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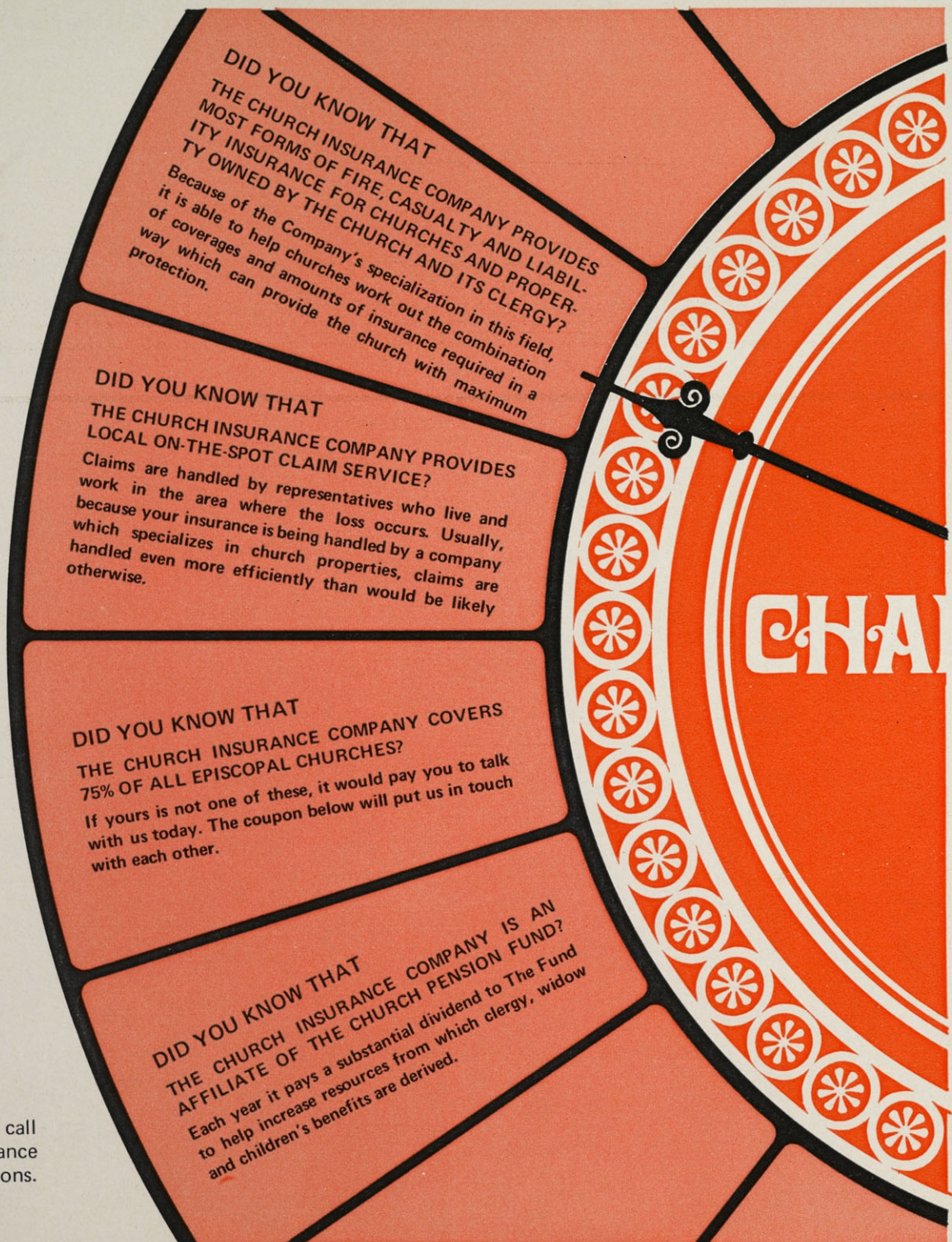
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THE Episcopalian

SEPTEMBER, 1972



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The Synod of the Diocese of London, England, has voted to disestablish the Church. If other dioceses follow suit, a complete break between Church and state in England could result. The vote came after the Synod listened to a Church of England commission report which recommended far-reaching changes but stopped short of recommending complete disestablishment. Suffragan Bishop Trevor Huddleston, of Stepney, East London, who moved for complete disestablishment, said in his proposal that the Synod, "whilst recognizing the value of much in its report, finds itself unable to accept the recommendations of the Church and State Commission and urges the General Synod to move forward to the disestablishment of the Church of England with all deliberate speed."

Beginning with the September issue, readers of the national magazines of two large denominations will be reading the same publication. "Presbyterian Life," published for the United Presbyterian Church, and the "United Church Herald," published for the United Church of Christ, will jointly produce the new periodical, "A.D." The first half of the magazine will go to members of both Churches. The second half will be edited specifically for either United Church of Christ or United Presbyterian readers.

The School of Theology at Claremont, Calif., has received a \$434,000 grant from the Irwin-Sweeny-Miller Foundation of Columbus, Ind., to conduct a program for combatting racism in white suburban churches. Called "Project Understanding," the program calls for cooperative action by seminaries, local agencies, and clusters of suburban churches. The School of Theology at Claremont is an official seminary of the United Methodist Church but maintains close ties with several other on-campus institutions, including Bloy House Episcopal School of Theology.

Seabury Press, the independent publishing arm of the Episcopal Church, is undergoing extensive reorganization. On August 30, John C. Goodbody, formerly president, moves to full-time status in his job as Communications Director for the Executive Council. Editor Arthur R. Buckley will become an outside consulting editor for Seabury after August 30, and Lucy M. Holmes and John A. Kelk, Jr., promotion director and sales manager, respectively, will seek new positions. Executive committee chairman John P. R. Budlong, heads a committee which is looking for a new staff, including an editor/president and a vice president for sales and promotion. The move is the result of a communications study ordered earlier this year by Executive Council's communication committee, which hired a consulting firm to study the situation and make recommendations. Seabury's board members indicated in a press release that the Press needs a sharp change of direction and that the board regards the step as one of revitalization with no hint of retrenchment or diminished activity.

Switchboard

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

SECURITY BLANKET

Re the article by Louis Cassels, "What Price Growth?" [July issue]: Are these "robustly-growing Churches" Christian? The article presents several questions with no answers. Someone should define whether the Kelley list of six traits, which seem to be related to vitality, are what man wants now.

What mind wants dogma except as a security blanket or an "in" for himself over others? Members of Churches mentioned in the article as robust have a "Dear God, be thou for me" attitude.

I like *The Episcopalian* and wish [clergymen] would use its material in [their] sermons or "remarks." Reading the prayer book and expressing fundamental interpretation of Bible verses is boring [and] turns me off.

W. H. Hastings
Stuttgart, Ark.

WOMEN'S ORDINATION: MORE VIEWS

Congratulations to you for publishing Albert J. duBois' article, "Why I Am Against the Ordination of Women" [July issue]. He states his reasons well. I have tried to explain to those women interested in ordination but have not been able to do it so clearly. I am an active church woman but still feel that if Jesus had wanted women to be ordained, He would have spelled it out. I feel most honored to continue being a helper and a partner.

Eileen Trupp
Tampa, Fla.

While reading Albert J. duBois' article, I became aware of a familiarity in the content. I quickly verified large portions of Mr. duBois' article are from a little-known essay by C. S. Lewis.

Lewis' own distinctly negative attitude toward women is well known. There appears to have been considerable reason for this misfortune. Up to his meeting Joy Davidman, Lewis appears to have been singularly unfortunate in his female acquaintances.

The question of the ordination of women certainly requires careful study. It is true that many advocates of women's ordination seem not so much to deal with the Catholic tradition, or even to attack it, as to ignore it entirely. It is not at all improbable that the admittedly deficient cultural attitude towards women in the societies in which the Church was formed has had some effect on the emphases which have been placed on that tradition. I doubt the argument is significantly advanced by Mr. duBois' variety of scholarship.

Rodger Cunningham
Bloomington, Ind.

ED. NOTE: Several readers, like Mr. Cunningham, have pointed out that Canon duBois used other unacknowledged quotations in his article, including Dr. Eric Mascall and Bishop Kenneth E. Kirk. We offer our apologies to our readers for the oversight.

When my priest speaks and acts as a spiritual person, I feel no need for a priestess. Many of today's priests have chosen to be sexual persons in addition to, or instead of, spiritual. When my priest ministers from the experience of the depth of himself as a male person, with no apparent awareness of the feminine, I am ignored and neglected. As a friend expressed it, "I sit in church Sunday after Sunday listening to men preach to men, and sometimes I want to stand up and scream, 'I am a woman, speak to me!'"

I need a priestess to minister to the

me which is male or female. At the very least, I need a priest who is aware that a woman is different. He is not going to get that awareness in an all-male seminary and in [all male] sensitivity sessions.

Doris Dowbiggin
Knoxville, Tenn.

If Mr. duBois is fearful that someone will want him for a mother, he can relax. If he still wonders why people frequently leave his office without concluding the conversation, it may be that he talks the same way he writes.

Douglas M. Carpenter
Lynchburg, Va.

I found all of the July issue extremely interesting, especially Canon duBois' article. After having read in the same issue about the possibilities of reunion of the Church Catholic, I thought how utterly foolish it would be to jeopardize such possibilities by a unilateral Anglican decision to "ordain" priestesses.

If we truly believe and value the sacred fact that our Communion has preserved the faith of the Apostolic Church and has no doctrine other than that of the great Catholic Councils, then our only course can be to defer the decision on this matter [until] the next Catholic Council, which, God willing, could very well meet before the end of this century.

Edward G. Meeks
Columbia, S.C.

I hesitate to take issue with Canon duBois, for whom I have great admiration and affection and with whose thesis I thoroughly agree.

He says the Blessed Virgin Mary "was absent...from the descent of the Spirit at Pentecost." This cannot be shown from Scripture; on the contrary, the opposite is clearly implied in Acts 1:14, 15 and 2:1, where "they...all" seems to take up the "these all" in 1:14.

Mary received the "overshadowing" of the Holy Spirit at the Annunciation, as the Apostles did after Christ's resurrection (John 20:22).

H. B. Liebler
Monument Valley, Utah

I want to express my appreciation of the weighty article by Albert J. duBois. To a great extent both my wife and I (who agree wholeheartedly) have not joined in the debate, but the constructive statement of Canon duBois certainly well articulates our views.

Every evidence from theology, church history, Scripture, and tradition tends to support a position strongly against such ordinations.

Alan Roseman
Hot Springs, Ark.

Continued on page 6

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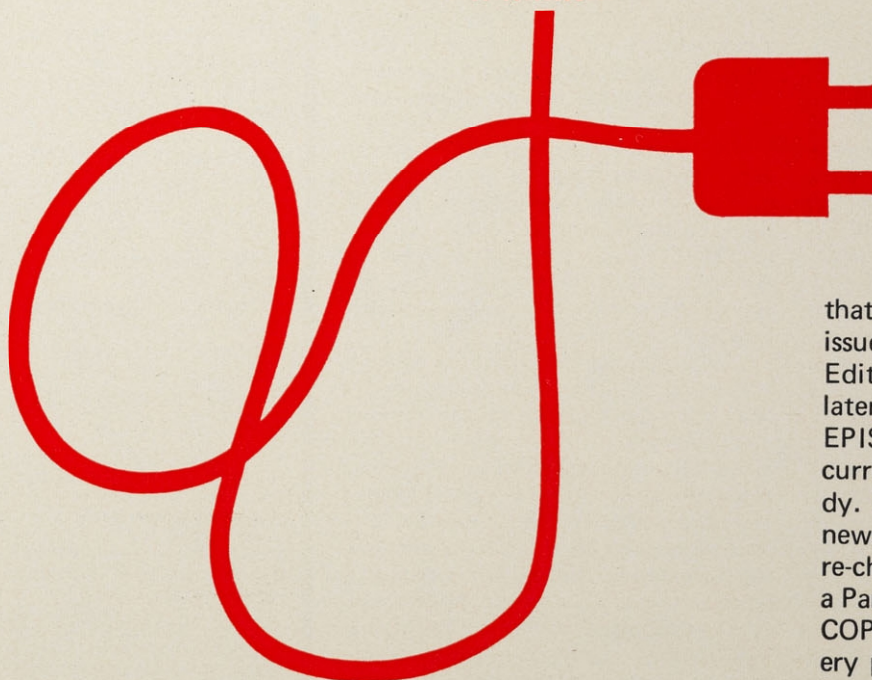
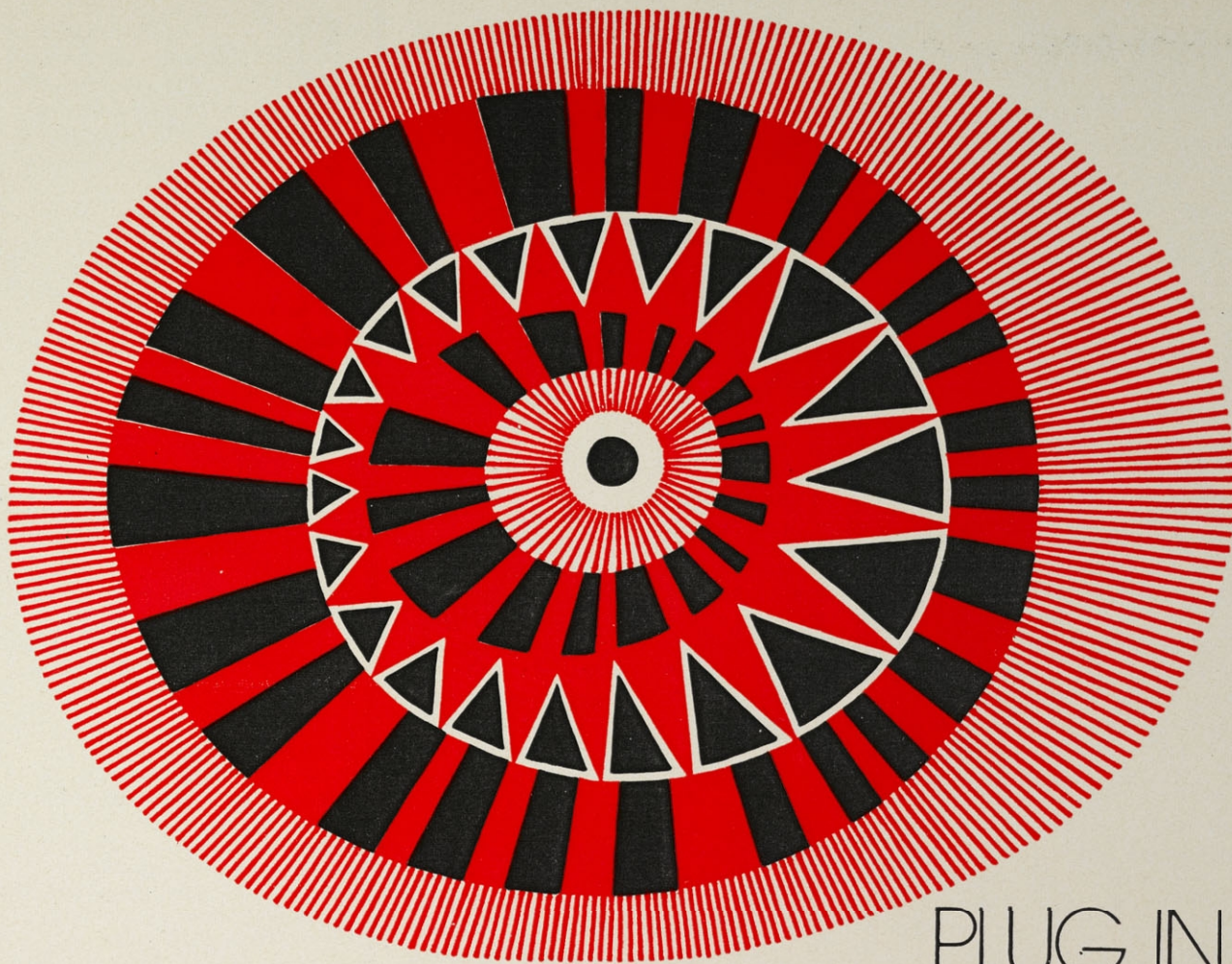
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Switchboard

Continued from page 4

Despite all his obvious attempts to be thorough, Canon duBois seems to ignore one very important consideration in his article on the ordination of women. He ignores the fact that some of us feel we received a personal call from God to serve as His priests. Bishops have the right to assent or dissent from this call, but I still feel the initiative is with God.

What if overweight, out-of-shape, former distance runners (like me) were forbidden ordination? What would that have done to God's call to me to serve as a priest?

I personally know one of our women deacons and am convinced she has been called by God as I was. I therefore feel it would be presumptuous of me to seek to frustrate God's call to her just because tradition says it hasn't happened before. The Incarnation never happened before either, but that did not stop God.

Michael J. Shank
Cheltenham, Pa.

I believe Mr. duBois' article has one overwhelming logical error. True, Scripture does indicate the wife is subordinate to the husband. It does not say that women, in general, are subordinate to men.

As I see it, even a group of two needs a leader (as witness the Gemini astronauts). Now, the Lord in His wisdom, to avoid a lot of arguments, has ruled that in the intact family the husband-father will be head. This ruling does not determine the nature of the many other types of relationships men and women have.

Anne Haehl
Lawrence, Kan.

An answer to Canon duBois' article is the *Plea from Haiti* of LaFond Lapointe from Port-au-Prince in the same issue. Canon duBois considers it "unfortunate if this important question was settled... merely upon sociological or sentimental reasons." Then he proceeds to state his position, which is largely sentimental, with narration of Scripture texts and citations from Canon MacGregor, St. Ignatius [and others].

The *Plea from Haiti* could be the plea of many of us who have served in mission congregations and some parishes where always the power to be and do has been woman power!

Canon duBois' equation: "action of the Holy Spirit" with general agreement reached with Eastern Orthodox, Roman Curia, and COCU is as fictional as the implication that equals are interchangeable. Not even Women's Lib is advocat-

ing women be made over into men! Why cannot the Christian priestess be as vitally different from the pagan as was the Christian priest from the pagan? The Bishop of Hong Kong who ordained a woman priest during World War II fulfilled a need. Male chauvinism may for a time hinder a proper development. Only sentimentality and nostalgia can disregard the situation where there are needs and abilities to fulfill those needs and who will pontifically declare that this is not the action of the Holy Spirit!

W. Alfred Wilkins
Altadena, Calif.

TENSIONS AND SHORTCOMINGS

I must share a few facts that shed a more revealing light on the "Star-Spangled Churchman," Francis Scott Key (July, 1972). As is correctly stated in the article, he was indeed a "colonizationist"—a supporter of the program which sought a solution to the problem of slavery in America by advocating the resettlement of Afro-Americans (free as well as slave) in Liberia. However, it should be made clear that the philosophy which lay behind the colonization idea is one which saw blacks as inherently inferior to European-Americans and therefore incapable of living with them in the American society as equal and free citizens. Colonizationists, for the most part, opposed the emancipation of slaves since they feared former slaves would do violence to those who had formerly oppressed them.

