

Title: *The Episcopalian*, 1973

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THE Episcopalian

SEPTEMBER, 1973

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Convention Preview

FAITH IS A VERB

One day five years ago, the Lord entered my life and changed my whole state of being. Before He came, I was alone, separate. After He came, I was with Him.

That first step, or plateau, lasted approximately two years. During the next two years I became aware that being Christian—that faith—is more than a state of being. It is a way of living. Faith is not primarily a noun; faith is a verb. It is not so much what you are as what you do.

Then I began to wonder if another step would follow and what it would be and when and how I would find out what it was.

One day I had a terrible fight with a person I saw often at church. "You just can't let anyone else on the scene, can you?" I hurled at this person. "Get off my back. Let me be somebody, too," I screamed.

It was a "bad scene" as the saying goes. And I was firmly convinced I was right and had a right to be angry and hurt.

A couple of days passed. I began to think about the episode. Then slowly I began to realize that who was right and who was wrong was not the real issue. Does any person who claims to be Christian have a "right" to be hurt? I'm somebody, too, I argued with myself. I've a right to be somebody, and this person just won't let me. Always has to do me one better or put me down. Sure, I've a right to be hurt.

But what is "hurt" anyway?

I felt in this case that to be hurt was to be fighting over who mattered more. To have a right to be hurt was to claim a right to want to be the one who mattered more. But can anyone who claims to be Christian claim that right? Is that the goal of Christians, to matter most, or is it to help the other person know he or she matters, too?

So the third step began to dawn on me. I faced a time of choosing: whether to continue the way I had been living, knowing the terrible price of continuing. The terrible price is yourself. You must give up all claim and rights to yourself and your need to be "somebody."

Well, it was peculiar in a way because many times I'd wished I'd never started this business of being Christian. Life certainly was simpler before. But once you've really tried it, it's almost a laugh to imagine quitting. How do you go back? It's impossible. So I "bought in," knowing the price.

Was that the end? No, surprisingly enough. Much to my amazement, the fourth step followed the third almost immediately. I was prepared and willing to accept the terms when suddenly those terms ended or changed.

I was making a serious mistake, one easily made by a person fully sincere and willing to give up everything for the Lord. I was willing to assume responsibility for my behavior, for my feelings, for my actions. I knew quite well what the Lord wanted of me or anyone committed to Him, and I was willing to try to do what He wanted, whatever it was and whatever it cost.

But that's the point: A person is not burdened with an insurmountable weight of responsibility for his Christian or non-Christian behavior. There is this thing called "grace."

Grace had been one of those high-sounding theological words I

had skipped over, not knowing quite what it meant and not wanting to sound too ignorant. I knew it was something God gave to you and which you needed, but exactly what it was I didn't quite understand.

Then all of a sudden, He gave it to me. I'm still not sure I can describe what grace is, but I do know He gave it to me. And I'm not sure my description would fit those by the fine scholarly minds which have figured it out before me. But grace seems to me like this:

Most people, like me, are afraid. Afraid of lots of things. Afraid you somehow won't count; life will come and go, and it will never really matter that you were. Afraid to try to make friends because you might be turned down. Afraid you'll be pushed aside; no one will take you and your feelings seriously. Afraid you'll be laughed at. Afraid you'll care too much and be hurt. Always afraid and always lonely.

So you do one of two things: shut yourself off from all contacts which could become painful or try to earn everything you need so desperately—love, acceptance, mattering.

Then, suddenly, you realize you cannot "earn" what you need. You would have to be, literally, perfect. And you can't be that. But all of a sudden you somehow know you do, in fact, matter. You do count. You are loved. To God. By God. And you didn't earn any of it. He simply gave it to you, for nothing.

That's grace.

With that gift inside you, you don't have to be afraid any more. Not of anything or anyone. Because you count with Him, you're free to love other people and even free to let them think they matter more than you.

That's the step I'm on now. I wonder what will come next. ◀

by Barbara Schultz

You can help save Aurora Cortez for \$15 a month. Or you can turn the page.



Here are some facts about Aurora Cortez, her family, and her town—Plato, Magdalena, on the coast of Colombia. No editorializing. No embellishment. Just facts.

Aurora is five years old. She lives with her parents and three brothers and sisters in a house made of mud and bamboo.

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But for \$15 a month through Save the Children Federation you can sponsor a Colombian child like Aurora. Send her to school. Improve her living conditions. Help her neighbors rebuild the bridge that connects Plato to the town's only hospital.

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Switchboard

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

SIN, PENITENCE, AND SOCIAL GOSPEL

When I picked up the July issue of *The Episcopalian* and saw "Watergate" shouting from the front cover, I nearly threw it into limbo. But curiosity got the better of disapproval, and I ventured into the magazine. I was deeply impressed by the editorial assemblage of comment on the implications of the sordid affair. Little or no reference is made to the surveillance or the subsequent cover-up attempts. The whole emphasis is on the moral questions which leap at you from the White House involvement in Watergate and all its sluices.

Indignation should be expressed on the pages of a religious magazine concerning the low level of national leadership exhibited by those at a high level of national administration.

The progress of senatorial probing, grand jury investigation, and a special search into wrong-doing are mandatory and will eventually bring the wrong-doers to justice. The citizenry meanwhile watches the progress of these explorations as they are reported in full detail in the press and on the air.

But what is the leadership of the Church doing? The question pertains to the Episcopal Church or any Church or the whole of Christianity.

It seems to this observer that our leadership should be visible and articulate on the matter of demanding that church people begin at once to require a complete reversal in the attitude of our political leaders toward what is basically and fundamentally right and wrong in the conduct of public affairs. This might be a whistle in a tornado, but a start has to be made somewhere.

Perhaps some correlation lies between the present state of public affairs (personal affairs, too, for that matter) and the liturgical abandonment of the Ten Commandments, for some centuries regarded as the basis of our moral law.

The "Green Book" plays down sin and penitence. The harsh words of the *Book of Common Prayer* are softened so that man may be more joyful in church. That he should be—but only after he has confessed his sins, become penitent, and been forgiven. Then, and only then, comes the joy of union with Christ in the Eucharist.

If the leadership of this Church sounded a trumpet to call us to con-

structive indignation over the laxity toward a moral stance in the conduct of our public affairs, a groundswell of opinion might start that would force an about-face in our national leadership.

Robert E. Kenyon, Jr.
Greenwich, Conn.

The condemnation of the President and the White House offends my sense of American justice and Christian concern. It is irresponsible to act as though the President had been tried and convicted.

The self-righteous attitudes of Mr. Smith Hempstone (*Washington Star*), Senator Mark Hatfield, and especially Joseph Fletcher are transparent prejudices.

As an Episcopalian, a Republican, a Southerner, an American, and primarily a Christian, I agree with and applaud the article by John B. Coburn, "Before the Watergate." The philosophies paraded in the other articles are superficial "social gospel."

May I recommend that you study Billy Graham's July issue of *Decision* and include some basic gospel instead of such political social issues.

Mrs. Joseph H. Van Dyke
Ponte Vedra Beach, Fla.

EVANGELISM HELP WANTED

I have recently been appointed by the Rt. Rev. Iveson B. Noland of Louisiana to begin a new Division of Evangelism. As a first effort, I am preparing a resource book (catalog). I would appreciate it if others holding similar positions would take the time to send me any publication they may have compiled, ideas, resources. I will be happy to reciprocate when ours is available.

Ralph N. McMichael
Diocese of Louisiana
2836 Exposition Ave.
Shreveport, La. 71109

CRUMBLING APARTHEID: PLAN FOR PROGRESS

A U.S. State Department analysis shows businesses [in South Africa], such as Chase Manhattan Bank, Ford, Chrysler, G.E., IBM, Mobiloil, and Sterling Drug, are raising black wages where possible and are including blacks in company welfare schemes, such as educational, medical insurance, stock purchase, and setting up black plant committees.

With the world teetering on the brink of Red control, this is no time to [withdraw] our support for a working economic and social structure.

If you saw the Rev. Billy Graham's

Continued on page 6

Keep in touch with your heart



Keep in touch with your heart. . . and your mind. . . and with your Church's heart and mind. The EPISCOPALIAN just happens to have two special issues in the works to help you. . . and everybody in the parish. . . to keep in touch with two important matters of mind and heart.

EDUCATION—For Louisville we thought we'd put together a comprehensive issue on this top priority matter. We did a lot of digging and reading and asked people in dioceses and parishes a lot of questions. October will be a bumper issue—the kind you will want to keep. . . and keep going back to for ideas and insight and inspiration. Copies of the October EPISCOPALIAN spread out to every home in your parish could cause all sorts of good things to start happening. 50¢ per copy.

GENERAL CONVENTION—Nearly 1,100 deputies and bishops gather in Louisville next month. What they say while trying to do the work of Convention. . . and the actions they take. . . are an illuminating index to where this portion of the Body of Christ will be going for two or three years. Our staff will be on hand to wrap up the whole event in the 64 pages of the NOVEMBER issue. Everyone should have a better idea of what his fellow Episcopalians will be doing together for the next two or three years just by having a good look at this single issue of The EPISCOPALIAN. 50¢ per copy.

IF YOU WANT THE MOST FOR YOUR MONEY—consider this. When you buy these two issues for every family, you invest \$1 per family. For the same \$1 you can enroll your parish on the "6 Months for \$1" plan and have six issues of The EPISCOPALIAN go directly into the homes of every family for four additional months at no extra cost. . . carrying you well into 1974. For \$2 per year per family, you can enroll your parish in a full year's Parish Plan and have your people receive twelve issues. For twice the money, you receive six times the value. For individual copies—or to begin your Parish Plan with October—orders must be received by September 14 . . . to begin with November, orders must be received by October 25.



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Switchboard

Continued from page 4

TV broadcast of his meeting in Johannesburg on June 27, you could scarcely have failed to note the intermingled crowd of Bantus, Hindus, coloreds, and whites in the stadium.

Apartheid is crumbling—such an assembly would have been impossible when my wife and I were there in 1959.

Robert W. Wilson
Tampa, Fla.

The description of modern-day slavery in South Africa (*The Episcopalian*, May issue) was most distressing. Elimination of the miserable *apartheid* laws and segregationist customs of South Africa is unquestionably a desirable goal. A crusade which shows some promise of accomplishing this result, without unwanted side effects, must command the support of men of good will in all parts of the world.

Proposed curtailment of business activity by foreign firms will [probably not] have the desired result. The economic system is highly complex, as state planners in many countries have discovered to their sorrow.

By forcing a foreign firm to close a South African manufacturing plant, we

may "purify" the stockholders' portfolios, but at what cost to the Bantu who is left without a job?

Though it is a slow process, some encouraging signs of cracks in the monolithic wall of *apartheid* [are showing]. Might it not be more effective if we tried to create as large as possible a foreign presence in South Africa, to put as many foreign people and currencies as possible into the country? Then move toward winning the white people away from their dependence on *apartheid* and training the black people to approach their liberation with more forbearance toward their former masters than has been demonstrated by recently liberated native populations of other formerly white-dominated African nations.

The forces we are attempting to manipulate in South Africa involve powerful human motivations, as our own experiences with race relations, poverty, and inequality of opportunity attest. We [should] proceed in the face of these hazards with caution and be sure that any act of ours does not trigger events which will be even worse than *apartheid*.

John F. Rooney
West Newbury, Mass.

from using the 1928 service last Easter. The elders in our parish were delighted; we younger members (I'm 40) felt as though we'd been to a funeral, not celebrated the Resurrection.

Why can't we have a service book which includes the 1928 services as well as the "contemporary" rituals? Leave it to the local parishes to choose.

F. W. Crumb
Brookline, Mass.

The demand for a "modern" liturgy may be well and good, but what do they mean by the word modern? Our language, like all others today, is undergoing constant change. What is modern for the 1970's may not be in 1980 and most certainly will not be in 1990. You have only to compare the popular novels of 1920 and 1930 with those being written now to realize this.

Theoretically, keeping a liturgy "modern" or "contemporary" will mean constant revision or constant chaos.

Robert G. Gurley
Camp Hill, Pa.

My husband and I have attended churches which use the *Services for Trial Use*. I participated in special gatherings designed for discussion of the services before their use in the church to which we belonged. We seriously studied these services, discussed them with others and our priest.

I'm sorry that people such as Mary Ann Wimsatt feel as they do about "us."

We don't consider ourselves linguistic reactionaries and definitely deplore obstructionist tactics for changes long overdue.

I will admit to having a "tin ear" as far as the modern poetic structures of the trial services go. Both of us recently turned 30, yet we prefer the language of several centuries ago to the public language of this time. Perhaps we should pray for Christ's Church and hope "all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love."

Wendy Salsbery
Glenshaw, Pa.

Much as I enjoy most forms of the liturgy, from common to green, and can see fine points in each, it is a distraction which can be easily used to keep our minds off our real duties as Christians. Once we put even the slightest faith in a visible manifestation, e.g., the liturgy, such misplaced faith can be used as a lever to disrupt us. Let us put our hope back where it belongs, in Christ Jesus our Lord.

Albert P. Krueger
Winslow, Ariz.

MISTAKEN MULTIPLIER

I write to express the sincere appreciation of The Church Financial Service's board of directors to *The Episcopalian* for showing interest in the work being done. We are aware of your large readership, and the opportunities to share our work opened by your article in the July issue (*Worldscene*, page 24) pleases us.

In all fairness to parishes of the Diocese of Massachusetts, I feel I must qualify the last sentence of your article. We did indeed have 24 parishes on the system (now 28). The problem is with the 114 parishes expressing interest. This may or may not be an overstatement. I think the figure was made in error from 14 parishes definitely wanting to be part of the system at your writing. The Church Financial Service is in business to serve the parishes when, and if, they wish.

Richard S. Armstrong
Boston, Mass.

