 could be sent soon.

In response to the Rt. Rev. Wilburn Campbell's urgent plea to his people, congregations designated special offerings for the victims' relief. The Rev. David G. Thabet and his parish, Holy Trinity, Logan, which is near the affected area, worked on the spot in relief efforts. Church World Service sent blankets and clothing.

designated by donors.

The Presiding Bishop's Fund also stands ready to assist Episcopal parishes and missions which suffer natural disasters. Mercifully these were few in 1971. A Navajo community in Arizona received a small grant to relieve drought victims, and a grant went to Neighbors in Need, a Seattle, Wash., program which distributes food to the many newly unemployed there.

Other help included:

- \$10,000 for relief of Sudanese refugees in Uganda;
- \$37,500 for Palestinian refugees;
- \$37,500 for relief in South Vietnam;
- \$1,000 for continuing reconstruction needed following the 1970 Peruvian earthquake;
- \$28,500 for programs of Eastern Orthodox Churches in Europe under Interchurch Aid;
- \$1,000 toward X-ray equipment for a hospital in Cluj, Rumania;
- \$5,000 toward the Canadian Council of Churches' ministry to draft-age immigrants in Canada.

Total contributions to the Fund represented an 8 percent drop from 1971 but continues to represent a growing number of individuals and parishes throughout the Church. As the need continues to grow, contributions and contributors will have to increase to keep pace.

Two Churchmen On China

Bishop Edward R. Welles of West Missouri said recently that the greatest Christian impact on the People's Republic of China may come from Africa.

Bishop Welles, member of the Joint Commission on Ecumenical Relations, expressed his views while in Miami, Fla., to participate in Lenten services. He remarked on the phenomenal growth of Christianity in Africa and added, "the Africans are people the Chinese have reason to welcome."

Commenting on President Nixon's visit to China, the Bishop maintained, "The Western return will be very slow on a mutual exchange basis." He also expressed a desire "to see us invite surviving Chinese

Christians to come here to preach and tell us how to be better Christians."

Dr. Edwin O. Fischer, Jr., United Methodist overseer of mission work for part of Asia, said the re-opening of China to U.S. contact is important so the Churches can listen and not so they can re-establish mission programs there.

He warned that any American approach to China must be "person-oriented rather than program-oriented. . . . The Christian Gospel will have little effect on China, or anyone else abroad, unless it is authenticated in the crucible of public performance and validated in a restructuring of our society which really does provide equality, liberty, and justice for all."

New Film Awards Committee

Major Protestant, Roman Catholic, and Jewish film agencies in the U.S. have established an Interreligious Film Award Committee which will vote annual film honors to motion pictures and individuals or groups in the industry.

The committee's goal is to serve as the instrument by which the national religious communities can give recognition to motion pictures which, from within the perspective of the Judeo-Christian faith, portray with integrity the predicament and hope of man or his dependence upon God. . . .

The awards will be announced on an NBC network color television special March 26.

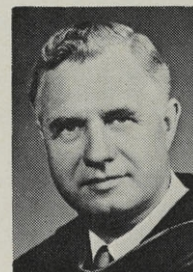
Two for Prisoners

Two separate groups took action in February toward improving prison conditions and preventing future prison riots.

The New York Episcopal Mission Society, in cooperation with St. Mark's in the Bowery and the New York City Department of Corrections, is establishing a Model Prison Library Project for the Bronx House of Detention for Men. The project comprises a comprehensive up-to-

Continued on page 35

MEMOIRS OF THE APOSTLE PAUL?



Wesley Shrader

Admirers and critics of the Apostle Paul now have a new one to work on — the "autobiography" of the "apostle born out of due season."

Though it reads with the authenticity of the Dead Sea Scrolls, Paul's "memoirs" were composed by the creative pen of author Wesley Shrader in his latest work, **FORTY DAYS TILL DAWN**.

Shrader fashioned the "memoirs" of the late apostle from New Testament facts supplemented by historical material of Pauline times and a trusty imagination. The fictionalized "autobiography," published by Word Books (hardbound, \$3.95), avoids an air of contrivance by sticking religiously to the facts available. As the author puts it, "If the source material indicates that Paul had a sister, in this book he has a sister, not a brother."

But what sets this book apart is the author's knack for making the unknown — such as Paul's views on sex, youthful days in the city of Tarsus, and thoughts during the last days of life — fully believable and consistent with the known.

The setting is Paul's last forty days following his sentence to death by chopping block. The imaginary pen warmly sets forth not only the chronological details of the life that stands second only to Jesus Christ's in its impact on Christianity, but reveals Paul's insight into the development of his persevering faith.

Paul's view of his Lord is set forth in the chapter "Jesus, the Messiah." Concepts of church life are offered in "The Blessed Community." More contemporary applications of Pauline thought are reflected in "My Fears for the Church of Tomorrow" and "How My Mind Has Changed."

Shrader's hero-obsession with the Apostle, coupled with a journalist's honest quest for objectivity, guarantees this book a place on the best seller list along with his others — **DEAR CHARLES and COLLEGE RUINED OUR DAUGHTER**.

FORTY DAYS TILL DAWN is available at your local bookstore.

(ADV.)

EXECUTIVE COUNCIL: FUTURE AND PRESENT

During its February 22-24 meeting the Executive Council spent a good part of its time talking about 1973. In a discussion entitled "On to Louisville," Council members voted to ask the Church at large to help prepare for the 1973 General Convention.

In six regional meetings planned for the near future, bishops will be asked three questions: What do you consider the major tasks of the Church in the 1970's? What should program priorities be? In your judgment, which among several alternatives is the soundest method of funding the General Church Program?

In the Fall of 1972 Oscar Carr, vice president for development, will arrange diocesan visits to talk to deputies and alternates to General Convention to ask the same questions. Parishes will be polled through diocesan structures.

After the information is gathered, recommendations will be prepared by Executive Council to be submitted to General Convention.

Stock Resolutions Again

The Council also dealt with the here and now in considerable debate and several close votes. For the second straight year it voted to participate in stockholder action with several large corporations and took several actions regarding investments.

To set the stage for these actions, Council members adopted an amended charter for the fifteen-member Committee on Social Responsibility in Investments.

The charter gives the Committee authority to implement actions authorized by the Executive Council, to vote proxies, to originate stockholder proposals, and to speak for the Executive Council at stockholder meetings.

A section giving the Committee power to enter litigation with an administrative agency, such as the Securities and Exchange Commission (SEC), caused much debate. An amendment by Judge Chester Byrns, St. Joseph,

Mich., to limit this power was defeated by a 17-14 vote. The Council did vote, however, that the Committee could only act within the limitations of its budget and any outside resources it might find.

The Council gave the Committee authority to litigate if General Motors, with whom a stockholder's resolution has been filed, fails to carry the Council's resolution in its annual proxy statement for 1972.

The stockholder's resolution filed with GM asks for disclosure of business practices in South Africa. The Committee has also filed resolutions with American Metal Climax, Inc., and Kennecott Copper, asking for ecological protection from mining in Puerto Rico. Similar resolutions were filed last year.