This attitude was opposed by the abolitionists who, inspired by the peaceful and successful campaign to abolish slavery in the British West Indies, argued that the Africans, brought as slaves to America against their will, should be allowed to remain, free and equal citizens, if they so chose.

The author of the article is perhaps a member of the Trimble family of Maryland, descendants of the famous man, and therefore possibly may have an entirely understandable emotional investment in his subject matter. However, I feel that at this time in our history of seeking to resolve the tensions and inequalities that exist between the races in America, we need honest and accurate portrayal of our national heroes and leaders, sharing among ourselves their successes, yes, but also their failings and shortcomings in striving to make a reality of the American promise of freedom and justice for all, so that we might more readily chart a course of action for our own lives.

Jean K. Shaffer
Baltimore, Md.

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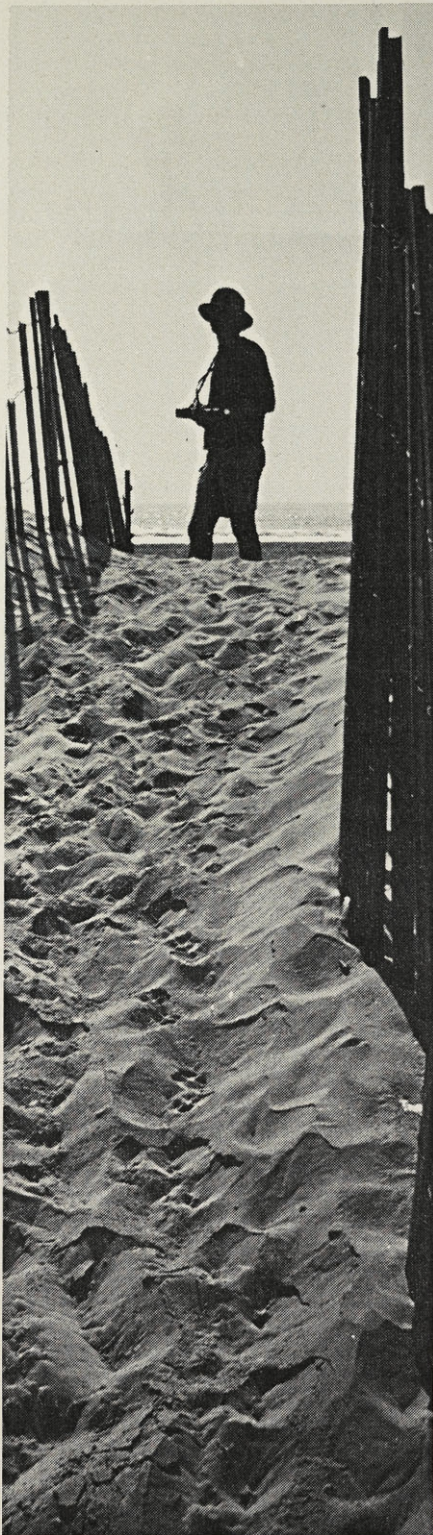
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The sand is trampled
but the people are gone.
The joys of summer
holidaying are almost
over. It's back to school,
back to living and learning
—the subject of this issue.



ASSIGNMENT:

Shopping for Values

Churches of Jesus Christ in the 1970's are likely to be smaller, less polarized, busier locally, pondering less, and experiencing more predicts this veteran Christian watcher.

I BELIEVE CITIZENS IN OUR SOCIETY ARE "IN A shopping mood for values." They survey a whole supermarket full of options in pluralistic America, but they seem to be disappointed at the choices.

While American religious attitudes of twenty years ago have some superficial resemblances to today, the differences are more important. Both periods are filled with people who are and were weary of upheaval and complexity and who look for simplicity and order in the organization of life.

Church life for the 1970's already has a clear profile quite early in the decade. Although the Christian must not be enslaved by these patterns, he or she will do well to check out the times in order to see what needs correction or what provides assets for his communal life and mission.

Whereas we used the words "revolutionary" or "radical" to describe stories of trends ten years ago, twenty years ago and again today people speak of strange contradictory tensions in a society which simultaneously gives signs of being exhausted and open to some sort of religious revival.

In both periods, the Churches received the mixed blessings of help from "the religion of the republic," the generalized and officially-sanctioned blend of national and religious faith in America. In the Eisenhower Era critics spoke disparagingly of "piety along the Potomac," just as today anti-Nixonians denigrate the religion of the "East Room of the White House" or the ceremonies at the Washington Monument presided over by Billy Graham.

During the "religious revival" of twenty years ago most people found contentment with Protestant, Roman Catholic, and Jewish institutions. The current quest also includes resort to Eastern, African, or occult and mystical religious resources. It takes elements from these but, after some foreign forays, often brings these home into the Christian family.

The widely-publicized (but who knows yet how widespread or durable?) Jesus Movement or Catholic Pentecostalism represent a kind of "homecoming" on the part of some people who have been influenced by emotional and experiential non-Western religion.

Emotion is one of the ways today's quest differs

from that of the last time around. In the early 1950's people lined up rather docilely and placidly in conventional churches and synagogues. They supported inherited forms without rocking boats or tipping tea cups. Ethical debates were muted; extremes were shunned; ecstasy was out of the question.

Today the climate is different. The just-mentioned Jesus- and Pentecostal-movements illustrate how different it is. We can add other weather trends: public acceptance of "soul" religion among blacks and "spirit" religion from Indian minorities; many young people's desire for ecstatic and mystical experience; rather wild experiment in liturgy and new emotional expression in public entertainment—as in "Superstar" and "Godspell."

Other activities such as communal living, sensitivity-training, and small-group encounters often have spiritual dimensions and fill religious needs. People are seeking immediate experience. They prefer it to discussion of traditions or theories of experience.

For some years now the rate of religious growth has declined; church attendance drops each year; the building boom is over; news of institutional expansion is rare. In other words, today people seem to be finding, at least temporarily, other ways to house their religious impulses.

Some believe institutional decline is an ideological reaction; either it is the young rejecting formal and organized religion or backslashers who do not like the social directions the Churches have taken.

More accurately, many more people are serenely ignoring Churches which once meant something to them, people who, even now, would say they have nothing against them. Or they are rearranging their lives around leisure and long week-ends or vacations, bit by bit drifting from worship.

The institutions, however, are not on the verge of collapse. They simply embody fewer hopes and provide outlets for fewer energies today. They suffer most "at the top" or wherever most remote from local expressions of religion.

In fact, localism—with all its virtues and faults—dominates current religious forms. Virtues: people are responsible to each other, can check each others' signals and sustain each other. Faults: provincialism, short-sightedness, elitism, and self-seeking. Leadership's major problem: how to connect vital small-group or local-congregational religion with a believable set of signals from world Christianity?

Some serious theologians are at work today, but churchmen display less interest when their new

in the 70's

by Martin E. Marty

books are announced. Perhaps Christendom's theological capital was squandered in the sensationalism of radical theology, 1960's style. Perhaps what needed saying has been said.

The 1970's may find the Churches slightly less polarized than they were in the 1960's. *All* the problems the radical left and right fought over with so much fury and sound remain: war, overpopulation, racial tension, poverty, the dominance of huge "establishments," and complex, dehumanizing forces. But Americans are choosing either not to address these ills at all or to do so through quieter forms of debate and action.

The Churches, for the most part, are therefore somewhat less likely to be torn apart by the commitments both sides make to various causes. Some of the extremists on both sides have picked up their marbles and slunk away; others have become self-critical.

The liberal social actionists who remain are taking some lessons from the more evangelistic-experiential Christian groups. The old conservative individualists are learning to make at least timid and tentative commitments to social change.

The future of the Churches seems to lie in the direction of "intentional communities," sub-units of parishes or parishes transformed. Tomorrow's Christian will be in range by choice, not by chance. Religious membership is still too easy and too casual.

The question will be: can lay and clerical leaders draw those shoppers-for-values who have begun to find some answers, or at least better questions, to the Churches of Jesus Christ? Will they be able to harness the new religious energies, or will those energies be dissipated in generalized societal religion?

Many leaders will feel inhibited by the belief of some Christians that Christianity is conservative and traditional and that leaders should try to retard change, avoid innovation or experiment. An alternate reading of the situation and the Gospel makes clear, however, that what retards religious life most of the time is the traditions humans make.

The Christian, and his institutions, live in hope, responding to the word of one who charted change even as He imparted it: "Behold, I make all things new!"

Martin E. Marty is a professor of modern church history at the University of Chicago, associate editor of *The Christian Century*, and author of the new book, *Protestantism* (Holt, Rinehart and Winston), for which he has received the National Book Award for 1972.

September, 1972

How to Avoid Sexism in Your Church School

A NOT-VERY-FUNNY THING HAPPENS TO little girls who are growing up with church school curriculum. They lose their identity.

This is the finding of Diana Lee Beach who just completed a study, "Sex Role Stereotyping in Church School Curricula," for Joint Educational Development, an ecumenical agency.

Miss Beach's findings conclude that, if one believes the Sunday school books, this is clearly a man's world and girls are taught early to settle for a minor place in it.

First, females are simply outnumbered. One kindergarten book, for example, has twenty-two stories about boys and none about girls. Another one contains three stories about boys having adventures and one about a girl who is sick.

The unexamined assumption is God is male—man is created in the image of God, and woman is once removed. The women who most often appear in Bible stories are explicitly connected with sexual wickedness. Where are Deborah, Rahab, Mary, and Martha—all women of intelligence, resourcefulness, and courage?

The model for appropriate masculine and feminine behavior is a rigid, traditional one. Boys play with trucks, climb trees, and play baseball; girls play house and mother their dolls. Girls are not expected to progress outside the house, and boys are not expected to play any active role in raising a family.

Even in the matter of wrong-doing, Luther's "Sin boldly!" seems to apply only to males; boys sin in pride whereas girls' sins are those of weak will.

Family life is stereotyped. Father is still the boss and comes home every night and reads the paper in the living room; mother is perpetually at the sink. The most tradition-bound figure of all is mother. She is seldom seen outside the kitchen, and then only to do the cleaning and shopping. One book of stories for kindergarteners contains twenty-two mothers, twenty-one of whom are doing household tasks.

Working mothers are non-existent in this curriculum material despite the fact that 43 percent of American women work. As depicted, women hold no responsible positions in the mainstream of American life.

Since curriculum revision is a costly process, Miss Beach reports, these books will be with us a long time. In the meantime, we must examine our own lives. Do we tell our boys they are smart and our girls they are pretty? An effort to change our unconscious attitudes can immeasurably enrich our children's lives.

Adapted from "Fun With Dick and Jane" by Diana Lee Beach, in *Spectrum*. Used by permission.

The Education of an Anglo-Catholic

A nostalgic and candid appreciation of an enriching and valuable part of life in this Episcopal melting-pot Church of ours

WHEN I GREW UP, IT REALLY made a difference what kind of Episcopalian you were. I was reared in that part of the Church known as the biretta belt where we knew that all *good* Episcopalians were Catholics. In fact, we were told *all* Episcopalians were Catholics. It was just that we knew it and lots of others didn't.

We were Anglo-Catholics and as such were one with the historic and apostolic Catholic Church, but we definitely were not Roman Catholics nor Eastern Catholics. We thought of the Orthodox as our ecclesiastical friends, but somehow they never seemed to appreciate the friendship as much as they should have.

Like the Orthodox we were Catholics who were free of the Pope's dictates. We were true Catholics because we properly protested against all the additions of Rome and all the subtractions of Protestantism. As Anglo-Catholics we lived a difficult ecclesiastical life for Rome did not recognize us and the secular press kept confusing us with Protestants.

Though life was difficult, it had a certain *elan* about it. Like Athanasius we were Episcopalians *contra mundum*. An *esprit de corps* persisted amongst us because while most everyone else misunderstood us, we so clearly understood one another. We found in this spiritual refuge and perhaps even something parallel to the sense of communal salvation Christ had promised His Church.

We were the epitome of the Church Militant—fighting against

our rejection by Rome, the misunderstanding of the Protestants, and the indifference of the world. But above all, we had to fight against those within our own Episcopal Church who may have given lip service to the Church's Catholicism (you could always spot them if they spelled "Catholic" with a small "c") but who were quite willing to sell the Church down the river of Pan-Protestantism. Many of us were quite convinced the real problem with these "Prots" was not a mistaken or heretical theology—for after all, the only viable theology going was Catholic—but that they had altogether rejected theology for expediency and had sold out the historic God-given Faith for ecclesiastical success or social prestige.

Why these latter were necessarily opposed to Catholicism was perhaps not always too clear, but the question was unimportant to our ghetto mentality. We were a minority within a Church which was a minority within American Christianity. Therefore we had no power and could not be corrupted by it. We were the redeeming remnant, the Church of the saints.

When Anglo-Catholics came to positions of power, however, we assumed they would probably sell out. The operation performed in episcopal consecration was said to be the removal of the backbone. If a bishop was elected to the National Council, as the Executive Council was known in those more halcyon days, he had virtually betrayed the cause by allowing himself to be identified with the Prot-

by John Heidt

estant Curia: curial because it suggested ecclesiastical authority similar to Rome and protestant because it sounded like secular success.

The important things in those days were the outward marks of Anglo-Catholic identification. You could tell a priest by his missal and a layman by *St. Augustine's Prayer Book*. The extreme Churchman might actually have his own copy of *The People's Anglican Missal* by which he could check up on the missal the priest was using at the altar. When Father Maddox published a new *American Missal*, some suspected creeping protestantism within the movement—especially when *The Living Church* published a review of the new missal in which no less a "Protestant" than Massey H. Shepherd, Jr., the noted liturgiologist of the Episcopal Theological School, approved some of its contents. Stories were told (were they based on fact?) of a former bishop almost deposed by the House of Bishops for compiling the first *American Missal*. The rumor that the bishop was taken off the hook by his fellow masons on the episcopal bench indicated the deep-seated secularism of even Catholic-minded bishops.

In those days we seemed to believe whoever controlled the printing presses might someday control the mind of the whole Church. We saw a betrayal of the "Cause" when the publisher of the first *American Missal* destroyed the plates. The Romans reputedly had bought the plates of Vernon Staley's *Catholic Religion* because the book was too devastating an apologetic for Anglo-Catholicism, and years passed before the world was able to read it again. Two seminarians from Nashotah House bought the plates of "Daddy Hall's" long out-of-print "Anglican Summa" [the Rev. Francis J. Hall's *Dogmatic Theology*] in hopes of having the truth available once more.

If all this was a bit esoteric for the average Churchman, simpler indications of Churchmanship were readily available. If you were a Catholic, you genuflected at the *Incarnatus* in the Creed as well as

when returning to your pew after Communion. You talked about "going to Mass" instead of "going to Church" as did the Protestants or of "hearing Mass" like the Romans. When you visited New York, you always went to St. Mary's—which all but the Protestants could affectionately call "Smoky Mary's." When in Philadelphia you attended St. Clement's. You could recognize a priest's discipline by his small black associate's cross and his militancy for the Faith by his presence at the annual American Church Union banquet.

There was something for everyone in those days. For the politically inclined every General Con-

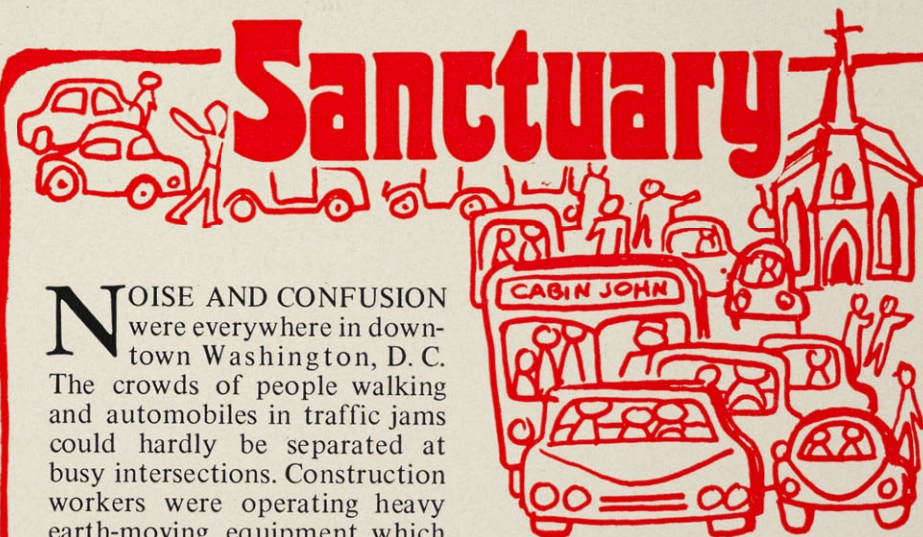
vention was an adventure. Though the whole Church was Catholic, no one could be sure its Catholicism would not be legislated out of existence at any one Convention by the subversive tactics of officialdom under the Presiding Bishop's leadership. We barely avoided becoming ecclesiastically mixed up with the Presbyterians in the forties although we had been mixed up with them socially for decades. Then in the fifties we had the Church of South India scare and the educational plan known as the Seabury Series by which we would be educated into Liberalism. In the sixties Bishop Pike came along and we were faced with the three-fold evil of

divorce, heresy, and COCU.

The intellectually inclined found sustenance in the Christ the King Foundation. Academicians of Anglo-Catholic leanings gathered together to establish a Community of Scholars, and perhaps a university, which would not only demonstrate that theology was truly the Queen of the sciences but that even a "Christian Chemistry" was possible. On a more superficial level, Canterbury College had tried to demonstrate that Anglo-Catholic piety and polity provided the proper foundation of a true education.

In such times real Churchmen all read Dorothy Sayers, Harry

Continued on page 12



NOISE AND CONFUSION were everywhere in downtown Washington, D. C. The crowds of people walking and automobiles in traffic jams could hardly be separated at busy intersections. Construction workers were operating heavy earth-moving equipment which clanged, sputtered, and shrieked in preparation for the new subway system.

Tempers were short. Pedestrians jostled and pushed each other about in their haste to complete their shopping before the close of the business day.

The city chaos was matched in my own inner feelings of disorder and near panic. My mind was haunted by thoughts of still unfinished errands. Even my packages seemed particularly clumsy and hard to manage. One shopping bag, weakened by a few raindrops, threatened to spill its contents out onto the overcrowded street. Looking back, I cannot tell how much of my problem was the real circumstances in the city environment and how much was because I had "panicked."

About a half block ahead of me I saw a beautiful old stone Gothic church. I have never been able to resist going into old or interesting looking churches and just looking around. I have always liked the church atmosphere of peace.

Now, however, I felt apprehensive and pressured by time limitations. Part of me was pulling to continue on my way. Only an hour remained before the business places closed. However, pushing aside further thought about time, I stopped, turned back, and entered the church.