THE LITURGIES: STILL ON A TRIAL

Both Mr. Kirk and Miss Wimsatt (*Switchboard*, July issue) make cogent points about the *Book of Common Prayer* and *Services for Trial Use*. My own experience with Trial Service II (20 months of regular use) left me unprepared for the "downer" resulting

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THE Episcopalian

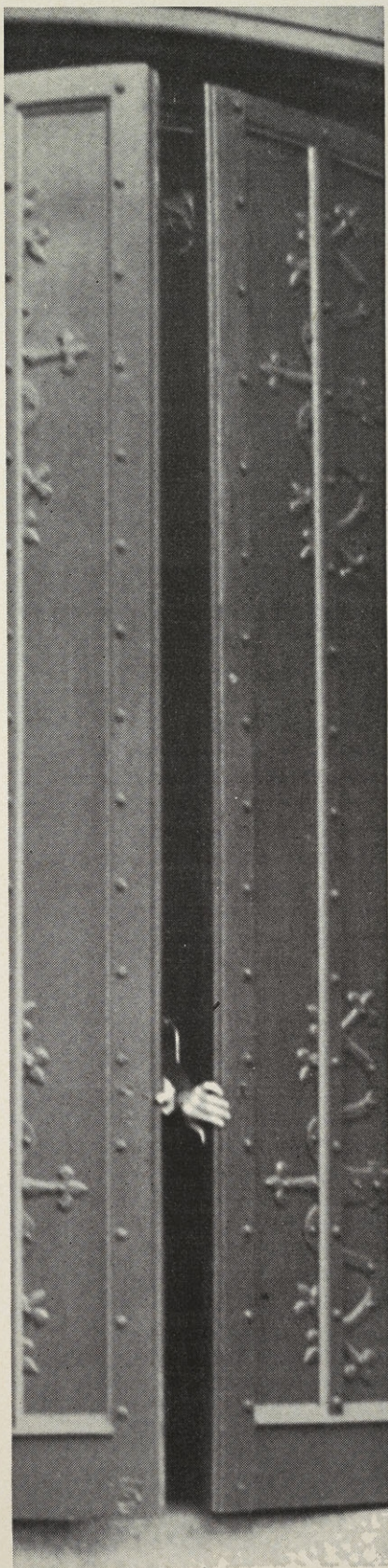
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page 13

When every confirmand thinks he is sent as a missionary and one bishop confirms 10,000 in a year, it's easy to understand why. . . .

East Africa is turning to Christ

In East Africa, Christianity is exploding. No matter where you go, no matter what the denomination—and denominational affiliations are more an accident of geography than of choice—thousands of people are converting to Jesus Christ.

John Gatu, General Secretary of the Presbyterian Synod of Kenya, said on the steps of the Anglican Cathedral in Nairobi: "Christianity is growing so fast we cannot cope." He said the Presbyterian Church couldn't provide enough pastors to take care of the newly forming congregations.

The Rev. Vincent Donovan, a Roman Catholic priest who works in Northern Tanzania with Masai tribal people, said, "The time of the Masai has come. Communities are converting, rather than individuals, because the Masai are community people who make group decisions."

The Anglican Diocese of Central Tanganyika starts a new congregation every seven days.

How is it all happening? Mostly because of hard work and dedication by Christians who take their Baptisms seriously. Here's how it works in some places.

At about 6:30 p.m. at the Gendabi Lutheran Mission in Northern Tanzania, Ray and Gloria Cunningham gulp down a last swallow of coffee and pile into their Toyota Land Cruiser along

with two lay evangelists. They drive off onto a bush track, down a slope from the station toward Lake Balangida. Getting through the twenty miles of thorn trees takes about forty-five minutes, and as the light quickly fades, Dik-Dik and baboons are visible near the track, rather nonchalantly observing the vehicle.

These two missionaries from Minnesota will show slides this evening to a newly found community of Mvulu and Barabaig people. The show will be an ice-breaker for future meetings and more profound evangelism.

They soon drive into a clearing where Ray and two evangelists set up a screen, projector, and public address system powered by the Toyota's battery. People begin to walk in through the surrounding trees as darkness overtakes the area. Mothers bring their children; men bring their spears. All are meagerly dressed for the cold night in the typical tribal garment, a cloth draped from a shoulder or lapped around the body.

Many of them will see images projected on a screen for the first time. Ray has brought slides of animals and tribal people, together with a filmstrip about Jesus, as an introduction. Next time he will show movies.

The warm-up is with animal pictures. Ray talks about them in Swahili; the two evangelists translate his words into Kimvulu and Kibarabaig. When the moon has come over Mt. Hanang, Ray begins to show the filmstrip, one of the Jungle Doctor series produced in Dodoma, in another part of Tanzania. Many of these people are hearing of Jesus Christ for the first time.

After Ray finishes his presentation, he invites people who have ailments to come forward so his wife, a registered nurse, can consult with them and administer *dawi* (medicine) if needed. She has a good supply of cough syrup and eye medicine. Many come forward. If they have complicated problems, she invites them to come to the station dispensary the next day where a government dresser can offer better treatment.

In Dodoma another drama is unfolding. Bishop Yohan Madinda of the Diocese of Central Tanganyika has driven 500 miles and confirmed 523 people in a single week. He is trying to find a way to buy a mobile cinema unit for primary evangelism. His needs are more sophisticated than the Cun-

Text continued on page 12

**Photos & Text
by Betty and Bill Gray**

Bishop Yohan Madinda of Central Tanganyika confirms during a 500-mile trip on which he will lay hands on 523 candidates.



Continued from page 10

ninghams' as he has been given the opportunity to work in many new Ujamaa villages, brainchildren of President Julius K. Myerere.

In creating Ujamaa villages for 300 to 400 families, the government is bringing essentially nomadic people together in socialistic communities. There they will have education for their children through Standard Seven, health care, and water. The Ujamaa concept is working well in Central Tanzania, whereas the Cunninghams continue to search the bush for groups of nomadic herdsmen who move their *bomas* (communities) in search of grass and water.

The Ujamaa village people have a common farm, and every person must spend time in cultivation. Capitalism survives, however, since cattle are the equivalent of money. The people retain ownership of cattle in individual family units.

The Ujamaa villages also have community centers where the people gather for movies and group meetings. Bishop Madinda knows a good thing when he sees one, and he knows a mobile cinema could bring Christian evangelistic movies to the villages.

The diocese moves rapidly into the new villages as they are formed. Some already have as many as three churches. Knowing the importance of being there

when the people arrive, the Bishop also is concerned that the Church not miss the opportunity to work with the young people, who will be better educated than if they had remained in the bush.

That the Anglican diocese is opening a new church every seven days is just one of many mind-blowing statistics. Its 90,000 membership will double in seven years. Bishop Madinda, a one-man operation, confirmed more than 10,000 people last year.

One cannot help contrasting that with Europe's thirteenth century bishops. In those days people stood at the crossroads and implored bishops on inspection tours of their estates to dismount from their fine steeds to confirm a few of the faithful.

A band and a choir usually meet Bishop Madinda at the crossroads leading to the church and joyfully play and sing as he drives into the yard. His "estate" covers 100,000 square miles, 500 long and 200 wide, and includes eighty-four parishes, 100 priests, and about 1,000 lay evangelists.

Christianity's growth in East Africa can be credited to lay evangelists, without whom the Church could not function. But they do not work alone. According to Bishop Madinda, "the benefits of confirmation are admission to Holy Communion and special

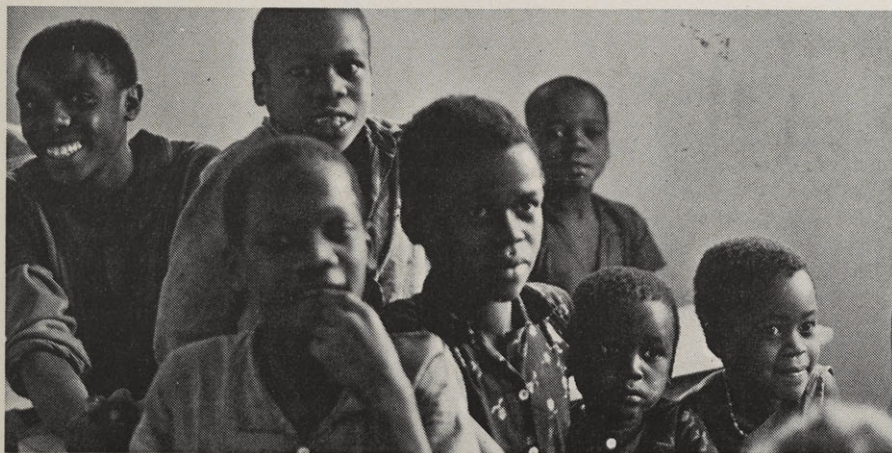
training about how to witness to others." In other words, every time he lays his hand on a new confirmand, he is laying his hand on a new missionary, a responsibility the people take seriously.

The evangelists receive no pay; they rely on their small gardens to supply their families with food, leaving some surplus to sell. African families are large, usually extended, in that nieces, nephews, brothers and sisters, as well as children, are part of a responsibility laid on a couple who can provide for them all.

Pastors, too, live at almost a subsistence level. Although their churches are asked to support them with the equivalent of about \$35 a month, many do not get \$20. They sometimes receive offerings in kind which they can sell. By diocesan policy, outside money cannot be used for salaries, only for capital, non-recurring expenses. Otherwise, expenses are borne by the people.

East African Christian Churches give much more than lip service to lay ministries. Most of the denominations have Bible schools where evangelists receive training in biblical theology as they will eventually do everything in the church except administer sacraments.

The Diocese of Central Tanganyika has a Bible school at Msalato, seven miles north of Dodoma on



Warusha schoolboys fill a classroom (above) made possible by Operation Bootstrap. (Right) Lutheran Ray Cunningham gives medicine to a Barabaig child as Mrs. Bonnie Monson, a Lutheran executive, looks on.



the fabled Great North Road which runs from Cairo to Capetown. Msalato has dormitory facilities for men and women. The courses run for three months, with one nine-month course also offered each year for advanced work. The school blends modern technology with a rather fundamentalistic, biblical approach. Students are well grounded in biblical lore, and they learn to preach from the Scriptures almost in a Billy Graham style.

The Rev. Peter Dawson, an Australian CMS missionary, is the school's principal. Faculty include other Australians and some Africans; the assistant principal is African.

Msalato houses the Central Tanganyika Press, one of the largest Swahili publishers in East Africa. Most of its list of books and tracts is designed for Christian education although it numbers some novels among its offerings. In fact, the most popular work CTP ever published is a Swahili translation of Walter Trobisch's *I Loved a Girl*, now in its third printing of the Swahili version with a total press run of 40,000 copies since 1966.

The novel concerns the difficulties a young man has in raising the bride price, a custom in Africa which makes marriage economically quite difficult. Using that

theme, the book explores the usual problems in boy-girl relationships, a subject of as much interest in Tanzania as in America.

In adjoining offices at Msalato, Australian Betty Durham supervises the Christian Education Center. The Center prints brochures and promotional pamphlets on two offset printing machines, one a gift of five years ago of some clergy connected with the Virginia Theological Seminary. The gift has multiplied into a regular printing department which includes a staff artist who illustrates books as well as Christian education literature.

The Center has now installed a tape recording studio and plans to use cassettes for educational purposes. It hopes to get hundreds of cassette players to clergy and evangelists to make refresher courses available at home, as well as providing primary evangelistic materials.

Although the lay evangelist's job is hard, he works with people who seem disposed to Christianity, which helps to explain the explosion in conversions. Most Africans believe in God, and the evangelist takes it from there.

Bishop Madinda illustrated this from his own life: "When I was a boy, I saw people of my tribe (Wagogo) when they didn't have rain. They didn't know why they

didn't have rain, but they all met together just to pray. They killed a black sheep, met under a big tree, and just prayed God would give them rain; and the rain came. This happened many times.

"People knew, before Christianity came, that there was God, Almighty God. I remember when we were going to translate the New Testament in my tribe, there came this word, *God*. We found it hard to translate because it was already there. *Mulungo*, which is *God*. To say *Almighty God*, we say *Mulungo-mulungo*.

"They knew it was Almighty God who could help you in sickness, in trouble, all these things. That's why it was easy when Christianity came. It was just necessary to explain how God came to the world to save sinners. That's why I feel it is not hard to explain to anybody, these people, for they know there is a God. They believe in God."

Father Donovan believes the reason he has had so much success with the Masai is they are "Old Testament" people who have a rich liturgy and God-myth of their own. Many of the Masai legends are based on a God who was quite interested in the tribe's welfare, later became disinterested, but whom they appeased because He made them the gift of cattle.

Continued on page 52



Bill Gray, a co-author of the article, driving a Land Rover (above). Bishop Madinda stops for some talk with young men (right) in one of the schools the government is providing for nomadic tribesmen.



Eccleston London, if you mispronounce it, sounds the perfect telegraphic address for a jet-age bishop. In fact, the registered office of the Anglican Consultative Council—Bishop John Howe's metropolitan apartment—is a step down from the Belgravia residence of his two predecessors. There Bishop Stephen F. Bayne, Jr., from Olympia, and Canadian Bishop Ralph Dean from Cariboo, in turn, had top ambassadors as near neighbors. Half a mile away, into a poorer district, Bishop Howe looks out on the neighborhood store and the Scripture Gift Mission.

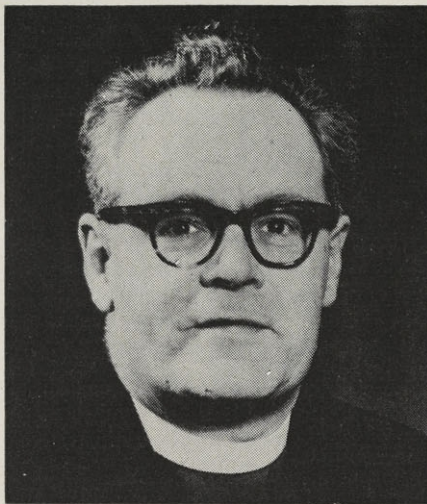
The move fits the style of the man and of his appointment as it develops. Bishop Bayne liked to be photographed by his front door with its Anglican "Compass Rose" prominent under the door-knob. Several months after the move that proud symbol of a world-wide communion gathered dust in a corner of Bishop Howe's book-lined study. He seemed surprised to be asked about it. On the question of whether the English dominate Anglicanism, he said briefly, "The previous pattern of Head Office and branches has been superseded."

I'm bound to add that when I called on him ten days later, the Compass Rose was in place. He had put it up himself.

He explains that at the Anglican Congress in Toronto ten years ago the Anglican Communion finally realized itself to be a "family of equals." Obviously world events, and the humiliation of the West, have speeded the business of realizing.

The Mutual Responsibility document sprung on Toronto talked archly of "a new pipe organ in Lagos or New York" perhaps not being top priorities. Nothing arch is in such thinking now. Bishop Howe talked of a meeting he had convened in Seabury House, Greenwich, Connecticut, last October—an informal gathering of missionary agencies from the white world, there to compare their grant books. An obvious thing to do? Yes, but this was the first time it had happened.

And that is scarcely half-way toward a "family of equals." The bishop warms to his subject. "There must be no attempt to rig it or pressurize anybody," he says and goes on to describe the next phase when a whole Province—the Nippon Sei Ko Kai, say, in Japan or the Church of the West Indies—works out its needs



Talking with Bishop Howe

by Christopher Martin

and then meets representatives of the missionary agencies concerned.

That is one thing which should be coming out of Dublin—this summer's second meeting of the sixty-member Anglican Consultative Council. The Council is no creature of the Lambeth Conference as such. The Council came into existence because the score of self-governing Anglican Churches throughout the world all want it. Things have moved fast since its first meeting in Limuru, Kenya,

thirty months previously.