Council also voted permission for the Committee to support the resolutions of other organizations filed with:

- Kennecott Copper and American Metal Climax—to support resolutions on ecology filed by Puerto Rican Bishop Francisco Reus-Froylan;
- American Metal Climax—to support resolutions filed by Episcopal Churchmen for South Africa which concern operations in Namibia, South West Africa;
- General Motors—to support a resolution of Project on Corporate Responsibility which would require GM's Public Policy Committee to hold open meetings;
- Merck and Company—to support two resolutions filed by Project on Corporate Responsibility which ask the drug company to put FDA warnings on drugs sold overseas and to organize a committee to study how the company's advertising contributes to the misuse of mood-altering drugs.

The Council refused, by an 11-10 vote (several people had already left the meeting), to allow the Committee to file resolutions with American Telephone and Telegraph.

Stockholder actions which asked for disclosure of South African operations

by International Business Machines and Mobil Oil Corporation were dropped when the companies agreed to supply their shareholders with this information.

Programs and Budgets

The Council heard Treasurer Lindley Franklin report that 16 dioceses overpaid their pledges to the General Church Program for 1971 by \$264,821, overcoming the seven which underpaid by \$68,337.

Dr. Franklin praised the Diocese of New Jersey which, besides overpaying its pledge, paid \$43,000 over its apportionment.

The Council also adopted a charter for the National Commission on Hispanic Affairs and heard a panel report on the Consultation on Church Union (COCU) and the National Council of Churches (NCC).

In other business, the Council:

- ▶ **heard** the treasurer report that the 150th Anniversary Offering had been disappointing so far, with only \$164,159 collected as of January 31, 1972;
- ▶ **advanced** \$50,000 to the treasurer of General Convention to hire a convention manager and a secretary;
- ▶ **directed** the treasurer to invest out of available Council funds up to \$20,000 in insured deposits in minority owned banks and savings institutions;
- ▶ **adopted** a statement on health care;
- ▶ **adopted** a statement on empowerment, calling it "the predominant objective" in our ministry at home and abroad;
- ▶ **authorized** the sale of Wyndham House, West 108th Street, New York City, currently being leased by Trinity Institute, with the proceeds to be used for lay ministry education;
- ▶ **heard** a progress report on Coalition 14, a grouping of dioceses which are primarily non-urban and western (*see November issue*);
- ▶ **appropriated** \$75,000 to Seabury Press for 1972 operating costs;
- ▶ **passed** a policy statement on ending the war in Indochina;
- ▶ **passed** a resolution to support African church leaders in their op-

WORLDSCENE

Continued from page 33

date law library, an instruction program in management and use of the law library, and a library of black and Puerto Rican culture and history.

St. Mark's program commission developed the project as a concrete response to the inmates' expressed needs. Inmates will staff and run their own library as an integral part of the program. The library's availability will be regarded as a protection of legal rights, as recently affirmed by the U.S. Supreme Court, and not as a reward or privilege.

● Some 450 religious, racial, business, labor, and civic leaders launched an appeal for adoption of a national Bill of Rights for Prisoners. They endorsed a statement aimed at preventing future "Attica" tragedies.

The 50-state campaign is sponsored by the New York-based National Alliance on Shaping Safer Cities, which sent the statement to governors and other top state officials.

John Cosgrove, speaking for the U.S. (Roman) Catholic Conference, said, "Rights of prisoners are not, of course, all those available to free citizens. They are, however, those rights inseparable from the prisoner's existence as a human being, a creature of God."

Sex Roles: Some Guidelines

The educational division of the National Council of Churches

(NCC) is promoting a set of guidelines to help writers and editors of Christian Education material avoid "sex role stereotypes."

The proposals include:

- ▶ Use the term "person" instead of the word "man" wherever possible.
- ▶ Steer clear of suggestions that females are passive, males aggressive, and crying is a sign of weakness.
- ▶ Picture women in business and industry and men as teachers and nurses as well as superintendents and doctors.
- ▶ Show girls in activities with fathers; boys with mothers; and let both men and women, in illustrations, cook and do yardwork.

Diane Lee Beach carried out a study on sexual stereotypes in educational material for the Joint Educational Development Task Force, in which the Episcopal Church is a partner. The guidelines followed.

Salvation: Eyeball to Eyeball

A Salvation Army officer said in Miami recently, "We in the Army and lots of other religious workers all over the world now realize that the person-to-person, eyeball-to-eyeball confrontation to present Jesus Christ and His plan of salvation is the most effective evangelism."

Continued

position to extension of *apartheid* in South West Africa;

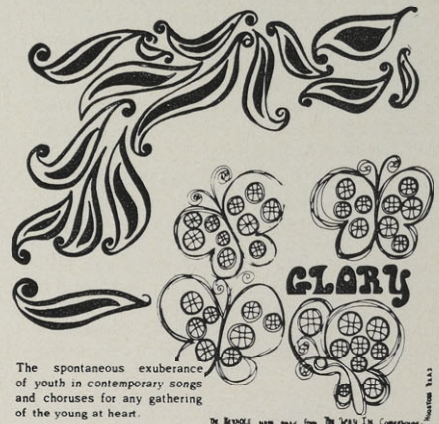
▶ **heard** that giving to the Presiding Bishop's Fund for World Relief fell \$10,000 below the 1970 level of some \$600,000;

▶ **authorized** the termination of an MRI relationship between Maryland and Lagos and established a new one between Maryland and Liberia;

▶ **elected** new members of the General Convention Special Program Screening and Review Committee. Community representatives: Henry Allen, Ponca City, Okla.; Quince Dun-

can, San Jose, Costa Rica; Paul Leon Fletcher, Seattle, Wash.; Thaxton King, Youngstown, Ohio; Sue Easterling Kobak, Wise, Va.; Kwami McDonald, Durham, N.C.; and Carlos Enrique Russell, Brooklyn, N.Y. Executive Council members: Mrs. Seaton Bailey, Griffin, Ga.; Bishop Wilburn Campbell of West Virginia; the Rev. Gordon Gillett, Portsmouth, N.H.; and Philip Masquelette, Houston, Texas. Members of the Union of Black Episcopalians: the Rev. Jesse Anderson and the Rev. James Woodruff, both of Philadelphia, Pa. ◀

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Sailing aboard the Canadian Pacific's S.S. "Princess Patricia," the cruise includes Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Bartlett Cove and Prince Rupert. The Pacific Northwest, Glacier National Park, Banff, Lake Louise and Victoria are included in the tour. Altogether a marvelous escorted cruise-tour with the best company of travelers imaginable.

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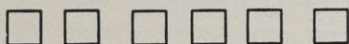
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P R O C T O

A:

WORLDSCENE

Brigadier James P. Henry, the Salvation Army's evangelist for the southern United States, said, "There is a hunger for the truth today as never before . . . the role of the Christian layman as an evangelist is more important than ever. Mass evangelism, to be effective at all, has to be closely knit to a prolonged program of personal follow-up.

"The world is on the verge of a religious awakening, and I believe the young people are going to lead it."

Firestones Give Property to Church

Harvey S. Firestone, Jr., and Raymond C. Firestone have made a joint gift to The Episcopal Church Foundation of two industrial properties valued at \$6.8 million located in Hartford and West Hartford, Conn.

The properties, which total 14 acres, are subject to a net lease by Royal Typewriter Company through 1981.

A mortgage of approximately \$5.7 million on the properties, for which the Foundation incurs no responsibility, will be retired by 1981 from the proceeds of the semi-annual rentals received from Royal. The Foundation will receive the excess rentals, amounting to approximately \$6,000 annually for 10 years.

