

Title: *The Episcopalian*, 1972

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Episcopalians and Roman Catholics: How close are we?

THE Episcopalian

JULY, 1972



Canterbury
on Unity

Star Spangled
Churchman

Why I Oppose
Ordaining Women

Church Leaders Oppose Vietnam Policy

Eight church leaders issued a statement May 11, announcing they would not give President Nixon the support for his Vietnam policy that he requested in his May 8 address to the nation. Noting that the President had announced new "military measures," they declared, "The level, ferocity, and danger of present military measures bear no justifiable relation to U.S. objectives." Dr. Eugene Carson Blake, General Secretary of the World Council of Churches; Dr. Cynthia Wedel, President of the National Council of Churches; Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church; Dr. Robert V. Moss, President of the United Church of Christ; Presiding Bishop John E. Hines; Mrs. Claire Harvey, President of Church Women United; Bishop A. James Armstrong, United Methodist Church; and Dr. Robert S. Bilheimer, NCC international affairs director, signed the statement.

Sign of the Times

In Sydney, Australia, each member of the audience at the musical "Godspell" found a reply-paid card stapled into his program which invited him to find out what Christianity is all about. The free correspondence course, twelve sets of notes posted weekly, has been designed to explain the Christian faith to readers who do not necessarily have a religious background. The Anglican Information Center of the Diocese of Sydney has been operating the course for two years. More than 3,000 people have completed it.

Church of England: Yes and No in May

The General Synod of the Church of England, at its May meeting, decisively rejected union with the Methodist Church in Britain. A favorable vote by 75 percent of the delegates was necessary for approval. The general average was only 65 percent favorable: bishops, 85 percent for union; clergy, 65.52 percent; laity, 62.82 percent. At the same meeting, however, the Synod voted overwhelmingly for final approval of full communion with the two new United Churches in North India and in Pakistan. These bodies include Anglicans.

Tragedy in Rapid City: Church People Respond

Following the disastrous flood in Rapid City, S. D., on June 10, Episcopalians, in cooperation with other Christians, pitched in at once to help. Emmanuel, St. Andrew's, and St. Matthew's Churches, Rapid City, all turned into emergency centers for victims. An ambulance from Rosebud Mission and medical supplies from Pine Ridge, both in the Dakota reservation about 100 miles south of the city, arrived to assist. The Pine Ridge contingent, led by the Rev. Ronald A. Campbell, evacuated the Dakota people who had lost everything, taking them back to the reservation. The Indian people in Rapid City were particularly hard hit because most lived along the creek beds. As we went to press, Bishop Walter Jones reported an estimated 15 parishioners dead. Clothing, blankets, food, and medical supplies poured in to meet immediate needs. The anticipated need for money for the long pull to rehabilitate, rebuild, and recover is great. South Dakota Episcopal churches took up special offerings Sundays, June 11 and June 18, toward this. On Monday, June 12, the Presiding Bishop's Fund wired an initial \$1,000 directly to Suffering Bishop Harold Jones in Rapid City. Bishops Robert Varley of Nebraska, Philip McNairy of Minnesota, and Stanley Atkins of Eau Claire also offered financial help. The Presiding Bishop's Fund will continue to need gifts for Rapid City as well as funds to be ready for the next emergency.

The Episcopalian

"Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

Will you help us give Su Ying—and youngsters equally as needy—a chance to grow up in an atmosphere of love?

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Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

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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.

And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

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.)



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☐ Choose a child who needs me most.

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Switchboard

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

AGING AND ACTION

I have read the many articles on aging in the June issue of *The Episcopalian*. Much of it is pertinent and thoughtful, yet there are two areas I feel are most important to the older person which seem to be neglected.

1. Adequate public transportation—not only to church but also to other places where older people would go if they could get there.

2. The mistake of dividing people by age—this is the worst mistake we have made. It started in the family when grandparents were no longer part of the group. It goes on in the Church when [parishioners are divided into] youth groups, young adults, older groups. All ages [should] work together. Older people do not want "oldsters clubs." They want to be part of life, of all things of life. Let us work with people, not age groups.

Addie W. Watson
Kingston, Pa.

The June, 1972, issue of *The Episcopalian* was the most interesting I have ever read. The articles on old age were sensitive, understanding, and, I thought, very helpful. They presented the problem, about which we know so little and which is so largely neglected, with a clarity and a warmth that was deeply moving. My congratulations on a remarkable piece of work.

Charles Martin
Washington, D.C.

HE'S ALIVE!

Thank you for your fine article on the Faith Alive movement [March issue]. It was exciting to read about the Lord's working through those weekends and changing lives.

That article, with its witness to the living and active God, annulled all the Rev. R. F. Capon wrote at such length about a detached and inactive God. Thank you for that, too.

Ernest A. de Bordenave, III
Brewton, Ala.

PLEA FROM HAITI

Instead of sending you a questionnaire filled in from *The Episcopalian* about "Should Women Be Ordained?" I would rather write you a letter. I want to study a little bit more the reports presented by Bishop C. Kilmer Myers and Dr. William J. Wolf on the matter. Therefore I cannot clip the page.

I must say that for the question of ordaining women, I do not stand on the same ground as Bishop Myers. His California ground must be different from my Haitian ground.

In my missions there are many more women than men. In many services the church is filled, and you won't see a single man except myself at the altar. Sometimes the lady sacristan serves as acolyte. Sometimes I feel as if I were only a male expert in an organization of women. I cry out often that the Christian Church belongs to women. They are the ones who serve it and consequently who serve the Lord.

At least in my church, if women were priests, we would be more honest.

Don't be discouraged if you are discriminated against. I am sure you will win by your perseverance and the grace of God. We men need you in the Church. If you fail to be with us, as Mary was with John under the cross, the Church is finished. Without you, as Dr. Wolf puts it, we males live in a vacuum.

Lafond Lapointe
Port-au-Prince, Haiti

GOOD QUOTE, WRONG AUTHOR

Just a minor error, Mr. Cassels, in your "Test of the Modern World?" in the May issue. You state that Henry David Thoreau complained that "the world is too much with us." It certainly is the kind of thing Thoreau could have said, but it was actually a contemporary, William Wordsworth, who wrote the line.

A sonnet by Wordsworth, dated 1806, laments, "The world is too much with us; late and soon, Getting and spending, we lay waste our powers...."

Pat P. Logan
Tyler, Texas

FILM'S "INSIDE" JOKE?

Leonard Freeman's review of *A Clockwork Orange* (April issue) was terrific!

Nonetheless, I'm willing to bet you and Mr. Freeman one well-worn edition of "The Green Book" that "horror-show" is not a Cockney "newspeak" for "good."

Even after 20 years away from college Russian language class, I could detect a goodly sampling of Slavic vocabulary in *Clockwork's* dialogue—including words sounding like *horoshaw* (good), *moloko* (milk), *droog* (friend), *malcheek* (little boy), etc.

Wish I had a typewriter with Cyrillic script in order to render correctly this horror-show as *horoshaw*!

Ralph E. Merrill
Shelton, Conn.

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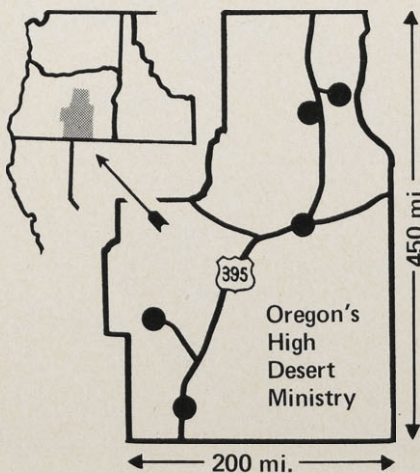
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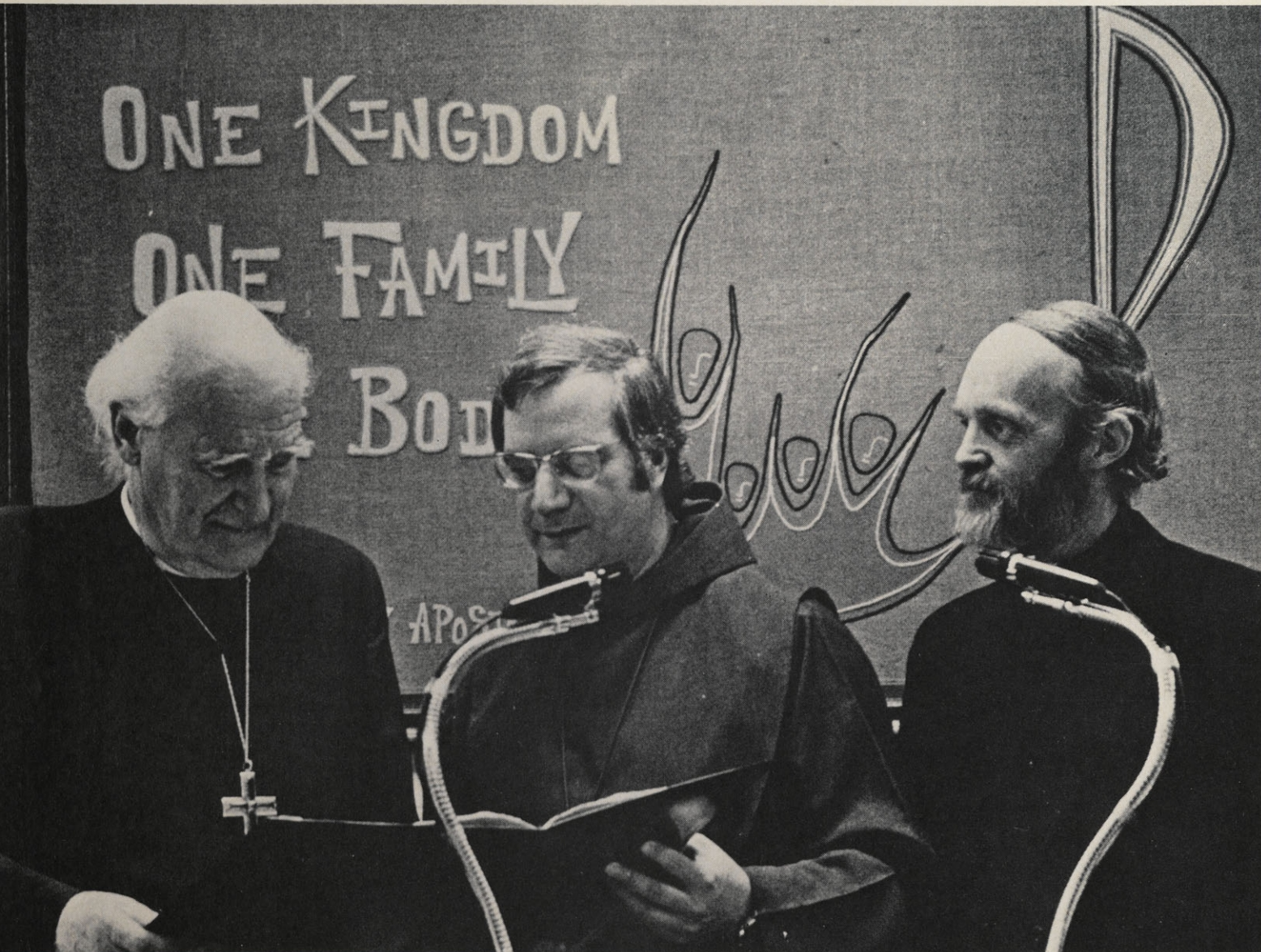


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WE **ALL** BELONG **TOGETHER**

by Arthur Michael Ramsey

The new mystics and the new militants will
unite to make a stronger Church if they can
listen to the strong voice of the Spirit.



The Archbishop of Canterbury receives the Christian Unity Award from Fathers Michael Daniel (center) and Ralph Thomas of the Roman Catholic Franciscan Friars of the Atonement, Garrison, New York.

The words "Jesus is Lord" are the oldest, shortest, and simplest statement of the essence of the Christian faith. So far as we know, the words are the original form of Christian creed which converts used to profess at baptism.

Two great affirmations are made in this assertion of faith. First, Jesus is alive. He is not merely a figure of past history. He lives now as our contemporary. Second, Jesus is sovereign. He has divine sovereignty in the universe, and He is the Lord of the lives of those who believe in Him. The words express both a doctrine and a personal allegiance.

Through the centuries the words "Jesus is Lord" have resounded, and many saintly Christian men and women have lived in the inspiration of this faith. Today all of us, Christians of different races and different Churches, unite with one another and with the earliest Christians in this joyful proclamation of our belief.