The world has moved fast. Think of Vietnam. The Western world wavers. China is back on the map.

"And what," I ask the bishop, "about the Episcopal Church in all this? Has it lost its nerve?"

He is firm and measured in his answer. "The General Convention's Special Program is a more deliberate attempt than any to relate the Gospel to social situations within the country concerned. John Hines is prepared to risk this, and he has the strength to cope with the resulting turbulence."

We move on to theology. The World Council of Churches in Bangkok last winter took as its theme "Salvation Today." Didn't that rather hint that social concern and no more was inadequate?

"One great gospel pressure does relate to justice," Bishop Howe begins. "It's not long since the 'death of God,' but it is receding rapidly." He leans forward. "But it is very important to me that it happened. It has shaken us up. It is enabling us to look at things outside the museum."

He elaborates. "The great biblical and catholic issues are re-emerging. Our lines of vision are not restricted to salvation. Salvation covers an enormous spectrum: at one end pollution and the environment—saving the world; then the salvation of society; and then Judgment Day.

"Salvation is the debate of the decade."

From that high plateau the bishop surveys ecumenical matters and in particular the decrease in reunion schemes across the world. "We are stuck with denominations for some time to come, and this I say with regret. But at the parish level things are going on—they're exaggerated sometimes. It is going to lead to a measure of crumbling of church order."

The theological vision homes in. "Perhaps it has to be brought to a state of chaos before God can build what He has in mind." A pause. "But there may be a

Continued on page 44

Questions the Convention will be asked to answer

Work at General Convention for bishops and deputies is long, hard, detailed, and often confusing. We list here most of the major areas for discussion and action as well as some information and opinions gleaned from the thousands of pages of reference material Convention-goers will have before them. For deputies this list can serve as a reference for further reading; for stay-at-homers, it is a sampling of the issues your representatives will be asked to deal with.

1 Who will be the next Presiding Bishop?

a) A Joint Nominating Committee for the election of a Presiding Bishop will submit three names for the election, scheduled for October 4. (See page 23.)

b) "We look for a leader who loves justice, does goodness, and seeks to walk humbly with God and with his fellow men." Norman J. Catir, Jr. /YB

c) "...we must have leadership that trusts the people in the pews. . .does not bow down to the false gods of social relevance. . .and believes the Church and ministry as traditionally conceived are important." Frederick M. Morris/YB

d) "We need a Presiding Bishop who is so certain of Christian love and acceptance of him that he can accept the crunch of the fragmentation bombs hurled by American and world culture and do so without breaking." James L. Considine, Jr./YB

e) "...we dare not discourage initiative in our leaders lest they lose their nerve and prophecy

ceases in the land. The leadership we seek will be strengthened by continuous self-criticism on the part of the leaders themselves and on the part of the Church in general." William S. Lea /YB

2 Shall we stay with the Trial Liturgies?

a) "Anglicanism needs freeing up. We need the holy joy, the celebration, the marriage feast that the Gospels show us was the style of Jesus' life as He marched toward the Cross. . . .We need to turn outward. . . .We have a new generation, and both Prayer Book and Hymnal must grow with it." Sherman E. Johnson/YB

b) "No one would dispute the truth that the language of worship is always subject to improvement and refinement in the search for a greater excellence. What Episcopalians will dispute is the substitution of the mediocrity of conversational idioms for the dignity of the formal English in the Book of Common Prayer." Wolcott C. Treat/YB

Continued

c) See "Last-minute Messages for Louisville," page 39.

d) "Trial use up to this point was necessary despite the divisions and confusions it created within the Church. But if trial use is continued for another five or six years, we are likely to enter a period of further polarization, confusion, and even anomie." Arthur E. Woolley, Jr./YB
e) "My final plea is...for patience. The Commission charged by General Convention to revise the Prayer Book is made up of bishops, priests, and lay people with full-time jobs; yet more has been produced by the Commission in this country and century than in any other." Donald L. Garfield/YB

3 Are we going to ordain women to the priesthood?

- a) "Ordaining women will help us get over the unspoken heresy that God is male...God is only like a father. He is also like a mother, like a fortress, like a dove, like Jesus, like light, like darkness, like a king." Paul Moore, Jr./YB
b) "The practice of priestesses, then, remains more than aesthetically inappropriate; it is bad." George W. Rutler/YB
c) "Is there any reason a woman cannot represent the people before God at the altar? Women are chosen and represent people in most areas of life. Why should this not be true at the altar, the center of all Christian life?" Frances G. Zielinski/YB
d) "What of all our blacks, Chicanos, and Vietnam veterans? We must meet the demands of our Christian brothers before facing this issue of the ordination of women." Marcia Pierce Steele/YB
e) "The decision on the ordination of women...depends on our answer to Christ's question... 'Who do you say I am?'" Leslie Skerry Olsen/YB

4 Should we change our provisions for re-marriage in the Church?

- a) "The simple attrition on Christian marriage in divorce in our country is so great that were the Church to excommunicate all divorced people, its size would be reduced by a third and the central dynamic of life, forgiveness, would become a mockery." BB/88
b) See "Our Marriage Canons need revision," page 34.
c) "It is still necessary when divorced persons seek to be remarried in the Church, or to be admitted to Communion, to seek for and point to guilt and innocence...Why not consider... recognizing fully the state's right to order the circumstances of marriage...and let the Church offer its blessing to those married under civil law after careful pastoral counseling? Under these conditions the Church would be required to ask only the important theological and pas-

toral questions." George M. Alexander/YB

d) "However the canons may be changed, I oppose both the lessening of the bishop's authority and any reduction in the mandatory one-year waiting period." David B. Collins/YB

e) "...our present practices are not working... We minister to other areas of people's lives affected by sin with far more grace, skill, effectiveness, and flexibility." Robert L. Howell/YB

5 Should the Church continue its outreach to ethnic groups?

- a) "After 400 years of a comparative 'dark age,' native Americans are finding renewal in their lives and their perspectives...All too often the spread of Christianity in America has been presented as a coercive process by which native peoples were forced into a Christian structure." BB/137, 138
b) "The 16 million Hispanic people in this country have begun to look to the Church as the last source of hope." BB/150
c) "...we should abandon GCSP or any other national programs like it. Social programs should be provincial in revitalized provinces, and... each individual diocese should fund worthy programs within its bounds." Sterling M.P. Rayburn/YB
d) "The GCSP has broadened our conception of what the Christian mission is all about. We are now prepared to enter realistically, if falteringly, into dialogue with black urbanites, white mountaineers, dispossessed Indians, and the Spanish-speaking...We continue to fund this program not only for the sake of the people who are directly helped...but for the sake of our own souls..." John M. Burgess/YB
e) "In the face of injustice, evil, and inhumanity, the Church must make a witness." Arthur Ben Chitty/YB
f) "Objective: to establish a section with a common interracial staff to coordinate the efforts of a Commission on Community Action and Human Development (replacing GCSP) with other minority agencies, each unit making its own grant allocations according to the Seattle/Houston criteria." Executive Council/BrB/298

6 Should we continue ecumenical relations with the Roman Catholic, Lutheran, and Orthodox Churches and with COCU?

- a) "In the current triennium, the most significant development in local ecumenism has been with the Roman Catholic Church...A new Episcopal relationship with the Lutheran Churches is proposed...The proposed structural elements of the COCU draft plan are in jeopardy, but the sections dealing with faith and the sacraments are very much alive." Executive Council/BrB/33
b) "COCU has done a fine job...but nothing

further can be gained by forced fellowship."

Paul Z. Hoornstra/YB

c) "COCU's idealism need not die. . . . It can move forward, perhaps to lesser goals than first envisioned, if given new impetus toward attainable goals." Frank Starzel/YB

d) "[We should disengage from COCU.] We have spent enough time, money, and attention on this preposterous proposal." James B. Clark/YB

e) "...continued membership in the Consultation can assist directly and effectively the ability of the Episcopal Church to make informed and creative decisions in the area of church unity. Let's stay with it." Robert L. Clayton/YB

7 Should we clarify the responsibilities of the Presiding Bishop?

a) "We should free the office of the Presiding Bishop from the maintenance of a large building and its needs. . . . The Church. . . cannot afford a Presiding Bishop who is a mere executive. And the right type of man has neither the gifts nor the training nor the taste for this role." Hugh D. McCandless/YB

b) "...under our present structure, there really isn't room for the kind of open and honest dialogue that should take place between legislative and executive branches for a workable and supportable program to emerge." Robert M. G. Libby/YB

c) "The Presiding Bishop is now made canonically responsible for giving leadership in initiating and developing the Church's program. The Commission recommends that he also be given responsibility for the implementation of programs and. . . be responsible for carrying out. . . all executive duties now assigned to or assumed by the Executive Council." Structure Commission/BB/21

8 Will we update our patterns for mission?

a) "Imaginative and innovative ways have to be found to do mission without pauperizing and demeaning the younger Church[es]." BB/57, 58

b) "Inter-Anglican. . . relationships. . . represent the way mission may well be done in the future. Many of them involve substantial projects with a definite terminus—when the job is done, the missionary moves on. Many involve people with special skills needed to provide training for indigenous workers. Few of them involve the classic, life-long commitment to one area of the world." BB/59

c) "...understandings between the Church 'at home' and abroad are strengthened. Through the Companion Diocese Program, fifty-nine dioceses have been involved in projects, visits, and exchanges during the present triennium, seeking to develop a deeper sense of partnership in world mission." Executive Council/BrB/23

9 How often should the General Convention meet, and what kind of Convention should it be?

a) "We know we need at least yearly meetings of the General Convention to keep up with rapidly moving events and opportunities." E. Felix Klotman/YB

b) "...while the ultimate focus of the Convention must continue to be legislative, the process to this end must continue to include. . . features. . . such as workshops, caucuses, . . . open hearings, such processes to include flexibility and occasions for outbursts." BB/34

10 Should priests and lay people participate in electing a Presiding Bishop?

a) See "How Open an Election?" page 35.

b) "The Presiding Bishop in our Church has functions which far transcend the ecclesiastical area and which lie largely outside the function of presiding over the House of Bishops. . . . It would be appropriate and desirable to extend to the House of Deputies a greater measure of participation in the election of the Presiding Bishop than is now provided for. . . ." Structure Commission/BB/36

c) "Steps should be taken to reconsider the matter of the mechanics of selection [of a Presiding Bishop] so the House of Deputies, in the future, can represent the broader interest of the Church and directly share in the election of the Presiding Bishop." Charles Eldon Davis/YB

11 Who should pay for seminary training, and what kind of training should it be?

a) "Who was the bishop said to have remarked:

KEY TO REFERENCE CODE

Deputies and bishops will have six inches of printed material before them when they confront their work at Louisville. Reference books have been named by the color of their covers.

BB—Blue Book: contains reports of Commissions and Committees with resolutions for action.

YB—Yellow Book: initiated by Bruce Merrifield, chairman of the Agenda and Arrangements Committee; edited by Carroll Simcox, editor of *The Living Church*; contains a "cross-section of background information and opinion about a variety of issues."

BrB—Brown Book: the Report and Proposal of the Executive Council to the 64th General Convention.

Samples: BrB/48—Brown Book, page 48

Jane Doe/YB—Author, Yellow Book

'I discovered in 1940 that I had left the seminary in 1932 beautifully prepared to serve Christ in a world that had disappeared about 1910.' " BB/99

b) "There is no more pressing need in the Church than the constant stimulation and revitalization of its ordained leadership. . . . Perhaps at this Convention the responsibility will be spread widely and placed where it must finally be—in the hearts and on the shoulders of every member of our Church." BB/100, 103

c) "Theological education is not simply an adjunct activity of an accidental sort, however desirable, of the Church. It is an organic part of its life; and whatever new shapes the Church evolves for itself will affect theological education. . . [which] requires the support and understanding of the whole Church. . . ." Shunji F. Nishi/YB

12 Can we encourage autonomy for overseas dioceses?

a) "Autonomy is neither a goal to be unilaterally decided upon nor an ideological theory to be debated. It is a living process of changed and changing circumstances and relationships. . . . There is strong evidence that working toward autonomy on the part of our overseas jurisdictions will give them the maturity for a relation not of dependence on the Episcopal Church but inter-dependence in the Body of Christ." BB/60

b) "No two of the missionary dioceses overseas is at the same point of development, and only they can tell us where they are. . . . No universals apply everywhere." BB/58

c) "Perhaps the most important development overseas has been the strong move toward autonomy. . . . Significant decision-making is now usually done in the field rather than at the Church Center. Several dioceses such as Costa Rica and Liberia have long-range plans to become financially independent, and every diocese is working on such plans." BrB/22

13 What shall we do about the large size of the House of Deputies?

a) "As matters now stand, all dioceses, including missionary dioceses, are entitled to representation in the House [of Deputies] by four clerical and four lay deputies. Thus, eight people represent fewer than 1,000 communicants in six jurisdictions and fewer than 5,000 communicants in another twenty jurisdictions. At the other end of the spectrum, in the largest five dioceses, eight deputies represent more than 75,000 communicants in each case, and in another twenty dioceses the same number of deputies represent more than 30,000 communicants." BB/33

b) "Why not a General Convention that is a unicameral body composed of one bishop from each diocese and missionary diocese (91 U.S.A., 13 overseas), one clergy and one lay for dioceses

under 30,000 baptized members (61 U.S.A., 13 overseas), two clergy and two lay for dioceses from 30,000 to 99,999 baptized members (25 U.S.A.), three clergy and three lay for dioceses with 100,000 and more baptized members (five U.S.A.). On the basis of the 1969-70 parochial reports, this would give us a General Convention of some 352 members." E. Felix Kloman/YB

14 What will the national Church budget (General Church Program) be like next year?

a) "With few exceptions, there is almost total agreement that a major change in emphasis is desired in the General Church Program." BrB/79

b) "The Council believes the budget level for 1974 can realistically be set at not more than \$13,800,000, which is more than \$1,000,000 over expected 1973 income. A new Development Program is expected to produce additional financial support in the future, but this would probably not be operative in time to contribute to the 1974 budget. . . . It should be remembered that every Council member who voted on the Proposal was deeply concerned at the apparent need to cut or eliminate many promising programs in order to come to terms with fiscal reality." BrB/286

c) "The national Church is seen as being of help . . . with a strong emphasis on new and innovative approaches or programs. In many instances new national programs are not being called for but rather making available ideas, resources, materials, and training to enable the Church to function more effectively. . . ." BrB/80

d) "With the notable exception of a few dioceses, the Faith Budget was not operative [in the last year] as planned in Houston. Simply put, it was not operative because the base budget itself was not fully subscribed to." BrB/37

15 Should Executive Council have the power to make decisions between Conventions?

a) "The Executive Council. . . is, and should be primarily, a legislative, interpretive, and auditing function. . . and should act between meetings of the General Convention to implement and interpret the policy of the General Convention." Structure Commission/BB/22

16 Can we encourage vitality for small churches in small towns?

a) "Sixty million Americans live in communities of 20,000 or less. . . most small churches in small towns are doing no more than merely surviving." BB/1

b) "In 1967 the Diocese of Alaska. . . recognized that in the future the ministry of each local church must be primarily the responsibility of

Continued on page 26

THE BASIC SCHEDULE

Daily Schedule

a.m.