The Religious Life: New Locations

The ecumenical Brothers of Taizé and the Anglican Sisters of Charity from Bristol, England, recently moved to new locations in the U.S.

• Since 1967 the sisters have been staffing St. Jude's Ranch for children, a non-profit, non-sectarian facility for homeless, neglected, and maltreated youngsters in Boulder City, Nev. The sisters have felt for some time that they needed a convent in the U.S. which could supply the spiritual support necessary to advance their work and to train novices who seek admission to the order.

Thanks to help from Episcopal parishes in the Las Vegas area which contributed work parties and materials, the former vicarage of St. Matthew's Church, Las Vegas, is the new convent of the Anglican Sisters of Charity.

• Meanwhile in Atlanta, Ga., four Taizé brothers have moved into a run-down black section of the inner city. Members of an ecumenical monastic order founded 32 years ago in Taizé, France, the brothers had been living in Chicago. After their years in the Midwest they felt their next location should be in the South.

Taizé, in southeastern France, is the center house to which all the brothers return every year or two. Small groups of brothers temporarily live outside Taizé to get to know people and conditions in other parts of the world. The community now includes 75 religious, mostly laymen, from Protestant, Orthodox, and, recently, Roman Catholic traditions. They make life commitments to celibacy, sharing of material goods, and acceptance of a common authority.

Known worldwide for its contributions to the liturgical movement and ecumenism, the Taizé brotherhood is now playing a catalytic role in the search of thousands of young people for Christian community. Last summer some 40,000 young persons—most under 30, non-white, and poor—were in Taizé for weekly encounters between youth and the brothers.

The Courts: A Pledge to Bail

Episcopal Community Services, a Pennsylvania diocesan agency, has pledged \$25,000 to a bail fund for indigent persons. It is putting up its office building, the converted colonial Bishop Stevens' House, as collateral. The pledge was made to the Philadelphia People's Bail Fund (PPBF), which has also received a \$75,000 pledge from the First Unitarian Church and pledges from individual home owners. The PPBF not only provides bail for the cases it accepts but tries to involve these people with community organiza-

tions which can provide them with counseling and various supportive services.

The inequities of the present bail system have long been a concern of Episcopal Community Services. Under a judicial system of innocence until guilt is proven, bail is posted by the accused only as a guarantee that he will appear for trial. Unfortunately, the system, in practice, permits those with financial resources to "purchase" their pre-trial freedom while the poor go to jail.

Of the 2,588 persons in Philadelphia County prisons on September 30, 1971, 83 percent were untried or unsentenced persons not held on capital offense charges. PPBF is their only hope for freedom.

C.O. Request Under Consideration

Bishop Scott F. Bailey, Secretary of the House of Bishops, reports receiving notice from Lt. Col. John A. Caron, a Selective Service official, that the Episcopal Church's request for approval as an employer of conscientious objectors is under consideration.

The House of Bishops, meeting in October, endorsed an earlier resolution passed by Executive Council to request that all dioceses, parishes, missions, institutions, agencies, and related organizations of the Domestic and Foreign Missionary Society of PECUSA be approved as acceptable alternative service agencies for conscientious objectors, according to their skills and when they apply.

The House also asked that VISTA and the Peace Corps be designated as alternative service. Lt. Col. Caron told Bishop Bailey that those programs are acceptable "on an individual basis when the registrant has been accepted for employment by the organization."

Supreme Court: The Death Penalty

For the first time in history, on January 17 the U.S. Supreme Court heard oral arguments on whether capital punishment is constitutional

or if it violates the Eighth Amendment as "cruel and unusual punishment."

A majority of religious groups in the U.S. have spoken out against capital punishment over the last decade. Many Episcopal diocesan conventions have in past meetings declared against the death penalty, and the Diocese of Southeast Florida reaffirmed this stand in its Fall, 1971, convention.

A number of religious groups and/or leaders filed *amicus curiae* (friend of the court) briefs for the

Supreme Court hearing. All of them favor the abolition of capital punishment. This group included the National Council of Churches, the General Board of Christian Social Concerns of the United Methodist Church, the United Presbyterian Church, the National Coalition of American (Roman Catholic) Nuns, several Jewish organizations, and Presiding Bishop John E. Hines, among others.

Meanwhile, in January New Jersey's Supreme Court ruled by a 6-1 majority that the death penalty vio-



Seminar-On-Sea

ATTENTION, CHURCHMEN—Seminar-On-Sea offers a unique opportunity for increasing church leadership and growth.

By special subsidy from the Kloster shipping family of Oslo (Norwegian-Caribbean Lines) and the Lutheran Brotherhood Insurance Society, 250 churchmen and their wives from 5 denominations will participate in a 2-week Seminar-On-Sea, Jan. 6-20, 1973.

Twenty-one-member faculty of theologians, authors, educators, and psychologists, among whom are Alvin Rogness, Keith Miller, Bruce Larson, William Hulme, Fredric Norstad, Karl Olsson, John Kildahl, Helmut Thielicke, Reuel Howe, and Ralph Osborne.

Daily physical fitness program conducted by Steve Myhra and Bart Starr. Nationally-known TV and recording artists will entertain during the voyage.

To make this continuing education program possible, a non-profit Seminar-On-Sea corporation has been established. Board members include Dr. Alvin Rogness, Bishop Melvin Hammarberg, Dr. Louis Evans, Jr., Bishop Joseph Harte, Dr. Alton Wedel, the Rev. Conrad S. Braaten, Sr., and Guy Stillman.

A vacation with a purpose for laymen and clergy.

Congregations, encourage your pastor and his wife to make this trip by underwriting half of their expenses. They will return renewed to share with you a fresh understanding of world missions and people of other cultures. (Study stops at three mission fields in South America in addition to stops in Jamaica and the Virgin Islands.)

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For further information, write Seminar-On-Sea, 6915 E. Quail Run Rd., Scottsdale, Ariz. 85253. Telephone (602) 945-7167.

WORLDSCENE

lates the state constitution because it forces murder defendants into pleading "no defense" to avoid the risk of capital punishment.

Two Cathedrals Expand Work

The Cathedral of St. John the Divine, New York City, and St. Matthew's Cathedral, Dallas, Texas, have recently started new programs.

New activities under St. John's Gothic arches suggest the cathedral is becoming a community center while continuing as a magnificent setting for worship. The new programs are an attempt to open the cathedral to the multi-racial Upper West Side community which surrounds it.

A heavy schedule of worship, drama, musical events, and community celebrations has been in progress at St. John's since the Spring of 1971 when the cast of *Hair* celebrated the production's third anniversary with a Mass written by the musical's composer, Galt McDermott.

Bishop Horace W. B. Donegan, Coadjutor Paul Moore, and the cathedral staff led by Canon Edward West are behind the program. Other clergy—Episcopal and non-Episcopal—and ethnic groups in the area participate in the planning. During the cathedral's week-long Puerto Rican festival, Spanish-speaking Roman Catholic priests served as greeters. In December nearly 5,000 people attended a controversial peace rally sponsored by the People's Coalition for Peace and Justice.

This year St. John's is providing the first city-wide exposure for the Arts and Culture Pre-Vocation Academy of Central Harlem, made up of public school students with high proficiency in music, art, and design.

Attendance at Sunday worship has more than doubled. The average now is between 600 and 1,000 with a predominance of younger people.