At the present time the old Christian institutions are under the weather. While they have carried the Christian faith through the years, they often present a Christianity which seems tired, conventional, or formal.

Many today are ready to follow Jesus, and when they look at the institutional Churches, they say, "Where is the radiant joy which Christianity ought to inspire? Where is the love and self-sacrifice which shocks and startles? Where is the authentic fellowship which the early Christians practiced?" And many young people are by-passing the institutional Churches and finding an allegiance to Jesus in new, exciting movements which have the name Jesus in their slogans. The word Jesus excites and stirs: the Churches are said to be dull and not exciting.

So it is that a new division appears. The old, familiar division has been between Roman Catholics, Protestants, Anglicans, Presbyterians, Methodists, Quakers, and the like. The new division is rather between all the old institutional structures on the one hand and the new experimental Christianity found in groups and fellowships apart on the other.

Harvey Cox, in his book *The Secular City*, wrote this: "The real ecumenical crisis today is not between [Roman] Catholics and Protestants but between traditional and experimental forms of church life"; and he adds: "If church leaders do not recognize this, within a few decades we shall see a cleavage in the Church that will be comparable to the one that appeared in the sixteenth century." Church leaders are well aware of this problem. It has been with us now for some little time. And we must consider it carefully.

Now the source of vigor, of liveliness, in Christianity is the Holy Spirit. It is in the power of the Holy Spirit that we say "Jesus is Lord." And where the Holy Spirit is at work exciting, new, unpredictable things happen.

On the day of Pentecost the little company of believers spoke with tongues in a frenzy of passionate, inspired utterance. And St. Peter addressed the city with a boldness he had never known before. And the fellowship created by the Spirit was staggering in the breaking down of barriers, barriers of personality and barriers of race. Where today are comparable signs of the Holy Spirit?

I cannot doubt that if St. Paul were with us, he would say

The Archbishop on Unity

Q. Do you foresee some form of federation of the Christian Churches?

A. I don't like the concept of federation because it is a secular-political concept. I believe that must be an inadequate formula for the Church. We think of the Church, rather, as a unity which might express itself in a variety of local and cultural forms. Superficially that might look like federation, but it is important to emphasize that it is radically different.

Q. From your viewpoint what do you see as the most effective and appropriate role for the laity in this quest for Christian unity?

A. The crucial role of the laity is to help their own Churches to be sound, to have integrity in their own fellowship and in their own mission to the world. In that process they should be encouraging their own Churches to learn everything possible from other Churches. It often happens that top ecclesiastics are a bit slow and sticky, and it is for the laity to egg them on.

Q. We already know the Anglican-Roman Catholic International Commission has recorded essential agreement between Anglicans and Roman Catholics on the doctrine of the Holy Eucharist. The next step in its work, as we understand it, will be the discussion of the ministry. Do you foresee a consensus on the ministry, and what, in your opinion, will follow from such a consensus?

A. I think the chances of consensus on the ministry are rather similar to those on the Eucharist. In both cases the lead is to get away from sixteenth-century formulations about sacrifice and other matters and to recover primitive questions and formulations about them.

To be, I'm afraid, just a little bit rude, I think Pope Leo XIII wrongly conceived the main questions about the ministry because he was working with sixteenth-century categories. I am fairly certain the International Commission will drop those categories and may get closer to agreement through using more primitive categories.

But I expect the matter of ministry to be a bit more difficult than that of the Eucharist because it's going to involve questions of ecclesiastical status. It would be possible to get a ministry which says the true theology of the ministry in the Church is this, and yet you can still go on having arguments about which communities are or are not within the true Church. I expect it to be a bit complicated.

Questions by the Rev. Charles Angell. Used with permission from *The Lamp* magazine.

these signs are certainly apparent in contemporary movements which proclaim the name of Jesus and movements which reproduce the exciting, supernatural gifts which he knew in the apostolic age. He would say: speaking with tongues, yes, the Spirit is there; lively, fervent fellowship, yes, the Spirit is there; an ecstatic enthusiasm for Jesus so intense it can overcome the power of drug-taking, yes, the Spirit is there.

But we cannot doubt he would go on and repeat for us in the 1970's some of the other things he said to the Christians in the 50's of the first century. The Spirit is also seen in humility, in gentleness, in patience, in intellectual integrity, in wisdom, and, as always, supremely in love.

When Paul gave his lists of the Spirit's gifts to the members of the Church, he mentioned tongues and prophecy and healing (the gifts which excite), and he also mentioned some gifts which do not excite at all: teaching, caring for people, taking care of the money, administration, and the power to give wise advice.

All these gifts are of the Spirit, all are needed, none is more divine than another. They all serve to help Christian people everywhere to be one body, to be the body of Christ in mutual independence, growing together into him.

Today in many countries experimental, non-institutional Christianity often appears in two contrasted forms. There are those who are impatient of prayer, devotion, contemplation, or cultus and think them to be outmoded. They look to the service of Christ solely in social and political activism, passionately concerned about race or poverty or the Third World. There are also those who turn rather to mysticism, prayer, contemplation; they are hungry for union with a reality beyond the narrow limits of the immediate environment. Of course, the two trends are not mutually exclusive, but the contrast is a real one.

In his more recent and more exciting book, *The Feast of Fools*, Harvey Cox calls the two types the new militants and the new mystics, and he writes: "Just as [Roman] Catholics and Protestants need each other in the Church, so do

the divided table

Nothing is more precious to the Catholic Christian than being one with our risen Lord. When we come together to worship, can we say that we meet in Christian love and then refuse to share this cherished uniting that we may be one in Him and He in us?

I went to the Benedictine Abbey to observe a Bible-study class and found I had inadvertently arrived just before a private Mass was to be held for the Roman Catholics involved in the charismatic renewal. Being aware of the rules of open Communion, I took a seat in the back row as I wondered if the priest remembered I'm Anglican Catholic. Come, journey through my thoughts as a visitor at Mass:

I'm fifteen minutes early, and the people have just barely begun to assemble. I've still time to run. If I leave right now. . .but I cannot go. Lately I cannot worship enough; I cannot love Him enough. Christ is waiting at the altar, and I cannot turn my back on His invitation.

THOUGHTS AT A EUCCHARIST

The chapel is just a large room with an altar in the center. The heavy brass candleholders provide the only adornment. What kind of Roman Catholic church is this without any kneelers? It's certainly simple and plain and doesn't even feel like a church. Why am I so worried? If it doesn't even feel like a church, how can I be upset at not receiving Communion?

I wonder what will be different about a Mass attended by Pentecostals. Several guitar songs begin the liturgy with joyful prayers of faith and love. I'm beginning to enjoy myself. What was I so anxious about?

The intentions are next. I like the extra time to think of my own intentions and to pray silently; I just can't pray in

my own words aloud in church although the others here certainly can. My Mass is offered in thanksgiving for Your love. Let us join with You, Christ, in offering our lives with Your life, our wills to become Your will, as we each deepen our commitment to You. . . .A young man spoke, "Let us offer our love and our lives to Christ." Thank you for saying it.

Half an hour has already passed, and the Mass hasn't really begun. No one seems to be in a hurry. This is too good to be true. I've finally found a group of Christians who are not clock-watchers. Beautiful!

The Nicene Creed weaves its way through my thoughts: We believe in one holy, catholic, and apostolic Church. Both Anglicans and Romans say it. Lord, forgive us for not practicing it. Grant us the tolerance to let others find You, each in his own way. Tell me when to let go as I try to drag others, kicking and screaming, down my paths.

I envy these Pentecostals their ability to pour out their hearts to You as they unknowingly join my silent prayers in

the celebrators of life today and the seekers of justice tomorrow need each other in the world. Celebration without politics becomes effete and empty. Politics without celebration becomes mean and small. The festive spirit knows how to trust the future, drink the wine, and break the cup. They all belong together."

They all belong together. Spiritual movements in their fervor and intensity can become isolated and divisive. Scores of instances in history show this. And they can, while despising institutionalism, proceed to develop their own institutional forms. We all belong together.

The witness of social and political activism and the witness of prayer and contemplation desperately need each other. Those who enjoy the old, institutional life of the Church, so often sleepy and complacent, need to be challenged and judged by the new and exciting movements and to ask: where are the signs of the Spirit?

And every new movement owes more than it realizes to at least some of those in the old Churches who have handed

down the knowledge that Jesus is Lord in creed and liturgy and practical Christian lives. They all belong together.

Jesus who is Lord longs to unite us all. We can be sure He does not want to see us in one rigid organization. But He does want to see us sharing in the Scriptures and the sacraments and the creed as tokens of one fellowship, tokens of one Holy Catholic Church in which there is both a tradition across the centuries and also the liveliness, the experiments, the creativity of each generation. They all belong together.

"No one can say 'Jesus is Lord' except through the Holy Spirit." (I Cor. 12:3) May the Spirit stir in all of us a faith that within and beyond this bewildering and painful world knows there is One who has sovereign power—Jesus who died and rose again, Jesus whose sovereignty is sacrificial love.

May the Spirit also stir in all of us a loyalty to Jesus as our Lord whose will we must do urgently in the service of our neighbor. May the Spirit unite us in the way that He wills, since for all of us one sentence means more than any other sentence we can utter: "Jesus is Lord!"

the joy and delight of serving You. They would understand my daily Mass, why I cannot stay away. They share my hunger for You and the excitement of searching for You and finding Your love. Through their prayers of intentions a feeling of true concern for each other, call it Christian love, permeates the room.

The priest asks us to join in a circle around the altar. Several of us remain seated, but he asks us again. Panic rises as my mind searches in vain for a place to hide. How will I be able to sink out of sight when Communion comes?

He begins, "Blessed are You, Lord God of all creation. Through Your goodness we have this bread to offer. . . ." And the mystery begins. The plain room becomes a lovely cathedral with the Presence of Christ. The beautiful warm glow is accompanied by the dark feeling of dread as the longing to receive Communion becomes terribly, awfully alive. Christ, You know I'm here because I love You. Is it fitting and proper to offer up the gnawing ache? It is nothing compared to Your suffering. . . . "This is my body. Take it, all of you. . . ." Does His command supersede our rules of men? What is the Mass without Communion?

We are asked to join the priest in singing "through Him, with Him, in Him. . . ." He has become my beautiful

obsession since I have tried to live through Him, with Him, in Him.

As the Our Father is sung, all join hands, and the feeling of warmth and friendship vibrates through the circle. Next the kiss or handshake of peace is accompanied by some real smiles of honest-to-God fellowship. I can just picture Christ, smiling at His Christians who are so obviously enjoying taking part in His Supper. For a moment my wretchedness is almost forgotten.

"Happy are those who are called to His Supper." The two-edged sword: happy are those who are called to His Supper and invited to eat; miserable are those who are called and cannot. God, I'm starved. I remember with shame some days past when I chose not to receive. Lord, how could I have been so callous?

The priest is starting slowly around the circle. Each person is looking down; at least they won't notice when he passes me by. It's taking an eternity for him to move around the circle. The awful, empty, hollow vacuum inside my body shell becomes worse with each moment. I wish the floor could swallow me. My hands are icy cold and clammy wet, and my heart is pounding in my ears. The person next to me calmly receives. . . .

Please, God, You can do anything! Make him stop, I'm begging. Begging? The proud one begging? Yes, I lay aside my pride and would joyfully grovel at Your feet. The priest pauses in front of me and offers Your body. I'm stunned! Perhaps I shouldn't take it. Did he forget I'm an Episcopalian? He continues to stand there for a moment, and as he starts to move away, I snatch it as one who is starving.

The chalice is placed on the altar for any who wish to partake of it. My mouth is dry as I thirst for You, but my feet do not move. I long for Your warmth, Your love, the blood of life. But these people know I do not belong. Will they resent my coming to their altar? My decision is made for me as all are seated and the priest is back. Next time I shall not walk but *run* to You. Lord, do not let my receiving destroy their peace.

The people are silent for a while and then tell aloud their praise and thanksgiving to God. Why don't I speak? I'm not that shy at other times. What would I say? "Thank You" seems tremendously insignificant. Or is it? Something poetic. . . my heart leaps with joy and my delight is in serving my Lord and my Love. Blush. Fat chance.