7:00, Holy Communion*, Cluster Housing and Prayer Tent
8:00-9:30, Committee Meetings, place to be announced
9:40-10:10, Joint Daily Worship, Freedom Hall
10:15-12:30, Legislative Sessions, both Houses

p.m.

2:00-5:00, Legislative Sessions, both Houses
7:00, Open Hearing/Work Groups**, place to be announced

Adjournment:

Triennial Meeting—4:00 p.m., Thursday, October 4

General Convention—12:30 p.m., Thursday, October 11

*Monday through Saturday, October 1-6, and Monday through Thursday, October 8-11

**Only four have been scheduled at this date—October 1, 2, 4, 5. Others will be scheduled the second week if needed.

Special Events

Daughters of the King speakers: Wednesday, 12:30 p.m., September 26, Dr. Marion Kellera; Friday, 7:30 p.m., September 28, Presiding Bishop John Hines.

Church Periodical Club, September 26 through 28.

Executive Council Meeting, Thursday, 9:30 a.m., September 27.

Overseas Bishops' Meeting, Friday, all day, September 28; Saturday, morning, September 29.

Opening Service and UTO Presentation, Saturday, 4:00 p.m., September 29.

Multimedia Presentation, Triennial, Sunday, 11:15 a.m., September 30; Monday, Tuesday, 12:30 p.m., October 1, 2.

Triennial Speakers: Sunday, 3:00 p.m., September 30, Dr. Clement Welsh; Monday, 10:30 a.m., October 1, Dr. Letty Russell; Tuesday, 10:30 a.m., October 2, Bishop Bennett Sims.

Presentation of General Church Program, Sunday, 7:30 p.m., September 30.

Conversations on World Mission, each with a panel or guest speaker, 5:00-7:00 p.m., October 1-8. **Africa,** Monday, October 1. **North America,** Tuesday, October 2. **South America** (Brasil, Ecuador, Colombia), Thursday, October 4. **Asia and the Pacific, Haiti and the Virgin Islands, Province of the West Indies,** Friday, October 5. **Mexico, Spanish-speaking Caribbean, Central America, Panama,** Monday, October 8.

National Association of Diocesan Altar Guilds, October 2 through 4.

Feed the Hungry Lunch, Wednesday, 12:30 p.m., October 3.

The Presidents' Night with the Louisville Symphony, Wednesday, 8:30 p.m., October 3.

Election of a Presiding Bishop, Thursday, October 4.

Prayer Book Eucharist, Thursday, 4:00 p.m., October 4, Presiding Bishop celebrant.

Closing Service, Thursday, October 11.

How we hope to do our work

by D. Bruce Merrifield

Staging a “process of communication” can be difficult enough with a dozen people of varied background, experience, and point of view, but to stage such a process for thousands of people requires special insight.

In an over-simplified version, communication can be seen as a four-step process. The first need is for access to some of the relevant facts or data involved in the issue under discussion. For example, in the issue of women’s ordination, which will come before Convention this fall, helpful facts might include job descriptions of what an ordained person does or can do in different types of ministries and to what degree a male or female approach (whatever that is) might be necessary, helpful, or disadvantageous in each. In addition, factual knowledge of doctrinal positions from earlier days might be useful, particularly in light of customs—the state of “women’s lib”—of those days.

Only a common data base has been established, the second stage of communication is often a vigorous (highly emotional) discussion or debate during which the participants share their interpretations of

the facts and ventilate their feelings and concern. This can be an uncomfortable stage and preferably should occur in small groups which represent as wide as possible a diversity of interest and background.

The third stage is the gradual evolution of a consensus, which may take the form of a legislative decision (in legislative sessions each House selects one from a number of alternative resolutions).

The action stage is a final step in the sequence. Money and staff may be released to implement a decision, or planning procedures may be set in motion, leading to later implementation.

The problem of involving thousands of people in such a process is fortunately not as difficult as it might seem. One of two keys is to make sure that as many participants as possible are exposed in advance to a significant portion of the data base—either in written or verbal form. Recent Conventions have tried to do this partly in plenary sessions, partly through the Committee and Commission reports which are sent to each bishop and deputy. The “Yellow Book” this year has been another partial effort in this direction.

The second key is to provide many opportunities to discuss each issue, varying in degree of formality depending upon the need. For example, the following discussion opportunities will be available at Louisville:

1. *Work Group Discussions*

These groups will be used mostly for important issues and are composed of fifteen to twenty people, carefully chosen to include bishops, clergy, and lay deputies together with minority and special-interest representation in order to provide maximum diversity of opinion and background. Everyone who registers at Convention is urged to participate in these discussions groups.

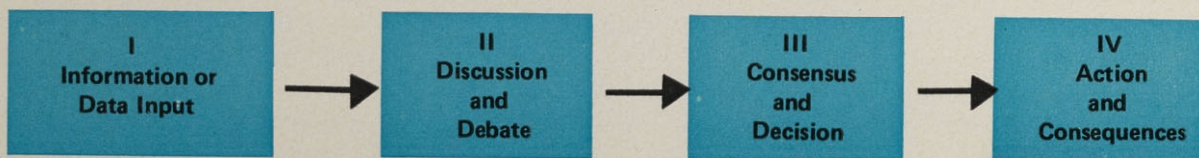
2. *Open Committee Hearings*

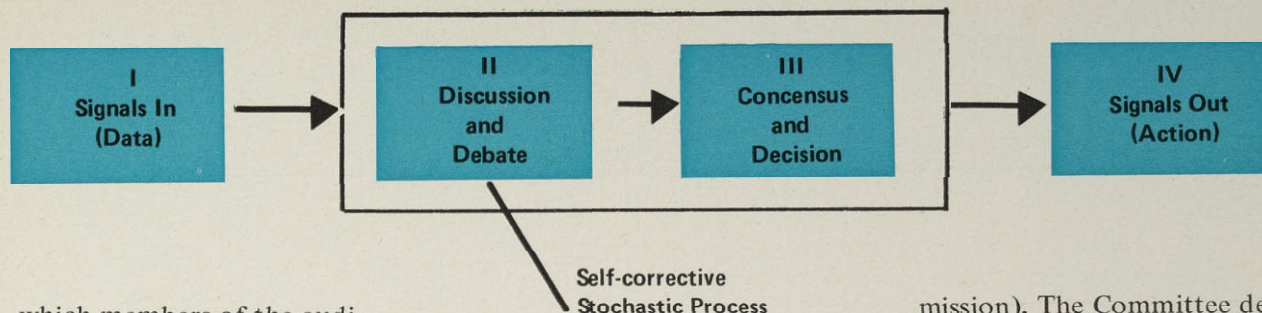
Each morning at 9:00 a.m. the Standing Committees and Commissions of Convention will meet in separate rooms to discuss resolutions assigned to them. Everyone is allowed to attend and to testify or express his viewpoint to these Committees by pre-arrangement or to listen to Committee debate on issues under consideration.

3. *Open Issue Hearings*

In the evenings or at other times, large and small open discussions will be scheduled at

The Stochastic Process





which members of the audience can speak at open microphones and/or ask questions of Committee members or each other in regard to the issue under discussion.

4. *The Gathering Place* Informal small group debate, discussion, and interchange will be encouraged as in the past through convenient location of one or more gathering places where entertainment, coffee, and so on will be available.

The main objective is to maximize opportunity for discussion and exchange of opinion prior to reporting resolutions on the floor of the legislative sessions. The stochastic nature (connoting an absence of direct cause and effect—rather a multiple-step, multiple-interaction process much too difficult to follow—which is constructive in its results) of this process is noteworthy for its ability to receive and accept a mix of signals, including hostile or negative signals, but to transmit only positive signals. The process' self-corrective nature is quite remarkable.

The Watergate hearings are an historically unique example of the stochastic process in action on a national scale. The Ervin Committee functions as a data-generating stage, and discussion and debate occur throughout the country. The consensus which will eventually emerge will relate perhaps to the ethics of the political process and, hopefully more deeply, to an understanding of

some of the human responsibilities of leadership. In retrospect, another example of great note was Vatican II, the worldwide consequences of which are yet to be measured.

At Louisville, issues such as women's ordination and Prayer Book revision may not be all that earth-shaking, but they are significant in the life of the Episcopal Church and will be scheduled for due process. Perhaps more significant will be the debate on Program and Budget priorities, which translates into a basic evaluation of "who are we" and "just what are we about." Perhaps other issues not now clear will emerge as more important than anticipated. Fortunately the stochastic process is flexible and can accommodate almost any degree of interest and almost any number of people who may wish to participate.

Come to Louisville!

Issue of the Ordination of Women

Following is a hypothetical play-by-play account of how the issue of women's ordination might proceed through the stochastic process of Convention.

September 29

The _____ Committee of the House of Bishops (to which House this issue is initially assigned) meets for initial consideration. Memorials are sorted into categories (e.g., yes; no; never; appoint a com-

mission). The Committee decides this is an important issue which needs a joint open hearing. It directs the chairman to arrange one with the parallel Committee of the House of Deputies. The parallel Committee of the House of Deputies, having received the memorials for information, discusses the issue informally and speculates on the need for an open hearing.

September 30

The chairman of the two Committees agree to the need for an open hearing and ask the secretary to schedule it for 7:00 p.m., October 1, and assign a room. The secretary assigns room B, and the hearing is announced on bulletin boards, etc.

October 1

At a tumultuous meeting proponents and opponents air their opinions. The lengthy meeting is followed by work groups, to which everyone is assigned and anyone is invited. Each work group takes one of the following actions:

- 1) Agree on a position and appoint a delegation to present it to the _____ Committee of the House of Bishops.
- 2) Unable to agree, appoint delegations to present opposing positions to the _____ Committee of the House of Bishops.
- 3) Request the leader to give the chairman a summary of the group position.
- 4) Decide the group wants to make no contribution on this matter.

Continued on page 36

PEWS ACTION:

Ten in One for Louisville

Voluntary societies continue to proliferate in the Episcopal Church—and for good reasons. Facing opportunities for joint visibility at General Convention, however, ten distinctly individual movements have shared their Church relations with little regard for their origin, specific objective, or approach. From the evangelical Anglican Fellowship of Prayer to socially oriented FISH, these ten fellowships are sharing their exposure with each other as PEWS-ACTION (Prayer, Evangelism, Witness, Study, and Action in Service). In one sense, this is a call to the people in the pews to focus on all these important aspects of our faith.

The importance of this cooperative effort to the Church and its members is Episcopalians of differing outlook, in fellowships of diverse emphases, are proving they recognize the need for working alongside other divisions of the Lord's army. So motivated, they can hopefully make a greater contribution to the life of the Church both within and outside the walls. The word of one fellowship's presence is carried by another into new areas, to newly found people interested in new forms of Christian expression.

The importance of PEWS-ACTION to the Church universal and to the world it is trying to reach is Episcopalians of varied interests can cooperate with each other and

so presumably can also cooperate across denominational lines. Our Lord prayed for His Church, "May they all be one. . . that the world may believe that thou didst send me." (John 17-21 NEB) This is just one effort committed to His wish rather than to personal glory.

Amazingly enough, the first steps toward joining hands in Louisville were taken together by the quiet prayer people and the vocal parish-renewal people. The former—the Anglican Fellowship of Prayer—fittingly claim "prayer unites." The new witnessing fellowship, Faith Alive, joined and brought with it the old lay evangelistic organizations, Daughters of the King and Brotherhood of St. Andrew. Soon they were joined by the Episcopal Center for Evangelism, Bible Reading Fellowship, Conference on the Religious Life (representing the religious orders), FISH International, Fishermen Incorporated, and Fellowship of Witness. While several of these movements are quite new to this country, the oldsters, who recognize the value of fresh views of the Gospel to enrich our lives, see them as gifted young prodigies.

In the Exhibit Hall in Louisville, PEWS-ACTION partners will occupy Booths 8-18 and 40-48.

Booths 12-13 will be devoted to continuous intercessory prayer by anyone who would like to participate. Booth 18 will be given to sharing and witness for joyful praise and thanks and exchange of the Word among fellow Christians. Also, a Christian coffeehouse celebration Sunday night, October 7, will be conducted by Faith Alive and backed by coalition partners.

Is PEWS-ACTION a separatist group dominated by evangelicals? Its backing of the daily Eucharist in the prayer tent and the ACU's solemn Eucharist on October 2 confounds suspicions of self-centeredness. Also, the coalition is open to other Episcopal fellowships interested in the breadth and depth of the whole Gospel.

Is this coalition another manifestation of the Holy Spirit at work in our Church? Only God knows, but His Son our Lord told His followers, "If there is this love among you, then all will know that you are my disciples." (John 13-35 NEB)

This newly emerging coalition of fellowships is a witness to their faith and a sign of their willingness to serve God's Church in His world.

Mr. Hugh W. Bellas is president of the Brotherhood of St. Andrew, a trustee of the Anglican Fellowship of Prayer, and on the advisory board of Faith Alive.

by Hugh W. Bellas

The Episcopalian



Welcome to Louisville and the Convention of 1946!

A comment by Dr. Peter Day, Ecumenical Officer of the Episcopal Church, led us to do some research. Comparisons between actions taken by the General Convention of 1946 and actions proposed for Louisville are not only intriguing but are in some cases downright uncanny.

The ten-day Convention of 1946, held in Philadelphia:

- elected a Presiding Bishop;
- spent much time debating marriage canons and eventually passed a resolution thanking a Special Committee on Marriage Legislation for "having produced so happy a solution to the vexed question of remarriage after divorce";
- debated Prayer Book revision and union with the Presbyterians; and
- took strong positions to emphasize the need for Christian education and evangelism.

In addition, 1946 provided some interesting historical notes.

- ▶ Bishop John E. Hines, Coadjutor of Texas, was seated in the House of Bishops for the first time.
- ▶ Mrs. Randolph Dyer of Missouri was seated as a lay deputy after the House debated the question and a lawyer said that "interpretation of 'layman,' 'person,' and 'man' in statutes [was] all-inclusive."
- ▶ Members of the Convention, in recognition of the fact that "the Constitution of the United States and the Constitution of the Protestant Episcopal Church were the handiwork of many of the same men—twenty-six of the delegates of the Constitutional Convention being members of the Episcopal Church," passed a resolution

pledging "anew [our] fealty to this basic charter of a free society."