At St. Matthew's Cathedral in Dallas an endowment fund is providing the budget for the new Cathedral Center for Continuing Educa-

tion of the Episcopal Diocese of Dallas. Housed in the former St. Mary's College, an Episcopal girls' school, the center will offer courses for clergy and laity. It will also include a counseling department and other special services.

Bishop Donald A. Davies said the center will have four priorities—supporting ordained clergymen who want to broaden their skills; continuing theological education for seminary graduates; assisting men who have late vocations; and helping laity to obtain theological educations.

Singing Together

The Anglican and United Churches of Canada have a runaway best seller in their new joint hymnal, which has sold all 185,000 copies of its first printing.

Six years ago the two Churches established a committee of 25 clergy and lay persons who have since examined 10,000 hymns from all over the world. Of the 507 finally selected, 150 are new. Canadian authors wrote 57 hymns, and Canadian musicians composed 45 of the tunes.

Christian Unity: What's New?

A recent meeting of the Canadian General Commission on Church Union, called to consider a plan for uniting the Anglican and United Churches, heard some "go-slow" advice from two sources.

A resolution from the Anglican national executive council advised against "focusing almost total emphasis" on writing a union plan. The Joint Commission on the Church in the World reported, "The preparation and study of a document is not adequate in itself and may . . . hinder growth. We look for other ways to create the environment out of which unity can grow. . . ."

Other recent ecumenical action around the world included:

► After months of exploratory talks the Anglican Church of Canada and Roman Catholics have begun ecumenical dialogue to promote Christian unity.

► In November New Zealand's Presbyterian General Assembly and

the country's Methodist Conference endorsed a plan for merger of five denominations. The other three involved are the Anglican, Congregational, and Associated Churches of Christ.

► The Church of Lanka (Ceylon) will be inaugurated Advent Sunday, 1972, now that the Methodist Church has accepted the union scheme. The scheme adopted resembles that of the Church of North India.

► A five-year dialogue between Roman Catholics, some Pentecostal Churches, and Anglican and Protestant participants in the charismatic movement will open in Switzerland next June.

► A meeting in Geneva in December of a small group of Muslims and Christians concluded with a decision to continue the meetings and to make an effort to deepen the basis of the dialogue, widen the scope of its concerns, and make it more representative.

CALENDAR OF EVENTS

APRIL

- 1 Holy Saturday
Easter Eve
- 2 Easter Day
- 3 Monday in Easter Week
- 4 Tuesday in Easter Week
- 5 Wednesday in Easter Week
- 6 Thursday in Easter Week
- 7 Friday in Easter Week
- 8 Saturday in Easter Week
- 9 Second Sunday of Easter
- 12-14 Annual meeting of the U.S. Conference for the World Council of Churches, Toledo, Ohio
- 16 Third Sunday of Easter
- 16 National Christian College Day
- 23 Fourth Sunday of Easter
- 23-25 14th Annual Anglican Fellowship of Prayer Conference, Cathedral of All Saints, Albany, N.Y. The Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, England is main speaker
- 25 St. Mark the Evangelist
- 26-28 33rd Annual Conference of the Guild for Religious Architecture, Regency Hyatt House, Atlanta, Ga.
- 30 Fifth Sunday of Easter

The Episcopalian

DO YOU KNOW WHERE THESE PERSONS ARE?

Dear Readers:

I should like to request your assistance on a matter regarding deceased clergymen's widows who have remarried. We are attempting to contact them because, by a change in The Church Pension Fund's rules, they may be entitled to benefits.

Under the rules of the Fund, the retirement benefit of a clergyman's widow who remarries is suspended, but it is restored should she subsequently become widowed again. Should the widow's remarriage be to an Episcopal clergyman, her retirement benefit, in the case of his death, will be the higher of her original widow's benefit or the amount that would be payable had she not been a former beneficiary.

On the Fund's rolls there are 211 widows who have remarried and whose pensions are currently suspended. It is the Fund's responsibility to contact these women, if possible, and inform them of their right to pension benefits in the event they become widowed again.

It is probable that some of these women have already become widows again, in which case they are entitled to a resumption of their pensions. And it is possible that some of the women themselves have died.

Our problem is locating them. The Fund's records contain only a widow's remarriage date, her first husband's name and last diocesan affiliation, and her widow's benefit amount before remarriage. Unfortunately, we do not have the widows' present married names nor addresses.

Any help you can give us or any suggestions you may have will be greatly appreciated.

Robert A. Robinson, President
Church Pension Fund, 800 Second Ave., N.Y., N.Y. 10017

NAME, DIOCESE, YEAR REMARRIED

Mesdames:

Albinson, James W., Easton, '50
Allison, David P., Md., '30
Atkinson, William B., Ky., '63
Baker, Frederic W., Spok., '52
Bailey, Lewis J., Oly., '56
Baird, Charles G., So.O., '66
Bandy, Paul S., --
Barton, Alexander K., Cal., '30
Bates, William L., W.N.Y., '68
Beaty, Arthur H., R.I., '43
Beaudet, Lionel E., R.I., '61
Becker, John K., Ariz., '68
Berger, Charles P., Nwk., '57
Bessig, Lewis C., L.I., '55
Bilkey, Charles L., Ohio, '39
Billig, William C., L.A., '60
Birchette, Meade B., So.Va., '45
Birdsall, Ralph, Alb., '24
Bissell, Percy C., Colo., '41
Bovill, James T., W.Kan., '45
Boyd, Athanasius N.B., W.Va., '38
Brande, Vicente, S.Brasil, '50
Brown, Horace M., W.Va., '50
Brown, Osmond H., W.N.Y., '65
Brown, Urbin A., S.H.B., '70
Browne, Henry B., Chic., '37
Brownell, John F.N., Liberia, '44
Brugier, P.C., S.D., '34
Bryant, John A., L.A., '53
Butts, H. Fairfield, III, Md., '58
Cadman, William L., Nwk., '64
Caley, N. Herbert, Pa., '66
Carney, James T., Conn., '37
Chapman, Charles F., La., '53
Cheatham, Adolphus W., Pitt., '36
Cheatham, Albert C., Md., '41
Chiera, George G., Mass., '68
Child, Harrison B., Mass., '49
Church, Frank H., Cal., '39
Coe, Reginald H., Mass., '35
Coles, Charles E., Ore., '54
Conner, James W., P.R., '56
Cromwell, Clinton B., Kan., '45
Crow, J. Franklin, Okla., '68
Danforth, Leland H., Chic., '60
Daup, William W., Spf., '48
Dewart, Murray W., Md., '37
Dodge, Andrew O., Spf., '43
Driving Hawk, James H., S.D., '54
Dunlop, Walter S., Nova Sc., '57
Dunne, Harold W., N.J., '59
Dyett, Ernest, Fla., '47
Eckel, Frederick L., Va., '61
Edwards, D. Curtis, Jr., Alaska, '63
Ellis, Edward, Va., '28