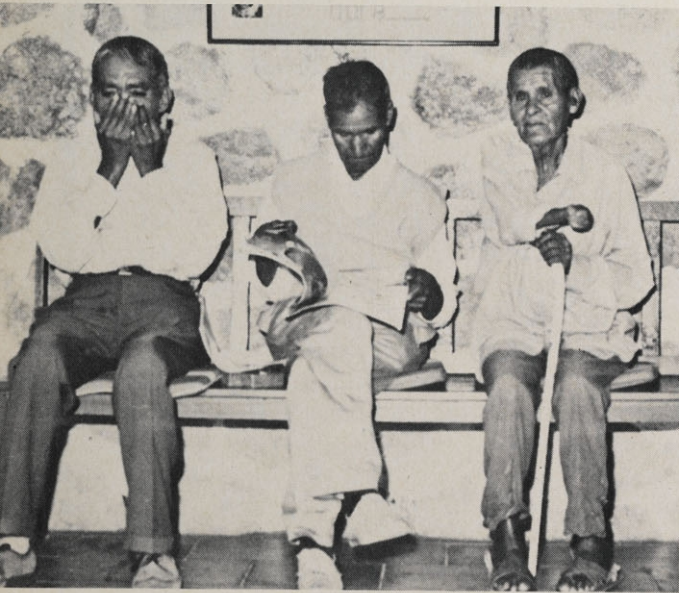
"The Mass is ended. Go in peace." Thank You, Lord, I shall. . . .

by Lorraine Cerk

Hand to mouth help for Cuernavacans

Christians working together in this Mexican city began
a home for boys and, after overcoming misunderstandings and
pitfalls, a place for elderly people to live in dignity.

by Michael Murray



In Cuernavaca, Mexico's city of the central mountains, plain high walls hide palatial houses from the casual visitor. Only the tops of palms and flowering trees betray the luxurious gardens behind them. But everywhere else, in every vacant lot and on the steep slopes of the deeply eroded *barancas* which slice through the city, the frail shacks of the poor spill their children, their animals, and their garbage into every street and alley. Those streets are clogged with dust in the dry season and viscous mud in the rainy months of summer.

So many children—children of unknown or vanished fathers. Five, six, seven are dependent on a mother, a grandmother, or an aunt. Some, with luck, find work at \$2 a day or sell a few vegetables, a chicken, a scavenged article in the open market. So many children that schools, even working three shifts a day, eighty to a class, can't take them all. Many who beg to "watch your car" or sell you Chiclets are stunted on a diet of corn, beans, and chillies, period. Mexico has no welfare system for the poor or the jobless.

St. Michael and All Angels' Church, which faces the old market in the center of town, was founded in 1896 by a small group of Mexican Episcopalians. It was destroyed, like much of Cuernavaca, in the revolution of 1910. This was Zapata country. Then, with the assistance of General Church Program funds, the present church was built in 1950 under the vicarship of Jose G. Saucedo, now Episcopal Bishop of Mexico. Upstairs, the church provided an *internado*, a boarding home for students.

Soon a growing congregation of English-speaking residents from diverse de-

nominal backgrounds began to share the church with the Mexicans. Meanwhile, under Bishop Saucedo, the diocese built a new *internado* and chapel at the edge of town where up to eighty boys from rural areas could live while attending school or college in Cuernavaca.

By 1969, however, as more schools were built in small towns and villages, fewer students needed to leave home to study. Aid to the diocese from the United States, moreover, was declining, so the question arose as to how to make the best use of the property. The most urgent need, evidently, was for a home and school for the community's orphaned and abandoned children.

So the people of St. Michael's, which had just become a self-supporting parish that year, met with the Ladies' Guild to see how much could be raised and committed for that purpose. They decided that with 5,000 pesos (\$400) a month and matching funds from the diocese, they could care for twenty-five children as a start.

A board of directors representing the vestry, the diocese, and the Guild was organized, and in the Fall of 1970 the first group of homeless boys (aged 6 to 12) came to us, chosen from the most urgently needy through the local *Instituto de Proteccion a la Infancia*. A more delightful family of eager and friendly children would be hard to find anywhere.

Meanwhile, an altogether different mission fell into our laps unsought. A concerned parishioner took my wife, Eliane, to visit a home for destitute old people in the center of town. What she saw so shocked her that she dragged me to see it that very afternoon. Twenty aged, infirm, and dying patients lay on foul, broken-down bedding in a dark, crumbling, old building infested with vermin and loathsome smells. They were being kept alive, and no more, by a handful of brave Mexican volunteers who literally begged food and necessities for them in the streets and markets.

We tried to help by collecting such things as sheets, blankets, mattresses,



Five Mexicans who serve on the Board of Directors of the Fundacion de Ayuda al Anciano (Old Persons' Home) work with English-speaking residents from various denominations to find support for the home.

clothing, a washing machine, and dishes. But we soon discovered the rent had not been paid for over a year; the utilities were cut off; and money raised by the director never reached the home. The home had no board, kept no accounts.

We tried to reorganize the place under responsible direction but to no avail. It was a one-man operation and evidently a racket. Cuernavaca seemingly had no other place for indigent old people. When an old person is picked up after collapsing in the street, the city hospital keeps the patient for a day or two

(Top left) Three residents relax in the new men's house of the Fundacion de Ayuda al Anciano, founded by the people of St. Michael and All Angels' Church (bottom left) in Cuernavaca, Mexico. Jorge, Luis, Juan Antonio, Arturo, and Nicolas are all schoolboy residents of the Internado supported by the parish of St. Michael and All Angels.

and then, if he has no specific, treatable disease, shoves him or her right out again to starve or to die of exposure.

We faced the only thing left to do: found an entirely new home from scratch. But how could we find a house suitable for twenty old people and for a staff? Such houses rent for \$500 and up in Cuernavaca. We searched and searched, even visited the red-light district recently closed by the State. We saw horrors and palaces but nothing feasible until another parishioner took us to a friend who had an old farm, now broken up into lots, in the center of town.

The old house still stood in its original garden, run-down and shabby. With a little fixing, however, it was just what we needed and, as a charitable gesture, was offered for only \$180 a month. Beside it stood a small house, perfect as a home for the director's family, for \$90 more. It was the answer to our prayers.

We began to collect pledges, furnishings, and volunteer workers throughout the parish to do the place over. In re-doing floors, plumbing, kitchen, roofing, and painting, we discovered many unsuspected talents in the congregation. We organized a board of directors which this time represented both the English-speaking congregation and the Mexican volunteers—Baptists, Methodists, and Roman Catholics—and which was sub-

sequently formally incorporated as the *Fundacion de Ayuda al Anciano A.C.*

But a big problem still loomed: how to move our old people and the furnishings we had given them out of their Black Hole. The director would not hear of it; he would change the locks, set guards on the place, sue us. We organized a dawn task force of parishioners with cars to raid the place and move everything out quickly. At the last minute we were saved the risk when the director was indicted for check forgery and fled the State.

Yet another hurdle remained: how to move the people without infesting the new home with vermin and foul rags. My wife insisted on a bath and complete change of clothing for everyone before leaving. She was greeted by consternation and stubborn resistance from all. Eliane personally bathed and washed the hair of every protesting woman. But what to do about the men?

She called the chief of police, explained the situation in halting Spanish, and in fifteen minutes two policemen arrived to do the job. But no sooner had she got one woman into fresh clothes than another had changed back into her old ones. Everything set aside to be burned was as quickly retrieved. Then we found out why.

Sewn in the linings were religious medals and Indian charms. Under the clothes were magic belts and holy pictures. Even their old rags were precious to these people who had nothing else in the world. They felt we were stealing from them.

One tiny old lady, clutching a crooked stick, sat for a day and a half on her bundle before she could be persuaded to part with its filthy contents. It took months for us to win their confidence and affection enough to be fully trusted. After that, it was a love affair.

Even in their new, sunny house and garden, cleanliness and toilet training were a constant problem for the next six months until both residents and staff began to take real pride in their new home, now always bright and spotless. We added a third house to the growing complex around the garden, so thirty-six men and women—several blind, lacking a limb, or suffering from Parkinson's

disease—now live in a congenial and secure community.

The State government is beginning to contribute to their support. The governor's wife is honorary president, and the group of Mexican volunteers and contributors has grown from half a dozen to half a hundred. We "gringos" are becoming a minority partner in a project launched, organized, and equipped by the people of St. Michael's Church.

The *Internado* and its children, however, remain wholly the church's responsibility. Individual contributions, the Guild's Exchange Shop and Annual Bazaar, as well as such fund-raising events as a concert, an outdoor art exhibit, a Mexican Fiesta, provided more than \$20,000 for the *Internado* and Old Persons' Home in 1971—well over half of the parish's total budget.

As a result, the *Internado* is now home to forty small boys. Seventy-five neighborhood children attend its primary school, and English lessons are given every afternoon. A dozen of the older boys were confirmed in the *Internado* chapel this Spring. Another boys' dormitory and bathrooms for girls have been built, and England's Oxfam Foundation has provided a much-needed Minibus. The Christian Children's Fund also contributes to each child's expenses.

In all—children, old people, and staff—ninety persons are wholly or largely dependent upon the congregation of some eighty pledging members, with a considerable assist from Winter and Summer visitors and friends in the United States and Canada.

Best of all, cooperation between the Mexican and the English-speaking communities is growing ever closer and more cordial through the work of St. Michael's, and Christ's mission is being welcomed in a State in which the Church is still constitutionally outlawed.

Of course, St. Michael's still lives from hand to mouth. We lack facilities for the essential vocational training our boys will need in order to find jobs. We hope to expand the staff so we can also take in the sisters of these orphaned boys. We are launching an endowment fund drive to assure the future of both the children and the *Internado* itself. ◀



Senor and Senora Cevallos are the resident directors for the *Internado* San Miguel, home for some forty youngsters.

parish suggestion board

A four-way people exchange between Northwest Texas, North Mexico, Louisiana, and Barbados is underway thanks to Bishop Willis R. Henton of Northwest Texas, Bishop Leonardo Romero of the Mexican Episcopal Church, and Archdeacon James B. Brown of Louisiana. The first year will involve clergy team exchanges and a college student conference in Mexico. Three projects are planned for high school youth; one of these will have Northwest Texas and Louisiana teams going to Barbados to work with Bajan young people in vacation church school programs.

The Cathedral Church of Christ the King, Kalamazoo, Mich., held a special Eucharist for families with relatives who are missing in action and/or prisoners of war. Dean Benjamin V. Lavey planned the service to show the Church's concern for the prisoners and their families.

St. Timothy's Church, Mountain View, Calif., wanted to give its rector a break in routine. So layman Bob Philbrook got two former vestrymen together to discuss how to give the Rev. Dwight Edwards and his wife, Miriam, a rest.

The three asked Mr. Edwards to help them figure the mechanics of the plan and the money needed. These included a supply priest, transportation money, and a few incidental items. Then they went to work. Two more people joined the ad hoc committee to help make calls on parishioners.

Mr. Philbrook reports: "This was the easiest canvassing we've ever done. We had a minimum goal met by pledges in less than 10 days and cash in the bank inside four weeks. The plan was presented to the vestry as a fact, not a dream which would add to its burdensome task." Mr. Richards and his wife left for Europe in February and will return to the parish after their sabbatical.

Tapes, films, and cassettes are coming into use as parishes recognize their communication needs. Holy Comforter, Angleton, Texas, put together a 30-minute slide show of life in the parish for the Every Member Canvass. The show includes parish events, such as the annual picnic, as well as slides of Malawi to promote work outside the parish. The Rev. Frank Mangum finds the idea helpful because slides can be shown over and over, increasing the number of people able to see them.

► The vestry of St. Luke's, Rochester, Minn., authorized \$50 to purchase a Polaroid camera so committee chairmen can use it to record parish life.

St. James' Church, Schuylkill Haven, Pa., wanted to carry out the 1970 General Convention's decision to allow uncon-firmed children to receive Holy Communion. Parents de-cided to handle the situation on a family basis.

The group held consecutive Thursday night meetings, be-ginning with a family meal in the parish's fellowship hall. The Rev. Robert D. Carlyon, rector, reports, "As we shared food and table fellowship, we began to grow in our understanding of one another."

Fourteen families, totaling nearly sixty family members, formed discussion groups and used a Mine publication, "It's All About Eucharist," and a film. The families discussed community and reconciliation. One session centered on the meaning of signs: road signs, signs of loneliness, signs of car-ing, and signs of the Eucharist.

At the last session the group divided into three smaller sections for home Communion, using the Third Service for trial use. The youngsters' curiosity about the taste of wafers and wine was satisfied.

The church was crowded for the first public celebration, and "many for the first time were thrilled to see families as a unit participating in the Supper of our Lord."

What began as an education venture for children ended by educating parents as well. "It has been important for our family in just being together," says one participant.