Placing my packages on the pew beside me, I knelt and thanked God for His Church. I said my prayers for the Church and for the world. The atmos-

phere of mysticism and serenity, enhanced by the soft light of early evening through the stained glass, began to work their wonders for me.

Slowly I began to feel the calming effect which this kind of prayer in these surroundings give. I became conscious of God's presence in His House.

After prayer, I remained in the pew for several minutes. In the midst of the outside chaos and clamor and my inner confusion, I had been guided into this haven of tranquility where the pressures and tensions of daily living ceased to dominate my thoughts.

It had to be more than mere coincidence that I was passing this particular church at this specific time. My weekly trip for downtown shopping and all its accompanying frustrations was almost a regular "ritual." Never before had I felt this overpowering need to stop, meditate, and re-evaluate the importance of matters which were causing so much distress.

Before leaving the church, I knelt again for a short prayer. I asked God always for His light in my life during times of everyday stress and tension and for reminders to take the time to be "quiet enough to listen to Him." —ELIZABETH TICKNOR ◀



TO THE CHILD WHO states: "I will not go to church," there is one obvious answer: "Son, we all go to church in this house, yourself included."

Wise parents do not take "no" for an answer in matters of schooling and other important areas.

To parents who claim to be Christian, what can be more important than the spiritual upbringing of their families? Of course a child will rebel—he rebels in almost every other area of life in order to test himself against the authority of his parents. Why should religion be an exception?

As a child, nightly prayers were a must for me. Religious instruction (in England) was a daily part of the school curriculum. I had to attend church or Sunday school at least once each Sunday.

Of course I rebelled as I did about other things my parents insisted I do. Only as an adult have I come to real-

ize the Christian faith gives depth, meaning, and value to human life.

I regret those aspects of the Church's outreach which are not made more attractive to young people. I believe she can and must do all in her power to help them see religion as part of mankind's total life.

I sympathize with mothers who receive no help or encouragement from their partners in this matter. I have no patience with fathers who state that because they were forced to go to church, they will not do the same with their children. This may be an excuse, but it's not a valid reason. Did these same people stop cleaning their teeth when they became adults because they had been forced to as children?

Today young people are searching for spiritual values and deeper meaning in life. Despite the sometimes apparent weaknesses of the Church, I believe the Christian faith can help them. All the other areas on which we have placed so much faith in the past—education, science, politics—have either failed or been found wanting.

The Gospel of Jesus Christ does still provide the answer for this age. When we give way to the child's natural rebellion, are we denying to him the Gospel? And when we give way on such an important issue, how soon will we have to give way on many other issues we also consider important? —Frank M. Lowe

The enemy was a liberalized and secularized Protestantism, and, though most of us were unwilling to recognize it, the rock by which we judged our liturgical and theological adversaries and in contrast with which we determined our own identity was the great unchanging Church of Rome.

Exhilaration was high; the lines of battle were clear; a deeply held faith had developed an identifiable ecclesiastical culture. At rallies and Catholic congresses, in retreats and parochial missions, through increased confessions and vocations to the religious life we rode forth with our King, conquering and to conquer. We looked forward to the day when the ACU would no longer be needed because the whole Church would recognize its Catholic heritage. Indeed some sort of victory seemed already in sight. But some ominous signs of change lurked on the horizon. A new bishop of Milwaukee invited the National Council to his diocese. Nashotah House had the first Presiding Bishop in its history, Henry Knox Sherrill, celebrate Mass at its Chapel altar. Some of the old identifying marks were becoming blurred, and some said you could lift a chasuble and find a Unitarian underneath.

Even our victories began to turn against us. The Seabury Series advocated the Eucharist as the chief service on a Sunday morning. The Presiding Bishop began to wear cope and mitre and even accepted an archepiscopal cross. The secular press started calling Episcopal priests "father," and the House of Bishops re-affirmed its belief in Chalcedonian Christology.

The lines of battle were beginning to shift, and our self identity was becoming confused. But the real blow came from outside the Episcopal Church. At the conclusion of Vatican II we could say that even Rome was becoming Anglican. It began to look, however, as though she were copying the wrong Anglicans. Suddenly we had to ask what still distinguished us as Anglo-Catholic.

With all our victories had we in fact lost the War? Were we now the only real Catholics left? Some

Education of An Anglo-Catholic

Continued from page 11

Blamires, and C. S. Lewis through the encouragement of the Episcopal Book Club while the more enterprising looked at Dom Gregory Dix's *Shape of the Liturgy* along with Jacques Maritain and Christopher Dawson.

Various societies catered for the devotionally inclined. You could join the Confraternity of the Blessed Sacrament and the Guild of All Souls while teenagers signed on as The Servants of Christ the King. Annually you took a bus from Chicago to the Shrine of Our

Lady of Walsingham in Sheboygan, Wisconsin. If you were a bit extreme, you became a member of the Living Rosary of Our Lady and St. Dominic.

In all of this we claimed inspiration from the sacrifice and leadership of those who originally fought for recovery of Catholicism within the Anglican Communion: men such as Keble and Pusey, DeKoven and Huntington. The organization for consolidating and continuing the fight was the American Church Union, the seminary for training its priests was Nashotah House, and the spiritual forerunners were the religious orders.

will reply in the affirmative. They will write letters to the editor saying the Anglo-Catholic days are not dead and the burden of proof is upon ecclesiastical innovators, whether Roman or Anglican.

Yet the letters will not have the old exhilaration. The protest will be more petulant and defensive as the old assurance wanes. And this will contradict the best things in the Anglo-Catholic ethos. When those who profess to be Anglo-Catholics are divided about the very nature of the Movement's identity and future vocation, then that sense of unity which gave the Movement its inspiration and vitality is lost.

The old Anglo-Catholic ecclesiastical sub-culture is no more! Many outside the ranks will cheer, and some within will hang tenaciously to its vestiges. Others of us will let it go but with more than a touch of nostalgic reflection. I myself would not want to denounce any of it and cherish much of it.

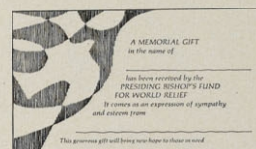
Like all things in the Church's history, some of it was bad and much was superficial. A great deal of it, however, was very good. By it many great and holy men were nourished in the Faith, and because of it Anglicanism is today a different instrument for accomplishing God's Will. With all men who know something of both sin and redemption we will smile at our foibles while we rejoice over God's blessings.

But the important thing, it seems to me, is for those of us who were reared in the sub-culture, and all of us who were benefited by it, to realize the Catholic religion is greater than any of its cultural manifestations and that its principles continue to provide the means of witnessing to Christ in a new age.

By our continuing faithfulness to God's Will as we understand it in conscience, and by charitable respect for the consciences of others, God continues His work in the world. In achieving this work new ecclesiastical sub-cultures will undoubtedly develop, and they may prove to be not so much different from the old ones as we are sometimes tempted to think. ◀

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How Shall We Bend the Twigs?

Some experts say teaching young children religion is bad. This parent disagrees.

by Joan A. Shelton

All preschool religious education is to be deplored; these children just cannot comprehend religion.

We've all heard ideas like this before. In today's America many people believe them. Grandparents, friends, Sunday school teachers, next-door cookie ladies, and especially parents will recognize them: "Why are you forcing your own creed on that child? Why not wait till he's old enough to make up his own mind? Why take him to your church at his age?" In this case the questioner is a psychologist writing on religious education for a highly respected Sunday magazine.

"As the twig is bent, so shall the tree incline." Is the old saying still true? What business are we twig-benders in, anyway, as we try to communicate values to our children?

The article's author begins by defining religion as the underlying system of values or meanings which we attach to the world we live in and the things we do. He regards this in the same way as the systems of meaning we develop around sex, politics, taste, and "The Good Life." Most of us would accept his definition as a good starting point.

"Every child will develop a philosophy of religion," he goes on, and quite rightly, too. Each person's religion embodies the answers he has arrived at regarding questions both metaphysical and moral.

Many philosophers, like the late Reinhold Niebuhr, maintain that all questions of value are basically religious questions. So it follows that with any luck *everyone's* re-

ligious philosophy is developing from year to year, not just that of children.

The article then goes off in a different direction, saying "all preschool religious education is to be deplored" and we parents are simply forcing our beliefs on our children. In one sense we should want to agree.



We all want our children to become free to be themselves, and during the emergence of independence, especially during the teen years, they will need to work through their accumulated facts and convictions in order to make them truly their own. So far, so good.

But two other issues also crop up here. If the question is of delaying until the child can "comprehend religion," we're in for a long wait. "Always assure the

child," recommends the doctor, "that as he gets older he will be better able to comprehend what he now questions." Most sensible religious adults would disagree with him, beyond some rather closely-defined limits, admitting cheerfully they cannot "comprehend" fascinating and tremendous mysteries either.

"Who has seen God?" is not, after all, so far removed from "Daddy, why are wars?" or "If God is so smart, how come there aren't any more dinosaurs?" We Christians can hang onto the good news that we have "seen God" in Jesus Christ and that He has reconciled us to the universe and to ourselves. But who among us would dare to say precisely how or why?

The other issue we must meet is whether sharing convictions on value could be postponed by traditionalists, agnostics, or atheists. Most parents of small children, working through the barrage of questions on money, sex, race, war, and the death of a guppie, would agree that religious education starts right away.

Many psychiatrists, in fact, would say it starts in the first few months of life when we try to convey to our babies that life is good, not bad; that their bodies are good, not shameful; and that love is worth the risk. If so, the question is not, "Should we share our religious convictions" but rather, "Which convictions shall we share and how?"

As we keep in mind our aim to help the small child deal with his world and his place in it, our means of response will vary from a hug and a smile to developed

How to Reach the Promised Land

by Benjamin H. Skyles

creeds and ceremonies, depending on what the child needs and what level he has reached.

We would do the same in any other value area. And this is why our friends are off the mark when they argue we're wrong to "impose our church symbolism and dogma" on our preschoolers. We are simply making use of a body of symbolic language worked out by a family with underlying convictions about what human beings and their universe are meant for, convictions which we have already decided we share.

Most of us know by instinct that sometimes the traditional religious formulations, like "Heaven," "Incarnation," ceremonies and festivals, Bible stories, and so on, can sometimes help a child while at other times they can confuse or overwhelm him. Quite typically, the author of the magazine article fears that much of the symbolism involved in Christmas ("born of a Virgin" worries him especially) would simply baffle small children.

He therefore recommends we skip the religious side entirely and stick to Santa Claus and the presents! But perhaps he is throwing out the orange with the peelings. Once we have worked through for ourselves how we understand a specific religious belief—in this case, how we believe "God loves us and wants to be with us"—we can judge a specific phrase or symbol for it, deciding whether it can help a specific child. And for most of us the Baby Jesus is more adequate than Santa Claus.

Sometimes we are presented with symbolism or ideas from out-

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MOST PEOPLE DON'T PONDER VERY MUCH ON WHAT Moses and the Israelites did during the forty years of their trek through the Wilderness or why it took them so long. They did a lot more than pitch tents and water camels. Some things we know about; some we don't. Here is a meeting which this writer can imagine between Moses and his lieutenants.

Moses: We made good time today. The Promised Land couldn't be more than a couple of weeks from here.

1st Lieutenant: Right. It's a good feeling to know you've done the right thing. The trip was rough but worth the Land of Milk and Honey.

2nd Lieutenant: Moses, there's something I've been meaning to speak to you about. I wouldn't mention it at all, but other people have mentioned it to me. It's about these new maps. Of course, it doesn't make a lot of difference which ones we use, but a bunch of us have a sentimental attachment to the old ones.

Moses: We'll submit it to the Council. In the meantime, how about sticking to the route regardless of the map?

2nd Lieutenant: We can try. But some are refusing to fall in until we tell them which ones we will use.

3rd Lieutenant: While we're mulling over problems, a lot of people in my division (mostly younger ones) are saying we ought to throw the maps away and go it on faith. They claim the maps are constricting and the map makers probably didn't know any more about the route than they know anyway.

Moses: Do you think we can hold them?

3rd Lieutenant: I'm beginning to wonder. A few of them headed out alone into the desert yesterday. I don't think they can make it on their own.

4th Lieutenant: You think you've got problems. The older people in my section are talking about building a temple right here. Can you imagine that? They're gathering stones to start on the foundation. I tried to tell them God wants us to press on. They mumbled something about "enough change" and "we need at least one thing to remain the same."

Moses: Do you think you can move them on?

4th Lieutenant: Maybe. Maybe not. By the time I woke up this morning, they had a pretty big pile of stones.

5th Lieutenant: My biggest worries spring from the scouting reports. My people don't mind going on as long as they know they can conquer what's ahead. But the scouts are talking about problems too big for us.

Moses: Hasn't God brought us this far? Didn't he bring us out of Egypt with a mighty hand and bear us on eagles' wings to this place?

5th Lieutenant: Yes. But that didn't include confrontation of the people of Caanan, the change from herding sheep to planting corn, not to mention the building of cities. I'm afraid you're going to have a hard time selling the faith from here on in. Somehow it doesn't seem to fit the complicated problems we all are going to face from now on.

Moses: It makes me sad that we cannot all move on together. I wonder what's going to happen to this group? But maybe God has a plan.

from *The Texas Churchman*. Used by permission.

side the family circle, symbolism we might not have made use of at this point for this child. "What does 'conceived by the Holy Ghost' mean?" "Do angels really have wings that go flap-flap?" "Billy's mother says bad people go to Hell. Am I bad?"

In such cases—or crises—we have to find out what the child is really asking about himself and his world, building on what he has learned already and linking it as best we can to whatever understandings we have come to ourselves. Sometimes we have to admit we are no nearer an answer than he is.

If we choose to meet honest religious doubts and fears with an appeal to authority in place of interpretation and guidance tailored to the parents' beliefs and the child's needs, the result usually isn't productive. "The Bible says Jesus was born of a Virgin (or angels have wings, or Moses parted the waters), so it's wrong to won-

der how or why!" Far from helping the child work through his feelings or gain some new insight into the universe, attempts to "pull rank" are just as self-defeating in the area of religion as in any other area.

That tactic will probably show the acute little observer we're unsure of ourselves, a bit threatened perhaps, and don't want to be placed in the category of little child along with him in the ranks of developing Christians. In place of the doctor's assurance that "As he grows older, he will be better able to comprehend what he now questions," what's wrong with assuring him that while there's lots we adults don't comprehend either, there's even more we can trust in? Or that the details on miracles, the evolution of dinosaurs, and the reasons for wars are some of the things we're hoping to find out, too? And let him take his place beside us among the seekers and the lovers.

Finally, every family reinforces its religious teaching—or defeats it—by all the other communication which goes on all the time. Even

though we repeat "God is love, God is good," the child will understand something else if we go to worship Him on Sunday mornings with sepulchral gloom. Our children also see how we choose friends, invest our leisure time, gossip, argue about this or that, and love each other. In other words, we behave in front of them as though we feel whatever we teach is important or else isn't, really.

This is true for traditionally religious families and for all the rest. The major part of value attitudes are formed within the family, whether in traditionally religious form or not.

The real issue for Christian parents can be put quite simply. Our children in their directness are challenging us to come to know God and what He has done for us; to work through the details of what we experience as fully and responsibly as we can; and then to live up to whatever we have found.

To the degree we accept this challenge and make it our own, religious education will take care of itself—for everybody. ◀

KEEP STILL LORD

WE HAVE REACHED THAT POINT OF PROGRESS in our society where we discuss premarital relationships, post-marital relationships, domestic relationships, and family relationships with complete frankness and honesty, at any time, any place, and with everyone. These once taboo and dangerous discussions are now accepted and even in demand as living room conversations.

Isn't it strange, then, that the once accepted and beloved discussion of our relationship with our Lord is now taboo?

How many times do we Christians say, "Lord, stay here with me and protect me, but, for goodness sake, keep still. I surely don't want to embarrass any of my friends by Your Presence, and I certainly don't want them to know I'm naive enough to still believe in You, let alone ask Your help."

How many times do we Christians call on our Lord when things get rough? When our businesses fail, our home relationships fall apart, and the

world seems upside down, we call loudly for help. We ask our Lord to be quick—but quiet!

How many times when everyone and everything we hold dear, trust, and love fail us, do we come to our Lord for His help? Then after He picks us up and puts all the pieces back together, we say, "Thanks Lord, but shhh!"

How many of us play this now popular game of silent partners? How many times do we, as Christians, deny Him every day? And He still takes us back. Wow! What a partner. We could become real, live, honest, full-time partners with our Lord forever.

And when I stand before His Presence, at His throne, in His Kingdom, may He not be embarrassed by me? I pray He will open His arms to me and introduce me to His friends, with love and pride, not as a silent partner but as a full and humble one with Him. ◀

by Peggy Litschert

The Episcopalian

The Firm Unconfirmed Communicant

A young man stirs up a batch of questions.

A story by Richard J. Anderson

CORFETTA STOOPNAGEL WAS a person of good humor and pleasant disposition, but today she was troubled, and she was talking with the Rev. Dr. Walter Neville York, D. D., gray-suited rector of her suburban parish.

"It's Franklooser, III," said Corfetta, speaking of her oldest son. "He told me you said he didn't have to be confirmed."

"That's right," said Dr. York. "Franklooser gave me some good reasons why he didn't think he should be confirmed. I hated to see him reach this decision, but a decision it was, and I respect it."

"But he's only twelve," wailed Corfetta. "What does he know about making a decision?"

"Well, the Prayer Book says confirmation is administered to those who have reached an age of discretion," said Dr. York. "I interpret that to mean an age when one is capable of making decisions. An old idea connected with confirmation is it 'completes baptism.'"

"In other words, the promises made in behalf of infants at baptism are confirmed or ratified when children are old enough to make such decisions. We have usually considered twelve to be this age in most Episcopal parishes. So Franklooser was asked to make a decision. And he decided no. So what are we to do?"

"I know what his father will do," muttered Corfetta. "He'll tell that boy to get himself over to the church and get himself confirmed and stop this nonsense. Even though Franklooser, II, has no use for the Church himself, he's always said he will see his children are brought up church-going Christians."

"Hmmm," said Dr. York, looking out of his study window.

"Is Frankie still going to be able to

receive Communion?" asked Corfetta. "He was admitted to Communion two years ago after that meeting down in Houston. What happens now? Surely he can't go on receiving Communion."

"Based on my conversations with your son," said the rector, "I would say he can continue to receive Communion even though he chooses not to be confirmed. I felt he was ready for communicant status two years ago, and I feel he is still eligible for that status."

"Well, then," asked Corfetta, "why do we still have confirmation if people can take Communion without it?"

"And that," said Dr. York, "is a question many of us are pondering. But in the meantime we're continuing the practice of confirming as usual, even though in this parish it is no longer associated with first Communion."

"I just don't understand it," muttered Corfetta. "When I learned all these things, baptism made you a member of the Church, all right, but confirmation is what made you an adult or communicant member. Now it is all mixed up. I read that article by Dr. Whilesaver Neergrowth in *The Episcopalian*, and he says baptism is all that is necessary for Church membership."