Ellis, Julian R., N.C., '63
Elston, Harry E., Beth., '41
Eubanks, Hale B., L.A., '71
Fay, Robert W., So.O., '68
Fell, Henry R., Iowa, '56
Findlay, Garvin S., Pitts., '68
Foster, Thomas, Mich., '70
Fowlkes, Paschal D., Va., '50
Franklin, Peter P.B., Alb., '67
Freeman, John W., Conn., '50
Frier, Alexander A., N.Y., '68
Gass, John, Alb., '59
George, David C., S.Va., '61
Gifford, Nelson D., Mass., '35
Gill, John E., Spf., '55
Gilliss, Carter S., Wash., '68
Glaser, Henry, W. Mass., '66
Glazebrook, Francis H., R.I., '71
Glazier, Harvey W., SW.Va., '66
Graves, Charles C., S.Va., '66
Grayson, Allan B., Nwk., '68
Greenleaf, Charles R., Cal., '54
Groves, Joseph, W.N.Y., '56
Haines, Elwood L., Iowa, '63
Hanks, William J., N.D., '68
Harris, Dallis L., Ariz., '65
Harrison, Lionel, Minn., '66
Hart, Richard F., Oly., '42
Hartroft, Edward G., W.Mo., '69
Hawk, Elsie R., --
Hawley, Philip B., Colo., '68
Haylor, W.L. Fielding, R.I., '60
Henry, Adolphus E., Del., '64
Herrell, William S., Minn., '69
Hoffman, Walter F., N.Y., '52
Holbrook, Charles P., L.I., '41
Holdcroft, Joseph A., Cuba, '24
Holmes, Charles W., Oly., '22
Hood, Earl E., Alb., '43
Houssell, Richard R., Nev., '70
Hunt, Arthur P., N.Y., '28
Hutchins, Merrill L., Tex., '62
Huefner, George F., Minn., '68
Inwood, Norman, L.I., '25
Johnson, Daniel E., Spf., '55
Johnson, Eloy F., Pa., '66
Johnson, Roberts P., La., '59
Johnstone, David E., Ky., '45
Jukes, Edwin, Mich., '28
Keable, J.W.B., Pa., '29
Keene, John H., Mil., '68
Kellogg, Frederic B., Mass., '59
Kelly, Henry E., Conn., '47
Kent, Reginald H., Pa., '65
Kenyon, Floyd S., Conn., '56
King, Frederick D., S.Ohio, '49
Kirkpatrick, David W., W.N.C., '65
Knox, John E., W.N.Y., '60
Lacey, Vincent C., Iowa, '25
Lane, Robert B., Tex., '63
Lau, Robert F., N.Y., '52
Lewis, William T., L.A., '55
Lindstrom, Carl, Anking, '32
Linsley, George T., Conn., '43
Little, George R.S., E.Ore., '63
Livingston, Joseph E., San Joa., '62
Loaring-Clark, Alfred, Tenn., '55
Loflin, Walter L., Okla., '55
MacAllister, Gordon R., N.J., '54
Madara, Charles B., Roch., '54
Marcoux, Harvey L., Jr., La., '69
Marston, Elliott D., Minn., '51
Mathews, D. Roy, Chic., '60
McAllister, Charles E., Spok., '54
Merifield, George A., Mich., '70
Meyer, Harry B., C.N.Y., '39
Midworth, John B., Cal., '71
Mitchener, J.C., Tenn., '21
Milton, William B.L., So.Va., '45
Morford, Kenneth A., Chic., '56
Morrison, Cameron S., Oly., '29
Moss, Frank H., Jr., Va., '69
Murdock, Eldred D., N.D., '68
Myer, Rodney L., N.M. & Sw.T., '55
Nakajo, Kenneth W., Utah, '68
Nelson, Middleton J., Tenn., '30
Niles, Charles M., N.J., '21
Ogle, Henry K.B., Pa., '36
Ossman, George, Va., '67
Palmer, George H., Nwk., '65
Parke, Frederic H., Jr., Cal., '55
Parkinson, Herbert H., Ohio, '44
Paulson, Raymond H., Chic., '63
Paxton, B. Wellington, Ohio, '21
Penfold, Frederic S., R.I., '27
Pollard, T. Boyden, S. Fla., '52
Post, John J., W.N.Y., '64
Potter, George L., L.A., '57
Powell, Herbert H., Cal., '35
Priddis, Alfred S., W.N.Y., '36
Purdy, Guy H., Alb., '47
Queally, John J., Wash., '52
Ramsdell, Julian E., Mass., '23
Rasmusson, Leonard B., L.I., '67
Rayner, Robert A., S.D., '59
Read, Walter G., Mass., '29
Ricketson, John F., Cent.Pa., '66
Roberts, Joseph O., Easton, '64
Roberts, Max E., Fla., '70
Ruggles, Vernon D., L.A., '36
Ryan, Jesse A., Mo., '28
Scarinci, Giovanni A., Pa., '57
Schaefer, John W.G., L.I., '70
Schneider, Theodore J., Iowa, '69
Schwer, John W., W.Tex., '53
Serna, Robert C., Colo., '65
Shannon, William L., Ariz., '65
Shaw, William C., L.A., '31
Sheerin, Charles W., Wash., '52
Shipman, Herbert, N.Y., '42
Shipway, W.A.A., L.A., '35
Smith, Ralph L., Chic., '63
Sokett, H.T., N.D., '21
Southworth, Constant W., Pitts., '64
Stanton, Loren L., Kan., '51
Stellar, Robert T., L.A., '71
Stroup, Theodore, Pa., '24
Taylor, J. Malcolm C., Wyo., '56
Thornton, Leonard F., Jr., N.Y., '71
Tober, Lawrence H., Ohio, '71
Todd, Leonard E., Conn., '45
Tomlinson, Robert, S.C., '70
Travers, Edward S., N.Y., '59
Travers, Marshall E., S.C., '69
Turner, Thornton F., Vt., '22
Wall, James D., Eau C., '54
Wallace, Leslie F., Ma., '61
Walthour, James B., Atl., '54
Ward, John F., So.Va., '62
Warner, Phillips B., Conn., '66
Warren, Bertram A., Spok., '69
Watkins, John K., No.Ind., '67
Watts, Wilford D., W.Tex., '65
Webster, Francis E., Mass., '43
Weems, Chester L., Pitts., '67
Weir, William N., Beth., '37
White, Craig M., L.A., '71
Whiteface, Edward S.D., '28
Whitehead, Robert S., Mich., '49
Whitlock, Bernard G., W.Mo., '50
Wicker, Norvell E., Ky., '71
Wilkins, William C., Nwk., '43
Wilson, Hugh D., Nwk., '50
Woodward, J. Hubert, So.C., '46
Wurtele, Arthur H., L.A., '57
Young, Herbert H., Sw.Va., '48

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In Person

Presiding Bishop **John E. Hines** has dedicated the Lichtenberger Chapel at the Bethany Community, Lincoln, Mass., in memory of the late Presiding Bishop, **Arthur Lichtenberger**. Others who participated in the dedication included Bishop **John M. Burgess** of Massachusetts; the Rev. **Thomas M. Kershaw**, executive officer of the Order of St. Anne; the Rev. Mother **Miriam**, superior of the order; and the Very Rev. **Harvey H. Guthrie**, Dean of the Episcopal Theological School, Cambridge, Mass. . . .

The Rev. **Elsa Phyllis Walberg**, Diocese of Massachusetts, the Rev. **Katrina van Alstyne Welles Swanson**, West Missouri, and the Rev. **Carol Anderson** and the Rev. **Julia Sibley**, both of New York, were recently ordained to the diaconate. . . .