Those interested can obtain the Mine Publication from 25 Groveland Terrace, Minneapolis, Minn. 55403, and the film, "Eucharist, Sacrament of Life," from Association Films, 600 Grand Ave., Richmond, N.J. 07657.

Is your parish doing new and helpful things? Share them with the whole Church by sending them to Suggestion Board, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

Slightly to the right of the middle of Oregon are three counties which, together, are about the size of Connecticut, New Hampshire, and Vermont. Their total population in 1970 was 20,216 persons, down about 7 percent from 1960.

Within this huge area of 23,000 square miles, the High Desert Coordinated Ministry has been operating for about a year and a half. One United Presbyterian and four Episcopal parishes share in this combination of non-stipendiary and cluster ministries, plus the "yoking" of an Episcopal and a Presbyterian church.

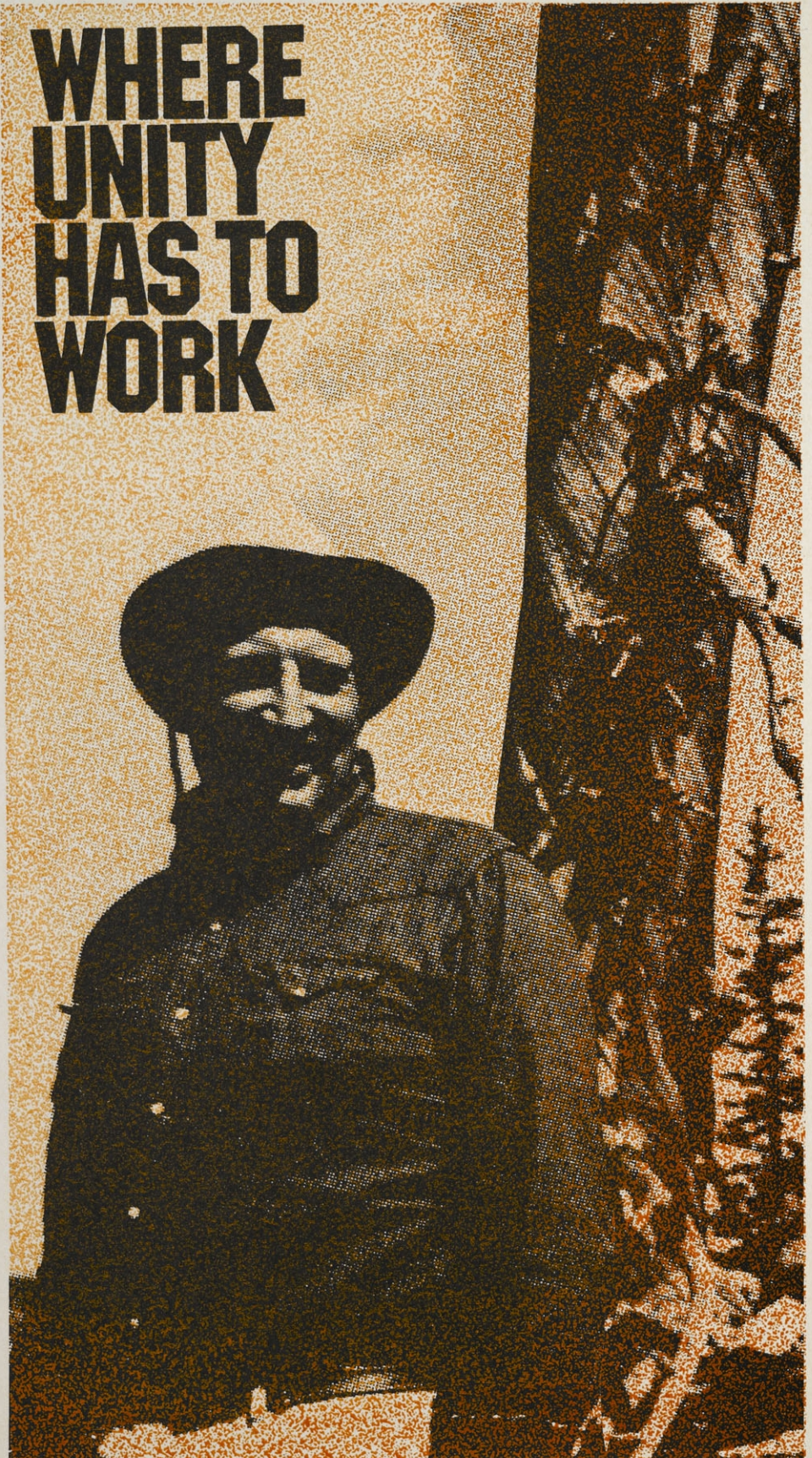
In October of 1970 things looked grim. The Pioneer Presbyterian Church in Burns had just lost its pastor to a church in Iowa, and the members faced the fact they could no longer support a minister full time. At the same time, St. Andrew's Episcopal Church in Burns faced \$6,293 of debts—fuel bills from the previous winter, pension premiums, taxes. It hadn't paid anything on its diocesan quota assessment in two years, and it still owed some \$14,000 on the church building and \$7,000 on the rectory.

Some 135 miles south in Lake County, St. Luke's, Lakeview, was without a resident priest for the fifth year. Our Saviour, 75 miles away in Summer Lake, was served by a priest from Bend when he could make it. To the north, in Grant County, St. Thomas' in Canyon City had had a full-time minister in 1969, but in 1970 it was also without one and in serious financial difficulties besides.

One morning, over coffee at the local hotel, some of the citizens of Burns wondered why the two churches there couldn't work out a way to support one full-time minister between them. Four months later the conversation became a reality when the Rev. B. Shepherd Crim became the Coordinating Minister for Burns where he and his family now live in the Presbyterian manse. The Episco-

Bishop William Spofford often serves as supply priest for High Desert group.

WHERE UNITY HAS TO WORK



pal rectory was sold, thereby paying off its debt and all but \$3,000 of that on the church building.

In 1971 Pioneer Presbyterian paid off its debts, some as much as four years old, and now has begun repairs on the long-neglected church and manse. St. Andrew's bills are all paid. In both places expenses are kept in line with income—and can be—because neither parish has to cope with paying its own individual clergyman.

"Vestry meetings are no longer grueling sessions about which bills to pay," says Shep Crim. "Now we can talk about what our Christian mission is."

The biggest change, though, is to be seen in the attitudes. Mr. Crim comments, "People are becoming involved. Now that they're no longer just managing to keep the church open, now that they can pay the bills and still have some money left, they are actively involved in planning and deciding what mission projects they want to do. The results are dramatic. In February we had a Faith Alive weekend, sponsored by both churches and entirely planned by local laymen."

Although the two congregations have separate services, the church schools, vacation Bible schools, youth groups, prayer groups, and study groups are all combined. "The influence on the community, now the two churches work together, is great. Ecumenicity is no longer just something to study. And I have had much less 'trouble' and misunderstanding in working with these two churches than I ever had with a single church because at vestry and session meetings members ask themselves how any action they take will affect the members of the other congregation."

"These coordinated ministries, however, are not the cure-all for rural problems in the Church. It takes a lot of planning and understanding and the complete support of the bishop as well as the rest of the Church in general. But they've got an unlimited future."

"Yoking" congregations didn't solve problems in other parts of the High Desert area. For Canyon City the answer was a non-stipendiary priest. For-

merly a school teacher, Richard Thew became vicar of St. Thomas' when he finished seminary. Unable to find a teaching job that year, he pumped gas, drove a bulk fuel truck, and did various odd jobs to support himself and his wife. "Pumping gas was a good way to meet a lot of people in a short time," he smiles. In the Fall of 1971 he became vice-principal of the Prairie City High School, about 15 miles east of Canyon City—just about the time the Thews had their first child. In addition to services at St. Thomas', Dick Thew also holds house services in the isolated communities of Izee and Long Creek.

And even a yoking and non-stipendiary combination couldn't meet other needs. That took a team ministry concept. Thus, Eastern Oregon's High Desert Ministry includes three others: the Rev. Thomas Winkler in Cove and the Rev. Robert Dean and Bishop William B. Spofford, Jr., in Bend, population 12,000, see city of the diocese.

Tom Winkler is General Missioner for the Diocese of Eastern Oregon. He shuttles regularly from Cove to Canyon City to Burns to Lakeview—and any other place in between which needs him (from Cove to Lakeview, 400 miles). He is also responsible for running the summer camps at Cove. His salary and travel expenses are paid by the diocese.

The Rev. Robert Dean is Moderator of Pioneer Church and the Presbyterian mobile minister for Harney County. He occasionally takes services in Burns, but his primary responsibility is teaching Christian education during released time periods at seven county schools and conducting services at four preaching stations. He is supported by the Board of National Missions of the United Presbyterian Church.

Bishop Spofford is an active member of the team, too, taking Sunday services at any of the various churches as the need arises. In fact, he's the "supply" priest for the whole diocese. William Spofford is that kind of bishop. "Faced with a problem, try to get help. If you can't get help, work it out yourself—or do it yourself."

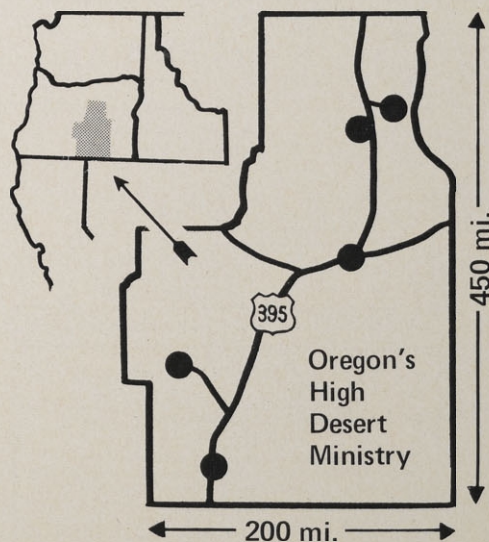
Elected to Eastern Oregon in 1968,

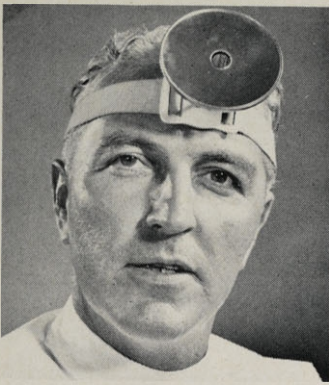
he'd been right next door in Idaho as Dean of St. Mark's Cathedral in Boise. Out of a wide variety of previous ministries, he cites his work in Boston as Chief of the Department of Pastoral Care at Massachusetts General Hospital as both the "best job a guy could have" and the most valuable experience.

That he values clinical training of this kind is evident in his emphasis on it for his clergy. Running a close second in his scheme of priorities is his determination that his clergymen have sabbaticals. Being short of both men and money, sabbaticals are hard to manage, but he is convinced they are necessary to a priest's renewal.

Beyond and beneath these emphases, however, is something he's not so articulate about but which pervades the way he runs the diocese, the way he spends his time, and the way he sees the future. This is the empathy he has for clergymen scattered few and far between in this sparsely populated part of the world. "Team ministries such as we're working out now probably will save little money in the long run. But they'll save on people. And they'll provide better ministry."

His regard for his priests is reciprocated. We only heard one qualification: "He's all for stressing calling and pastoral work and minimizing office work—but be there when he phones!"





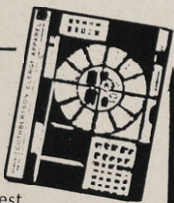
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STAR ★ ★ ★ ★ SPANGLED CHURCHMAN

Almost everyone in this country knows Francis Scott Key was the author of our national anthem, but few know of the personal interests of his well-spent life.

Born in Frederick County, Maryland, in 1779, he was the son of John Ross Key, an officer in the Continental Army who had taken part in the battle of Bunker Hill.

In 1796, at the age of 17, Key graduated from St. John's College, Annapolis, and gave the class valedictory speech on the subject of "Eloquence." He spent many pleasant hours in writing poetry at "Terra Rubra," his home on Pipe's Creek. In his own generation he was noted for his hymns, many of which showed considerable literary merit. The 1940 Hymnal includes *Lord, with glowing heart I'd praise thee*.

His inclinations were to become either a clergyman or a lawyer. Choosing the latter career, he read law and was admitted to the Frederick County Bar in 1800. In 1805 he moved with his wife, Mary Tayloe Lloyd, to Georgetown, D.C., where he became a partner of his uncle, Philip Barton Key. He rapidly became prominent in the capital city's legal circles, and in 1833 President Andrew Jackson appointed him District Attorney of the District of Columbia. His brother-in-law was the famous jurist, Roger Brooke Taney, Chief Justice of the U.S. Supreme Court.