"This is the case with Franklooser, III," said Dr. York. "He feels he is now a communicant member of the Church. He thinks confirmation is now not necessary."

"What's going to happen to the confirmation classes when other kids get these ideas?" asked Corfetta. "It isn't easy to get your child to attend these Saturday morning classes, you know."

"Perhaps they won't see it as not being necessary," said Dr. York, puffing on his pipe. "Perhaps we should not associate Christian education quite so much with Church membership, giving the impression that once one is well

educated, then he can be confirmed or admitted into full membership."

"Maybe so," said Corfetta. "You know, it's a fact that some of the know-it-all people in this parish, for example, are the ones who seem to really care the least. And some of the most faithful, well, they really don't know many facts about the Church. They just believe in it, that's all."

"An interesting observation," said the rector.

"Well," said Corfetta as she stood up, "I've got to go. I don't know how I can explain about Frankie, III, to his father, but I'd better start working on it." ◀

Adapted from *Episcopal Churchfacts*, Diocese of Western New York. Used by permission.



NO LONGER OUR “MOST WASTED HOUR”

Three hundred earnest educators from the South and Midwest gather together in North Carolina to put some new life into the Church's teaching ministry.

by Barbara Halton Stoops

WE THOUGHT EXPECTATIONS were high, but reality went far beyond,” said the Rev. Robert L. Haden, Jr., of the week-long Fourth Province conference on religious education he organized in the North Carolina mountains.

Some 300 men and women, lay and ordained, trained staff and Christian education newcomers, came to the Kanuga Conference Center at Hendersonville, North Carolina, in mid-July to see what is happening to the church school, once called “the most wasted hour of the week.”

From evidence at the Kanuga conference, Episcopal financial cutbacks for religious education on the national level are blessings in disguise. Pushed by Mother Necessity, congregations around the Province have worked out their own innovative, imaginative, and distinctly individual Christian education programs.

In different ways and with different approaches, they have found solutions to the triple dilemma which confronts the church school educator: 1) how to obtain and hold the interest of students, both children and adults; 2) how to locate, lasso, and indoctrinate good teachers; and 3) how to put together an educationally and doctrinally correct curriculum to nourish the Christian spirit.

The conference had a fresh, “we’re all in this together” feeling and was remarkably free from educational jargon and religious cant. People listened, talked, and exchanged ideas.

“But we have this problem. . .

how would you do it if you only had a combination church and parish hall. . . our vestry is rather conservative, do you think they’d let us. . . but our teachers aren’t very experienced. . .”

And the questions were answered. With a staff including Bishop W. H. Folwell of Central Florida, Bishop Bennett J. Sims of Atlanta, Dr. Marian Kelleran of Virginia Theological Seminary, Ruth Cheney of the national Church staff, and many other Episcopalians experienced in special areas, eleven model programs were demonstrated during the week.

Over and over conference sponsors emphasized the smorgasbord concept—model offerings should be sampled and tasted but not swallowed completely. Successful models, however, shared certain characteristics:

- in every case, strong clergy-lay rapport and cooperation;
- more Biblical stress, in new, creative ways;
- fewer, but more committed, teachers—often called by other names—backed with strong support personnel;
- heavy use of specialists and resource professionals from the community;
- agreement on a basic, underlying philosophy of educational approach and then on thorough preplanning;
- and longer time segments for church school classes.

Right off the bat the conference eliminated two built-in excuses for failure: the notion that someone higher up in the church structure is telling the local church

what to do and that the ideas being presented are pretty theory but impractical to put into operation locally.

The programs were local and they worked, as their originators pointed out.

► “Christian Connections—or a Learning Center for the Discovery of Jesus Christ” is what the Rev. Clark G. Lennard calls the open space concept he developed for grades one through six at St. Mark’s, Houston, Texas.



The parish of 2,000 communicants pioneered with the Seabury Series, but the Sunday school wasn't what it should be. So the rector, the Rev. Henry Clay T. Puckett, and Father Lennard, then assistant, decided to "deschool."

Now, with a whole new look, kids come in slacks and jeans, ready to participate in a learning experience using art, drama, dance, film, reading and writing, with a resource center that is "used more than the average elementary school's library."

Father Lennard thinks, "What we call CE—or tended to divorce and put in that department—could instead be viewed as worship and be just as important, budgetarily and in other ways, as what is going on in the nave."

► For the Rev. W. G. Gayle, the weekday church school is "something special for children and is not oriented to the convenience of parents as the Sunday situation is." The former assistant rector at St. James', Alexandria, Louisiana, described a program which moved

from erratic attendance at about eighty-nine pupils to a first year attendance of 129, with thirty-eight students having a 100-percent attendance record.

The emphasis was complete family worship together on Sunday mornings and strong planning and participation by parents and other parishioners.

► Dr. Roland Hughes of the Communications Techniques Department at the University of South Carolina presented the multimedia model program he and Conference Director Haden, chairman of Upper South Carolina's religious education committee, introduced at Trinity Parish, Columbia, South Carolina, for 8th graders.

"We picked 8th graders because they were considered too young for high school seminars but thought themselves too old for the David and Goliath, spoon-fed, cut-and-paste stuff they had gone through for years."

Working with forty-five bored 13-year-olds "with the least interest and highest attrition in the

whole church school," they capitalized on the self-centered interest of adolescents by making movies. "The process, not the product, became important," Dr. Hughes said. "Cecil B. DeMilles we weren't." Teachers became expeditors, managers, and diagnosticians.

► A theme-centered program—one central theme discussed at a time on all grade levels—developed at St. Paul's, Macon, Georgia, was presented by the Rev. Frank K. Allan and Mary Wilder. The thoroughly worked out, lay-oriented, and lay-led program was presented to the conference in a movie, *Sunday, Bloody Sunday*, made by the senior high school group. The innovators in this parish had produced a magic wand which allowed them to recruit all the teachers they could use this year within fifteen minutes. *Continued*

The Fourth Province's Kanuga education conference isn't all theory. Many of the 300 conferees brought their youngsters. Here they present what they have made at Friday worship.



► The Rev. William H. Baxter, assistant at All Saints', Atlanta, talked about Christian education outside church school walls. "When you think of Christian education, you never think of your vestry, but they're deeply in need of help." A two-year-old program in his parish seeks to teach vestry members to understand new possibilities in their roles in the mission of the Church and to find new ways to use parish resources of time, money, and people.

"We want to teach them to share ideas and dreams of what the parish can be. This is something that can't be done in the usual vestry's two hours of agenda pursuit."

Ideas at the conference sped between roommates at bedtime and resumed before breakfast. They were passed around meal tables along with the butter and grits.

They were exchanged wherever two or more gathered together.

Boyd Cater, from a small mission in Greenville, South Carolina, expressed a typical feeling: "All of a sudden I don't know how I'm going to get all this across to the people at St. Peter's. How can I explain what all this has meant? How am I going to put what I've found here into our program?"

Looking like a teenager herself, this young mother was able to come because her tax accountant husband took three days of his vacation to baby-sit.

Mary Wilder of Macon, Georgia, spoke for many as she commented, "We knew Sunday school wasn't competing with the other Sunday options like sleeping late or getting an early start to the lake. We faced the fact that parental clout no longer works. We had to make the kids want to come." ◀

RESOURCE SAMPLER

References for Christian education programs offered by both the Rev. David W. Perry (see page 34) and the Rev. Robert L. Haden, Jr. (see page 18), include:

Ronald Goldman, *Readiness for Religion*, Seabury Press (paperback), \$2.95.

Children's Liturgies, published by The Liturgical Conference.

O'Neil and Donovan, *Children, Church and God*, Corpus Press (paperback), \$1.95.

John Westerhoff, III, *Values for Tomorrow's Children*, Pilgrim Press, \$4.95.

Dolores Curran, *Who, Me Teach My Child Religion?*, Mine Publications (paperback), \$2.25.

Margaret Hughes, *The Importance of Bread*, Morehouse-Barlow, Student Cards \$1.95—Teacher's Notes \$1.

The Seabury Series, Grade by Grade (descriptive syllabus and guide to audio-visual resources), Seabury Press, \$3.50.

Joy, Mine Publications. Beginning level (preschool, kindergarten), and levels one, two, three, and intermediate (4, 5, 6).

Discovery Series, Paulist Press. Presents sources in prayer, literature, advertising, service, word, song, etc., to the student in which he can search out and find the Christian "meaning" in life's experiences or the meaning of life in the Christian experience.

It's All About Eucharist, Mine Publications, Parent/Teacher Manual and six child lessons, \$2.80.

Mark Link, S. J., *He Is the Still Point of the Turning World* (poems, readings, prayers for innovative worship), Argus Communications, \$3.90. Teacher's guide, ditto masters for discussion available.



WE HAVE COME TO BELIEVE the sermon is an instrument for Christian sense-making.

People do not make sense, people do not learn, people do not discover the Good News by having Gospel conclusions presented to them, even if that is done with power. Authority-troubled clergy are strongly tempted to present Christian conclusions. If the sermon is to be sense-making, it can only be so by enabling the hearer to make sense for himself. There is all the difference in the world

between sense-announcing and sense-enabling.

Until the Good News makes sense to me, it is Bad News. It is the truth I know I ought to believe but can't. If the hearer is left there, the Gospel has not been preached; it has been uttered, but it has not been heard by the inward ear.

So the sermon, in our extended definition, is a pastoral action in which the preacher, in the context of worship and in the light of the Gospel, tries to enable his hearers to see their lives and the world in the light of the Gospel. To this definition we suggest two corollaries for further explanation.

(1) For the sermon, the world is the subject. The sermon is not about the Gospel: it is about the world in the light of the Gospel.

(2) The world being what it is, the sermon is today and always has been an essential part of Christian experience. ◀

by Clement W. Welsh

Adapted from: *Newsletter*, College of Preachers, Washington, D.C.

Lyman Coleman, *Serendipity Books: Discovery, Groups in Action, Serendipity, Rap, Acts Alive, Breaking Free*, Serendipity House, \$2.95 each. Mini-courses in Christian living. Good for retreat resources.

Youth Ministries Notebooks, Seabury Press.

For a Fall, 1972, list of suggestions and resources for Christian education development, write to: The Rev. David W. Perry, Box 467, Lake Oswego, Oregon 97034.

For a listing of resources used at the Kanuga Education Conference, write to: The Rev. Robert L. Hadden, Jr., 1100 Sumter Street, Columbia, South Carolina 29201.

Religious Education Week, September 24 to October 1, is being celebrated as an interreligious observance this year for the first time.

Under the theme, "Crisis and Hope in Religious Education," the Religious Education Association of the United States and Canada is encouraging teachers in local churches and synagogues to observe this year's religious education week by visiting each other and exchanging ideas.

One of the most important questions for religious educators in the 1970's, say they, is whether religious education can be an effective instrument of both personal growth and social change and whether religious educators and social activists can develop to meet the challenge.

Answers to Quiz Questions, page 35:

1) Family education, learning center, Sunday morning happening.
2) New York City. 3) None. 4) He would disagree. He says even Jesus made mistakes and Christians must face issues before them.
5) The people don't like the maps; some think they have had enough change and want to stay put; and others think maybe their faith won't fit the new situations they may find along the route. 6) See page 29.

September, 1972

Church School: be **BOLD** or **FOLD**

THREE YEARS AGO ST. MARY'S Parish, Park Ridge, Illinois, found itself without a Christian Education program for the 7th and 8th grades. With fall fast approaching, it needed a suitable curriculum in a hurry. At this point Robert G. Nesbit, an industrial training consultant and parish member, stepped in to work on the junior high school program.

Because time was short, materials had to be produced lesson by lesson, Sunday by Sunday, then checked by the Very Rev. Russell K. Johnson, rector, and Mrs. Dorothy Carpenter, Director of Christian Education, and finally typed and duplicated. The teaching teams in those two grades had, on the average, only two or three weeks advance time to prepare themselves that first year.

With so little training time, the materials had to carry their own weight. Luckily most industrial training is done in the same way, so Mr. Nesbit was able to create intriguing lessons.

The program never really became a "program" at all, rather a series of independent lessons, each self-contained and quite different in subject and approach.

One of the lessons, for instance, includes a mock trial—the court martial of a naval officer accused of dereliction of duty—which involves perplexing moral and legal issues. Classes divide into teams of prosecuting attorneys, defense

attorneys, and judges for the trial, which takes from three to four hours. Attorneys at St. Mary's acted as consultants when the parish tried this one.

In one short, simple lesson students read scripts written in the first person: one representing an elderly, poor, tired woman reflecting on her life; the other a discouraged, out-of-work man who enters a storefront church. The students then write a prayer the individuals might say.

Over the two-and-a-half years St. Mary's used the lessons, a total of fifty exercises were developed, including decision-making situations, application of value systems to problems, exercises of self-analysis, examination of the sources of religious beliefs, and one discussion of a series of fictitious "memos" between Pontius Pilate and a "Chief of Foreign Operations."

After three years of success with the series, the parish approached Seabury Press. Seabury has published the course, calling it *Expanding Life in the Christian Faith with Junior Highs*, available from 815 Second Avenue, New York, N.Y. 10017, for \$3.95.

St. Mary's has, through the creative pooling of special lay talent, not only developed a lively enterprise in its own parish but produced something other parishes can use as well. ◀

Adapted from *Advance*, Diocese of Chicago

A FEW MONTHS AGO, UPON MY RETURN from South West Africa, I met a college classmate.

"To spend a lifetime putting clothes on a lot of carefree primitive people, who would much rather be left alone in their happy paganism, is not my idea of a useful ministry, Cliff," he said to me. "You might better have stayed at home converting a few of us!"

"Carefree" is not the word to describe the average primitive pagan. He is, rather, tortured by terror because of two things. He fears a supernatural realm he believes to be peopled by a legion of evil spirits, and he cannot understand the elemental forces of Nature which, with comprehension, might easily be turned to his good.

"You are an American, so you know everything," said the nearly naked old man, squatting on his heels near the fire of smouldering pine faggots. "So you can tell me," he continued, "how high is 'up'?"

I felt sure enough of my knowledge of the Lepanto Igorot dialect to believe I had understood, but it was such an unusual question I turned to my interpreter for reassurance. He gave it.

The sinking sun had enkindled the clouds lying atop the Sierra Madre range on the western horizon. I delayed answering until I could think out a simple way of explaining cosmogony to this unlettered patriarch of Ili-an.

"You see the sun?" I asked. "It seems to be going down. In the morning it will appear to climb up. But actually, there is no 'up' or 'down' between the sun, the moon, the stars, and the earth. That is, not in the same way in which there is an 'up' when we climb a pine tree to lop off the uppermost branches. All the heavenly bodies are whirling around in space, and between them there is distance but no 'up' or 'down'."

He and his companions were obviously interested but baffled by these concepts, so I tried another tack.

Arranging pebbles on a flat stone, I showed the relative positions of the earth and sun at different times of the day. I pointed out that "up" and "down" are relative ideas.

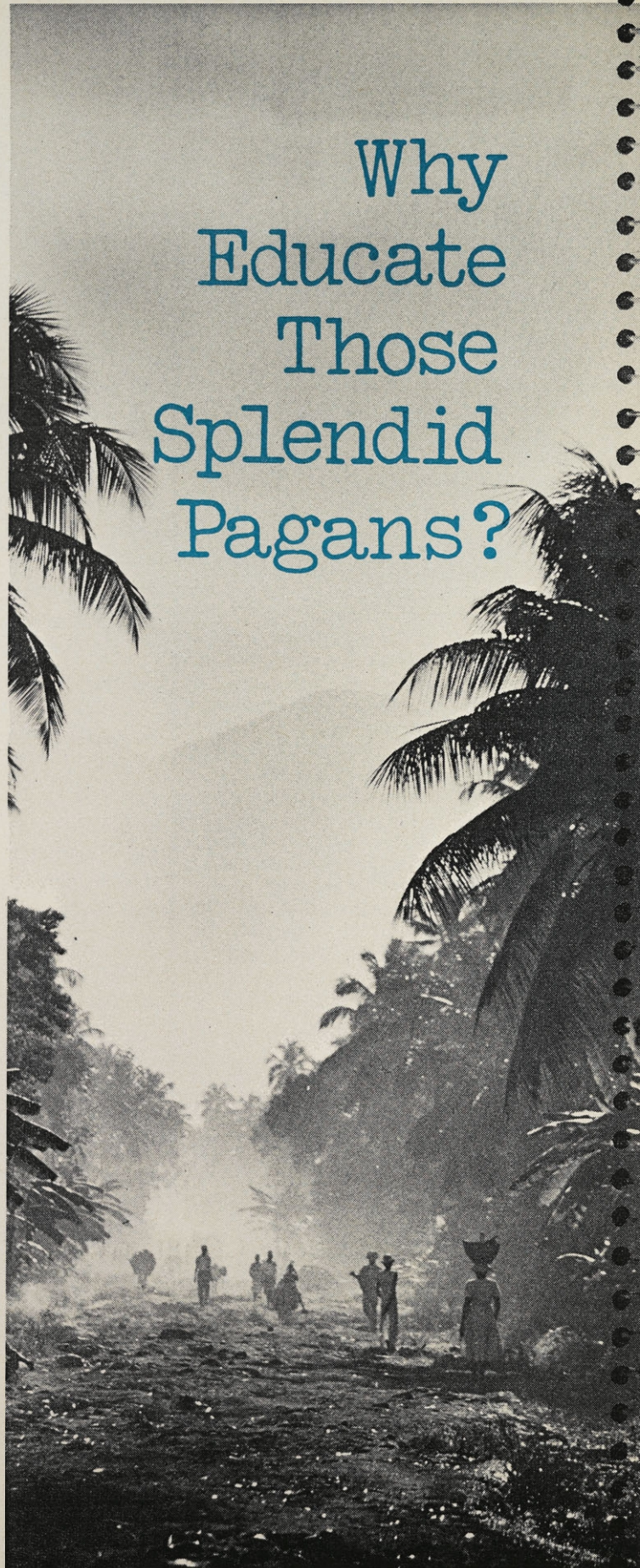
The old man slowly wagged his head from side to side, indicating to me only too clearly that as an astronomy instructor, I was a failure. Then the oldster came to the nub of what he really wanted to know.

"You say the sun is a great ball of fire and the earth spins around it," he said. "Perhaps then what my grandson, who goes to your mission school, told us yesterday is true—inside the earth there are deep fires and much heat, and layers of rock float on this sea of fire?"

I agreed this more or less described it.

"Then earthquakes happen when the rocks slide about under the ground?"

Why Educate Those Splendid Pagans?



"Yes."

"Therefore it is not the spirits who send the earthquakes? And it is not necessary for us to demolish a house or a granary or any other building which we might be constructing when an earthquake strikes? And we need not start building all over again?"

"No, Grandpa," I replied. "Why would you do that?"

"Well, you see, the location of a house is important, and we have been taught by our ancestors that if the spirits do not like the site we have chosen, they will let us know by sending an earthquake."