The Rev. **Raymond Oppenheim**, missionary in Allakaket, Alaska, left in February to take up his duties as Protestant chaplain to the English-speaking community in Moscow. The Episcopal Church is one of five denominations which alternate in supplying chaplains for this post. . . . The Boston Theological Institute, a consortium of seminaries including the Episcopal Theological School, announced the appointment of the Rev. **Warner Traynham** as its first black studies director. Father Traynham was rector of St. Cyprian's Episcopal Church, Roxbury, Mass. . . .

Recent deaths include Judge **Dorothy Kenyon**, champion of social reform and a former justice of the Municipal Court, New York City, and **Bessie May Sims**, missionary in China and the Blue Ridge Mission Field. . . .

Judge **William H. Booth** of New York City's Criminal Court and an active Episcopal layman is the official observer of the International Commission of Jurists at the trial in Namibia (Southwest Africa) of 12 Ovambo tribesmen accused of inciting a strike (see *March issue*, page 34). . . . The Rev. **Reginald H. Fuller** has accepted appointment as professor of New Testament language and literature at Virginia Theological Seminary. Dr. Fuller is presently teaching at Union Theological Seminary, New York. . . .

John Fenstermacher, new master of choristers at Grace Cathedral, San Francisco, Calif., was assistant to Paul Calloway at Washington Cathedral and director of music at St. Alban's School for Boys and the National Cathedral School for Girls, Washington, D.C.

Congratulations

►To the Maryland Diocesan Youth Committee, which was the first young people's organization to make a formal contribution to the General Convention Youth Program (GCYP) when it presented \$500 to the GCYP in the name of retiring Bishop Harry Lee Doll.

►To David McK. Williams, Doctor of Music, church musician, hymnodist, and teacher on celebrating his eighty-fifth birthday February 20. Six of his tunes are in the 1940 Hymnal, and his settings for the Communion service have been widely used. Dr. Williams has served on the National College of Church Musicians and the Episcopal Church Music Commission.

►To All Saints, Torresdale, Pa., and Gethsemane, Sherrill, N.Y., for the ways they have chosen to celebrate their respective anniversaries. All Saints will mark its 200th year with a series of events following the theme, "Hats off to the past! Coats off to the future!" As its announcement says, "All Saints was born in days of revolution. . .and now looks forward with courage to the opportunities of the future!" Gethsemane will spend its 50th year enabling parishioners to discover ways of serving others through the church. Plans include fulfilling short-term emergency needs of people in the community and providing self-help opportunities for those who want work and can't find it.

►To St. Timothy's, Catonsville, Md., for continuing a six-year program of sending medicines to Bishop Cedric Mills of the Virgin Islands for use in a hospital in his diocese. Doctors in the Catonsville area donate samples they receive from various pharmaceutical companies. Dr. Eliot W. Johnson's samples made the most recent shipment.

►To the Westminster Choir, Westminster Choir College, Princeton, N.J., who will be chorus-in-residence at the 1972 Spoleto Festival, Spoleto, Italy, at the invitation of composer Gian Carlo Menotti. The festival will be held June 22 to July 15.

April, 1972

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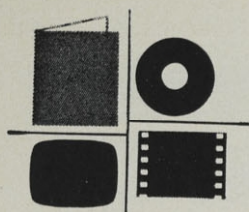
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A Clockwork Orange



A CLOCKWORK ORANGE could be one of the most powerful, incisive films you may ever see—if you ever see it. *Clockwork* is also one of the most violent, revolting, vicious, and debauched films ever produced.

According to producer-director Stanley Kubrick of *2001* fame, it's a satire, a mythic statement. But it's the kind of satirical myth the Marquis DeSade might have put out.

Based on the Anthony Burgess novel of the same title, it tells of a time and place in the near future where society has broken down, particularly in its ability to maintain law and order. The big cities are terrorized by roaming gangs of adolescent thugs who specialize in beatings, muggings, rapes, and other assorted "laughs and lashings of the old ultra violence."

We view this demented world through the recollections of our "humble narrator" Alex (Malcolm McDowell) about his boyish/sadistic adventures with his three "droogs." The film achieves part of its near-future/surrealistic quality by using a kind of revealing Cockney "new-speak"—"viddy" for "see," "horror-show" for "good," etc.

Apart from Alex's fondness for Beethoven's 9th Symphony, he and his henchmen are just normal, everyday, fun loving, surrealistic, sadistic mugger-rapists. They cavort and revel their way (to the tune of *Singing in the Rain*) through a series of the most explicit acts of violence and perversion ever por-

trayed on film. That is, until Alex is betrayed by his "droogies" to the police.

It's a brief span in prison for young Alex—until he volunteers to be the human guinea pig for the government's vaunted new "Ludovico Treatment." This nausea-therapy "conditions" the individual's mind, linking his images of violence and sex with deep drug-induced feelings of death-like paralysis and terror. He becomes literally unable to commit violent or sexual acts.

"He will be your true Christian, ready to turn the other cheek—sick to the very heart at the thought of even killing a fly," the government official tells us. Yes indeed. Alex, back in the "free world," becomes the degraded, tortured victim of his own previous victims. Not exactly your typical, everyday Christ-figure.

The film's "kick" ending to all this is interesting, but basically *Clockwork* has made its point, raised its questions, and committed its visual overkill just by the kind of world it sets up. It's not so much a story as a picture, painted in time, of a state of being. That state of being, that vision of man and his society, raises whatever issues of value this film may have for a Christian.

On the surface we have scary correlations with current society. The law and order issue, violence in the streets, governmental inability or cupidity in dealing with it—all sound frighteningly familiar to big city dwellers. As one elderly parishioner has commented, his morning radio consists of "the weather

report and the corpse-count from Central Park." And something close to the Ludovico Technique, though not by that name, is apparently already being used by our government to "cure" drug addiction in Vietnam.

Those parts are disturbing. More profoundly jolting, however, are the film's assumptions about man's nature and his freedom and ability to choose.

In a *New York Times* interview Kubrick describes man as "an ignoble savage. . . irrational, brutal, weak, silly, unable to be objective about anything where his own interests are involved."

For Christians and/or secularist humanists reared on pop-liberal theology—in which "we all can be good if we really try," or who say if we will just "follow Jesus' good example and his teachings about love, we'll create a better world"—such a viewpoint must appear outrageous.

And yet St. Augustine, Martin Luther, and more recently Karl Barth have all said things about the nature of man not unlike Kubrick's view. It's quite consistent with traditional orthodox Christian theology—something Mr. Kubrick is quick to point out.

For those who believe man is basically a sinner who is incapable of making it without some help from outside himself—in short a creature who needs a savior and not just a good example—the vision of this film will not come as such a terrible shock.

But then something needs to be added. For the serious Christian, the *bad*

news of man's predicament is always and immediately overpowered by the good news of the help, the savior, the Christ. *A Clockwork Orange* sorely lacks that element.

It makes a weak pass at providing a savior element. The only positive figure in the entire film is the prison chaplain. According to Kubrick he's also "the only non-satirical view in the film. I mean he's right!" He alone speaks out against the de-humanizing nature of the Ludovico Technique, points out the hypocrisy of the "goodness" it evokes, and raises the thorny but real question of "choice."

"Goodness is chosen. When a man cannot choose, he ceases to be a man!"

But this is a small voice in a big picture. It gets all too quickly drowned in a sea of violence and perversion.