In his busy life this dedicated man always found time to devote to church affairs. A lay reader and vestryman, he was a delegate from St. John's Episcopal Church, Georgetown, to the Diocesan Convention. He often spoke at church conventions and picnics. He served as a General Convention deputy from Maryland from 1814 to 1826 and was one of the lay organizers and first patrons of the Domestic and Foreign Missionary Society. A great believer in tithing, Key gave one-tenth of his income to benevolent causes.

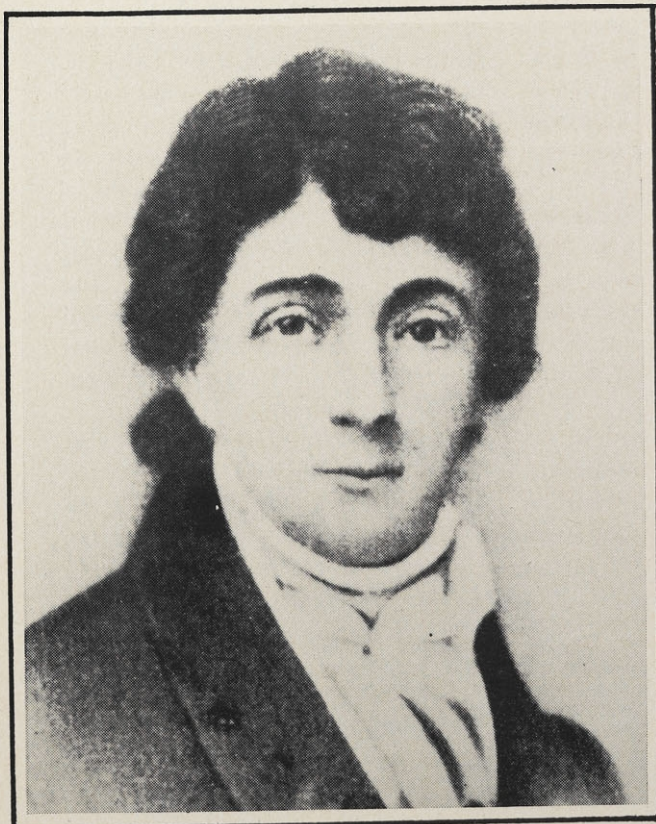
Francis Scott Key and Justice Taney were vitally interested in finding a solution to the slavery prob-



lem. Key had freed his own slaves. He believed if a colony could be founded for those in slavery, the institution might disappear without suffering to anyone, thus he became a member of the American Colonization Society which was instrumental in settling Liberia.

Key died of pneumonia in January, 1843. The battle flag which had waved over Fort McHenry in the "dawn's early light" of September 14, 1814, and had inspired the writing of the national anthem was offered to his family for use at his funeral.

The inscription on a plaque in the vestibule of the Church of the Ascension, Westminster, Maryland, portrays his religious interest and his love for his fellow man. The plaque reads: "Francis Scott Key, Author of the National Anthem. The home of Francis Scott Key, a devoted churchman, was in the present limits of Ascension Parish, and here he gathered and taught the first Sunday School for colored children in America."



Francis Scott Key

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Episcopalians and Roman Catholics

HOW CLOSE ARE WE?

Forty-two churchmen, checking out
relationships between two communions,
are pleasantly surprised by their findings.

What keeps Churches apart and what brings them together? A generation ago there was a widespread consensus, among American Christians at least, that "doctrine divides, cooperation unites."

On the contemporary ecumenical scene, however, biblical scholars, liturgical experts, dogmatic theologians, and others concerned with the intellectual dimensions of Christianity find themselves coming together on doctrine at the very moment when others are hotly debating cooperative programs to minister to the social needs of humanity.

The trend toward unity among theologians is enthusiastically welcomed by some church leaders and some parish clergy and lay people. Others denounce it as a betrayal or dismiss it as irrelevant. To find the reasons for these different reactions, the Rev. Eugene J. Schallert, S. J., outlined at a conference on "Contours for Tomorrow" a proposal for scientific study of the relation between sociological and theological factors in

ecumenical attitudes among Roman Catholics and Anglicans. The conference was sponsored by the Graymoor Ecumenical Institute and the Episcopal Church Foundation.

Father Schallert said the study will not only look for scientific knowledge but also provide the means for developing an ecumenical strategy. Researchers will work in six nations: the U. S. A., England, Canada, South Africa, Australia, and New Zealand.

His proposal was developed at the request of ARCIC, the international Anglican-Roman Catholic Commission appointed by Pope Paul VI and the Archbishop of Canterbury. Father Schallert says foundations interested in social research will fund the study.

The conference held at Graymoor, Garrison, New York, May 9 to 12, brought together forty-two Roman Catholics and Episcopalians, including theologians, parish clergy, and lay peo-

ple, as well as professional ecumenists. Two other representatives applied secular disciplines to church life. Dr. George A. Shipman of the University of Washington applied the techniques of systems analysis to the problem of bringing together Roman Catholics and Episcopalians in a unified parish. The Rev. Richard Gary of the Episcopal Diocese of New York discussed achieving local church unity by organizational planning.

The Rev. William F. Murphy of Emmanuel College, Boston, Massachusetts, discussed the possibilities of unity between two dioceses or two parishes which would continue to belong to separate communions, in the light of early Christian ideas of the local church.

In other sessions representatives of the two Churches discussed the present state of various theological issues. The Rt. Rev. Arthur A. Vogel, Bishop Coadjutor of West Missouri, pointed out

by Peter Day

that doctrinal statements grow out of the experience of a community and its language. He suggested unity in doctrine must be the fruit of a common experience, going "beyond the bounds of religion narrowly conceived."

Speaking on the same subject, the Rev. Avery Dulles, S. J., emphasized the necessity of doctrinal standards by which "members can recognize one another as responding to the same self-disclosure of God in Jesus Christ and as being committed to a common life of witness, worship, and service." He added, however, "For most contemporary Christians, it is surprising to see how much importance the Church has at times attached to relatively abstruse and apparently inconsequential doctrines. . . . Although time does not automatically heal all wounds, we need not assume that Christians are condemned to live forever under the accumulated weight of all their past disagreements."

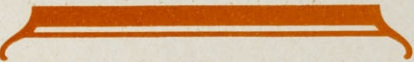
The Rev. Thomas J. Talley of General Seminary, New York, noted that many of the traditional texts—creed, Lord's Prayer, etc.—were now being used in a common translation. He proposed a Prayer of Consecration be developed which could be authorized for use in both Churches. The source could be a prayer in the *Apostolic Tradition* of Hippolytus which is the source of Eucharistic prayers both Roman Catholics and Anglicans now use.

On a more technical subject, he pointed out that "priest" and "presbyter," both derived from the Latin word for "elder," serve as translations of two different words in both Greek and Latin—*heiros* or *sacerdos* (priest) and *presbyteros* or *presbyter* (elder). Priesthood, he said, belongs to Christ, to the bishops, to the presbyters, and to the Church herself, and to apply the term "priest" narrowly to one order in particular "threatens to muddy the liturgical springs."

The Rev. John Gallen, S. J., of Woodstock College, New York, reported on the growing agreement among the

Churches not only on Eucharistic texts but on the basic ideas of reconciliation and unity as the theme of the Eucharistic celebration.


The Rev. Reginald Fuller of Union Theological Seminary, New York, and the Rev. John E. Linnan, C. S. V., Vi-



Several years ago I attended an ecumenical conference in Florida, and I stayed with the rector of the local Episcopal parish and his family. Because my own mother and father had lived in that town years ago and I was known at the local Roman Catholic parish, I asked the rector if I might say Mass in the Episcopal church privately, rather than go to the Roman parish. Frankly, I wanted to go to the beach and not spend the day preaching and meeting people. So Father Bob and I started out at quarter to seven in the morning, before his first regularly scheduled Eucharist, and he served my Mass.

I used the lectionary from the church, and Bob found me a pamphlet from the local Roman parish—with a bingo ad on the back of it—which carried the required text of the Mass prayers. As I was celebrating, a little old lady came into the church and positioned herself in the front pew. It turned out she was the head of the local altar guild. At the conclusion of the Mass she followed us into the sacristy and announced in an indignant voice: "That was the worst trial liturgy I have ever heard."

—The Rev. Charles Angell
Editor, *The Lamp*



atorian Seminary, Washington, D. C., dealt with problems of orders and ministry. Identifying various stages of ministerial development in the New Testament period, Dr. Fuller pointed out that the distinction between charismatic

and institutional ministries would be better described as between spontaneous and institutional since both types were received as gifts (*charismata*) from God. Since priesthood and episcopate are the result of a process of development, Dr. Fuller asked whether development might also legitimate the primacy of the Bishop of Rome.

Father Linnan discussed "the decline and fall of *Apostolicae Curiae*" (the decree of Leo XIII which declared Anglican orders invalid). He summarized views of contemporary Roman Catholic theologians which would, on the basis of fulfilling certain criteria, make possible the recognition not only of Anglican but of non-episcopal orders.

"Contours for Tomorrow," the unifying theme of the conference, was the subject of concluding papers by the Rev. Herbert J. Ryan, S. J., of Woodstock College and the Rt. Rev. Stephen F. Bayne, Jr., Dean of General Theological Seminary. The addresses of the fourteen speakers will be published in book form this Fall, along with excerpts from the discussions at the meeting.

Father Ryan, reviewing the work of official Anglican-Roman Catholic dialogues in the U. S. A. (ARC) and on the international scene (ARCIC), pointed out that these groups "are working toward future union of quite visible congregations and of real people." They must be shown "what advantage to the work of Christ in their lives the union of the two Churches would bring."

True ecumenical development, Bishop Bayne said, is "an unceasing process of learning, sometimes painful, sometimes explosively illuminating, always unexpected, and always a gift of the Spirit."

Enrichment of the two communions through their different emphases in mission, in doctrinal statement, in concepts of authority in ministry, and in moral teaching should, he said, "not simply be an exercise" in the study of comparative religions but a way of becoming "one household and one bread, with no more variation than becomes two sons of one father." ◀



What price growth?

While many mainline denominations, including ours, are stagnating from lack of growth, many Protestant groups are exploding with vitality.

The stagnating Churches, by and large, take a liberal stand on social issues, are broadly tolerant of differing theological views, and are permissive about personal behavior.

The growing Churches are conservative on social issues. They are authoritarian in proclaiming their doctrines and intolerant of any deviation from them. They make strict demands on their members, regarding personal behavior and religious practice, and are quick to rebuke or expel those who fail to conform.

This analysis is the result of a long and careful study by the Rev. Dean M. Kelley, a liberal Methodist minister who holds high office in the National Council of Churches. Kelley's conclusions, reported in a new book, "Why Conservative Churches Are Growing" (Harper & Row, \$6.95), are all the more persuasive because, as he points out, they are exactly opposite to what he would prefer.

While liberal, ecumenical denominations, such as the Episcopal, United Methodist, United Presbyterian, American Baptist, and the Lutheran Church in America, "are trying to survive what they hope will be but a temporary adversity," Kelley notes others, such as the Southern Baptist Convention, the Assemblies of God, the Churches of God, various Pen-

tecostal groups, the Mormon, the Seventh Day Adventist, and many smaller evangelical groups, are growing at a substantially faster rate than the U.S. population.

All of the robustly-growing Churches sharply contradict the Protestant liberal's views of what a Church should be like, Kelley says.

"They are not 'reasonable'; they are not 'tolerant'; they are not ecumenical; they are not 'relevant.' Quite the contrary. They often refuse to recognize the validity of other Churches' teachings. . . . They observe unusual rituals and peculiar dietary customs. . . . They try to impose uniformity of belief and practice among members by censorship, heresy trials, and the like."

Kelley lists six traits which seem to be related to vitality and robust growth in a Church.

First is commitment—a willingness to sacrifice social status, possessions, even life itself for the good of the Church and its faith.

Second is discipline—a willingness to obey the commands of the authorized leadership without question and a readiness to accept punishment for infraction of the rules rather than leave the fellowship of the group.

Third is missionary zeal—an eagerness to tell the good news of one's personal experience of salvation to as many other people as possible.

Fourth is absolutism in doctrine—the belief that "we have the Truth and all others are in error."

Fifth is conformity—intolerance

of deviant beliefs or dissent and a tendency to shun contacts with "outsiders" of different convictions.