An intriguing "now and then" parallel can be seen on amnesty. With the end of formal American involvement in the Vietnam War, amnesty has been discussed in 1973 and will probably come before General Convention in Louisville. The American Civil Liberties Union, in a pamphlet entitled "Amnesty: Questions and Answers," estimates the following numbers of men would be affected by amnesty: 7,400 draft refusers; 32,000 deserters "at large"; 30,000 to 40,000 war resisters who are in exile abroad, many in Canada; 550,000 men who have been convicted by military courts, over half for being AWOL; and about 450,000 Vietnam-era veterans who have less-than-honorable discharges.

Bishop Ned Cole of Central New York has said he supports amnesty since "it suggests forgetting, an overlooking, not forgiving," and he suggested that Americans should "be reconciled and get on with life."

At the 1946 Convention Suffragan Bishop Theodore R. Ludlow of Newark reported the probable number of World War II conscientious objectors was 11,000 to 12,000 with the following breakdown: 4,342 in camps, 3,638 on detached service, and between 3,000 and 4,000 in prison.

In 1946 Bishop Malcolm E. Peabody of Central New York, Bishop Cole's predecessor, moved a successful resolution which said "...the continued punishment of men for fidelity to their religious or humanitarian beliefs violates freedom of conscience; and... only an executive amnesty can both release the conscientious objec-

tors still in prison and restore full civil rights to them and to the 4,500 others who have already completed their prison terms."

The resolution expressed the "conviction that the cause of justice and religion would be served if the President of the United States should forthwith proclaim such an amnesty."

Planned parenthood was an issue in 1946, and a resolution reaffirmed a 1934 action, saying "...we endorse the efforts now being made to secure for licensed physicians, hospitals, and medical clinics freedom to convey such information as is in accord with a more wholesome family life, wherein parenthood may be undertaken with due respect for the health of mothers and the welfare of their children."

In 1973 population control is mentioned in the report from the Commission on the Church in Human Affairs. It says current ways of dealing with population control are usually "a means to preserve and protect the status quo in the western world."

Abortion, a related issue, may also come before the 1973 Convention. Several diocesan conventions have debated the subject. The Episcopal Church's current stand on abortion is that adopted in 1967, which supported abortion "where it has been clearly established that the physical or mental health of the mother is threatened seriously," or where the child might be deformed, or in case of "forcible rape or incest." No action has been taken since the Supreme Court ruling this year which placed no restrictions on abortion in the first three months of pregnancy.

Because World War II was just concluded and mission properties in many areas were in a shambles, Convention's Program and Budget Committee for 1946 took a firm line with the Church, asking the 1.5 million communicants of that day to raise their giving by \$651,829—or about 25 percent over the previous year. The total budget was almost \$3.4 million, with \$2.75 million from apportionments and the remainder from endowment income. The Program and Budget Committee proposed a 1948 budget of \$3.56 million and a 1949 budget of \$3.91 million.

In the 1947 budget, 75 percent went to overseas and domestic mission—divided almost half and half. Nearly 9 percent went to Christian education and promotion. Another 2.8 percent went to help with the World Council's work, cooperating agencies, and for conferences. Administration costs were almost 13 percent.

That 25 percent increase, according to the 1946 Program and Budget group, "may give some people concern. But their real concern should be over the fact that this great and

wealthy Church should find difficulty in financing a budget like that proposed for 1947, which represents the cost of a 3¢ postage stamp per week per communicant. To meet the vast problem and opportunity in China, Japan, India, and the islands of the sea, we face the terrifying cost of a 1¢ stamp per week per communicant."

The Executive Council is proposing to this year's Program and Budget Committee a 1974 budget of \$13.8 million, \$11.5 million to come from apportionments, the remainder to be supplied by endowments. The \$11.5 million figure is just a bit over \$1 million more than the apportionment figure in 1973. Executive Council's proposed budgets for 1975 and 1976 add about one-third of a million each year.

The 1974 increase is about 9 percent. The weekly per-communicant gift to General Convention's budget is 10.2¢, obviously more than today's 8¢ stamp equivalent but not far beyond the pending 10¢ rate. The increase proposed for 1974 is 49.3¢ per communicant per year, or just a bit under the added 1¢ per week the Convention of twenty-seven years ago asked for.

Program and Budget of 1946 also had this to say:

"The problem is in vision, not finance. We—bishops, other clergy, laity—have failed to lead our people to lift up their eyes and look on the fields that are white unto harvest. We have indeed enlisted a faithful and generous minority of our people who, because they are informed, are aroused and consecrated to their missionary privilege. But until we, by thorough missionary education followed by equally thorough annual Every Member Canvasses, awaken and mobilize the hearts and resources of our inert majority, this problem will not be solved. We call upon all our leaders, our Departments of Promotion, and every agency of the Church's life to bring to an end the spiritual illiteracy of our people lest through our neglect to lift Him up, the Christ be robbed of His power to draw all men unto Him."

Other actions of the 1946 General Convention included:

- commemorating the 400th anniversary of the publication of the first English Book of Common Prayer;
- instructing the National (now Executive) Council to raise at least \$1 million per year for the next three years for world relief;
- accepting a report from the Commission to Re-Study the Provincial System which "begs to report that it has...not yet progressed far enough to make a report"; and
- approving the appointment of a bi-racial committee of twelve to develop "plans to stimulate increased participation of Negro laymen in the program of the Church."

WOMEN DEACONS

The Episcopal Church now has fifty-four active female deacons in thirty dioceses, according to a June survey by *The Episcopalian*. Although a handful of these women were ordained deaconesses prior to the canonical change made in Houston in 1970, most have become deacons since that ruling allowed, for the first time in the Church's history, both women and men to enter the diaconate.

Another sixteen dioceses, in addition to the thirty which have female deacons, now have forty-eight women postulants and eighteen women candidates. Many of these women, though not all, are looking forward to ordination to the priesthood if such becomes possible following Louisville.

The Diocese of Chicago, home of the Central House for Deaconesses at Evanston, has the highest number of women deacons. Ten women deacons are currently engaged in city missions, institutions, or parochial work. Chicago also has three women postulants, but according to Bishop James W. Montgomery, "They have all been given to understand that as far as this diocese is concerned, they are preparing for the diaconate and not the priesthood."

In Missouri, where two women have graduated from theological school and three are entering seminaries this year, Bishop George L. Cadigan reports, "Missouri's policy is not to ordain perpetual deacons, and I cannot ordain women to this post when I have not ordained men. But I am for the full ordination of women and came out for such a long time ago."

Milwaukee, with thirteen perpetual deacons, faces a similar situation and is accepting no more applications for the perpetual diaconate. Bishop Donald H. V. Hallock, who will soon retire, has however accepted two women postulants.

The canonical change at Houston appears to have attracted women to this order of the ordained ministry. A July, 1971, survey by *The Episcopalian* showed only three female deacons and twenty-three female postulants.

● Editorial

How Open an Election?

Who will be the next Presiding Bishop? This question is being asked more frequently with the approach of the General Convention which will elect Presiding Bishop John E. Hines' successor.

On June 15 Bishop Robert F. Gibson, chairman of the Joint Nominating Committee for a Presiding Bishop, issued a statement, quoting the Canon which says the Committee "shall present to the House of Bishops the names of three members thereof for its consideration."

Bishop Gibson also quoted the Rules of Order for the House of Bishops: "All nominations for the election of a Presiding Bishop shall be made only in Executive Session. The names of the nominees shall be made known to the public only after the election."

The Committee, Bishop Gibson said, had not reached any final decision on its nominees but will do so at its final meeting in Louisville and then report directly to the House of Bishops. We believe Bishop Gibson is acting properly, and in the only way open to him, in obeying the House of Bishops' rule in this matter.

By such rule and by tradition, as Canon Theodore Wedel observed in our last issue, the election of a Presiding Bishop has always been a "closely guarded intramural event within the House of Bishops." In 1967 the General Convention defeated a proposal which would have included the House of Deputies in the Nomination and election of a Presiding Bishop.

The Nominating Committee itself has passed a resolution, asking "that the Presiding Bishop of the Episcopal Church be elected by both Houses of General Convention in Joint Session and that the

necessary changes be made in Constitution and Canons to assure that the election of the Presiding Bishop be by a concurrent majority in each of the three orders, Bishops, Priests, and Lay Persons."

We believe that if the ministry of the Church is ever to become whole again, all levels of the ministry must participate in decision-making and so would support such a resolution.

If, however, it is the will of the two Houses that the Deputies not participate in the election of a Presiding Bishop, then we feel the Bishops' Rules of Order should at least be changed so nominees could be publicly identified prior to the time the House of Bishops shuts its doors to choose the "first among equals." At this date the Bishops have no opportunity to change the rules.

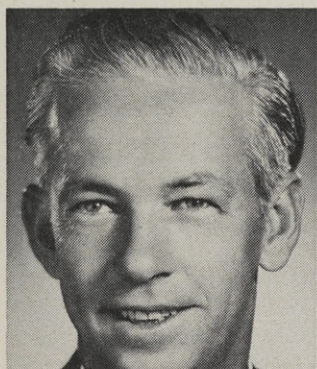
Names we've heard and read about include Bishops John M. Allin of Mississippi, John H. Burt of Ohio, Ivol I. Curtis of Olympia, Christoph Keller of Arkansas, John M. Krumm of Southern Ohio, James W. Montgomery of Chicago, Francisco Reus-Froylan of Puerto Rico, Melchor Saucedo of Western Mexico, and Robert R. Spears of Rochester. And this collection of leaders is by no means exclusive.

We hope for conversations among clergy, lay people, and bishops, regarding the sort of leadership Episcopalians need just now and whether those whose names have often been mentioned could serve these needs or no. Lay and ordained Episcopalians may have other names they think appropriate, which they could suggest their bishops place in nomination from the floor.

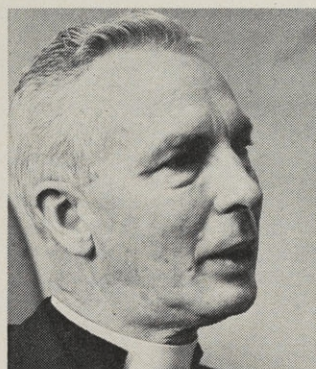


Key People GC'73

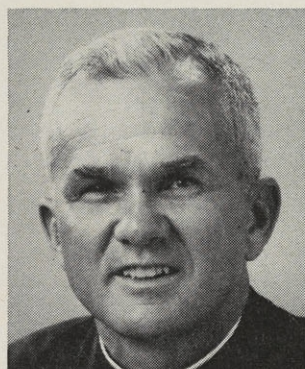
House of Bishops



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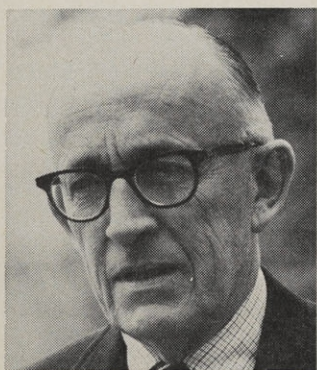


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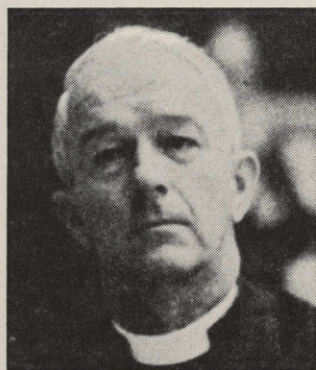


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House of Deputies



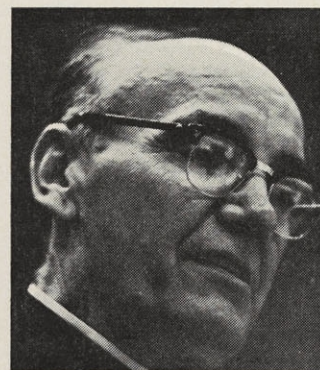
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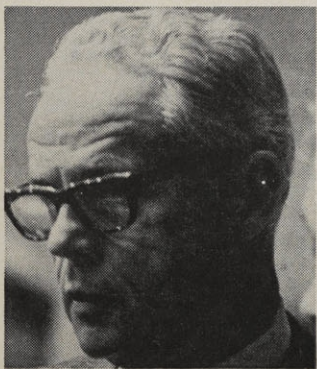
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12

1) Bishop **Scott F. Bailey**, Suffragan of Texas, Secretary of the House of Bishops. 2) Bishop **Robert F. Gibson, Jr.**, of Virginia, chairman of the Nominating Committee for the Presiding Bishop. 3) Bishop **William J. Gordon, Jr.**, of Alaska, chairman of Overseas Bishops. 4) Presiding Bishop **John E. Hines**, President of the House of Bishops.

5) **Dupuy Bateman, Jr.**, chairman of the Joint Standing Committee on Program and Budget. 6) The Rev. **John B. Coburn**, President of the House of Deputies. 7) **Charles M. Crump**, co-chairman of the Joint Committee on Commissions and Committees. 8) The Rev. **Charles M. Guilbert**, Secretary of the House of Deputies. 9) **Hugh R. Jones**, chairman of the House of Deputies' committee on the Dispatch of Business. 10) The Rev. **Charles H. Long, Jr.**, chairman of the House of Deputies' committee on Theological Education. 11) Dr. **D. Bruce Merrifield**, chairman of General Convention's committee on Agenda and Arrangements. 12) Dr. **Charles V. Willie**, Vice-president of the House of Deputies.

13) Bishop **C. Gresham**

Marmion, Jr., of Kentucky.

14) Bishop **David B. Reed**, Coadjutor of Kentucky.

15) **Mrs. Glenn W. Gilbert**, Presiding Officer of the Triennial of Episcopal Churchwomen. Speakers to the Triennial include: 16) The Rev. Dr. **Letty M. Russell**, member of the Special Committee on Church Membership of the General Assembly of the United Presbyterian Church, U.S.A., and author of *Christian Education in Mission* (Westminster Press); 17) Bishop **Bennett J. Sims** of Atlanta; 18) The Rev. **Clement W. Welsh**, Warden of the College of Preachers at the Washington Cathedral.