In the Philippine Islands over 300 earth tremors are felt every year. Such a religious belief could prove to be an awful nuisance—and an expensive one, for the warning can be ignored only if a propitiatory animal sacrifice is offered to the spirits.

By now the sun had set behind the mountains, and the gold and crimson clouds had faded to grey. In the tropics, deep darkness follows quickly after sunset. The men had risen, clutching their blankets around them, and were scurrying off along the tortuous footpaths through the labyrinth of thatched huts, pig-wells, and garden patches to their homes.

I didn't try to detain them, for I knew from long residence amongst these primitive pagan people that darkness holds many terrors for them. It is then the evil spirits are most virulent, bringing evil to whomsoever they find abroad. When daylight dies, it is good for a man to be safely sheltered in his hut.

Age-old beliefs die hard, and even though it has been more than thirty years since that afternoon when I tried to explain the solar system to these simple pagans of Luzon, all of whom are probably now dead, I know a new generation of patriarchs sits huddled around their little fires, exchanging gossip, retelling legends, and eagerly questioning other priests who visit them.

Since that day more than a generation ago, the white priests ministering to the natives of northern Luzon have been replaced by clergymen of their own blood. In fact my interpreter, who was then a student in the seminary I had founded, is now the bishop of the Mountain Province. Since that day back in the thirties I have completed another term of missionary service, trying to strengthen the theological training program in Ovamboland, South West Africa, amongst the Kwanyama-speaking Bantu.

I am astonished, however, that despite widespread publicity, the general public, both within the Church and outside it, still gravely misunderstands the role of the missionary amongst primitive pagan people.

The missionary does not go thoughtlessly into another culture, propagandizing and trying to disturb the equanimity of a simple, contented people. He is amongst them because the twentieth century

has reached the most remote recesses of the earth and by it the pagan is completely engulfed and bewildered. He knows the traditionalism of his ancestral religion is inadequate as a preparation for life in a confusing world. He feels instinctively that if he is not to be exploited, he must shed his "simple, care-free" ways.

Actually, mission schools cannot find room for all the applicants who would enroll. No one is compelling them to attend, but few among them would miss the opportunity of attending classes. Question any non-Christian Igorot in the mining compounds of the Baguio gold fields or any pagan Bantu in the labor camps in the Transvaal or along the diamondiferous sands where the Namib desert merges with the beaches of the South Atlantic, and he will tell you of the reality of fear. Witches, warlocks, and others possessed of supernatural power back in the home villages and kraals can still cast spells, which do not lose their efficacy by reason of the distance between the practitioner and the victim.

A woebegone young man who had angered a witch came to our hospital in Ovamboland. He had been told he would die of paralysis. He was indeed dying. It took months of patient work by one of our clergy to fix in his mind a strong enough faith in a beneficent Father in Heaven to permit him to overcome the curse. The day finally came when he was able to walk home with uplifted head and resolute step because he now had faith in the power of the living Lord to protect him from evil. This was not an unusual case. I've seen similar instances in the mountains of the Philippines, too. The only thing different about this was that the young man was wise enough to seek help before it was too late.

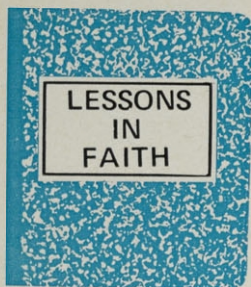
When I lived amongst the Igorot of the Philippines, I knew of tribesmen who had never seen the glory of a tropical star-lit sky. I buried men, women, and children who had succumbed to simple maladies because their paganism forbade them to seek medical help. They had relied for recovery instead upon animal sacrifices offered to offended spirits who had supposedly sent the illnesses. Too bad for the victim that the village prophetess had erred in identifying the spirit who should receive the sacrifice!

It was the same amongst the Bantu of South West Africa.

The missionary today does not care whether his people wear simple aprons of animal skins or clothes cut to the latest Western styles or run stark naked. He sees these people to whom he goes as children of God who need to know that God is indeed their loving Father.

Paganism, I say categorically, is terrifying, whether it be the paganism of the Igorot of Luzon or of the Bantu of Africa or of the sophisticated American in New York.

The "carefree" pagan is a myth. He who is "care-free" is the ex-pagan who knows the love of God. ◀



Learning to deal with doubt

What if God is neither good nor in control of the world? How does a Christian deal with this ultimate uncertainty?

ADAM BLAMED EVE. EVE blamed the serpent. The serpent blamed God. So the story that accounts for evil in the world God made good can be said to blame Him, the Ultimate Cause of creation, for everything.

A man is born blind. Jesus opens his eyes. But before He heals him, Jesus' disciples ask Him, "Master, who did sin, this man or his parents, that he was born blind?" They won't blame it on God, so they have to blame man. Who sinned?

God, as we profess to believe in Him, even gets blamed by a professor of religion whose horror of the mass murders of Auschwitz leads him to discard the God of Biblical faith, whether Jewish or Christian, and to adopt the ancient earth gods which eventually, he says, will consume us all.

"It is my conviction," he says, "that we have nothing to hope for beyond our bodily lives and that our religions, with their impressive rituals, are but the distinctive ways we share and celebrate a condition entirely enclosed within the fatalities of an absurd earthly existence."

I could comment on the university that hires the man to teach religion, even objectively, and on a newspaper that prints his "Consideration of Faith after Auschwitz" as a serious study, but I would not by questioning his objectivity—let alone faith—answer the most faithful, committed Christian's deepest doubt of all: the doubt that there is purpose in man's life and goodness in God's dealings with us.

Which of us has not said at some time, when something went wrong, "Who sinned?" Which of

us does not now admit that, this side of eternity, we will not know the ultimate purpose of our life or even that it was worth living? When evil presses on us—evil that we cannot lay at anyone's door, or evil so malevolent that we cannot willingly conceive a humanity so given over to it—then we doubt God, or His goodness, or the goodness of His creation.

When that doubt, the deepest kind, the most dangerous to our faith, assaults us, to deny it is the worst temptation. Because denying doubt is denial of man's reason and of God's respect for what He created. *Dubio ergo sum*. I am a man *because* I doubt.

I can wallow in that doubt, feel sorry for myself, curse God, and die. I can erect barriers against doubt—barriers that sooner or later will break down. Barriers to doubt have been erected by many men in every generation, and none of them, I suppose, is new. The neo-Calvinist (not, I think, Calvin) would claim someone did sin whenever evil is otherwise unaccountable. When a child dies, God must be punishing its parents. And the Puritan mind searches out their sin.

Sin and its punishment, goodness and God, balance out so neatly, so judicially, in the Puritan scales that I cannot call that God the Father of our Lord Jesus Christ. He neither asked nor really tried to say why a man was born blind, but He told why his eyes should be opened: that the works of God should be made manifest in him.

Pharisees and Puritans put up one barrier to doubt and reinforce it, all too often, with the Ten

by Donald L. Garfield

Commandments. "Thou shalt not"—and if I do what is forbidden I may, they tell me, expect sure and horrible punishment. But what if I escape it? Or what if I don't deserve what they call my punishment? And what if I break every clear commandment or none, and there is no effect, either way, on my own life? And can it be drawn with such clear lines after all?

In my life, in yours, in every man's, there must be "dos" and "don'ts," and the Ten Commandments given by God to Moses are the clearest pointers I know. But the recitation of them at the beginning of the Communion Service in the Church of England, and in ours so long as our Prayer Book ordered it, could not make our generation God-fearing.

I suspect the commandments God gave to Israel can neither contain the whole Spirit of Christ nor convey His Spirit to the Church. Christians find, as Paul found, that if Christ is in us, we are called to a deeper commitment of love than "do" and "don't" and that even if we keep the letter of the Law, we cannot claim a clean bill of health. We have to say, in fact, "there is no health in us."

And yet we believe there is a good life and "the Spirit of God is life." We have found Paul tells the truth when he says "to be spiritually minded is life and peace." What do we see that tells us so? What did the man born blind see, spiritually, that gave him hope of healing? In him a spirit called out to Jesus as He passed by—a spirit Jesus could work with.

The Pharisees, who called themselves Moses' disciples, discovered

the blind man's spirit: "Why, herein is a marvellous thing," he told them, "that ye know not from whence he is. . . . If this man were not of God, he could do nothing." What a spirit—the sauciest fellow in the Gospels!

Courage teaches us so much. The courageous victims of Auschwitz teach us so much. The blind, the crippled, the afflicted without cause teach us so much. And I am in debt to more than one I have known and ministered to, like Katherine in Baltimore in her wheel chair, who had the cheeriest smile I've seen, and Harry in Turners Falls with his cane, who when he stumbled on a level floor would say it must have been an ant. They in adversity had what I might not have: faith. Someday I may find I have it—or do not. I cannot tell till the test comes to me.

Now, I may be raising that other barrier against doubt of God's goodness, the barrier of belief because I wish to believe, the blind belief in everything's coming out all right. That is what people say of Christian belief and of orthodox Judaism.

I can only say Judaeo-Christian belief in a Lord of history, whose purpose is good, was hammered out for us on the anvil of a history of defeat, of doubt, of dispersion. Through it comes one clear call: Serve me, I who am, the God who is living Spirit beyond all gods of man-made, self-serving goals. And in His service man has found perfect freedom.

Freedom from fear is the greatest freedom, we are told. The God whom we seek to serve and so often fail to, the God who shares the weakness of our flesh and heals it, has the answer to my failings, is the answer to my doubts. And when I see God my Redeemer, as in my flesh I hope to, then I shall know why adversities happen to the body and evil thoughts assault and hurt the soul.

Now, one thing I believe, and it is enough for me, that the hands that made this world good are hands that made clay to anoint for healing and yet are wounded. His hands are wounded. His love triumphs over loss. ◀

Can Weddings Be Worship?

by Ruth Schmidt

COULD MANY OF OUR CHURCH WEDDINGS BE A LOT MORE Christian if they were a lot less elaborate?

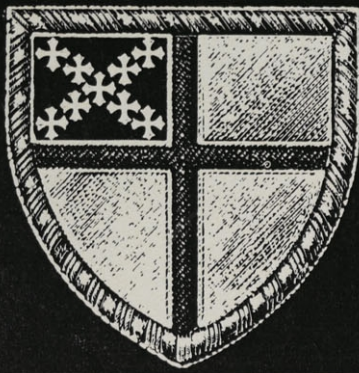
I suggest Christian marriages can be performed as part of the regular worship services of the Church, preferably in the parish the couple will call home. An appropriate ceremony could be included without making the regular service unduly long. If overcrowding is a problem, the ceremony could be a part of one of the less well attended services—an early Sunday morning or an evening service.

The couple, attended if they wish, would simply walk to the front to be married by the rector in the presence of the worshipers. Little in the way of extra flowers or special clothes would be required. A reception or social occasion following the ceremony would be at the discretion of the couple and their families and friends but would not be considered a necessary part of the wedding.

The parallels with baptism are obvious and should be considered. These ceremonies, although involving in a special way individual members of the congregation, are nevertheless a part of the Christian community.

Their presence at the ceremony encourages God's people to accept their responsibility for the couple being married. Thus, making a couple's marriage vows part of a regular worship service would emphasize that a new Christian home is being established within the Church's fellowship. The focus would be on the couple's life to follow as much as on the ceremony itself.

Other advantages of such a practice: simplification of wedding rehearsals, less training for attendants and ushers, and perhaps the elimination of special clothes. More of the pastor's time would be available for premarital counseling. The considerable amount of money saved could be used to establish the new home or be given to the regular or extraordinary causes of the church. In addition, the obligation of wedding gifts could be relaxed. ◀



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Understanding Grace

by Louis Cassels

GRACE IS ONE OF CHRISTIANITY'S JARGON WORDS. Preachers bandy it about in sermons and prayers and rarely bother to explain what it means. Evidently they assume their hearers already know.

Unfortunately, many lay people don't. It would be hard to find any other word commonly used in Christian worship which is so little understood by the typical layman.

The layman's confusion is understandable for Christian preachers and writers from the time of St. Paul until now have used the word "grace" in two quite different ways.

First, in traditional Christian usage grace is one of the attributes of God. God's nature is to be "gracious"—that is, to be favorably disposed toward man even when man least deserves God's approval.

St. Paul, whose letters made grace a key word in the Christian vocabulary, spelled out this particular meaning in his letter to the infant church at Ephesus:

"God's mercy is so abundant, and His love for us is so great, that while we were spiritually dead in our disobedience He brought us to life with Christ; it is by God's grace that you have been saved. . . . It is not your own doing, but God's gift." (Eph. 2:4-5, 8 "Good News for Modern Man")

In "The Interpreter's Dictionary of the Bible," a modern theologian, Dr. C. L. Mitton, defines grace as "God's unmerited, free, spontaneous love for sinful man, revealed and made effective in Jesus Christ."

This concept of grace, Dr. Mitton says, "lies at the very heart of the Christian Gospel and is one of its most distinctive features."

But the word "grace" also is used in the Bible and in contemporary Christian teaching in another sense, not contradictory to the first but decidedly different in its personal meaning to an individual.

Grace is a kind of inner power which God bestows on men and women to enable them to be better, stronger, braver, kinder, and more loving than they can manage on their own.

"The Maryknoll Catholic Dictionary" defines grace in this sense as the "supernatural gift freely given by God" which enlightens the human mind and enables the human will to perform what the Divine Will requires.

St. Paul, in his letters to the Colossians, listed some of the specific spiritual benefits which are conferred by the grace of God when faith enables it to become operative in a person's inner life. It leads, the Apostle said, to wisdom and understanding, to a loving heart and forgiving spirit, to joy and peace. Because of it, "you will be able to live as the Lord wants, and always do what pleases him. Your lives will be fruitful in all kinds of good works, and you will grow in your knowledge of God." (Col. 1:10 "Good News for Modern Man")

The concept of grace as inner power, bestowed on men through prayer, Scripture reading, and especially through the sacrament of the Eucharist, seems to have grown in Christianity not as a result of theological speculation but simply as an attempt to describe an actual experience widely shared in the Christian community.

Millions of practicing Christians are prepared to testify the experience is still available, today, to anyone who sincerely seeks it.

If clergymen are going to become
involved in politics, they'll
need to learn some new facts of life.

by James Armstrong

POLITICAL
SCIENCE

THE FEVER OF AN ELECTION YEAR IS UPON US again. What can a clergyman do to affect the outcome? What *should* he do? Does a clergyman have a right to become involved in partisan politics?

Today more ministers are becoming involved in partisan politics than ever before in this nation's history. They are working as precinct committeemen, sitting on platform committees, endorsing candidates, and running for office. A *New York Times* reporter, after talking with Bob Hope about his political activism, wrote, "He feels the country is in such a crisis that ordinary rules do not apply." Many clergymen would agree.

But what are the rights and responsibilities of the clergyman? Because of the delicate nature of his leadership role, should he, like a judge or civil service employee, remove himself from the political arena? Or should he, in seeking to demonstrate the meaning of involved concern, be willing to run the risks of partisan struggle?

The minister of Jesus Christ does not surrender his citizenship at the time of his ordination. *I am firmly convinced he has the perfect right to advocate those causes and support those candidates who reflect the values of the Christian faith as he understands and experiences them.* But some stringent provisos are involved.

First, *as the clergyman becomes politicized, is he willing to be honest with himself?* Does his new association with persons and issues in the news provide for neurotic ego-needs that have little to do with faithful obedience? Does he relish the controversy that sometimes accompanies his public position? Does this commitment to public action offer a substitute vocation for him?

Ironically, activism can be a cop-out. It can provide an escape hatch for the man who has grown weary of the emotional and spiritual drain of a truly person-centered ministry. Political action should be the logical expression and extension of discipleship

into a real world and not an alternative for those who have given up on the ministry.


Second, *the clergyman must understand the element of compromise present in virtually every political decision and relationship.* Ministers are accused of oversimplifying issues and of being inexcusably naive. Too often the accusations are true. The person who does not see compromise as a legitimate Christian strategy should have nothing to do with public affairs.

Political rhetoric aside, politicians are not new messiahs. They are imperfect men proposing imperfect programs. Faithful Christians support them because they assume the good will outweigh the bad, but the clergyman, of all persons, should refuse to deify candidates for public office or canonize legislative programs.


Robert Hudnut writes, "It is silly to talk about being 'above politics.' . . . Politics is the same as the rest of life, only rubbed a little rawer, perhaps. There is self-interest and compromise and fighting. But these are in the Church, too, and throughout life. The important thing is to channel this self-interest and compromise and fighting into laws for the betterment of man."

Third, *the clergyman should accept the fact that his political judgments can be wrong.* Reinhold Niebuhr's early bitter criticism of Franklin Roosevelt changed to a deep appreciation for his role in history. Most of us who have taken stands on issues or identified with public figures have come to regret some of our actions. Babe Ruth was the greatest home-run hitter baseball has known. He struck out a lot, too. Jesus, in selecting his disciples, made one glaring mistake. Anyone who bears heavy responsibilities and acts boldly runs risks and will make mistakes.

Who can review the present issues before the American people—Viet Nam, foreign aid, welfare, busing, poverty, racism and desegregation, attitudes toward Africa and Latin America, drugs, sexuality, and family life—and say, "My views on each of these



A PRIMER FOR PRIESTS IN POLITICS



A Primer for Priests In Politics

Continued from page 27

issues have remained unchanged over the past ten years. And I've been right—100 percent right”?

Yet these are the issues that will shape our earth-bound destinies. Should we refuse to face the issues and act upon them because at some points time may prove us wrong?

Fourth, *we must understand that our public actions will have unavoidable consequences.* During the ten years I served a parish in Indianapolis, I was embroiled in a good bit of controversy. It involved the House Un-American Activities Committee film, *Operation Abolition*, and the Supreme Court decision on prayer in public schools. We faced racial strife, urban renewal, and Viet Nam. There was public support for a “reform” candidate for mayor and efforts on behalf of Senator McCarthy in 1968.

Without question, these activities affected some fine church people. Their relationship to me as their pastor and to their Church was affected. To take pride in this alienation, to see it as some sort of prophetic “victory,” is to misunderstand the meaning of pastoral responsibility.

Shortly after his appointment, I wrote my successor in Indianapolis: “I made many mistakes in my administration. Perhaps I was too active in community affairs and partisan political action. . . . But I believe in personal involvement and in the risks of democracy, so time will have to judge the propriety of these approaches to churchmanship.” Since leaving the local church, I have continued my activities in the public sector. Time will be the judge.

I share this with you only to suggest that responsibility for alienation and misunderstanding should not rest lightly on the shoulders of any minister. If we choose to be involved, we must be willing to live with the consequences, appealing not only to time but to God as the judge of all things.

Fifth, *do we see ourselves primarily as reconcilers?* In the central declaration of the faith (II Cor. 5:16-21 NEB), Paul says, “[God] has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation.”