The sixth trait Kelley calls "fanaticism." People filled with missionary zeal, he says, are strong on telling others their views but not much on listening.

By contrast, Kelley found in non-growing denominations such traits as:

Relativism—the belief that no one has a monopoly on truth and all insights are partial.

Diversity—an attitude of leniency toward individual differences in belief and behavior and a prevailing idea that everyone should be free to "do his own thing."

Dialogue—readiness to exchange views with other religious groups and an appreciative rather than judgmental attitude toward them.

Individualism—refusal to give unquestioning obedience to any Church authority and readiness to quit the group rather than submit to any rebuke or demand.

Reserve—a reluctance to expose one's convictions or try to impose them on others, with consequent decay of missionary enterprise.

Kelley acknowledges his analysis offers "little encouragement" to people like himself who are concerned about the future of the liberal, ecumenical denominations.

"The mainline denominations will continue to exist on a diminishing scale for decades, perhaps centuries," he forecasts. But the immediate future lies with Churches which are authoritarian in their teachings, make heavy demands of their members, and are ready to exclude any one who does not measure up.

I find this a gloomy conclusion—and so, obviously, does Kelley. I hope he is wrong. But I'm terribly afraid he may be right.

The question for Episcopalians seems to be whether we can move far enough toward more authoritarian doctrine, more missionary zeal, and less laissez faire leniency to become a growing Church—without becoming the kind of fanatical sect none of us would be able to stand.

What do you think?

Why I am against the ordination of women

by Albert J. duBois

The editor kindly invited me to prepare this article after I had protested the present tendency of proponents for the ordination of women to the priesthood and of their consecration to the episcopate to insist "no theological obstacles" exist to such actions. I belong to that not inconsiderable body of people who believe, with deep conviction, that on the contrary real theological, historical, ecumenical, and scriptural considerations stand in the way of such ordination and consecration.

In the long life of the Church, theology has commonly been defined in response to challenge, and this particular question has not been raised until now. The Church had no defined Christology and no theology of the Trinity until these doctrines were challenged. In the light of the consistent practice of the Church Catholic and of the Jews before us of restricting priesthood to men, surely the burden of proof is upon those who advocate change. It would be most unfortunate if this important question were settled, either way, merely upon sociological or sentimental reasons.

Perhaps it will be wise to state some things I am *not* attempting. I am not attacking the "Women's Lib" movement. Based on such knowledge as I have, I believe some real gains have been made and are being made through the movement, often in areas where a new outlook was overdue.

I am not attempting to deal in depth with the problem's emotional and psychological aspects. Those are genuine considerations and deserve the attention of experts. Two observations may not, however, be out of place. In attempting to discuss this matter with those who

heartily approve of the ordination and consecration of women, I have found over and over again that emotions are apt to rule the discussion's direction. More than once I have attempted to talk to ardent female proponents, only to have them—after frequently repeating that they are as good as men and equal to them—meet any attempt at sober argument by leaving the room in a temper, often slamming the door for emphasis.

a distinguished Anglo Catholic Churchman says maleness is an essential to valid Holy Orders

In considering the ordination and consecration of women, the goodness of women as compared to men is not in question. Indeed, their inherent goodness often far exceeds that of many men. Nor is the question of inequality the determining factor. Scripture makes quite clear that men and women are equal in the sight of God, in His love for them, and as complementary parts of His creation.

But equal does not mean *identical*. Men and women are different physically, psychologically, and emotionally. The differences are the very things which equip them for their functions in the natural order as well as for their responsibilities in the Body of Christ.

Physically, for example, I cannot be a mother and a woman cannot be a father. I am not equipped emotionally

or psychologically to nurture and shape children's lives in the tender way which is a part of the female nature.

In the natural order man was created first, and woman was created next to provide him with a "helpmate." She was not created for submission or with inequality but in love and for a relationship with man which is godly and in accord with God's purpose only if it reflects and is ruled by the love of God. The woman, according to Scripture, is to love her husband and be in perfect union with him to complement what he may be lacking in love and tenderness. The man is to love his wife as Christ loved the Church and gave His life for it in sacrifice. No question arises of inequality in creation or differences of inherent goodness.

In the arguments which follow I address myself only to those who take theological matters seriously, accepting the Church as the unique instrument of God and His appointed vehicle for transmitting the inexhaustible riches of His Grace to all mankind. I address myself to those who heed St. Paul's admonition to Timothy when he said to keep "close watch on yourself and your teaching; by doing so you will further the salvation of yourself and your hearers." (I Tim. 4:16 NEB)

That women's ordination and consecration is going to be much before the Church is evident. The Rev. Suzanne Hiatt, a woman deacon from Pennsylvania, has recently been awarded matching grants of \$10,000 from the Board for Theological Education (B.T.E.) and the United Thank Offering. Among her tasks "will be to assist women interested in a professional ministry in the Church to define and clarify their goals and to realistically appraise their opportunities."

The B.T.E. also awarded \$6,600 to the Episcopal Women's Caucus, recently formed in Virginia at a B.T.E.-sponsored conference, which will be used in part to launch a nationwide campaign to lobby during the next General Convention and pressure the Church for such ordinations and consecrations. Indeed, the B.T.E. "refers to the Ministry Council, with the Episcopal Women's Caucus, the matter of presentation of the implementation of ordination of women at the General Convention of 1973 and offers the assistance of the B.T.E. in that process."

Basis of Misunderstanding

The first basis of misunderstanding in discussing the ordination of women and their consecration is the failure to distinguish priesthood in the various manifestations of the Holy Catholic Church from other forms of Christian ministry.

Protestant bodies feel no difficulty about ordaining women because the functions of their ministers are, to all intents and purposes, those of laymen and laywomen. Protestant ministers instruct their congregations and conduct services, prayer-meetings, and Bible classes. They baptize, marry, and bury. In the Catholic Church all these functions, by the bishop's direction, can be performed by any layman.

If some readers feel this statement to be unjust as a doctrine of the ministry held by Protestants, it can be reinforced from an unimpeachably Protestant source. Dr. Paul Tillich wrote: "There are in Protestantism only laymen; the minister is a layman with a special function within the congregation and, in addition to possessing certain personal qualifications, is qualified for the fulfillment of his function by special professional training. He is a non-layman by virtue of this training."

The congregationally oriented ministry in Protestant denominational churches is, therefore, something quite different from the priesthood of the Holy Catholic Church: sacramental in nature, indelible in character.

Women have been ordained to the ministry in Protestant Churches, and in the Church Catholic women have exercised the diaconate. But this is "pastoral ministry" rather than priesthood. The distinctive thing about priesthood is its liturgical eucharistic role in the Church. That a woman might exercise the "ministry" in a Baptist church is hardly relevant. The question is whether she can function in the priesthood of the Catholic Church.

Why No Female Christian Priests?

The Rev. Canon Geddes MacGregor, in his brochure entitled "The Non-

Priesting of Women: A Theological Consideration," wrote: "Since Christian practice had a Hebrew background, we might expect (were we looking only to social explanations) to find at least some women, if only women of exceptional talent, occupying more definite roles in the administration, organization, and sacramental life of the Christian Church in primitive times. The absence, in such circumstances, of even an occasional female presbyter or bishop cannot be adequately accounted for by merely customary usages and social conditions. It strongly suggests that the reason must have been theological and that, therefore, it has nothing at all to do with female equality or prestige.

"That is, indeed, precisely what we find to be the case. Because the ministry of the altar was so closely tied, from the first, to the ancient Hebrew concept of the priestly office, a female priest was unthinkable.

"In the Jewish tradition the priesthood, though it underwent much development and change, had always been a male function, not because of a supposed inferiority of women but because God has created men and women to have different functions; and the function of the male, which includes protection and guardianship of the family and the home, is symbolized in the office of the priest as the one who guards the temple and offers sacrifice.

"The connection, far from being arbitrary or relative to changing social status, is as inseparable from the male as is child-bearing from the female. Questions about inferiority and superiority are as irrelevant and as silly as would be questions about the biological inferiority or superiority of the male or female role in procreation."

The Divine choice of one sex for the priesthood is quite as regular as choosing one food, namely, bread; or one drink, namely, wine; or one wash, namely, water. This is not negative discrimination; it is advised selection, and the selection is based on function. Bread and wine are the basic forms of supportive creation supplied by God and finished by man and, because they were used by the Lord at the institution of the Eucharist, are the *essential matter* for the Sacrament. Grape juice or Graham crackers would not result in a valid Eucharist.

Water is the most elementary requirement for assuring life and is necessary for Baptism. The *essential matter* of the Sacrament of Holy Orders is a *male* human being. Any attempt to change this would mean that, although the words are repeated, an ordination is not effected.

The male has the initiative in creation. The act of blessing, which is the

fundamental priestly act, is creative. To say "Bless us" is the supplicatory prerogative of any minister, but to stretch out a hand and say "Bless this" is to initiate a creation. In this the male priest reflects the creative activity of God the Father.

Psychology and theology are hard to separate when we talk of man. If we try to alter both by inventing priestesses, nature will probably take its course as it did with our earlier deaconess experiments, which had much more justification.

To us a priest is primarily a representative, a double representative, who represents us to God and God to us. We learn this through what we see in the normal ceremonies of the Church—both Eastern and Western. Sometimes the priest turns his back to us and faces the East—he speaks to God for us. Then he faces us and speaks to us for God. In some circumstances women may certainly speak for us to God. The whole difficulty is about the reverse.

Christians think God Himself has taught us how to speak of Him. To say a priest's sex does not matter is to say that either all the masculine imagery is not inspired and is merely human in origin or else, though inspired, it is quite arbitrary and unessential. This is surely intolerable; or, if tolerable, it is an argument not in favor of Christian priesthood but against Christianity.

Creation of Man and Woman

Let us again consider God's creation as the basis for a sound theology regarding the priesthood and its relationship to male and female. Our Lord adopted the account of the creation of man and woman as found in Genesis as the basis of what He taught about sex, and it is a remarkably illuminating statement.

God created man and woman for two reasons: to receive a privilege and to discharge a duty.

The *privilege* is what later ages call "the mutual society, help and comfort that the one ought to have of the other both in prosperity and adversity." "It is not good for the man to be alone. I will provide a partner for him," are the words attributed to God (Gen. 2:18 NEB).

The *duty* arising from creation is the continuance of the race. God said: "Be fruitful and increase, fill the earth and subdue it." (Gen. 1:28 NEB)

Clearly duty is the factor we must place first in our discussion. Although man should do all in his power to gain the privileges which God desires him to have, the discharge of duty must always have priority. The first purpose of all sexual distinction, therefore, is the procreation of children and—as Christian theology has amplified the doctrine—

their upbringing in "the fear and nurture of the Lord and to the praise of His Holy Name."

In the true sexual relationship which has found its natural and proper realization in parenthood, the woman must place a greater or lesser dependence upon the man. During her children's infancy, the woman's energies are largely absorbed in nourishing and tending. She cannot give more than limited attention to other tasks. For shelter, protection, food, fuel, and all else the household needs, she must largely look to her husband. So much is self-evident.

Subordination or Loving Submission?

Dependence involves subordination, not a cringing servility but a loving submission as a means to securing the full and finest purposes of sexual union. So the wife must "reverence" her husband, placing herself in subjection to him. So convinced is the New Testament on this point that it never hesitates to compare the dependence of the Church upon Christ with the dependence of the wife upon her husband (cf. Eph. 5:22-23; Col. 3:18; 1 Pet. 3:1, 5-6).

St. Paul is not, as is commonly supposed, asserting the old Oriental view that absolute submission to her husband is a wife's supreme religious duty. He is rather feeling his way toward a new understanding of marriage in accordance with the inner principles of Christianity. Complete harmony, answering that of Christ in the Church, should exist between husband and wife. The Church's relation to Christ is one of submission arising from perfect union and sympathy. The Church puts itself under the control of Christ, and in the ideal marriage the wife's will is perfectly at one with that of her husband.

Woman's subordination to man in the full sexual relation is the subordination of function, not that of *essential nature*; it is bound up with the children's needs. Thus it is not incompatible with the essential equality of the two sexes in God's sight. Dependence and equality are never mutually exclusive. We may see this more clearly in another relationship—that of parent and child—into which the complication of feminist aspiration does not enter.

The child is, throughout childhood and adolescence, dependent upon his parents. Failure to obey them introduces chaos into family life to his own loss as much as to theirs. No one will say the souls of child and parent are not equally precious before God.