19) Bishop **John W. A. Howe**, Anglican Executive Officer and Secretary General of the Anglican Consultative Council. 20) The Rev. Dr. **Philip A. Potter**, West Indian Methodist clergyman and General Secretary of the World Council of Churches. 21) The Most Rev. **Moses N. C. O. Scott**, Lord Archbishop of Sierra Leone and Metropolitan of West Africa. 22) The Most Rev. **Edward W. Scott**, Bishop of Kootenay and Primate of Canada. *Continued on next page*

The Hosts



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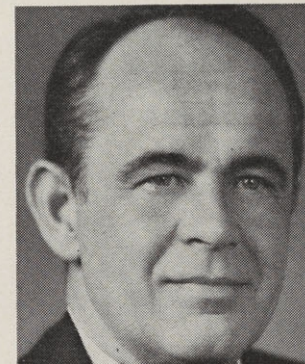
Triennial



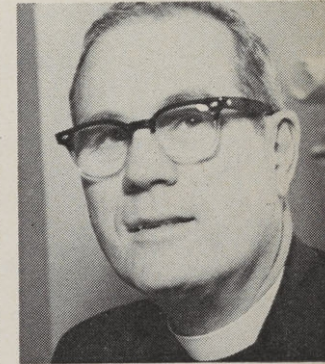
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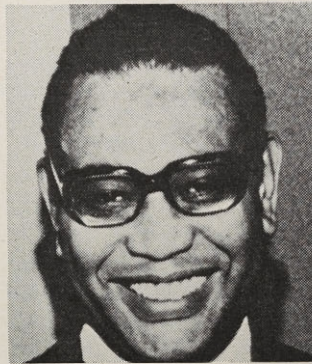


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Distinguished Guests



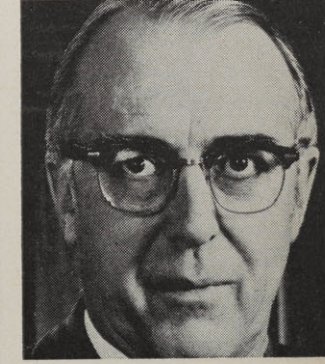
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MORE KEY PEOPLE

Speakers

1) Marion P. Ireland, author of *Textile Art in the Church* (Abingdon Press), speaker to the National Association of Diocesan Altar Guilds. 2) Dr. Marion M. Kelleran, newly-elected Chairman of the Anglican Consultative Council and speaker to the Daughters of the King. 3) The Rev. Ian Mitchell, co-ordinator of activities for the evening Gathering Place.



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2



3

Questions Convention will be asked

Continued from page 16

the people of that place, carried out in a way they can manage." BB/1

c) "...the West Kentucky Ministry of the Diocese of Kentucky and the new adult education program of the Diocese of Quincy...reflect a diocesan decision to consolidate resources and engage a mature director for a program in a multi-county region." BB/1

17 Shall we begin a national program for reform in the juvenile justice system?

a) "...the system of laws and machinery which passes for the juvenile justice system is an anachronism long neglected in American society. Children in trouble have few advocates, and the Commission [on Human Affairs] believes the Church has a prophetic role to play in their behalf." BB/76

18 What kind of communication does the Church need now?

a) "The revised communication program is seen as one that brings together a number of seemingly separated communication efforts under a single umbrella. There is strong dissatisfaction with the two enterprises that involve us most deeply in communication by words, The Episcopalian and the Seabury Press...There is a strong conviction that until there is something that goes on a regular basis to every member of the Church, we will not be 'getting through.'" BrB/83, 84

b) "We...propose an expanded program for a national regional publication in the 1974-76 triennium that will truly be the Church's 'switchboard' we of The Episcopalian have been talking about for many years. This publication

...would be distributed to every pledging family in the Church...It would be a national publication but with options for regional and diocesan editions." The Episcopalian, Inc./BB/129

19 Should the Church help the aging?

a) "What [the aging person] has to give no one takes or accepts, and what he needs to receive few people are ready to give." BB/85

b) The Executive Council proposes that ministry to the aging, plus the deaf and blind, be supported by funds from the General Church Program for the first time; formerly they were all independent agencies. BrB/306

20 Shall we abolish the Provinces?

a) "Structural change is not a matter of legislation and imposed authority but a recognition of the need and acceptance of that which is required to fulfill the need." BB/28

b) "The publication of this recommendation [that provinces be abolished] brought new response from the Church...and, like a legendary phoenix, the province idea arose from the dust." BB/27

● Other questions the Convention is being asked, through some 260 memorials from diocesan conventions, are:

● Should we have a special Convention to deal with Prayer Book revision?

● What about taxation of church property?

● Should the Church take a stand on pollution and population control?

● Should lay readers be allowed to administer both the chalice and the paten?

● Will the Church support the Committee on Lay Ministries?

● Should Church Music be a Standing Commission of the Convention?

● Should we appropriate money for a ministry in national parks?



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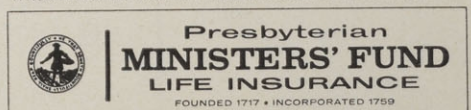
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HOT UNDER
COLLAR
YOU OPEN
DAIRY FREEZE
IN FRONT
OF HALL

YOUR DEPUTATION
SEATED FRONT AND CENTER.
GET CAUGHT GOING
OUT FOR SMOKE.
GO BACK 3 SPACES.

GET FOOT
CAUGHT
IN SEAT
HAVE TO SIT
THROUGH A
COMMITTEE MEETING
ON
CONSTITUTION
AND CANONS

START
IN LOUISVILLE

HOUSE OF
DEPUTIES
VOTES YES
PASS
TO GO
PROGRESS

YOU TAKE WRONG BUS
END UP ON
SHOPPING TOUR
WITH BISHOP'S WIVES.
LOSE TWO TURNS



YOU MAKE
"POINT OF
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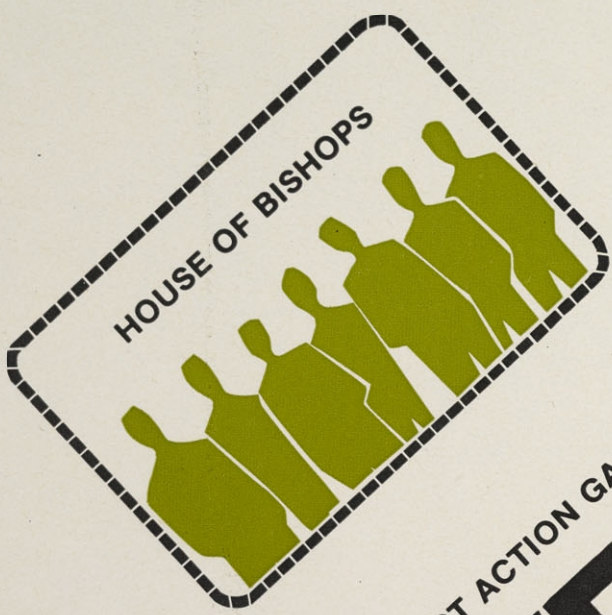
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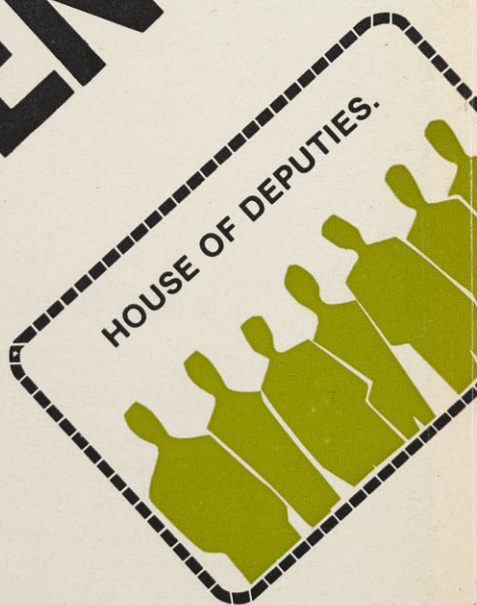


YOUR FLIGHT
IS STACKED
UP OVER
LOUISVILLE
YOU MISS
LITURGICAL
MEETING



CONVENTION

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TO
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GO**

YOU GET 1 MINUTE



TO SOUND OFF

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COMMON
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**ARRIVE
A DAY
LATE
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\$5**



**IF YOU CAN
ACCURATELY DESCRIBE
THE STATE OF THE CHURCH
YOU GET FREE USE
OF FLOOR MIKE FOR
2 HOURS**

**SOMEBODY
BORROWS
YOUR COPY OF
THE CANONS
MISS
THREE
VOTES**



**YOU THINK
COCU
IS A
HOT DRINK
GO BACK
10 SPACES**



“Convention” is the name of the game. Here are the rules.

The agenda for General Convention, which opens September 29 in Louisville, Kentucky, is written in a variety of ways. Dioceses, through diocesan conventions, send memorials and petitions; the interim Commissions and Committees of General Convention present resolutions; Executive Council proposes action.

So when Convention opens, many of the issues are already waiting to be dealt with. Presidents in both Houses of this bicameral legislative process assign the issues to appropriate, freshly-appointed Committees in each House.

The trail an issue takes from the Committee to legislation will be blazed by discussion at Louisville. Dr. Bruce Merrifield, chairman of the Agenda and Arrangements Committee, says his Committee has tried to make certain every person who attends Convention has ample opportunity to be heard.

Convention procedures offer four opportunities for contributions to decision-making: work groups, open Committee meetings, open hearings, and the informal Gathering Place for the exchange of ideas.

Each person who registers will be assigned to one of eighty to 100 work groups of about twenty people each. “We’d like people to try to stay with the work group,” Dr. Merrifield explains, “so they can feel part of that group and feel free to disagree with each other.” We don’t want anyone standing on ceremony in these groups.”

The work groups, meeting at 7:30 p.m. each evening, will try to formulate a position to present to the Committee which deals with an issue.

When Committee chairpersons think an issue is important enough, a joint open hearing will be held at 8:30 p.m. During these hearings—which were also a feature of the 1970 Houston Convention—anyone may use the open mike to state his or her position.

If any Convention-goer still would like more input, he or she can attend open Committee meetings—scheduled for 8 a.m.—to listen. By pre-arrangement a person can also take this one last opportunity to testify before the Committee.

“We’d like a thorough airing of issues before they reach the floor for legislative action,” Dr. Merrifield says.

At morning meetings, the Committees will frame resolutions they will subsequently report for action by their Houses. A new process this year provides that when any issue is assigned to one House for initial consideration, it goes simultaneously to the appropriate Committee of the other House for information.

When one House acts, it transmits the resolution to the other House for concurrence. If concurrence fails, a joint conference Committee works out a compromise on which both Houses vote.

All action of General Convention must be passed by both the House of Deputies and the House of Bishops before it becomes official.

our words

DO THEY MEAN WHAT WE MEAN?

by Judy Mathe Foley

Charity Waymouth, a deputy to General Convention from Maine, says the words “evangelism,” “Christian education,” and “lay ministry” which came out as high priorities in the Office of Development’s “listening sessions” are Humpty Dumpty words.

Humpty Dumpty, you will remember, in Lewis Carroll’s *Alice in Wonderland* said, “When I use a word, it means just what I choose it to mean—neither more nor less.”

In California, Deputy Harold R. Brumbaum expresses similar thoughts: “The proposed program [of Executive Council] takes seriously the charge that the Church should make amends for recent neglects, the areas of education, evangelism, and renewal foremost among them—though what such comely words might mean was not ascertained.

“Presumably, given the ‘Go’ sign, that inquiry would itself be the first order of business.”

Episcopalians at home and those going to General Convention might ponder these Humpty Dumpty words for themselves even before the gavel falls in Louisville. We have gathered some comments from various sources to start thoughts and discussions which may help us avoid Humpty Dumpty programs.

CHRISTIAN EDUCATION:

- 1) begins at birth
- 2) happens only in a church school
- 3) can be the most “wasted hour” of the church’s week
- 4) is cut-and-paste, spoon-fed to youngsters on Sunday morning
- 5) is teaching vestry members about their roles in the parish
- 6) is for adults
- 7) is only for children
- 8) means learning the Bible
- 9) means learning how to live
- 10) means classes and talks and listening passively to the clergy
- 11) means making every parish into a learning and sharing community
- 12) is a family event
- 13) should be comprehensive and include all age groups

14) should concern itself with the worldwide mission of the Church and be the interpreter and kindler of our social concerns

15) should make maximum use of all media

16) should be flexible and versatile

RENEWAL:

- 1) is an attempt to recover a sense of the Holy in the midst of a secularized society
- 2) is the after-effect of repentance and prayer
- 3) is a recovery of the majestic transcendence of God which makes His love for man a compelling basis for man’s response in a loving concern for others
- 4) is *To Come Alive!*
- 5) means growth
- 6) can be measured by the degree of spiritual integration and personal wholeness each human being has attained
- 7) means personal and corporate life-changing
- 8) means changing structures of the Church to be responsive to the Spirit
- 9) is nourishing the roots of Christian life to produce a flourishing plant, successfully nurtured to grow in the changed climate of today’s world

EVANGELISM:

- 1) is winning souls in special evangelistic meetings
- 2) is calling upon select families, pressing upon them that they ought to attend church
- 3) is button-holing people on the street and asking them to take a tract
- 4) is a word which comes from evangel, which means good news, glad tidings, which is the heart of the Church, what the Church is all about
- 5) is witnessing
- 6) is a pep rally aiming to promote religion-in-general or community-church-attendance or faith-in-faith
- 7) is a devout witness by twice-born men and women to the truth and power of the Word of God in their lives and an invitation to their townspeople to find the redemption that is in Jesus Christ
- 8) is confronting men and women with the good news of reconciliation and redemption
- 9) is applying the message and meaning of Jesus Christ to the issues shaping man and his society in order to resolve them
- 10) is proclamation of the Gospel and the conversion of souls
- 11) is exemplified by St. Paul—proclaiming the Gospel in the expectation that through the Holy Spirit numbers of men and women will be converted, nurtured in the Faith, and quickly sent out to witness and proclaim and win ever increasing numbers
- 12) is everybody’s business but usually ends up being nobody’s business

LAY MINISTRY:

- 1) is a ministry carried out by everyone in the Church
- 2) is what we do outside the church building
- 3) should grow out of common worship
- 4) is what each of us can do, with the support of the caring community, in the places where we are

- 5) is a non-professional ministry
- 6) is carried out by 99 percent of the people in the Church
- 7) presupposes Christian education and can be the best form of evangelism
- 8) means listening, sharing, understanding that forms of ministry are very diverse indeed and accepting them even though we don't go along with them
- 9) means living as a Christian both in the community and in secular organizations and/or occupations
- 10) is empowerment for people in parishes
- 11) means enabling people to carry out the doctrine of faith and work
- 12) means helping run the parish and the church school, ushering, belonging to the altar guild, etc.