A Clockwork Orange is a serious contender for Best Picture of 1971, and several groups have already given it that accolade. It is not, however, a film which everyone can, or should, see. Rated (X), it fully deserves it. It raises some powerful and appropriate questions, but it does so in a highly unfortunate way. Forewarned is, hopefully, forearmed.

—Leonard Freeman

Cable TV: Doing Something New Right

A new, electronic nerve system is spreading quietly but steadily across the United States. At present the system serves less than 3 percent of the people in the country. By 1980, 30 million homes will be tied into cable television (CATV).

Back in the forties technicians solved reception problems for those in mountainous regions by building community antenna TV systems. And CATV was born.

What began as necessity and with difficulty has slowly evolved into a mind-staggering, multi-purpose potential. Consider: forty to sixty high quality lines of electronic information wired into each home in your community with one or several of those lines capable of two-way communication. Some prophets are already saying that by A. D. 2,000 we will shop and pay for food and clothes, see live opera, symphonies, plays, and sporting events, vote, attend school, go to committee meetings, get our mail and periodicals, and even "go to work" via cable.

The cable, which usually costs subscribers \$4 to \$8 a month, will obviously be a far more significant communication medium than most of those we presently use. The dimensions of the change which radio, TV, and the telephone have already brought to our lives are astounding enough. The potential power and

importance of the cable's capabilities are larger by several degrees of magnitude than any of our current electronic communication change factors.

As is usual with technological change, we aren't ready for it. Just as we were not ready for TV or for radio. The promise of the educational and public benefit potential in those two media has never been fulfilled in the United States, and what Americans have neglected to do about quality broadcasting in contrast to a number of other Western countries is glaringly obvious.

Cable wiring of individual homes (which may be as much as 50 percent complete by the end of the century) could make drastic changes in who controls our communication media and how they do it. Cable systems, so far, are small.

Almost all cable systems are built on a franchise granted the owner by a local community's government. Far too few of the existing systems have been franchised after adequate public hearings on the issue. The issues include such matters as how many channels the system has; what it will cost the subscriber; how much the owner pays the community; how much broadcast space is to be available to community groups, to education, to the local government itself; and how much educational programming must be carried.

The Federal Communications Commission has exerted some small amount of influence to see that local input continues. Ownership of the franchised systems, however, is already migrating into the hands of those in the TV, newspaper, and telephone business.

Cable will make a lot of difference in what we can see and hear. The "air," which presently is the carrier for most electronic communication, is already "full." For that reason only a certain number of TV, FM, and AM stations are available in any given area. TV in particular is an expensive medium. Already we are seeing its power in political campaigns, but its price tag is affecting what kind of candidates can succeed and what kind of money they must find to pay for TV. The present TV networks are having a powerfully homogenizing effect on the nation's culture, mostly because commercial TV programming favors gigantism.

With cable TV almost any size audience is financially possible. The people in that small black ghetto in your town of 10,000 could let you know about their situation and what they believe your community should do next, given cable facilities.

Fortunately for us, the United Church of Christ has an exceptionally knowledgeable central staff advising it on issues in public communication. The United Church's chief of communication, Everett C. Parker, has done unparalleled work on minority rights in communication media and in defending freedom of speech for the public through broadcasting.

The United Church saw the need to inform fellow churchmen, and all citizens of whatever belief, about the fundamental issues being posed by cable communication to the home. It recruited the help of two foundations and two highly qualified authors to produce a book, *Cable Television: A Guide for Citizen Action* (Pilgrim Press \$5.95; \$2.95 paper). Co-author Monroe Price is both a professor of law at UCLA and experienced in the CATV field. John Wicklein is general manager of radio station WRVR, New York City, and was formerly Washington Bureau Chief for the Public Broadcast Laboratory, news

Continued on page 45

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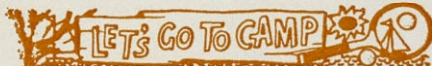
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Cable TV: Doing Something New Right

Continued from page 43

broadcast manager of WCBS-TV, New York, and a reporter for *The New York Times*.

The book is a mine of information about cable TV but also a sensible and practical guide to people who want to get their communities organized to deal with the cable decisions that are being, or have been, made in their cities or towns. Amid all the social issues we face at present, none perhaps has more far-reaching consequences than the kind of decisions Americans will make about cable policy.

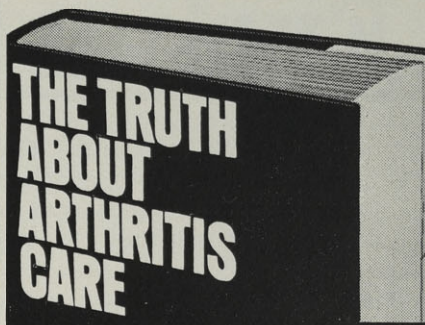
On most of today's big issues we are struggling with the consequences of blind decisions that are often generations old. On the cable matter the issue is not undoing old wrongs but doing something new right—the first time.

—E. T. Dell

Consultation Primer

A brief but exceptionally intelligent stimulus to study the Consultation on Church Union proposals is available in *Enter Into This Dialogue* (Seabury, \$.50). Edited by Dr. Peter Day, the Episcopal Church's ecumenical officer, the twenty-four-page booklet contains his own excellent introduction to the COCU proposals and how to deal with them. Edwin G. Bennett's summary report of a high-level theological *colloquium* at General Seminary is a balanced and stimulating discussion starter. Words from a Roman Catholic Consultation observer and a list of available resource materials complete the booklet. A neat and modest launch pad for a serious ecumenical proposal. —E.T.D.

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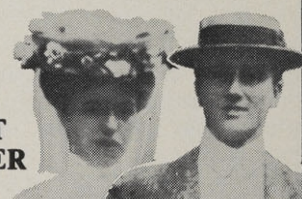
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Exchange

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.

SUMMER JOB OPPORTUNITIES

Incarnation Camp, Inc., the Episcopal Camp and Conference Center sponsored by the Dioceses of New York and Connecticut, has openings for counselors, unit directors, and auxiliary staff. The camping session runs from June 24 to August 27.

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

THANK YOU, ANGELS

The Very Rev. James J. Crawford, who is in charge of St. Mary's Mission in Bassett, Neb., calls us angels. *We* may have printed his previous request in Exchange, but *you* are the ones who responded.

Once again he calls on you for help. The mission needs a hymn board and numbers.

Write to the Very Rev. James J. Crawford, P. O. Box 141, Bassett, Neb. 68714.

NOW WE KNOW: OVERHEAD!

"I don't understand," said a letter, "why we must give mission and service money to the Church. Couldn't we donate to the needy through other agencies?"

A recent report from the Better Business Bureau, with research by the National Association of Life Underwriters in Washington, D. C., says:

For every \$1 reaching the needy,
—through Federal distribution, the cost to get it there is \$3;
—through voluntary charity organizations, the cost averages \$.27;
—through the Church, the cost is \$.08.

STUDENTS ABROAD

Everything the Council on International Educational Exchange can do for traveling students is listed in CIEE's free 16-page booklet. "Taking Off: Student Travel Services 1972" includes information on the International Student Identity Card, low-cost transportation, special travel services, and a comprehensive publication on work, study, and travel all over the world, the *Whole World Handbook*. Write to CIEE Student Travel Services, Dept. T, 777 United Nations Plaza, New York, N. Y. 10017.

COMMUNICATION STARTS WITH "WASTING TIME"

A missionary in Tanzania urges a mango-tree theology: Go out under the mango-tree with the people, he counsels, and listen.