For this reason we will not turn our pulpits into political platforms, no matter what our private convictions or activities. This is why we will bend over backward to be fair to those who disagree with us and will try to understand and sympathize with those who challenge the free exercise of our citizen-ship responsibilities.

We talk about freedom of the pulpit. The pew must be free also. The prophet who is not a pastor first, who does not grieve when his people are offended, has not carefully read the words, “I may give away everything I have, and even give up my

The 7 Marks of a Lively Parish

by Roy Larson

body to be burned—but if I have not love, it does me no good.” (I Cor. 13:3 GNMM)

But finally, *the faithful clergyman must accept the fact that the Christian faith is incarnational.* Unless the Word becomes flesh, it remains abstraction.

One of our fine young South Dakota ministers ran for the state legislature in 1970. In explaining his decision, he wrote: “God did not express himself in a resolution. He expresses himself through a created world and through human lives. . . . For me to seek to be a responsible disciple in a broken world means I must be willing to choose those actions which are incarnational and which share in the brokenness, even if it means being labeled ‘American’ and ‘Democrat.’ These labels do not define the limits of my loyalty (in the same way ‘Jew’ did not define the limits of Jesus’ concern); rather, they are the vehicles through which I seek to live out my commitments. To be concerned religiously about the life of man is to be active politically in the life of man.”

Most of us will not run for public office, but if we take the Word made flesh seriously, we will seek to demonstrate our faithfulness in that political domain where life-and-death issues (and they are literally that) are being resolved.

Have I made your choices more difficult? I hope so. To remain politically uncommitted and inactive is a frightfully serious choice in 1972. To become a political activist is equally serious. The style and form of our response may well measure the validity of our ministry in today's world. ◀

A BAPTIST MINISTER called the other day and asked a leading question: "Who's beating the odds?"

What he meant was: with so many forces, especially in metropolitan areas, making the continued existence of local churches difficult, and in some cases impossible, which congregations are rising above circumstances and "making it"? And what's the secret of their success?

For most urban churchmen these are not academic questions.

Attendance slump

Since Vatican II, Roman Catholic church attendance has declined at an astonishing rate. The so-called mainline Protestant Churches are demonstrating institutional strength only in areas where sociology is on their side—in rapidly growing suburbs, for example, where an increase in membership is inevitable. Evangelical Protestants currently are riding the wave of the past into what they regard as a promising future, but at the moment it seems questionable whether they can channel these energies into institutional forms.

Nevertheless, here and there, a few churches are beating the overwhelming odds—even thriving, not just surviving.

Some of these successful congregations, of course, are prospering simply because their leaders are good ecclesiastical merchants. They know how to analyze their market, package their product, and move the goods. Their chief problem is quality control. As the Founder of the firm once put it,

"What will a man gain by winning the whole world at the cost of his true self?"

Traits examined

Other, more legitimate congregations, however, are making it, too. Profiles of these churches reveal that they tend to have certain distinguishing traits:

1 Purity of heart, which is "to will one thing."

Jesus said, "No man can serve two masters," but many churches try to do it anyway. The result is a destructive double-mindedness, and no one can easily give his passionate devotion to a schizoid institution.

By contrast, a church with singleness of heart may be hated, but it can also be loved. And its audacity prevents it from ever being ignored.

2 Clarity of identity.

In an era when sharply-defined persons have become the chief targets of assassins, some churches, like some individuals, have concluded that a low profile is the secret of survival. It is hard to square this view with Jesus' words, "Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake he will find his true self."

A risk-taking, vulnerable church attracts followers. A bland church dies of boredom.

As psychiatrist William Glasser suggests, ours is not a "survival society" but an "identity society." In such a society, only those institutions will survive that are not preoccupied with their survival.

3 A capacity to change while remaining recognizable.

Some churches are like dinosaurs—they die because they cannot adapt to changing circumstances. Others die because they overadapt.

4 Intentionality.

This word is valid in spite of its popularity in current church jargon. It characterizes the person or the institution "determined to act in a certain way."

Instead of drifting into the future and allowing external events and circumstances to determine its

course of action, the intentional church takes responsibility for its future by acting on the Biblical injunction, "Choose ye this day whom you will serve."

Churches that live by habit rather than by design can become museums overnight in a modern metropolis.

5 Unity-in-diversity.

Recognizing the human need for intimacy, successful churches are fostering the development of "churches within the church," small clusters of cells within the larger body. Behind the practice is a principle: "There is a variety of gifts but one spirit," a variety of life styles within one pluriform community.

6 Communal discipline.

Churches that "make it" have members who expect great things from God and from each other.

They think of themselves not as single pieces in a grab-bag assortment of individuals but as partners in a communal covenant—ultimately responsible to God but also accountable to one another.

7 Openness to alien influences.

Persons lacking a sure sense of their own identity feel comfortable only in the presence of their own kind. Similarly, insecure churches choose to enclose themselves in the safety of a cocoon. Once, however, a person achieves his self-identity, he is free to become "a man for others," and a well-defined church is able to become what it was intended to be—a community for others.

While the seven characteristics listed tend to be the distinguishing marks of successful churches, they do not constitute a formula that guarantees success or even survival.

If they live, however, such churches live faithfully. And, if they die, they die honorably. Theirs is a fail-proof system. ◀

The Greening of Cathedral Heights

These Filipino young are a potent and polite force in changing their Churches' ways.

CHARLES A. REICH, WITH his book, *The Greening of America*, provides a thought-provoking title with a literary ring which is not inappropriate for the changes that have been taking place lately on Cathedral Heights in Manila, the Philippines.

The complex houses the Cathedral Church of St. Mary and St. John, St. Luke's Hospital, St. Andrew's Theological Seminary, Trinity College of Quezon City, the central offices of the Joint Council of the Philippine Episcopal Church and the Philippine Independent Church, two ladies' dormitories, and some dozens of private residences.

Visitors coming off Manila's busy streets into the Cathedral Heights compound are invariably struck by the aura of elegant privacy imparted by its immaculate white buildings scattered along tree-shaded roads which wind past sunken gardens with delicate fountains playing into artificial fishponds.

To some it appears to be a haven of quiet Christian order in a noisy, grasping world, to others a symbol of the Church's withdrawal from a sick and suffering society. In either case, until recently the image would only have been sharpened by focusing on the taut and starched discipline of the Andresito priests-to-be.

These seminarians used to spend most of their time in spark-

ling white cassocks, answering a series of bells which told them when to rise, bathe, sweep, eat, pray, play, work, study, attend classes, and go to bed. Regulations were intended to develop a life-long priestly character and guard against the distractions and temptations of the greater metropolitan district.

Students were honor bound not to leave the premises without permission and to be in uniform when they did. They agreed not to marry before graduation, and the administration hoped the steel louvers on the dormitory windows facing the school of nursing would prevent entangling alliances. The system dampened doubt or dissent. This way of life provided little opportunity for decision-making and placed a high premium on conformity. And it looked it.

This whole appearance began to change with the coming of Trinity College. A hundred flowers now started to bloom amidst the poured concrete and asphalt paths as boys and girls together chatted on the chapel steps, perched in the low-hanging branches of mango trees to cram for exams, or took notes in the cool cathedral shade between classes.

Coeds in mini-skirts and braids borrowed books from the semi-

nary library, and seminarians sat down in the rainbow-colored ranks of their Trinity classmates as St. Andrew's joined the Philippine education system. Regulations relaxed, compulsory attendance was minimized, and eventually even postulants blossomed out in the bright shirts and shoulder-length hair which are the proud marks of male independence on all free world campuses today.

So the greening began.

But that greening was only the outward sign of an inward quickening of the spirit. Perceptive youths began to realize the huge sums spent on Cathedral Heights had not been invested simply to provide the books to press their noses into but rather as incentives for potential leaders to look up from the printed page, cast an enlightened eye on the world about them, and apply the lessons they had learned.

What had been interpreted as dependence on parents and scholarships for support was now seen to be a kind of independence from the network of social and political debts which prevented an older generation from following the dictates of its conscience to achieve its finer ideals. So a concerned minority began to sit up, take notice, and become involved.

Thinkers made their thoughts public, dissenters stiffened their spines and squared their shoul-

by William Henry Scott

ders, and radicals took up bullhorns and paintpots to protest what they considered the complacency of contemporary society. It was probably inevitable that these youths would leave the Heights to go marching through the streets of Manila when the writ of habeas corpus was suspended and demand the restoration of civil liberty at the very gates of the presidential palace or to hike through four hours of rain to close ranks with an outraged Filipino public when goonish citizens cut down peaceful student demonstrators in broad daylight.

So, too, when a crowd of thousands assembled in front of Congress in unambiguous show of concern for the state of the nation during the President's opening address, our youth were standing there to be counted with the blood-red banner of St. Andrew the Martyr flying bravely overhead beside a dozen others of like hue.

The 54th Convocation of the Philippine Episcopal Church was the first convocation since the old missionary district was divided into three dioceses, but it may well go down in history as the first convocation since the Greening of Cathedral Heights. It was scarcely ten minutes old when an unsigned resolution reached the floor where it was promptly sponsored by an archdeacon of the Church: it moved the seating of youth delegates and was immediately supported by no less an entity than the Chancellor of the Church and Parliamentarian of Convocation.

As unanimously passed, the resolution charged each diocesan bishop to produce two delegates of youth at the next annual convocation and instructed the Committee on Constitution and Canons to study means for adding one young person to the permanent membership of National Council.

Next, the oldest delegate present read a position paper prepared by a young people's organization which eloquently stated the distressing events then transpiring in St. Luke's Hospital, in connection

with the attempt to unionize the workers, and electrified the assembly with word that five student chaplains had been threatened with illegal arrest.

Since the Hospital administrator never appeared to present his side of the case, the younger generation made its moral point as the issue dragged on into heated debate during the last hour of the final session and moved many delegates to take a good hard look

William Henry Scott is a veteran missionary in the Philippine islands, having served there since 1953. Originally from Bethlehem, Pennsylvania, Dr. Scott began his career in the Philippines as a teacher in St. Mary's School, Sagada, Mountain Province. A musician of parts, he has rebuilt the pipe organ in Sagada's St. Mary's Church and trained his students to help him. He built the first harpsichord ever played in the Philippines and taught one of his students to play Scarlatti and Bach sonatas on it. Dr. Scott earned his doctoral degree in early Filipino history at the University of Santo Tomas, Manila, and presently teaches in Trinity College, Quezon City.

at the Church's corporate conscience.

So youth dominated the Church convoked not by grabbing microphones or disrupting proceedings but simply by sitting quietly and watchfully in the back of the hall, their steady gaze fixed on the behavior of another generation.

Since Convocation, observant

residents have had a new awareness of youth's verdant presence. By day the majority treads these broad lawns with pride and a sense of belonging; by night the minority gathers in offices and halls with their fellows from other schools and Churches to consider their country's ills. While boyish seminarians are sneaking out to barrooms in hopes of becoming men overnight, real men among them are cutting chapel and curfew to answer more compelling calls to service.

This fresh wind passing over Cathedral Heights is actually blowing in from the Republic of the Philippines. The babble of Filipino voices breaking the alien silence of the Cathedral Hall, which now serves as a youth center, echoes a new sense of community, nationhood, and sovereignty. When thugs threatened the lives of two seminarians who had helped hospital workers organize, that one of the two was an Igorot Anglican and the other a lowland Aglipayan was no coincidence.

This same quickening spirit has engendered confidence in young persons to lean casually against the nerve center of two Philippine Churches and fiscalize the Filipino conscience. These young lovers of the whole Filipino people are teaching public officials and church magnates alike to walk with unaccustomed care down a narrower and straighter path than they have ever trod before.

The image of youth itself is changing on Cathedral Heights. Before the greening, the established generation cherished a picture of the future leaders of the Philippine Episcopal and Independent Churches as tender plants, growing in a seed-bed whose soil they had to keep soft and water level well regulated. Now, with a clearer picture, one can see Filipino youth are not seedlings, growing in the mud. Rather, they are growing in cracks in a rock, a rock of stony indifference and injustice. Let him with eyes to see and ears to hear mark it well: Filipino youth are going to split that rock wide open!

I HAVE JUST SPENT SIX YEARS developing programs of adult religious education. More and more dioceses and parishes are exploring this approach. It is a good trend which should continue and be broadened and intensified.

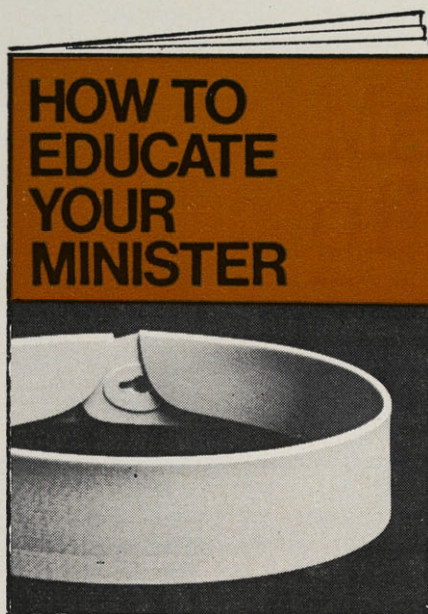
But I have found that both laymen and clergymen tend to look upon "Christian education for adults" as pretty much a one-way street. Many think the clergy are always more blessed in giving and the laymen in receiving. Even though the old days of the lecture format are over in many places, the usual feeling of the clergyman-leader is "I really put a lot into that conference/meeting/discussion," and the usual reaction of the layman-participant is "I really got a lot out of that conference/meeting/discussion." Giving by the clergyman. Receiving by the layman.

This one-way street idea of adult Christian education is neither valid nor accurate. Laymen have much to give and clergymen have much to receive in the process. My own experience has shown me several areas where this co-operation can happen.

Occasionally (the New Testament ratio of one-out-of-ten lepers who returned to give thanks is far too high!) a parishioner will say or write a word of thanks for pastoral care rendered in a time of serious illness or bereavement. I suggest the expression of thanks in such a situation should properly be a mutual one. Laymen and clergy should exchange appreciation, for surely they have exchanged learning.

Some laymen in my parish have had insights in times of critical illness or death which would deepen any minister's understanding of the "theology" of such events, and other laymen have profited by these insights.

When I began my ministry in a



previous parish, I questioned ministering to the elderly members in the usual "professionals only" way. I kept asking myself, "In the case of accident or death, is the visit of a relative stranger (and a much younger one at that!) really the best way to minister to these people?" And I decided it was not. So I experimented.

As soon as I was notified of trouble, I would call a layman who was close to the person and *together* we would make a pastoral call on the family. The experiment worked. We all—the family, the layman, and the minister—ministered to each other. We all learned.

Vacation and work are a second education area. The average American male spends far more of his waking hours at his job than he does at his home, or certainly at his church. Yet especially in the middle- and large-size parishes many a minister knows best those people who sit in the third pew on the Epistle side, teach the first section of fourth grade choir boys, or serve as committee chairmen of the vestry—that is, people in their part-time roles in the

church building. Under more ideal circumstances he may call in the home, but weekends are impossible for families and evenings are next to impossible for many ministers. So most calling is done in the home during the day when the man is not there.

Maybe this is one of the reasons why we see more wives and children in most churches. We minister to the woman where she spends most of her time but fail to minister likewise to the man.

Furthermore, most decisions which change the course of the community and the society are made not in the home but in the office. Unless he has a background in the professions or in business, rare indeed is the minister who knows much about the crises and decisions which daily confront the doctor, lawyer, architect, teacher, executive, or whatever.

I find meeting with small groups of professional or business men regularly to explore whether and how their vocations and the faith of the Church speak to one another (and certainly these are not limited to the "ethical") has given me a learning experience I badly needed. Visits to places of employment, sharing professional journal or trade publication articles, and simply reading the business pages of the local newspaper have also been part of my "curriculum."

Other areas of education in which the same two-way street principle holds, of course, include such things as family life, community involvement, and scientific understanding.

I have learned more from my laymen over the years than I have taught them. So I ask lay people to be aware of how they can help their minister receive adult education. These learnings are absolutely essential to his productive ministry. ◀

by A. Murray Goodwin

Where we are in education

WOULD YOU BELIEVE—despite neglect and abuse—parish education is still alive. And, of all places, it is making a big comeback in both priority and participation in the Episcopal Diocese of Pennsylvania.

In the mid-1960's, we were ready to bury the Sunday church school along with many of its companion programs. Today the patient looks so much healthier she is being given a second chance.

One has to admit a difference in this perennial stepchild—she has really changed. Even her name has been altered. Some call her family education; others know her as a learning center; or she may be just the Sunday morning happening.

No matter how you address her, one thing is certain: she has not only been revived, she is being cared for in new ways by her guardians: the parish, the deanery, and the diocese.

At the Church of the Atonement, Morton, you can be recycled with Jesus in an old-fashioned Sunday school—the number of recycled students more than doubled last spring.

In colonial Philadelphia, children from St. Peter's Episcopal and Old Pine Street Presbyterian study together in a program jointly planned and staffed. In South Philadelphia an Episcopal parish and a Presbyterian congregation—Calvary-St. Paul's—have together constructed a building and a program for Christian nurture and mission.

St. Andrew's, Yardley, has experienced the frustrating joy of individualized training in Eucharist for second and third graders, yet weekly it provides new learnings for all of God's children at informal celebrations of family Eucharist.

In suburban Wynnewood, youth and adults in an equal number rap each Sunday morning on life's issues. All Saints' initiated

dialogues as one alternative to regular classes for adults and youth. Apart from early attempts to sensitize the participants, local people designed and motivated the discussions.

In a changing Philadelphia neighborhood, Christ and St. Ambrose has developed a clergy-led program for Saturday mornings. An action-centered happening, they have shifted from teaching facts to the greater need of relating persons one to another.

Out in the country that gave us the Wyeths, the Church of the Ad-

plans call for the clergy to join in a regular program of classroom teaching.

In historic Germantown at Calvary parish, a student—child, youth, or adult—may learn to cook, sew, or paint while seeking to love God and his neighbor. One of the first open classroom experiences in parish education, it has expanded from a handful of children to a good-sized community of children of all ages.

All this advancement in parish education about the diocese has not just happened. It was born out of desperation, sustained with much commitment, and supported with some sacrifice. The 1960's were bleak years for parish education by old standards. But when the old systems of thought and action died, people found new approaches and sources of support.

The Diocese of Pennsylvania exchanged a full-time staff for part-time contract people in specialized areas: audio-visuals, curriculum, and parish training. Servicing began in the late 1960's and continues on a one-to-one basis. A parish determines its need and meets it locally. The contract people work only when called upon and are paid only when they work. The arrangement has proven itself as effective and economical to parishes, deaneries, and committees.

Two of the contract people maintain sizable collections of material. The Diocesan Film Library and the Diocesan Resource Center joined hands, in 1971, with the Roman Catholic La Salle Resource Center to establish a network of consultation and materials for the greater Philadelphia area. All three centers now offer their resources to the parishes of some eight denominations who support and utilize the network.