COMMUNICATION:

- 1) is an exchange of information
- 2) is a prerequisite to ministry
- 3) is a form of evangelism
- 4) always has a sender, a transmitter, and a receiver
- 5) is dialogue
- 6) means listening
- 7) has to be two-way to be successful
- 8) means "a listening Executive Council and staff"
- 9) is directly related to the need for unity
- 10) should provide a place where the voice of the normally voiceless segments of the Church can be heard
- 11) costs a considerable amount of money

Definitions quoted above come from the following sources:

Christian Education: 1) Joan A. Shelton, *The Episcopalian*, September, 1972; 2) *Ibid.* (what education is not); 3) Barbara Halton Stoops, *The Episcopalian*, September, 1972; 4) *Ibid.* (what education is not); 5) *Ibid.*; 7) *Ibid.* (what education is not); 10) Charity Waymouth, a member of the Lay Ministry Committee, in a May, 1973, paper (what education is not); 11) *Ibid.*; 13-16) "What We Learned from What You Said," a summary of the data gathered by the Office of Development and inserted in the April, 1973, issue of *The Episcopalian*.

Renewal: 1) Bishop Kilmer C. Myers of California in *The Pacific Churchman*, June-July, 1973; 2) Donald G. Bloesch, "Key 73: Pathway to Renewal?" *Christian Century*, Jan. 3, 1973; 3) Canon Albert J. DuBois, *The Episcopalian*, March, 1973; 4) the title of a book on revitalizing the local church by James D. Anderson, Harper and Row, 1973; 6) Norman J. Catir, Jr., "The Yellow Book" for General Convention; 7) *Ibid.*; 9) *Ibid.*

Evangelism: 1) Roger Ridgeway, chaplain at Toledo University, "What Do You Mean By Evangelism?" *Church Life* (Diocese of Ohio), December, 1972 (what evangelism is not); 2) *Ibid.* (what evangelism is not); 3) *Ibid.* (what evangelism is not); 4) *Ibid.*; 5) *Ibid.*; 6) Donald G. Bloesch, *op. cit.* (what evangelism is not); 7) *Ibid.*; 8) *Ibid.*; 9) *Ibid.*; 10) *Ibid.*; 11) David Cochran, director of the Dakota Leadership Program, "The Secret of a Growing Church," *The Episcopalian*, June, 1973; 12) "What We Learned from

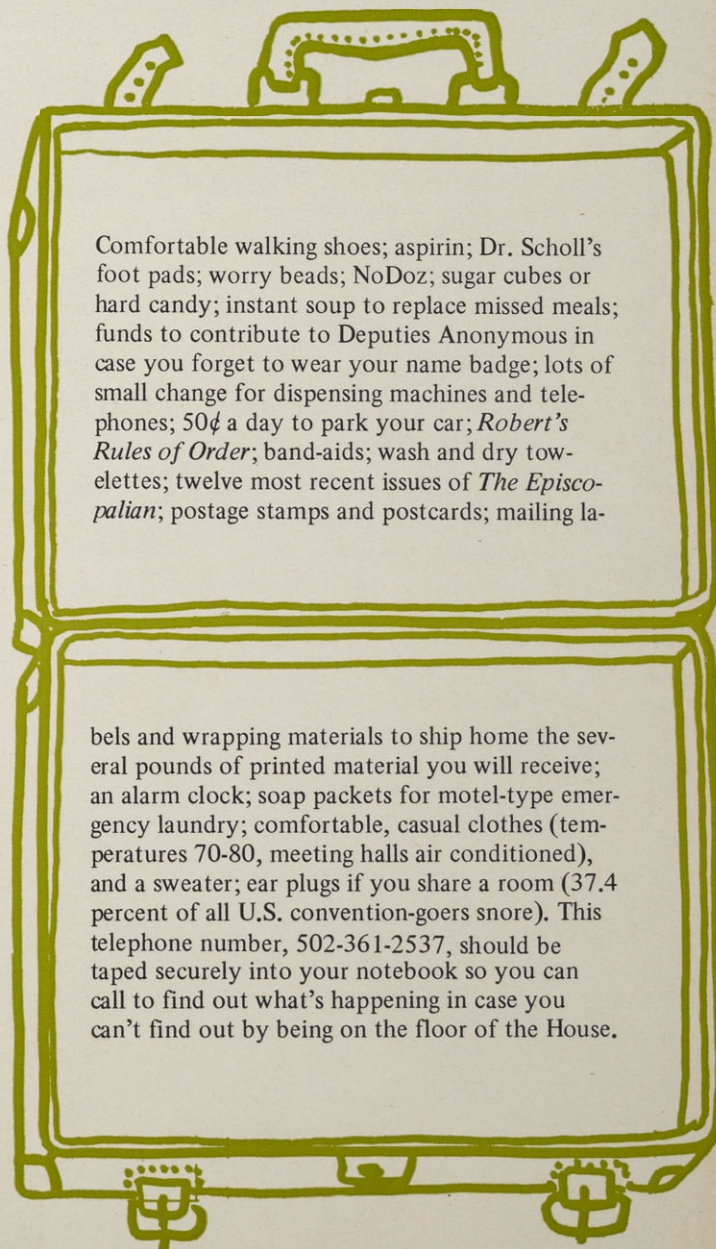
What You Said," *op. cit.*

Lay Ministry: 1) Charity Waymouth, *op. cit.*; 2) *Ibid.*; 3) *Ibid.*; 4) *Ibid.*; 5) *Ibid.*; 6) *Ibid.*; 7) *Ibid.*; 8) *Ibid.*; 9) Judy Mathe Foley, "The Enablers," *The Episcopalian*, June, 1973; 10) Elisa DesPortes, former assistant to the director of Project Test Pattern, "The Enablers," *The Episcopalian*, June, 1973.

Communication: 1) *Webster's Seventh New Collegiate Dictionary*; 8-11) "What We Learned from What You Said," *op. cit.*

An absence: Note, Frederick Buechner, in *Wishful Thinking: A Theological ABC*, Harper and Row, does not define any of these words.

What to pack for the Convention





Kentuckians: Volunteers And Blue Grass Rooters

Kentucky Episcopalians are in training for General Convention. They will be information sources and will participate in proceedings open to non-deputies.

Freed from the task of organizing the Convention, the diocese produced a film strip to elicit interest. Bishop Coadjutor David B. Reed spoke at two meetings in mid-May and asked that people go home and recruit at least 5 percent of their parish membership. The expected 500 persons will soon meet in a series of seminars.

Bishop Reed is encouraging people to attend sessions of both Houses and to go to discussion groups every evening "to tell the people who'll vote the next day how they feel about the ordination of women, Prayer Book revision, the proposed changes in the marriage canons, and other issues facing General Convention."

Kentucky also began over a year ago to enlist its neighbors in volunteer recruitment. Kentucky, Lexington, Southern Ohio, Indianapolis, and Springfield are cooperating to provide the hundreds of volunteers needed to be pages, ushers, tellers, floor managers, exhibitors' aides, bus aides, etc.

Mrs. Jane Taber, administrative assistant to General Convention Manager Bob Wallace, was president of the Kentucky ECW when plans began for Convention. She says, "Cooperation has been fabulous." Almost 300 volunteers are now registered.

Rest Area: 660 Yards Ahead

"There are no strangers—only

friends who haven't met." This is the theme for The Common Ground, a daytime rest area in the Kentucky Exposition Center. Sponsored by the Diocese of Indianapolis, The Common Ground will provide conversation areas, closed circuit television coverage of both Houses, and coffee and soft drinks. Volunteers will be able to make emergency referrals to doctors. Mrs. Donna Niednagel is coordinator for the rest area, which will be open from 10:30 a.m. to 7 p.m. each day of Convention.

The Common Ground will be a 60 by 100 foot space in the middle of the exhibition area. Parishes in the diocese are making banners to decorate the sides, and materials will be available there for those who want to create banners.

Words for Tomorrow

At our last count—May 24, 1973—135 memorials and petitions had been submitted to General Convention. Of those, 105 deal with the Church's maintenance work—with Church union, marriage canons, ordination of women, 1928 Prayer Book services versus trial use, election procedures, geographical boundaries, and budgets and finance.

"The result [of Executive Council's data-gathering, listening sessions] became a sort of consensus, reflecting essentially the majority of those participating and expressing great concern about internal maintenance and personal religion. Without the leadership of prophets, vision becomes blurred if not lost; minority concern is buried; programs turn inward."

—Charles L. Ritchie, Jr.
Diocese of Pennsylvania
The Episcopalian
July, 1973

"And speaking of commitment, the proposed General Church Program for 1974 isn't. It's not enough. It's a what-did-you-do-with-that-quarter-I-gave-you-last-week budget."

—Jeannie Willis
Mission Mixaphors
July-August, 1973

"When people see a Church which is more concerned for its 'fabric' than for its 'mission'; a Church that is more fearful of 'making mistakes' than of 'making an effort'; a Church that is more willing to 'rusticate' than to 'dedicate'; more willing to 'risk its money' than to 'risk its life'—then you have a non-controversial, non-irritating, doughy ecclesiastical residue, incapable of communicating the mighty Gospel of her Lord and content to be an anesthetic to the 'best impulses' of questing men."

—John E. Hines
194th New York
Diocesan Convention

Mission is a Many Splendored Thing

"It bothers me to be stalled midway between 'Mission is Dead!' and 'Long live Mission!' And that, I'm convinced, is exactly where we are. . . .

"To offset our myopic hang-ups about Mission, we're now urged to muster under the flag of 'Mission is One.'

"I submit that Mission is indeed one—one kaleidoscope of many bits and pieces which, when held up to the light of the Lord, make

one breathtaking design—Mission. To realize that ideal, though, you must be responsible for your piece of the action, and I must do my bit.”

—Jeannie Willis
Mission Mixaphors
July-August, 1973

Convention: here and there

► In a three-year period: the House of Deputies meets for 12-14 days; the House of Bishops meets for 35 days; and the elected Executive Council meets for 36 days.

► Three exhibition booths we've heard you shouldn't miss at General Convention are: Liberia; Colombia; and APSO (the Appalachian Peo-

ple's Service Organization), which will set up a full-sized, prefabricated, modular home in the exhibit hall.

► At 4:30 a.m. every day of Convention, Clerical Deputy David W. Arnold of Woodstock, near Kingston, New York, will telephone his local radio station and provide it with a 60-second summary of General Convention actions of the previous day. The station will broadcast it several times a day and share it with other stations under an arrangement made by Father Arnold.

► New this year at Convention will be "hook and loop boards" to show how Convention is progressing. We don't yet know how it all will work!

► The Overseas Review Committee is planning daily conversations on World Mission, each with a different focus, from 5 to 7 p.m. in the Canterbury Room.

► The Triennial Committee has enlisted interpreters for Spanish and French-speaking delegates to Triennial.

Notes on Worship

The Worship Committee, under the direction of Michelle W. Hawkins, has arranged for the following participants in worship activities:

- Professor Robert Seaver, the Rev. Alfred Shands, Vienna Anderson, and David Koehring will direct the opening Eucharist at which the Presiding Bishop will preach. Bishop Gresham Marmion and the Rev. John Coburn will concelebrate. The service, in addition to the UTO presentation, will include various musical groups: a brass band from the University of Indiana, the St. Augustine's College Choir, and the Holy Trinity Orchestra from Haiti. The service will be signed for the deaf. The Presiding Bishop may decide to have one of the lessons read in a non-English language.
- The Rev. Herbert Donovan will direct the joint daily services, which will be held in Freedom Hall. Three meditators appointed by the two Presiding Officers will rotate responsibility.
- Bishop Gresham Marmion and clergy from the Diocese of Kentucky will arrange the services to be held in the Cluster Housing Areas daily at 7:00 a.m.
- A Prayer Tent will be placed at the entrance of the Convention Hall and will be under the direction of the Rev. James Kennedy and the Rev. Alfred Petersen. The Eucharist will be celebrated there daily at 7:00 a.m., and continuous intercession will be offered during the Convention's business hours.
- The Rev. William Wendt will direct the late evening services in coordination with The Gathering Place.
- Rite III is tentatively scheduled up to the discretion of the Presiding Officers.

Think of Everything That's Happened Since They Were Born

Telestar
Polio Vaccine
The Secular City
Woodstock
John F. Kennedy
Ecology Movement
Nuclear Testing
Watts
Civil Rights Bill
Man on the Moon
The 18-Year-Old Vote
Jesus Freaks
Transistors
The Drug Culture
Women's Liberation
Working Mothers
Jet Travel
Black Power
Lyndon B. Johnson
The Black Manifesto
Vietnam
Marijuana
Synthetics
Zero Population Growth
Berkeley
The Seattle General Convention
The Beatles
Legal Abortion
Cesar Chavez

The Computer
Cuban Missile Crisis
Ralph Nader
Bishop Pike
School Desegregation
South Bend
Hippies, Yippies
Martin Luther King, Jr.
Stereo
Convenience Foods
Muhammed Kenyatta
Pope John
Carnaby Street
Coed Dorms
John E. Hines
Xerox
Watergate
Chicago '68
Kent State
Richard M. Nixon
Youth Fares
Television
Celebration Liturgy
The Pill

And you'll begin to understand today's young people.

Adapted from an advertisement for Glamour magazine.

Our Marriage Canons need revision

Our present legalistic Canons turn the minister into an investigative officer and the bishop into judge and jury.

The Episcopal Church, we believe, needs urgently to revise its marriage laws, especially with respect to the remarriage of divorced persons. The sanctity of Christian marriage is not the issue before the Church. All are agreed Christian marriage is intended to be sacred and permanent. The issue has to do with the Church's ministry to those who have tried Christian marriage and failed and who subsequently seek to enter into a new marriage.

The present canons treat divorce as so grossly abnormal a situation, so disastrous a human failure, that remarriage can be permitted only under the most unusual circumstances and only after the most painful examination into the lives of the parties concerned.

I have been a pastor for twenty-two years, all spent under the most humane, enlightened, and compassionate bishops. I am convinced that even with the wisest episcopal oversight, the canons are awkward to administer, often unjust, and frequently cruel. Far from strengthening the sanctity of Christian marriage, they weaken it by failing to minister helpfully to those who most sorely need the Church's love and support.

Just what is wrong with the present marriage canons?

In the first place, when one or both of the parties to a proposed marriage have been divorced, the Church's law tends to make premarital counseling an inquisition into the past rather than an opportunity to build for a better future.

When a pastor discusses their forthcoming marriage with any couple, he appropriately explores their backgrounds with them to help them understand each other better. More important than the past, however, is the future. What kind of a marriage do they plan? Is their love for each other sufficiently deep, mature, and compassionate to indicate they are ready for Christian marriage? Are they aware their love for each other is no true treasure unless it reaches out beyond them in love and service to others?

These questions, so appropriate in the planning of any Christian marriage, tend to be forgotten or under-emphasized when the man, the woman, their parish priest, and their bishop (not to mention doctors, lawyers, and miscellaneous signers of affidavits) are required by the present canons to concentrate their energy and attention not on the future marriage but on a legalistic analysis of the reasons for the demise of the first marriage.