When this obvious truth is considered, it becomes clear that the equalitarian text which feminists love to quote (Gal. 3:28 NEB: "There is no such thing as . . . male nor female; for you are all one person in Christ Jesus.") is in no

sense opposed to the principle of a wife's dependence upon her husband which is embodied in St. Paul's other teachings.

If we examine the Incarnation, once more we see a difference in essence and function although we must recognize some limitations. Christ is both God and Man, no less perfect and complete in His manhood than in His Godhead. But His essential Godhead makes Him "equal to the Father." The manhood is functional (and therefore "inferior") in the way in which the Godhead is not.

The Son of God "became Incarnate" with a purpose, the purpose of human salvation, and to this extent alone Christ can be said to be "inferior to the Father." The inferiority is seen against the background or within the circumstances of equality. By analogies such as these we can understand the inferiority of woman to man as set out for us in the Scriptures and Christian theology.

The Incarnation and the Priesthood

Scripture describes the Incarnation, as we understand it, as "generative." The *Logos* (the "word") became flesh as a preparation for the eternal sacrifice of the Atonement wherein priest and victim are One. The victory accomplished,

NEXT MONTH: a woman's
view on ordaining women

the High Priest is now seated at the right hand of the throne of the Majesty in heaven (Heb. 8:1). The surrogate priesthood on earth must reflect the Incarnational High Priest, and the Sacrificial Atonement of Our Lord, which was and is masculine. Thus the priest as *Alter Christus* is surrogate of the Eternal *Logos*.

St. Ignatius of Antioch—writing about A.D. 104 to the Church at Tralles, Ephesus, Magnesia, and Rome—expressed the idea that bishops are a "type" or copy of God (Trall. 3:1), who can be called the bishop of all (Magn. 3:1). Likewise Ignatius compared the bishop with Jesus Christ (Trall. 2:1; Rom. 9:1). The bishop also clearly has a role co-ordinate with that which the apostles possessed: "Every one whom the master of the house sends to do his business we ought to receive as him who sent him. So it is evident that we must regard the bishop as the Lord himself." (Eph. 6:1)

The "master of the house" may be derived from the parable in Matthew (21:33-46), while the words "receive as him who sent him" recall a saying of Jesus recorded in Matthew (10:40) and

John (13:20). The bishop, sent by the Lord, is therefore to be received as the Lord (cf. also the *Didache* 11:2,4), and he is thus analogous to the apostle.

The relationship between the bishop or priest and his flock is analogous to the Incarnational relationship between the Father through the Son in the Church. The ordination of women would violate the essential teaching regarding relationships in the Incarnation. These relationships are eternal in the mystery of God's timelessness and therefore not subject to reinterpretation.

Although he is referring to the Sacrament of the Eucharist in this passage, Pierre Teilhard de Chardin could have been describing the eternality of the Sacrament of Holy Orders when, in his book *The Divine Milieu*, he states:

"When the priest says the words '*Hoc est Corpus meum*' [This is my body], his words fall directly on to the bread and directly transform it into the individual reality of Christ. But the great sacramental operation does not cease at that local and momentary event. Even children are taught that, throughout the life of each man and the life of the Church and the history of the world, there is only one Mass and one Communion. Christ died once in agony. Peter and Paul receive communion on such and such a day at a particular hour. But these different acts are only the diversely central points in which the continuity of a unique act is split up and fixed, in space and time, for our experience."

In like manner, we can see there are not many priests and many ordinations in the life of the Church; there is but one High Priest and a sharing of that eternal priesthood, which in itself is the outward sign to man of the continuing power of the Incarnation.

Much more evidence is needed than that put forward by those who wish to see women in the priesthood before the Church abandons the tradition based on the above facts. Especially do proponents need to be reminded of the Church's belief that tradition does reflect the guidance of the Holy Spirit throughout the ages and that it is not purely an invention of prejudiced males.

Tradition

St. Paul urged the Church to "hold fast to the traditions which you have learned from us. . . ." (II Th. 2:15) How did the early Church interpret this Pauline injunction as respecting priestesses? The ancient Fathers were unanimous in their endorsement of the scriptural tradition of a male priesthood.

Tertullian, staunch defender of the Church, writing about A.D. 200, describes the practices among heretics

Continued on page 30

WORLDSCENE

Decision Time for Three Denominations

Three denominations—the American Baptist, the United Methodist, and the United Presbyterian—met in national conventions this Spring. A number of their decisions are of interest to fellow Christians.

The Presbyterians' vote to withdraw from the Consultation on Church Union (COCU) was the decision most likely to affect other denominations. The vote, coming before the special committee on COCU could make its report, endorsed withdrawal by 411 to 310. The General Assembly said the United Presbyterians will, however, continue ecumenical conversations and seek joint ministries.

The United Presbyterians and United Methodists both approved major re-vamping and regrouping for their national program boards and agencies. The American Baptist Convention, which changed its name to "American Baptist Churches in the U. S. A.," and the United Methodist General Conference pledged large sums of money to black colleges.

The Baptists approved a \$7.5 million Fund of Renewal. The campaign seeks to meet some urgent needs among minority groups and is a project of the American Baptists and the Progressive National Baptist Convention. This is the first time a predominantly white and a predominantly black denomination have unified in a joint fund-raising effort. Twelve colleges and universities will share in the fund.

The United Methodist annual budget of \$47.8 million for each of the next four years includes \$6 million for thirteen black colleges (\$24 million for the quadrennium). This is a significant departure from past prac-

tice when the schools' denominational support came from a Race Relations Day offering.

Fellowship of Prayer: Fire In Albany

At the invitation of the Rt. Rev. Allen W. Brown, Bishop of Albany, the fourteenth annual conference of the Anglican Fellowship of Prayer met in Albany, N. Y., on April 23-25. The conference, with over 1,500 participants, was undoubtedly the largest in the organization's history. Delegates came from Canada, the Philippines, Puerto Rico, and from virtually every state in the Union. Forty dioceses were represented.

The Rt. Rev. Cuthbert Bardsley of Coventry, England, was the conference's keynote speaker. His opening address was given at Solemn Evensong in the Cathedral of All Saints where approximately 1,000 people were present. Bishop Bardsley's reputation is well known, and he brought with him some "Fire in Coventry." He spoke of the gifts of the Holy Spirit, which were so evident at this confer-

ence, in terms of life, light, and love.

As the conference progressed, the Holy Spirit was obviously at work; the Church's greatest task at this moment was to be prayerful and responsive to it. Host Bishop Brown stated this clearly in his welcoming address when he said, "The Holy Spirit is very much at work in these days. He is calling us to openness, to honesty, to action, to commitment. Above all He is calling us to Christ. Prayer is the process. It is prayer that unites. It is prayer that ultimately changes things. It is prayer that releases power and therefore saves us from empty rhetoric."

A conference highlight was the fourteenth annual dinner. The speakers were Harry and Emily Griffith, who did an outstanding dialogue on "Witness to Prayer." This young couple, since 1969, have given themselves completely to full-time church work and are now based in the Diocese of Central Florida.

As a working and praying conference, prayer study groups were a major activity. They dealt with such subjects as discipline in prayer; blocks to



Bishops Allen Brown (Albany) and Cuthbert Bardsley (Coventry, England) discuss highlights of the 14th annual meeting of the Anglican Fellowship of Prayer with Mrs. Alexander Wiley, the Fellowship's Associate Executive Director.

prayer; the clergy and the prayer group; when man listens, God speaks; for youth: get changed—get together—get going; and prayer and healing.

That fire is at work in the land was evidenced by this conference. Man is thirsting for a deeper awareness of God in his life. Hopefully this trend in the Church's life will flourish and grow under the guidance of God and the Holy Spirit.

Bishop Bardsley emphasized this

when he said, "We are wrestling with spiritual wickedness in high places; the forces of evil are militant. Nominal Christians will be crushed. A resurgence of diabolism has been attested by a responsible observer—one who is studying 'the role of the demonic on the contemporary scene.' Beyond humanism there is evidence of a militant attempt to pervert and corrupt our youth, of the greedy making money out of pornography, and of political

agents trying to corrupt and destroy us.

"The Church needs a counter resurgence of prayer and evangelism. Prayer and evangelism belong together. The three parts—*holiness, witness, and service*—must interlock, or we get lopsided.

"Holiness without prayer is escapist pietism.

"Witness without prayer is sounding brass.

Continued

Executive Council: Listening and Learning

During its May 16-18 meeting at Seabury House, Greenwich, Conn., members of the Episcopal Church's national Executive Council engaged in a day-long test of an information-sharing process which will allow regional and local participation in the program and budget decisions of the 1973 General Convention in Louisville, Ky.

The process will be used next Fall when members of the Council, the national staff, and other church leaders will make a series of diocesan visits. The Council's "trial run" was to enable staff members to receive suggestions and further refine the process before taking it to the jurisdictions. Council members offered several criticisms of the plan.

Bishop William G. Marmion of Southwestern Virginia and Bishop William Sanders, Coadjutor of Tennessee, made a report about the Commission on Religion in Appalachia (CORA) and the Appalachian People's Service Organization (APSO). CORA is an ecumenical organization of 17 denominations which minister to Appalachia; Episcopalians participate in the ministry through APSO, which is supported by nine dioceses. Bishop Marmion is president of APSO, and Bishop Sanders is CORA president.

Council members heard Presiding Bishop John E. Hines report that President Nixon has refused to meet with a group of national church leaders for a face-to-face discussion of American policy regarding the war in Southeast Asia. They also received an up-date from the Rev. Dr. Robert Rodenmayer on the work of the Ministry Council and heard a report on Episcopal participation in Joint Educational Development (JED), a program which is attempting to coordinate leadership re-

sources in Christian education among several Church bodies.

The Council also:

- **welcomed** two new members: the Rev. Canon R. Stewart Wood, Jr., Indianapolis, Ind., who was elected to represent Province Five, and the Rev. G. Terence Ford, Panama City, Panama, C. A., who was elected to represent Province Nine;
- **expressed** warm appreciation for the services of staff member Dr. Paul A. Tate, Deputy for Jurisdictions, who is retiring this Summer; Robert Potter, chairman of the Committee on Social Responsibility in Investments; and the Very Rev. Gonville French-Beytagh, former Dean of the Cathedral in Johannesburg, South Africa, whose conviction on charges of violating South Africa's Terrorism Act was recently reversed;
- **elected** Dr. Paul Neuhauser, associate Dean of the State University of Iowa School of Law, as chairman of the Committee on Social Responsibility in Investments to succeed New York attorney Robert Potter;
- **learned** that Bishop Hines re-appointed Charles Bound of New York chairman of the Ghetto Loan and Investment Committee;
- **adopted** a statement on Equal Educational Opportunity, stating that while busing of children is necessary to accomplish equal education in many communities, it is not the real issue: the real issue is quality education for all children;
- **heard** from Bishop George Browne of Liberia that continued American support for Cuttington College and Divinity School is needed;
- **designated** the 1973 Church School Missionary Offering to the Presiding Bishop's Fund for World Relief with the suggestion that two or three "special projects" be designated as recipients and that suitable materials be pre-

pared to enable children to develop a personal identification with the projects;

● **received** information that \$500,000 of Episcopal Church money has been invested in 25 ghetto banks throughout the country;

● **gave** an additional \$20,000 to the Standing Liturgical Commission for revision of the Book of Common Prayer;

● **granted** \$10,000 from the Faith Budget to the Bishop for the Armed Forces;

● **supported** with a standing ovation the Presiding Bishop's "continued leadership of the Episcopal Church";

● **accepted** a report from the Screening and Review Committee which announces grants to the Chad School, Newark, N. J. (\$40,000), the Center for Technical Analysis, Washington, D. C. (\$46,800), and Exodo, San Jose, Costa Rica (\$15,000);

● **approved** a revised charter for the National Committee on Indian Work which further decentralizes NCIW's operations;

● **heard** a report from the Treasurer that the undesignated 150th Birthday Offering funds, amounting to approximately \$180,000, have been allocated to the Diocese of Costa Rica, which now expects to be self-supporting by 1974;

● **approved** establishment of Companion Diocese relationships between Central New York and Mexico as well as Ohio with Zanzibar and Tanga;

● **designated** rental income from Windham House in New York to educate laity for their Christian ministry;

● **applauded** Dr. Lindley Franklin, Jr., for having provided excellent financial leadership for the Episcopal Church;

● **elected** delegates to the triennial General Assembly of the National Council of Churches this coming December in Dallas, Texas.