Metropolitan consultants from the judicatory offices of the American Baptist Church, Arch-

An action report from Pennsylvania on what parishes are doing to stimulate learning power

vent, Kennett Square, has used the artist and artisan to communicate to the early adolescent. Sunday morning field trips to nearby studios gave the students the opportunity to experience the media as well as the message.

At St. James', Prospect Park, candidates for confirmation and their parents attended two day-long retreats—one at home and one away. Led by laity and clergy, the retreats translated classroom content into live experience and examined its meaning.

Teachers and clergy at St. Mary's, Wayne, are busy furthering the development of their clergy involvement program. Fall

by Paul A. Westman

diocese of Philadelphia, Episcopal Diocese, Lutheran Church of America, Society of Friends, United Church of Christ, United Methodist Church, and the United Presbyterian Church meet monthly on an ad hoc basis to discuss and respond to those needs best met at this time ecumenically.

Together they have sponsored two area-wide curriculum fairs; a day with Ronald Goldman, English expert in religious education; several sessions for adult education at the School for Religion and the Bible at Beaver College, Glenside; and two seminars on ministry to the early adolescent.

Local parishes, too, have reached out to their neighbors for help. In Pottstown, the Baptist, Episcopal, and Presbyterian churches share a full-time minister of education. Churches—fifteen in number—in the Delaware Deanery of the diocese have jointly funded the part-time services of an educational consultant for a third year. Brandywine Deanery, with an equal number of churches, has engaged the full-time services of a consultant in youth ministry.

What does all this mean for the educational scene? Community churches are growing more interdependent both within and outside the denomination. They practice a new kind of stewardship: an exchange of time, talents, and materials rather than dollars. Many parishes share materials with others through the resource network and consultants. The Diocesan Resource Center does a brisk business in recycling old—and sometimes unused—curriculum materials.

Religious education, like general education, is becoming more accountable. Process education has encouraged people to develop their own localized curriculum. All over the Philadelphia area, volunteer educators are identifying their own hoped-for outcomes or writing their own instructional objectives and choosing their materials from the vast market of independent and denominational publishers.

This localizing of curriculum

and/or program has set parishes to finding or training skilled resource persons within the parish. To this end, the Parish Trainers Program in the diocese has produced a corps of support persons who are especially equipped to assist in the continuing training of teachers and leaders in parish education. Of late the clergy are becoming more involved in up-front leadership in education. This trend has raised the demand for more educational theory and practice in the seminaries, as well as in-service consultation and training for parish clergy.

For two decades, the most visi-

ble parish education—the Sunday morning program—went from being the most wasted hour in the week to the most unwanted hour.

Now in the early 1970's, out of the ashes of all our good and bad endeavors, rises the phoenix of local commitment which is both competent and creative. This commitment gives priority, purpose, and effectiveness to church education.

If what we are witnessing is a genuine resurrection of Christian education, we can be most grateful. A parish on mission needs a rebirth in education much more than a burial. ◀

Putting education together in Oregon

Take an idea to reduce time and costs for separate meetings, come up with interchurch discussions and programs, and spell it CERG.

by David W. Perry

AS DIRECTOR OF CHRISTIAN Education for the Diocese of Oregon, I travel throughout the western part of the state. Fulfilling my job, I frequently visit congregations to “give the latest word on Christian education,” often on church school or teacher training.

One memorable congregational visit marked the beginning of a new Christian education plan in our diocese. I had gone to Coos Bay to talk with several church school staff members about teaching. The same night I was holding forth, the Roman Catholic diocesan religious education coordinator was presenting a class for the local Roman Catholic parish and not too many blocks away a Protestant congregation was hearing

from its denomination staff person in Christian education.

Seeing all this duplication, it occurred to me this was not the best concept of stewardship. Thus the idea of CERG was born.

CERG (Christian Education Regional Groups) is an attempt to establish local, stable, ecumenical Christian education teams. In establishing CERG we hoped not only that duplication of services could be avoided but more that local needs and local resources could be identified and used.

The need for a stable group to help the various congregations is an important consideration. One of the biggest problems in Christian education is the constant change in people involved in church affairs. Many people come

for a time, then leave. The CERG idea helps to solidify and sustain church involvement. Creative people come together and work together, not for one time, one meeting, but consistently. This creative stability is an important facet of CERG.

Denominational Christian education staff people (Roman Catholic, Baptist, Disciples of Christ, Episcopal, United Church of Christ, Presbyterian, Methodist) came together and agreed that CERG could provide some help "in the field."

We divided western Oregon into eight geographic regions. We invited the denominations to submit names of individuals in these regions who would be interested in participating in CERG: as a team they would support local Christian education programs and developments.

Now that we're working at it, the operation of our Christian Education Regional Groups has become more defined:

CERG can more authentically aid in identifying the needs peculiar to a region. It can identify and pool local resources. It may be invited to assist a local congregation.

CERG will organize as its tasks are commonly determined. Task force groups may form to handle family centered education, adult education, teacher training, vacation church school, youth programs.

CERG is not intended to be just one more committee to meet. While "talk" may be an important part of its work, sharing *action* together is the point. Together we can aid one another.

CERG is not only for the local scene. The ideas and developments of one area can be shared throughout the CERG of the state. Programs can be shared and resource people exchanged—switchboarding.

CERG will cost us. It will cost us time, treasure, and talents. We shall be forced to sacrifice some ingrownness and parochialism. We shall need to grow in trust and commit-

ment to our common task. CERG will only be as effective as its members make it. Investment and interest will be reflected in its production.

CERG is for clergy and laity, for the experienced and the inexperienced educator. But mostly it is for learners and sharers and those who want to CERG (surge) and grow.

Each CERG area has developed according to its own needs and wishes. Denomination staff executives are available to meet with the CERG areas, but the determination of agenda and action is locally made.

Most CERG areas meet monthly. Some have been involved in preliminary discussion and identification of philosophy. Other CERG areas have planned programs and activities. CERG discussions have included planning for adult education and use of idea processing methods for needs identification. While some have focused on youth, intergenerational approaches to Christian education, and alternatives to the church school, others have read and discussed books (Goldman, *Readings for Religion*; Westerhoff, *Values for Tomorrow's Children*). "How to plan for teacher training" and "Education designs for marriage enrichment" are two programs now under study by CERG areas.

CERG's success will ultimately be determined by the local area itself. The pains of growth and trust are many when developing truly ecumenical programs and activities. Old shells of separatism—of "we've always done it this way before," or "I'd rather do it myself"—must break away.

The task of Christian education can best be approached when it authentically helps people identify *their* needs and *their* resources. When what we are, and what we have, are shared, our ministry of enabling and proclaiming the Gospel can better be accomplished. ◀

For further information on CERG, write Father Perry at P.O. Box 467, Lake Oswego, Oregon 97034.

QUIZ AND QUESTIONS

If you're using this issue of *The Episcopalian* in a discussion group, try these six questions as discussion starters:

A) Why are Americans more reluctant to "buy into" religious values and commitment than they were a decade ago? *See page 8.*

B) How can parents deal effectively with their children who refuse to go to church? Is requiring them to go a good idea? *See page 12.*

C) College of Preachers' Warden Clement W. Welsh says the sermon's subject is not the Gospel but the world in the light of the Gospel. What do you think a sermon subject should cover? *See page 20.*

D) Should weddings be, as baptisms often are these days, a part of the regular weekly worship of the parish? *See page 25.*

E) Would our children be better off with *no* Christian training before they're old enough to understand it? *See page 14.*

F) Why should Christians go to other countries to impose their religion on the people there? Doesn't each person have a right to his own religion? *See page 22.*

Try these six questions based on articles in this issue.

1) What are three of the "aliases" Paul Westman gives for Christian education?

2) Where is "Smoky Mary's?"

3) A recent study of church school materials shows that women are depicted as working mothers in how many of the books?

4) Would James Armstrong agree or disagree with the statement: "A priest should not take a stand on a political issue because he doesn't have enough information about issues and he might be wrong?"

5) In Benjamin H. Skyles' whimsical dialogue between Moses and his lieutenants, what reasons do the lieutenants give for not pressing on toward the Promised Land?

6) How many of THE 7 MARKS OF A LIVELY PARISH that Roy Larson mentions can you think of without peeking?

For answers, see page 21.



WORLDSCENE

School Federation Debated by GCSP

The Screening and Review Committee of the General Convention Special Program (GCSP) met June 26 and passed two grants, totaling \$296,484, for two black schools in New Jersey and Ohio.

The two schools—Chad School in Newark and Marcus Garvey School in Youngstown—had previously been part of a total funding package for the Federation of Pan African Educational Institutions, a coalition of seven member schools in seven cities. The proposed funding was to include administration for the Federation, plus specific grants to three of the schools for program components.

In the case of coalition grants, past GCSP policy has been to consult only with the bishop in the diocese where the coalition's national office lies. In this case the Federation is based in Newark, and Bishop George E. Rath, Coadjutor, had given his approval for Chad School but said he was unable to "pass upon" the Federation grant.

At a May 24 Screening and Review Committee meeting members decided, as a matter of courtesy, to contact Bishop Thomas Fraser, Jr., of North Carolina, in whose jurisdiction the third school—Malcolm X Liberation University—lies.

Presiding Bishop John E. Hines asked Bishop Fraser for "comments and observations," and on June 21 Bishop Fraser answered that he would like the Screening and Review Committee to "delete the Malcolm X request from the application."

Bishop Fraser, who has his own diocesan screening process for GCSP grants, said members of his Standing Committee "were unanimous in their opinion that the bishop should oppose the funding of any further grants to Malcolm X Liberation University."

The University received \$45,000 from GCSP in 1969. (See *"Diary of a Grant,"* The Episcopalian, July, 1970.)

In a June 25 telegram, reacting to Bishop Fraser's objections, Bishop Rath wrote that he and Bishop Leland Stark of Newark "maintain veto with regard to MXLU in support of Bishop Fraser."

Bishop Fraser, in his letter, said Howard Fuller, head of the school, had refused to allow a local committee of six rectors and six senior wardens from Greensboro to visit the school.

Bishop Fraser said his Standing Committee objected to the grant because "Malcolm X has developed no viable programs here; the school is surrounded by a veil of secrecy; there is no evidence to suggest that MXLU has a strong appeal to local black people; nor does its program seem to be designed to assist the local area in meeting the real problems of race and poverty existing here."

In contrast, the other two bishops in whose jurisdictions the two funded schools lie had visited the schools or had knowledge of their operations. Bishop Rath said he visited Chad School and was "favorably impressed by what we saw," and Bishop John H. Burt of Ohio said he knew Ron Daniels, who heads the Marcus Garvey

School, and thought the school's program worthwhile.

In light of Bishop Fraser's objection, and after long discussion about GCSP criteria, the Committee granted \$216,334 to Chad School and \$80,150 to Marcus Garvey.

Committee members scheduled testimony from both sides on the North Carolina application for a September 11 meeting.

New Clergy Placement Off to Fast Start

Half the active clergymen of the Episcopal Church—more than 4,000 rectors, vicars, deans, bishops, and others—have joined in the new data bank method for filling career openings.

"This is a most encouraging start toward meeting that age-old problem of the church world: matching the right person with the right job," said the Rev. Roddey Reid, Jr., executive director of the Clergy Deployment Office. In his first year progress report, Mr. Reid said the 50 percent response by the Church's 8,700 active clergy met initial objectives. An additional 20 to 25 percent will be sought in the next 12 months.

Flood Disasters: Funds Still Needed

A mid-July flood which caused severe destruction in central Luzon, the Philippines, has added to the emergency need for contributions to the Presiding Bishop's Fund for World Relief. The Fund responded to an urgent cable appeal from the Philippines with \$2,000 in assistance.

The Philippine disaster, added to flooding caused by Hurricane Agnes and those in South Dakota, Haiti, and the Dominican Republic, makes severe demands on the Presiding Bishop's Fund. If you would like to contribute, send money to 815 Second Avenue, New York, N. Y. 10017.

He added that more than 100 requests for detailed profiles have been or are being processed since the people-search part of the operation was begun a few months ago. "An average of five profiles per search, more than 500 candidates all told, have been sent out in response to requests so far received."

The program is described as a national personnel inventory method of assembling and regularly updating clergy personnel files for the use of parishes, dioceses, and the national Church. Initial costs for the Deployment Office were underwritten by the Episcopal Church Foundation, an independent organization of lay persons which supports the work of the Church.

Church Union Delay in Ceylon

The inauguration of the Church of Lanka (Ceylon), scheduled for this year, has been postponed indefinitely following a court injunction declaring the Anglican Church's decision to enter the union as null and void. A small group of Anglican laymen obtained the injunction on technical grounds.

Five Churches had accepted a union scheme resembling that of the Church of North India. They were: the Ceylonese congregations of the Church of India, Pakistan, Burma, and Ceylon (Anglican); the Baptist Church; the Presbyterian Church; the Jaffna Diocese of the Church of South India; and the Methodist Church.

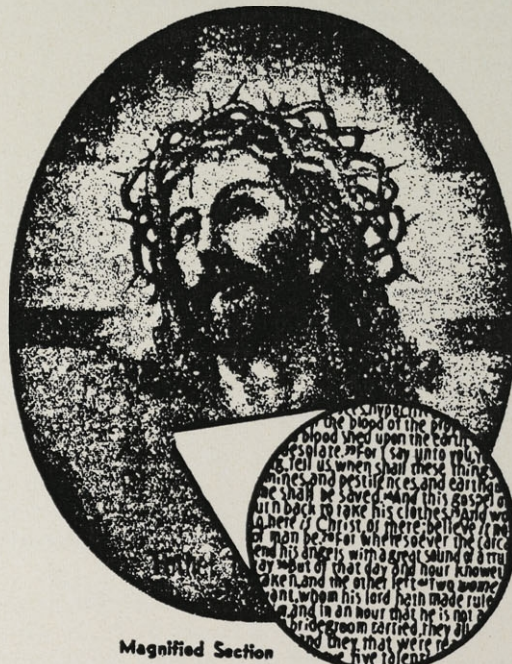
COCU: Response and Report

The executive committee of the Consultation on Church Union (COCU) has regretfully accepted the United Presbyterian Church's withdrawal from COCU but reiterated its commitment to the union effort and vowed to push on with redrafting the current plan for uniting American Churches.

The statement said COCU would move forward with:

- ▶ weighing responses from local churches to a union plan first drafted in 1970;
- ▶ studying possible new structures for carrying out the Church's work;
- ▶ experimenting with local level ecumenical

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Additional studies in this series are planned for monthly distribution during 1972-73 on the above and other Ecumenical, Theological and Legal questions as well as on probable issues at the 1973 General Convention. Order from

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WORLDSCENE

menical arrangements;

► seeking intercommunion on some regular basis;

► searching for ways to achieve racial and economic inclusiveness in the Church; and

► working on a common liturgy for baptism and marriage.

The COCU executive committee lauded the United Presbyterians for their contributions to the effort.

South Africa Restricts Anglican Missioners

The South African government has placed the Rev. Stephen Hayes, a South-African-born citizen who is a parish priest in Windhoek, the capital of Namibia, under five-year confinement.

Father Hayes, who was served the order during an illness, is banned from entering any Bantu or "black homeland" area, from working in any educational institution, from communicating with any other banned person, and from attending any gatherings.

In recent weeks another Anglican church worker, David de Beer, was ordered confined to Johannesburg. Both Mr. de Beer and Father Hayes were expelled from Ovamboland last February with Anglican Bishop Colin Winter.

The government has acted against 67 churchmen during the past 18 months.

Three Fall Meetings

The Episcopal Center for Evangelism will hold a National Conference on Evangelism, October 4-7, co-sponsored by the Brotherhood of St. Andrew, Daughters of the King, the Anglican Fellowship of Prayer, and Faith Alive. Three days of workshops and teaching sessions will be held in Grace-St. Luke's Church, Memphis, Tenn. For information, write the Center at 12900 S. W. 83rd Court, Miami, Fla. 33156.

St. Stephen's Episcopal Church, 19 So. 10th St., Philadelphia, Pa. 19107, is hosting the 18th Annual International Healing Conference, September 10-12. Cynthia Wedel, president of the National Council of Churches, will speak.

The National Association of Episcopal Schools will hold its triennial meeting at National Cathedral in Washington, D. C., November 9-11. Write the Rev. John Paul Carter, 815 Second Avenue, New York, N. Y. 10017, for information.

Bishop Hines: Nine Days in Russia

Presiding Bishop John Hines spent nine days this summer in visiting Russia and meeting with some of the hierarchy of the Russian Orthodox Church. Those accompanying him included Dr. Peter Day, Ecumenical Officer; Dr. Day's daughter, Mrs. Vojislav Tubic; Dr. Paul B. Anderson, Consultant on Orthodox Relations; and Mrs. Anderson.

Bishop Hines had a "very cordial" personal meeting with His Holiness Pimen, Patriarch of Moscow and of All Russia, and discussions with both Metropolitan Juvenali, head of the foreign affairs department of the Church, and Archbishop Pitirim, who is concerned with Russian church publications.

The Presiding Bishop presented copies of *The Book of Common Prayer* to his hosts, as well as copies of the 1960 Pastoral Letter of the House of Bishops (on the Creed), *Documents on Anglican/Roman Catholic Relations*, and *Services for Trial Use*. The Archbishop said he plans to have *Services for Trial Use* translated into Russian for study.

Bishop Hines also preached to the congregation of American Protestants in Moscow which is now served by the Rev. Raymond Oppenheim, an Episcopal priest, and visited Leningrad, where a ministry to the English-speaking community has begun through the active interest of an Episcopal layman serving as U. S. consul in that city.

Latin American Council Meets

The third meeting of the Anglican Council of Latin America (*Consejo Anglicano Latinoamericano-CALA*) focused on communications, social involvement, and financial independence from foreign sources as primary concerns of the Latin American dioceses.

The group gave special attention to the need for clear definition of the place of the Church in Venezuela with-

in the Latin American Anglican Church scene and expressed concern for the Episcopal Church in Cuba whose representative was denied permission to attend the meeting in Mexico City.

The Council is made up of two persons from South America named by the Council of Anglican Bishops of South America; two persons named by the Synod of PECUSA's Ninth Province; one person named by the Synod of the *Igreja Episcopal do Brasil*; and one representative from Cuba.

The Council, seeking better communications between the dioceses, asked the Rev. Onell Soto, executive secretary of the Ninth Province, to extend his communications services to all the Latin American dioceses. To encourage a greater self-sufficiency throughout the region, the group recommended a study of the relationship between different systems of Latin American Church financing and the Church's total impact.

On social issues, the Council recognized with satisfaction that every diocese is now involved in at least one of four different ways: direct assistance to people in need; initiation and empowerment for locally directed programs; education programs directed toward the formation of a social conscience; and direct confrontations with the sources of injustice and poverty.

The Council received favorably a proposal that a consultation be held next year on "Anglican Organization and Development in Latin America" under the general coordination of the Anglican Consultative Council.