A colleague agrees. "Let's waste a little time with our people. Let's take the time to listen to those whom we would educate, so as not just to work *on* them but *with* them."

Listening doesn't precede communication. Listening is communication.

—World Association for
Christian Communication
Newsletter

WORK CREW AVAILABLE

A group of 12 youths is seeking about three weeks' summer employment in exchange for room, board, and a major portion of their transportation costs. This is an opportunity to repair your church or parish hall or have other types of work done. Reply to: *Asociacion de Jovenes Episcopales de Martin Gonzales*, Apdo. 757, Carolina, Puerto Rico 00630.

INFORMATION ON STRIP MINING

The Social, Economic, and Political Issues Task Force of the Commission on Religion in Appalachia, Inc. (CORA), an ecumenical planning and cooperative agency, has published a "Dialogue-Focusser" on the issue of strip mining.

The 9-page paper outlines issues as seen by both mine owners/strippers and anti-stripping forces. Subjects such as the effect of strip mining on the national economy, on fuel supplies, damage to the environment, reclamation practices, and effect on local economies are presented.

The "Dialogue-Focusser," prepared for use by church and community groups, is available from the CORA office, 864 Weisgarber Rd., Knoxville, Tenn. 37919. Single copies are free. Multiple copies are available at cost. Additional materials and resource people are also available to those desiring involvement in this area.

THE EPISCOCATS



"I can't possibly help out. I'm all tied up."

Finally, last week, we decided just to write about it.

For the past two months, we've been trying pictures of elegant estates, light bulbs and lightning bolts, writing INSTANT ESTATE in computer type, and a lot of other things. Even a little spray can with a label saying PMF INSTANT ESTATE. But nothing worked. That's when we decided to forget the illustrations and just write about it.

So what's INSTANT ESTATE? It's a fresh way of looking at what you get when you purchase life insurance. Not many people are affluent enough to

think about leaving big estates to their wives and children. And there aren't too many ways to start an estate in a hurry.

But there is one way. By the stroke of your pen, you can create an INSTANT ESTATE for your family with a PMF life insurance contract. (And unlike other estates, it has certain tax advantages.)

And like most good estates, you can start enjoying it right now. When you purchase a PMF policy, you can receive dividends, pay very low premiums, and

most important, you'll know your family will be able to take care of itself in the future.

If you're a clergyman or career religious worker of any faith, and if you'd like to know more about PMF INSTANT ESTATES, write us at Presbyterian Ministers' Fund, 1809 Walnut Street, Philadelphia, Pa. 19103.

If you have an idea about how we could illustrate INSTANT ESTATES in a future ad, write the Advertising Director at the same address.

The answers to some questions frequently asked by our sponsors

If you are considering sponsoring a child through the Christian Children's Fund, certain questions may occur to you. Perhaps you will find them answered here.

Q. What does it cost to sponsor a child? A. Only \$12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or Project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your personal sponsor folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. What help does the child receive from my support? A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. What type of projects does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. Is CCF independent or church operated? A. Independent. CCF is incorporated as a nonprofit organization. We work closely with missionaries of 41 denominations. No child is refused entrance to a Home because of creed or race.

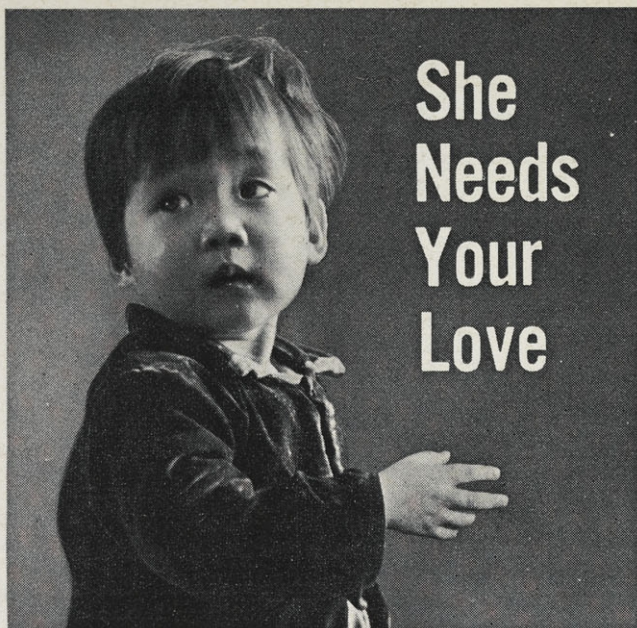
Q. When was CCF started, and how large is it now? A. 1938 was the beginning, with one orphanage in China. Today, over 100,000 children are being assisted in 55 countries. However, we are not interested in being "big." Rather, our job is to be a bridge between the American sponsor, and the child being helped overseas.

Q. May I visit my child? A. Yes. Our Homes around the world are delighted to have sponsors visit them. Please inform the superintendent in advance of your scheduled arrival.

Q. May groups sponsor a child? A. Yes, church classes, office workers, civic clubs, schools and other groups. We ask that one person serve as correspondent for a group.

Q. Are all the children orphans? A. No. Although many of our children are orphans, youngsters are helped primarily on the basis of need. Some have one living parent unable to care for the child properly. Others come to us because of abandonment, broken homes, parents unwilling to assume responsibility, or serious illness of one or both parents.

Q. How can I be sure that the money I give actually reaches the child? A. CCF keeps close check on all children through field offices, supervisors and caseworkers. Homes and Projects are inspected by our staff. Each home is required to submit an annual audited statement.



Little Mie-Wen in Formosa already knows many things . . . the gnawing of hunger . . . the shivering of fear . . . the misery of being unwanted.

But she has never known love. Her mother died when she was born. Her father was poor—and didn't want a girl child. So Mie-Wen has spent her baby years without the affection and security every child craves.

Your love can give Mie-Wen, and children just as needy, the privileges you would wish for your own child.

Through Christian Children's Fund you can sponsor one of these youngsters. We use the word sponsor to symbolize the bond of love that exists between you and the child.

The cost? Only \$12 a month. Your love is demonstrated in a practical way because your money helps with nourishing meals . . . medical care . . . warm clothing . . . education . . . understanding housemothers . . .

And in return you will receive your child's personal history, photograph, plus a description of the orphanage where your child lives. You can write and send packages. Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

(If you want your child to have a special gift—a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

Will you help? Requests come from orphanages every day. And they are urgent. Children wrapping rags on their feet, schoolbooks years out of date, milk supplies exhausted, babies abandoned by unwed mothers.

Since 1938, thousands of American sponsors have found this to be an intimate person-to-person way of sharing their blessings with youngsters around the world.

Little Mie-Wen and children like her need your love—won't you help? Today?

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa), Mexico and Philippines. (Or let us select a child for you from our emergency list.)

Write today: Verent J. Mills

CHRISTIAN CHILDREN'S FUND, Inc.

Box 26511, Richmond, Va. 23261



I wish to sponsor a ☐ boy ☐ girl in (Country)_____

☐ Choose a child who needs me most. I will pay \$12 a month.

☐ I enclose first payment of \$_____. Send me child's name, story, address and picture.

☐ I cannot sponsor a child but want to give \$_____.

☐ Please send me more information.

Name_____

Address_____

City_____

State_____ Zip_____

Registered (VFA-080) with the U.S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7.

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