—Richard J. Anderson



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In addition to Bishops Brown and Bardsley, eight Episcopal bishops participated in the conference. They included the Rt. Rev. Charles B. Persell, Jr., Suffragan of Albany; the Rt. Rev. Harold B. Robinson, Western New York; the Rt. Rev. Edward G. Longid, Northern Philippines; the Rt. Rev. Frederic C. Lawrence, Suffragan of Massachusetts; the Rt. Rev. Frederick H. Belden, Rhode Island; the Rt. Rev. Austin Pardue, retired, Pittsburgh; the Rt. Rev. Jonathan G. Sherman, Long Island; the Rt. Rev. Conrad H. Gesner, retired, South Dakota.

Next year's conference will be held at the Cathedral in Orlando, Fla.

—Garry A. Cooper

GCSP Committee Passes Grants

The Screening and Review Committee of the General Convention Special Program (GCSP) met May 24 and passed six grants totalling \$192,625.

The grants and the amounts are as follows: \$43,800 to the Society for Cooperative Improvement of Africans, Canton, Ohio; \$24,295 to Learning House, Atlanta, Ga.; \$65,530 to Freedom, Inc., Youngstown, Ohio, which has received previous GCSP grants; \$41,500 to the Peoria Organization for Achievement and Unity, Peoria, Ill.; \$9,500 to the East Harlem Mini-School, New York, N.Y.; and \$8,000 to Self-Help Project, Fayetteville, Ark.

Much of the remainder of the meeting was spent discussing a proposed \$299,398 grant to the Federation of Pan-African Institutions, seven black liberation schools working through a coalition based in Newark, N.J. The Federation, which received an \$85,000

grant from GCSP in 1971, has member schools in Newark; Greensboro, N.C.; New York, N.Y.; Milwaukee, Wis.; Atlanta, Ga.; Youngstown, Ohio; and Washington, D.C.

Discussion centered around Screening and Review Committee members' questions about consulting all the bishops in all the dioceses where schools are located although past GCSP policy has been to consult only the bishop in whose jurisdiction the coordinating office of a national grant lies.

In this case Bishop George E. Rath, Coadjutor of Newark, had written to say he endorsed the Chad School in Newark, but he said he was "unable to pass upon the worthiness or practicality of the entire program of the Federation."

Eventually, at the suggestion of Presiding Bishop John Hines, the Committee decided not to fund the Federation at this time but to move consideration to the June 26 meeting. In the meantime, the Presiding Bishop will consult with the bishops in whose jurisdictions the six other schools lie.

Evangelism: From Explo '72 to Key '73

A revival of Christian evangelical fervor is sweeping the world—from the highly emotional "Jesus freaks" to the "world reconciliation" of France's Taize Community to the more subdued "Catholic Pentecostalism." This movement has been described as "a new springtime in the Church."

Growing rapidly in the U. S. and Canada over the last four to five years with the advent of the Jesus People, neo-Pentecostalism, new theatrical and musical treatments of Jesus Christ, and even underground newspapers, the "new evangelism" has been lauded, lampooned, and lashed. But the new phenomenon, as some critics call it, still persists.

What's happening?

● This year Explo '72, a Campus Crusade for Christ endeavor, expects to fill Dallas' Cotton Bowl in June with 100,000 students for training in evangelistic ministry.

● Also in June, more than 15,000 persons are expected to participate in an international Roman Catholic Pentecostal conference at the University of Notre Dame, South Bend, Ind.

● More than 100 Christian denomina-

tions and groups have joined to form Key '73, a campaign to cover the continent next year with an evangelistic crusade.

Initiated by the Methodists, the plans have been endorsed by the American Baptists, the Anglican Church of Canada, all three major Lutheran denominations, the United Church of Christ, and even the Church of What's Happening Now and three Roman Catholic dioceses in the U. S. The May Executive Council meeting decided the Episcopal Church's response will be to participate at the local level according to the designs of local leaders but to be unattached at the national level.

● The Anglican Fellowship of Prayer recently held the largest conference in the group's history in Albany, N. Y.

● This month a five-year dialogue between Roman Catholics, some Pentecostal Churches, and Anglican and Protestant participants in charismatic renewal will be launched in Switzerland.

The lengthy dialogue will focus on the Holy Spirit's role in the life of the Christian and the Church. The dialogue will not be directed to structural union but to the issues of unity in prayer and common witness to Jesus Christ.

Church Stockholder Resolutions Defeated

The Spring stockholders' meetings of major industrial firms are over, and the resolutions presented by the Episcopal Church, other church bodies, and charitable foundations seeking to prick the corporate conscience were resoundingly defeated.

Most observers, however, seem to feel a good deal was nevertheless accomplished as a result of presentations, discussion, and voting. They agree with Roger Kennedy of the Ford Foundation that "there will be increasing professional inquiry from the management of institutions and a movement toward inclusion of the social and political context in their conventional security analysis."

With three exceptions the vote favoring resolutions presented by church bodies did not reach the 3 percent necessary for presenting the same resolution to the same firm next year.

One exception was the resolution submitted to Warner-Lambert by the

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WORLDSCENE

Project for Corporate Responsibility (see April issue, page 34) on a company study of the effect of its promotional material on drug over-doses. It won 3.2 percent of the votes.

In other meetings:

Two proxy resolutions sponsored by Presiding Bishop John Hines, asking **American Metal Climax, Inc.**, for assurance against environmental damage from mining in Puerto Rico, received slightly more than 3 percent. A resolution presented by Episcopal Churchmen for South Africa (an unofficial group), asking for a written report on mining operations in Namibia and South Africa, gained only a 2.93 percent favorable vote.

A stockholder's resolution filed with **General Motors**, which asked for disclosure of business practices in South Africa, failed also to get the 3 percent support but produced some lively discussion which revealed General Motors' increased attention to its South African operations.

Other Churches, church groups, and charitable foundations presented corporate responsibility resolutions to many other meetings, including those of **Gulf Oil**, **Goodyear**, and **Union Carbide**. These also failed to gain 3 percent support.

Church Leaders Condemn Attack on Wallace

Religious leaders across the nation joined in deploring as "wanton" and "vicious" the attempted assassination of Alabama's governor, George C. Wallace, on May 15 as he campaigned in the Maryland Democratic presidential primary.

Many said the act must not be seen as isolated but as an indication of a deep malaise in U.S. society. The two top leaders of the National Council of Churches (NCC) deplored the act of violence and implored God to heal Mr. Wallace. Dr. Cynthia Wedel, NCC president, and Dr. R. H. Edwin Espy, general secretary, added: "Again, a gun has been used to defy the votes of thousands of American citizens and threaten grave damage to our political process. We pray God to lead this nation in a recovery of reason through faith in this critical year."

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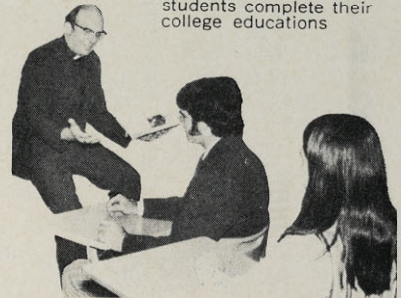
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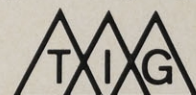
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JULY

- 2 Sixth Sunday after Pentecost
- 4 Independence Day
- 9 Seventh Sunday after Pentecost
- 16 Eighth Sunday after Pentecost
- 22 St. Mary Magdalene
- 23 Ninth Sunday after Pentecost
- 25 St. James the Apostle
- 25-26 National Committee on Indian Work, Southwest regional conference, Bluff, Utah
- 30 Tenth Sunday after Pentecost

Why I Am Against Ordination of Women

Continued from page 23

who had women priests as "shameful, frivolous, worldly, merely human, without seriousness, without authority, without discipline, as fits their belief." It is of no concern to them how diverse be their views, so long as they conspire to erase the one Truth."

The Blessed Virgin Mary

As the Church developed through its early ages, Christians carried their reverence for one Woman to such a point that by the Middle Ages the Blessed Virgin became almost "the fourth person in the Trinity." But never in all those ages, so far as I know, was anything resembling a sacerdotal office attributed to her. All salvation depends on her decision, made in the words: "Be it unto me according to Thy will," and she was united in nine months of inconceivable intimacy with the Eternal Word.

She stood at the foot of the Cross, but she was absent both from the Last Supper and from the descent of the Spirit at Pentecost. Such is the record of Scripture, nor can we brush it aside by saying local and contemporary conditions condemned women to silence in private life. Female preachers existed. One man had four daughters who all "prophesied", i.e., preached. Prophetesses are found in Old Testament and New Testament times—prophetesses but not priestesses.

Popular piety has been notoriously extravagant in the glorification of Mary, the Mother of Jesus. She is not only hailed as Queen of Angels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and All Saints, and called Mirror of Justice, Seat of Wisdom, and Cause of Our Joy; she has also been exalted far above all other creatures, presumably including even the Seraphim. Some Latin Christians have even sought to have her acclaimed co-Redemptrix with our Lord.

Yet such devotion, even at its most wildly extravagant, has never sought to make even an acolyte of our Lady, let alone a priest. Popular piety has been discerning. To have priested her could not have degraded her, yet it would have been no exaltation. Priesting could not have been too high an honor to bestow on her who reigns over the Seraphim, nor yet could it be too low for the Mother of Jesus our great High Priest. It is simply inapposite.

The point is that unless "equal" means "interchangeable," equality makes nothing for the priesthood of women. The kind of equality which implies equals are *interchangeable* is a fiction. As Dr. MacGregor has said in the study to which we referred: "There is, in short, no inferiority or superiority hang-up in traditional Christian theology but, rather, a pathological one among those who would infect the theological heritage of the Church with the neuroses of a sick society in a be-

wildered decade of a not entirely undecadent age."

The primitive Church witnessed to the absolute equality of all Christians, both male and female, in their status as members of the Body of Christ through Baptism and restricted the Church's priestly functions to men. Behind the Church's action lies the example of the Founder.

When we find our Lord and the primitive Church restricting the ministry to males—in spite of the emphasis laid on both alike and the absolute equality of women with men as members of the New Israel which is the Body of Christ—is it not natural to assume there must be some deep and significant reason in the nature of this restriction?

The Church has relied on the priestly orders as Christ designed it, the order He instituted when He chose a band of men to be His Apostles. Holy Orders is not something invented by man but was created (or invented) by Christ Himself.

To suppose, as some do, that the priesthood of women emerges as a sign of progress and evolution in our day is absurd. Such a priesthood is of immemorial antiquity and is found in the dawn of history. The ancient world and all its great civilizations had religions with goddesses as well as gods and priestesses as well as priests. But Israel knew them not. There we find an occasional prophetess, but only men were priests.

Our Lord was never afraid to break with the religion of Israel when He deemed it right to do so, as He did in the matter of the Sabbath. Yet, for all His "independence," our Lord confirmed the Old Testament rule of a priesthood of men. One cannot have the least suspicion that in doing so He regarded women as inferior for His influence has raised them. If, then, He deliberately concentrated on training twelve men to be ministers of His Church, to alter His design would be, to say the least, the height of presumption.

We do not have the competence to restructure the order of the Church as established by our Divine Founder, Jesus Christ. For the Episcopal Church to take unilateral action at this time in ordaining and consecrating women would be presumptuous. If such action is to be regarded ultimately as "of the Holy Spirit," then general agreement must be reached between the Orthodox Church of the East, the Roman Catholic Church (officially!) and non-Roman bodies, with whom we now enjoy official intercommunion.

To give in to the pressure to ordain women because some of the bodies in the COCU discussion have women ministers is meaningless. The Protestant denominations in COCU do not have priests and, indeed, generally reject the doctrine of priesthood. Shall we then throw away the hope of the eventual union of more than 90 percent of the Christians in the world today for the sake of a federation with such a promise of short life as characterizes COCU? ◀

The Episcopalian

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.

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DO YOU HAVE EXTRA VESTMENTS?

The Rev. Charles Floyd, vicar of the Episcopal Church of the Incarnation, P.O. Box 316, West Point, Miss. 39773, asks if any church has Eucharist vestments, not being used, which could be given to his mission.

ANTHEM COMPETITION

The Church Music Commission of the Diocese of Chicago is sponsoring a competition to select original anthems for publication. Four cash prizes will be

awarded to the winners (\$300, \$200, and two \$50).

Dr. Russell Durning, a member of the commission, said the anthems should be suitable for Christian worship services and may be vocal with organ accompaniment, with instrumental accompaniment, folk rock, or a *capella*.

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The one most important word is: "We."

—From All Saints' Church Bulletin
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