The Rt. Rev. David Reed, formerly Bishop of Colombia and now Bishop Coadjutor of Kentucky, presided over the meeting. The Council elected the Rt. Rev. William Hawkins Flagg, Bishop of Paraguay and Northern Argentina, its new president. The Rev. Sergio Carranza Gomez, Mexico, secretary, and Sr. Joao Carlos Silveira, Brasil, treasurer, were re-elected.

Episcopal Church Response To COCU Plan of Union

This summary of a church-wide survey of Episcopalians' response to the Consultation on Church Union's (COCU) paper, *A Plan of Union*, was presented to the COCU Executive Committee's meeting June 1-3 in St. Louis. They received reports from the other participating denominations at

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WORLDSCENE

the same time (see related story, p.37).

The Joint Commission on Ecumenical Relations delegated to its Executive Committee the responsibility of reporting on the responses within the Episcopal Church to the study of *A Plan of Union*. The Joint Commission itself has not made a detailed study and response subsequent to that in its report to the General Convention in

October, 1970 (see Journal of the General Convention, 1970, pp. 393-397).

The Episcopal Church by action of the last General Convention remains committed to the purpose of the Consultation on Church Union and to participation in the development of a proposed plan of union. Responses to study up to this date, however, have been disappointing in their limited number, their lack of deep interest in the goal of organic union, and, in some

cases, their lack of understanding of study and response as part of the process toward the ultimate goal.

The plan, with a study guide, was sent to all clergy in the U.S.A. and possessions, and further material was sent to bishops and some 90 diocesan ecumenical chairmen, to provide resources for a study voted by the Houston General Convention in 1970. Responses were received from only 19 of the 91 domestic dioceses and 133 of the 7,069 parishes, although it is known that study was conducted in many other areas from which no report was received.

In one diocese where a serious effort was made to promote the study—the Diocese of Georgia—responses came from 13 of 62 resident clergy, of whom two favored the proposed plan, nine opposed, and two gave no opinion. Results among the laity were equally scanty. Of 119 lay people replying, 14.5 percent reacted positively, 48.5 percent negatively. Fifty-eight laymen noted that they favored Christian unity but not the COCU plan.

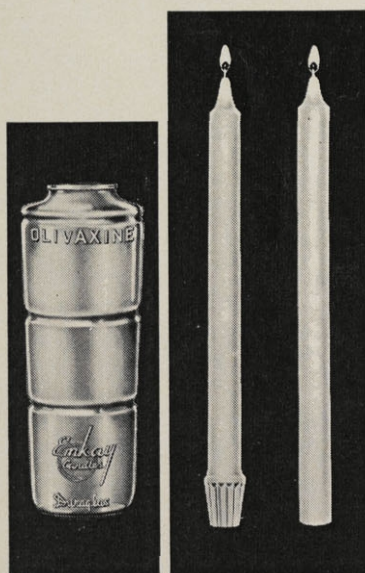
Those dioceses which produced a detailed study and report—notably Georgia, Massachusetts, New York, Virginia, and some others—provide useful constructive criticism. One item repeatedly mentioned was the danger of a narrowly American Christianity lacking strong links to the rest of the Christian world.

Widespread apathy appears to be a general reaction of parishes and dioceses of the Episcopal Church to *A Plan of Union*. Specific objections may in some cases be based upon failure to understand what the Plan actually says, but may also be based on a suspicion at the local level that denominational differences in ethos might lead to conflicting interpretations of the statements made in the Plan.

However, the Chicago-Lambeth Quadrilateral and the Statement of Faith and Order of 1949, frequently mentioned in the reports of local study, continue to express the Episcopal Church's lasting commitment to the cause of Christian unity based on the Scriptures, the Creeds, the Sacraments, and the Historic Episcopate; and the Commission continues to believe that its mission from General Convention is to seek, in dialogue with other Churches, ways of ordering Church life that express the unity which is God's gift to His Church.

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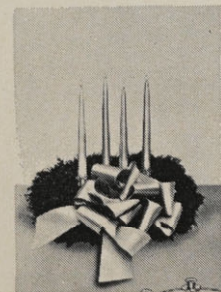


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Impressions of this committee upon reviewing the reports, which vary from rejection of the Plan to general approval, may be summed up as follows:

1. That emphasis in the immediate future should be on theologically based approaches to intercommunion rather than on organizational plans.

2. That the Lord's Supper/Holy Communion/Eucharist be understood as a cause as well as a sign of unity.

3. That the development of pilot parishes on the model proposed in *A Plan of Union* be encouraged on an exploratory basis.

4. That unity in the Spirit must precede organizational union, but that some form of the latter should ultimately be expected as a result of the former.

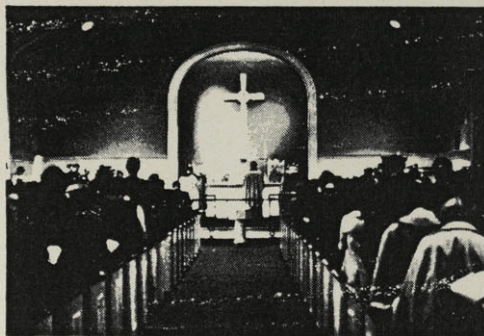
The Executive Committee believes that the Episcopal Church should continue to participate in the Consultation on Church Union, its movement and process toward the goal of organic union of the divided Christian communions, but it recommends changes in emphasis and participation as follows:

1. That the Consultation on Church Union differentiate between immediate and long-range goals. It seems clear that the Episcopal Church is not now prepared seriously to consider dissolving present denominational structures in a wider ecclesiastical structure. The immediate goal appears to be process and activity drawing the divided Churches into closer community and understanding, and seeking solution to existing differences in faith and order which now inhibit unity of members and ministry. The search for a plan of desirable organizational unity should continue as a long-range goal, using both the responses from studies already conducted and the insights resulting from continued participation in the Consultation process.

2. That full participation of the Roman Catholic Church in such a re-oriented search for unity be vigorously sought, and that contributions from Orthodox, Lutheran, and other Churches be invited, not only in observer status, but also in working commissions, addresses, and papers.

Copies of the responses received by Dr. Peter Day, Ecumenical Officer at the Episcopal Church Center, from dioceses and parishes are being forwarded to the office of the Consultation on Church Union.

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In Person

Metropolitan **Dimitrios**, Archbishop of Imbros and Tenedos in Turkey, was elected Ecumenical Patriarch, succeeding the previous spiritual leader of World Orthodoxy, **Athenagoras I**, who died in early July. . . .

Changes announced in July in staff at The Episcopal Church Center in New York concern two women who have served PECUSA for many years. Mrs. **Carman St. John Wolf Hunter** has been appointed Deputy for Jurisdictions by Presiding Bishop **John Hines**. If the appointment is confirmed at Executive Council's September meeting, Mrs. Hunter will immediately succeed retiring Dr. **Paul Tate** on whose staff she has served since 1971. . . .

Miss **Frances Young**, staff member with responsibility for Lay Ministries, announced she is taking early retirement in order to accept a position under Bishop **John Gilbert Baker** as Christian Education Consultant for the Diocese of Hong Kong, beginning January 1, 1973. This spring Miss Young became the first woman to receive an honorary degree from the Virginia Theological Seminary, Alexandria, Va. . . .

The Rt. Rev. **R. Heber Gooden**, former Bishop of Panama and now auxiliary Bishop of Louisiana, traveled to Panama to receive the Grand Cross of the Order of Vasco Nunez de Balboa from the Panamanian Government. The presentation was made in behalf of President **Demetrio B. Lakas** by **Camilo Levy Salcedo** who spoke of Bishop Gooden's far-ranging social work in Panama, especially among the needy, and extolled his humility. . . .

Bishop **Luc Garnier** of Haiti has returned to his office after recovering from a nearly fatal automobile accident in June. The Bishop's Land Cruiser was overturned in a mid-June flood, and both he and Father **Alfred W. Rollins** of New York who was with him were swept into a torrent. Father Rollins managed to drag the bishop, who was severely injured, to high ground and care for him during the freezing night until a fire truck rescued them and took the bishop to the hospital. . . .

The Rev. **Paul H. Elmen**, professor and sub-dean at Seabury-Western Theological Seminary, has been elected president of the Chicago Theological Institute. . . . The Rt. Rev. **Stephen F. Bayne, Jr.**, is the new Dean of General Theological Seminary, New York. . . . The Rev. Dr. **Frederick H. Borsch**, professor of New Testament at General Theological Seminary, has accepted the position of Dean of The Episcopal Church Divinity School of the Pacific in Berkeley, Calif.

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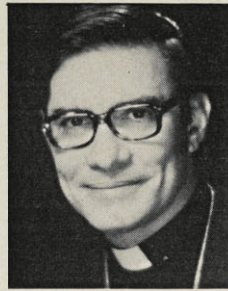
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Changes in the Episcopate



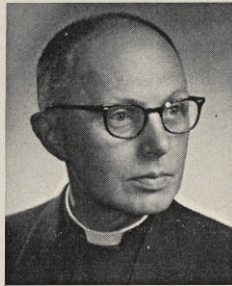
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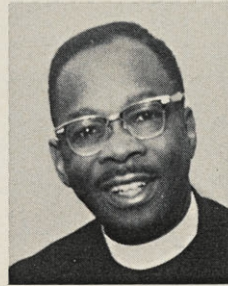
Frey



Goddard



Klein



Primo



Sheridan

Current changes in the Episcopate include the election of one diocesan, one coadjutor, and one suffragan; the succession of one coadjutor; and the retirement of three diocesans and one suffragan.

The Rt. Rev. Winfred H. Ziegler, retired Bishop of Wyoming, died July 6.

The Rt. Rev. Albert A. Chambers, Bishop of Springfield since 1962, is retiring September 1. He will be succeeded by Bishop Coadjutor Albert Hillstead (see December, 1971, issue).

A graduate of Hobart College and General Theological Seminary, Bishop Chambers was ordained deacon in 1931. He served as a diocesan missionary in Western New York until 1933 when he became senior canon of St. Paul's Cathedral, Buffalo, N.Y. In 1936 he became rector of St. Thomas' Church, Neenah-Menasha, Wis.; in 1942 rector of St. Peter's Church, Auburn, N.Y.; and in 1949 rector of the Church of the Resurrection, New York City. From Resurrection he was elected to the Episcopate.

Besides serving on various diocesan and provincial committees, Bishop Chambers has been a member of General Convention's Joint Commission on Holy Matrimony, a deputy to the 1946 General Convention, and chairman of

the House of Bishops' Deaconess Committee since 1963. He was also a delegate to two National Council of Churches biennial meetings.

The Rt. Rev. William C. Frey, resigned Bishop of Guatemala, was elected June 3 to be Bishop Coadjutor of Colorado.

A graduate of the University of Colorado and the Philadelphia Divinity School, he was ordained in 1955 to begin his ministry in the Timberline Circuit Missions in Colorado. In 1958 he became rector of Trinity Church, Los Alamos, N.M., and in 1962 moved to Costa Rica where he was rector of the Church of the Good Shepherd, San Jose, until 1964. He then spent three years directing the Spanish Publication Center of the Episcopal Church in Costa Rica.

Elected in 1967 to be the first diocesan of Guatemala, Bishop Frey also had charge of El Salvador from 1967 to 1968 and of Honduras from 1969 to 1972. His leadership in Guatemala helped increase Episcopal membership from 500 to 3,000. In October, 1971, however, he was expelled by the Guatemalan government after appealing for an end to violence. (See November, 1971, issue.) He resigned May 1.

Bishop Frey is currently in charge of the Episcopal Student Center at the University of Arkansas and teaching in the humanities department.

The Rt. Rev. **Frederick P. Goddard**, Suffragan Bishop of Texas since 1955, retired June 30.

A native of Connecticut, Bishop Goddard graduated from Yale University and the Berkeley Divinity School. He also did graduate work at the School of International Politics and Economics in London, England. He was ordered deacon in 1927 and began a ministry at St. John's Mission, Marlin, Texas, which lasted for twenty-eight years. Within ten years he had brought the mission to parochial status.

Bishop Goddard was a dedicated visitor to the sick in Marlin's hospitals. He was identified with many civic and charitable movements: he helped establish the Marlin Library, organized the United Charities, and for many years was county chairman of the American Red Cross. He was also editor of *The Texas Churchman* for seven years, an officer of diocesan committees, and a deputy to five General Conventions.

The Rt. Rev. **Walter C. Klein**, Bishop of Northern Indiana since 1963, retired June 23.

A graduate of Lehigh University and General Theological Seminary, Bishop Klein earned his Ph.D. at Columbia University. He was ordained priest in 1928 and began his ministry at the Church of St. Mary the Virgin in New York City. He subsequently served churches in New Jersey and Pennsylvania.

Bishop Klein was on the faculty of the Philadelphia Divinity School from 1937 to 1942, was a U.S. Navy chaplain from 1943 to 1946 and was appointed, because of his knowledge of Arabic, to the staff of the Anglican Bishop of Jerusalem from 1946 to 1950, where he did liaison work with Eastern Churches, taught, and was canon of St. George's Cathedral. He was professor and assistant dean at Seabury-Western Theological Seminary from 1950 to 1959 and Dean of Nashotah House seminary until his consecration.

Bishop Klein is the author of a number of books and articles on Islam, the Old Testament, liturgics, and ascetical theology.

The Very Rev. **Quintin E. Primo, Jr.**, rector since 1969 of St. Matthew's and St. Joseph's Parish, Detroit, Mich., and Dean of the Woodward Convocation, was elected May 19 to be Suffragan Bishop of Chicago.

Bishop-elect Primo graduated from Lincoln University and Bishop Payne Divinity School. Ordained to the priesthood in 1942, he has also served parishes in Florida, North Carolina, New York, and Delaware. In Rochester,

N.Y., and Wilmington, Del., he led established missions to parochial status and in Wilmington added a modern facility to care for 150 infant and pre-school children. His present successful cure was formed by merging two struggling parishes.

Dean Primo has been a deputy to General Convention, active on diocesan committees, and interested in community action. He was the first national president of the Union of Black Episcopalians and has been a board member of the United Negro College Fund, the Planned Parenthood Association of Wilmington, and the National Conference of Christians and Jews.

The Rt. Rev. **William C. R. Sheridan**, formerly rector of St. Thomas' Church, Plymouth, Ind., was consecrated June 24 to be Bishop of Northern Indiana.

A graduate of Carroll College and Nashotah House seminary, Father Sheridan was ordered deacon in 1942. During the next few years he served churches in Maryland, Illinois, and Indiana. In 1947 he became rector of St. Thomas', Plymouth, Ind. He has also served as Episcopal chaplain to Culver Military Academy from 1953 to 1958 and from 1971 to the present time.

Bishop Sheridan is the senior priest in the diocese, founder of the Priests' Fellowship, and has served as deputy to seven General Conventions. He has been both secretary and president of the Standing Committee, chairman of the Department of Christian Education, and served on other diocesan committees. He is also the author of several books, including *Journey to the Priesthood* and *Between Catholics*, a book about Anglicans for Roman Catholics.

CALENDAR OF EVENTS

SEPTEMBER

- 3 Fifteenth Sunday after Pentecost
- 10 Sixteenth Sunday after Pentecost
- 14 Holy Cross Day
- 17 Seventeenth Sunday after Pentecost
- 21 St. Matthew, Apostle and Evangelist
- 24 Eighteenth Sunday after Pentecost
- 25-29 United Bible Societies Assembly sponsored by the American Bible Society, Addis Ababa, Ethiopia
- 26-28 Executive Council of the Episcopal Church, Seabury House, Greenwich, Conn.
- 29 St. Michael and All Angels



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Exchange

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

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

WELCOME BACK, DEAN

The Rev. Dr. A. Pierce Middleton, new Dean of the South Berkshire Deanery, writes in his parish paper that the office of "dean" dates from the fifth or sixth century. Groups of clergy worked under an "archpriest," a term still used by the Orthodox Church but changed in the west by the ninth century to "dean," from *decanus*, meaning "one over ten."

Rural deans faded in importance with growing towns and cities. But now we are returning to deaneries as a means of

overcoming parochialism and clergy isolation and of promoting fellowship and discussion. The Church has found in its own ancient tradition a means of dealing with modern problems and challenges.

—From *The Pastoral Staff*
Diocese of Western Massachusetts

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Will anyone having no-longer-used choir editions of the 1916 Hymnal please write to Robert W. Bowman, 4604 Lanier Dr., Savannah, Ga. 31405.

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Over 700 would not be able to read.

Over 500 would not have enough to eat or would be eating food which would make them weak and ill.

Over 600 would live in sub-standard houses.

—U.S.P.G. Press Service
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Diocese of Zambia

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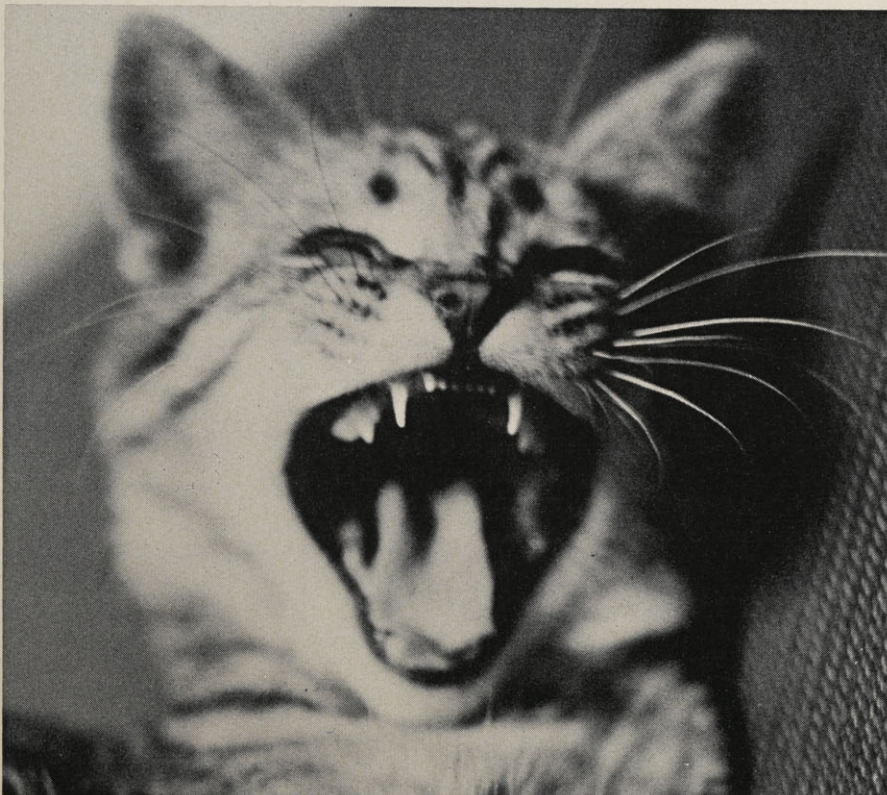
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ASIA PAPER READY

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