A second, and closely related, defect of the present canons are their emphasis on law rather than people. One is tempted to say the Church, in its marriage canons, seems to worship the concept of Christian marriage rather than the loving God without Whose enabling support Christian marriage is impossible.

It is true our Lord revered marriage and hated divorce. It was His nature, however, to set before us

the loftiest ideals and then to forgive us and seek to renew us when we fail to be true to those ideals. Dr. Hugh Montefiore, scholar and bishop, has said in *Marriage, Divorce, and the Church*, "When Jesus asserted the permanence of marriage, He did not thereby rule out the propriety of all divorce and remarriage."

The Church of England's Commission on the Christian Doctrine of Marriage states: "Solemnization of a second marriage (that is, of a divorced person) would bear witness to the belief that God does bless such marriages with the riches of His grace, whereas the denial of such solemnization seems to witness to the contrary and to deny grace to some who need it most."

The present canons place such enormous weight upon the necessity of proving legalistically the former marriage is null and void, or even that it always *was* null and void—the canons are ambiguous—that "the local minister becomes an investigative officer, and the bishop becomes judge and jury. For persons who have lived together within the covenant of marriage for years, who have raised families, who are active and devoted churchmen, and who have ended the covenant of marriage only after long and serious professional consultation, often with clergy, it is repugnant and ludicrous to have to await an ecclesiastical judgment that they are free to marry again," says a Washington Episcopal Clergy Association report to the bishops and depu-

by Edgar D. Romig

ties, Diocese of Washington.

A third defect of the present canons, arising from the first two, is their emphasis on punishment rather than renewal. The bishop cannot entertain an application for the remarriage of a divorced person until a full year has elapsed after the divorce becomes final. In some states this canonical requirement, when combined with civil regulations, necessitates a delay of as much as two-and-a-half years.

Theoretically a minister of this Church, without consulting the bishop, can officiate at the marriage of any two non-divorced people, at least one of whom has been baptized, on three days' notice, even if the man and woman have known each other only four days. This doesn't happen, of course, because generally speaking our presbyters are good and wise pastors. Why, then, must divorced persons wait a year, or up to two-and-a-half years, not to mention meeting all the other canonical requirements, before they can be married? The only answer is the present canons are rigid, legalistic, uncompassionate, and punitive.

Very often a couple, one or both of them divorced, one or both members of this Church, discover how difficult, if not impossible, it is for them to be married in this Church, and, in desperation, they arrange to be married by a minister of some other Church. Not infrequently this is with the approval of their Episcopal pastor.

Their status immediately becomes that of pariahs. Their behavior, according to canonical provision, has been so reprehensible that before they can be admitted to Baptism, Confirmation, or Holy Communion, they must secure some official episcopal rectification of their offense. "The sin implied is that of adultery since the understanding is the person has failed to have a bishop of the Episcopal Church declare the former marriage null and void before the second marriage is entered," says the WECA report.

A convicted murderer, a traitor, or a rapist may penitently seek and receive Baptism, Holy Communion, and Confirmation with-

out a canonical inquisition. The devout Episcopalian who sincerely seeks to enter into a new and better marriage is denied that opportunity by his own Church should he make the grievous error of having his marriage solemnized by a Presbyterian minister or a Greek Orthodox priest.

The fourth defect is the present canons' unique distrust of the episcopate and the presbyterate.

In almost every other area of his ministry, a bishop's pastoral decisions are made in the light of Scripture, the Church's tradition, and the bishop's own conscience and wisdom—not primarily

Episcopalians contemplating marriage, who are themselves divorced or whose intended spouses are divorced, must go through a complicated and lengthy procedure to obtain permission to marry in their Church. Although the canons enumerate some requirements, such as application thirty days before the intended marriage and a year's wait from the final divorce decree, procedural details differ in each of the Church's ninety-two domestic dioceses. Some bishops, indeed, have been known to be unwilling to consider any request in which the former spouse of the divorced petitioner is alive. Even in those dioceses where the bishop is known to be disposed toward a more pastoral approach and most often follows the recommendations of the rector in the case, paperwork, conferences, and delays can take considerable time.

through recourse to a complicated list of canonical regulations. In sharply limiting the bishop's authority on questions of marriage and divorce, I believe the present canons are unfaithful to Anglican tradition and disrespectful of the office of bishop as chief pastor.

The canons distrust presbyters even more. The bishop, himself limited by the canons, must always be the final arbiter. Some argue that the bishop should make the final decision in a request for the remarriage of a divorced person because this is a hard case, ethically speaking. That argument, I submit, is not convincing for two reasons.

In the first place, the priest by his ordination vow is required to

turn to the bishop for godly advice if the hard case is too hard for him to handle alone. Secondly, many much harder cases canon law does not remove from the priest's hands and place in those of the bishop. Extremely difficult decisions concerning abortion, euthanasia, conscientious objection to war, and other problems are not listed in the canons as requiring the bishop's special attention. Even with respect to marriage, the most difficult pastoral decisions are often *not* those concerning the remarriage of divorced persons, thus are *not* required by canon law to receive the bishop's attention.

For example, a 15-year-old girl, unmarried, is pregnant. The boy responsible, 18, is ready to marry the girl. They profess love for each other. Their pastor, however, is by no means convinced they are mature enough to enter into a Christian marriage. The parents of the couple are confused. What should be done? The presbyter *may* turn to the bishop for advice, but canon law does *not* take the matter out of the presbyter's hands and put it into the bishop's hands.

Why, then, do the canons concerning divorced people display a particular and peculiar mistrust of presbyters? Solely, I believe, because of an obsession with a legalistic concept of the sanctity of marriage which tends to overshadow the importance both of the lives of the couple concerned and of the role of their priest as loving pastor.

The fifth and last, but by no means least significant, of the present canons' defects is they discriminate against the poor, the oppressed, and members of minority groups. Problems concerning marriage and divorce are frequent among lesser-educated, urban, non-whites. These people are least able to afford the time—which means money—and patience required to navigate the murky waters of the present canons.

The solution of the problem is a major revision of the inequitable portions of Canons 16, 17, and 18 of Title I. A majority of the Joint Commission on the Church in Human Affairs recommends a change in the canons which, basic-

How We Hope to do Our Work

Continued from page 19

October 2—8:00 a.m.

The _____ Committee of the House of Bishops meets, and the parallel Committee of the House of Deputies is invited to sit with it. Having received requests from those who wish to be heard, the chairman sets time limits on speeches; then the various recommendations for Committee action are heard. Still in open meeting, the Committee prepares an appropriate resolution, approving the ordination of women beginning January 1, 1975, in the meantime referring it to the Anglican Consultative Council for advice.

October 3

After extensive debate, beginning at 10:15 a.m., the House of Bishops amends slightly and adopts the Committee's resolution and sends it to the House of Deputies.

October 4—8:00 a.m.

The _____ Committee of the House of Deputies meets, hears a few individuals who want to speak and, still in open meeting, recommends concurrence with the House of Bishops.

October 5

After debate, set as a special order at 2:00 p.m., the House of Deputies concurs with and notifies the House of Bishops. Convention has acted.

The scenario might, of course, be varied:

1) The House of Bishops votes against ordination of women, and the issue is dead for the 64th General Convention.

2) The House of Bishops votes against the ordination of women, but the House of Deputies decides it wants to debate it and agrees the consensus of the House of Deputies is women should be ordained.

3) Joint work establishes a special Joint Commission to recommend action to the 65th

General Convention.

4) Because of intense interest, the hearing process takes one or more days longer and delays action.

5) The House of Deputies fails to concur in the action of the House of Bishops, and the issue is dead for the 64th General Convention.

6) The House of Deputies amends the House of Bishops' action, and the issue is settled by concurrence of the House of Bishops or by use of a Joint Committee of Conference, whose report is adopted in both Houses.

7) Etc., etc., etc.

The point is through hearings, work groups, and open committee meetings maximum opportunity is available to air emotions and opinions. What reaches the Houses will be the considered recommendation of appropriate Committees with full opportunity for the expression of opinions of any individual or group.

MARRIAGE CANONS

ally, simply allows the bishop to reduce the one-year waiting period.

My colleagues and I strongly support the more vigorous proposal which appears as a minority report of the Joint Commission. The minority report is a series of amendments to the present canons as proposed by the Diocese of Washington and supported by the Dioceses of Massachusetts and Rochester.

The Washington proposal accomplishes the following:

(1) It eliminates the punitive portions, discussed at length above, of Canons 16 and 18.

(2) It retains Canon 17 concerning the requirements of and impediments to Holy Matrimony, with slight changes both for clarification and to allow liturgical flexibility.

(3) It rewrites Canon 18 with three major results.

(a) It allows the canon to apply to all persons eligible to be married under the provisions of Canon 17, including those seeking remarriage after divorce, and does not require that one of the parties be officially an Episcopalian. In effect, this means conscientious persons who seek remarriage after divorce are treated canonically just as any other sincere couple who seek to be married in the Church.

(b) It eliminates a stated time which must elapse before remarriage.

(c) It affirms the local priest as pastor and decision-maker in all situations which involve marriage after divorce. The proposal requires the priest to *consult* his bishop but does not require the bishop to preside at a lengthy investigation or become the final judge.

Washington's proposed revision retains the structure of the present canons and asserts the sanctity of

Christian marriage as, in intention, a life-long union. At the same time the proposal eliminates those portions of the present canons which have made it so difficult for the Church to minister helpfully to those persons whose marriages have failed and who now sorely need the love, compassion, and support of the Church as they seek to build new marriages with God's blessing.

The Rev. Edgar D. Romig is a Deputy (Diocese of Washington) to General Convention, rector of the Church of the Epiphany, and a member of the Washington Episcopal Clergy Association. The WECA originated one of the primary proposals to alter the marriage canons and secured the cooperation of the National Network of Clergy Associations in spreading advocacy of the proposed changes. The WECA committee, which produced the report on which much of this article is based, includes the Rev. Messrs. William S. Preg-nall, chairman; Henry H. Breul; Earl H. Brill; Herbert W. Lamb, Jr.; Roy S. Turner; and the author.

open letter to our readers

This is an unusual letter for the President of the Board to write you because the Board's task is to decide basic policy questions, not to contribute articles. However, the circumstances which are now shaping the future of communications within the Church, and of this magazine, compel me to address you directly lest they blossom into a communication crisis of serious proportions. You should know what is at stake.

Ever since its first issue, *The Episcopalian* has spent almost all of its efforts on the Church's mission seen through the eyes and efforts of others.

Overseas and domestic mission, worship, MRI, Christian education, relief and rehabilitation, witnessing for Christ, GCSP—all these major facets in the life of the Episcopal Church and many more have been covered faithfully in the pages of this publication during the past decade. The people of the Church have responded to the service of *The Episcopalian*. Today it is the largest paid-circulation periodical in the Episcopal Church, reaching 102,022 families with the September issue.

The Diocesan Visitations made by the Executive Council in late 1972 disclosed a high priority for communication. And a low priority for this publication. This situation had been forecast by Bishop John M. Allin, chairman of the Communication Group, and Oscar C. Carr, Jr., vice-president for Development of the Executive Council, when they met with us in November, 1972, and January, 1973, respectively.

We heard all this loudly and clearly but with distinct reservations since we cannot believe a publication reaching at least one out of every seven pledging families in this Church is really of such a low priority. Rather we believe that the low priority disclosed by the visitations was the result of the way the pertinent questions were asked. We were pleased to note, however, that a clear majority of the comments on *The Episcopalian* recommended that this service be expanded to cover all Episcopalians.

In view of all that was being said, the Board felt encouraged to take a second look at a proposal it had recommended to the General Convention of 1970—and to build upon it in the light of three more years of experience.

In a spirit of cooperation we devised a program which would provide for a national publication that could be delivered to every Church family, paid for by General Convention. It could be in magazine format or a tabloid newspaper. Either way, the national publication could also carry with it and deliver to those Church homes diocesan publications, the Professional Supplement for clergy, program presentations by Church agencies or Executive Council departments, regular columns by the Presiding Bishop and President of the House of Deputies.

The peak cost of such an Information Delivery System for 600,000 families is \$720,000—or \$1.20 per family. We presented a proposal for this to a hearing panel of Executive Council on February 6, 1973, at a level of \$495,954 for a

circulation of 300,000 copies each month—or \$1.97 per family.

The hearing panel responded favorably to this proposal. However, the Communication Program Group failed to support the proposal before Executive Council at its February, 1973, meeting. In fact, members of Council did not have an opportunity to examine fully the proposal or its merits. Instead they accepted the Communication Program Group recommendation that no funding whatever be given *The Episcopalian* in 1974. However, the program budget of the Executive Council's Communication Department was raised from \$159,000 in 1973 to \$350,000 in 1974—an increase of \$191,000, which is remarkably close to the \$185,000 granted *The Episcopalian* in 1973 and thrown out of the 1974 proposed program budget.

I should also note that the total 1974 proposal for Executive Council's Communication Department is \$494,720, up from \$274,341 in 1973—an increase of \$220,000, again strangely akin to *The Episcopalian's* \$185,000 in the 1973 budget.

Following the February Council meeting, which granted us zero funding for 1974, we protested vigorously (as you can well believe!) and argued that the proposal of *The Episcopalian* should be supported in whole or at least in part through the tentative General Church Program budget.

Why this background? To suggest, respectfully, to the members of General Convention that, at the present, the Episcopal Church has no positive communication policy for 1974 and that the step forward in communication asked for in the listening process is, in reality, a big step backward.

Let's look at some figures. The proposal of the Executive Council for 1974 envisions the expenditure of some \$495,000 for Executive Council communications alone and elimination of *The Episcopalian* with its 100,000-family circulation. And this is only 3.6 percent on a projected \$13.8 million General Church Program budget.

In 1967 the Church budgeted \$943,244 for the Communication Department and *The Episcopalian*, which was 7 percent of a \$13,421,980 program. The proposal level of 3.6 percent for 1973 for a \$13,793,300 program clearly indicates that the Church does not yet believe that communication is an essential part of the mission of the Church and should be properly funded as are other programs of mission. Everyone talks about communication but it is usually the last item to be funded and one of the first to be cut year after year after weary year.

In light of this background, I wish to offer the following considerations to our readers and to the members of General Convention.

1. *The Episcopalian* has responded constructively to the Church's desire, expressed during the diocesan visitations, for a national publication to be delivered to every Church family. No other group has done so. The proposal itself is now before the General Convention in the Board's Blue Book report. The Board had recommended consideration of

such a plan in its report to the 1970 General Convention.

2. *The Episcopalian* has already demonstrated the values of an Information Delivery System that carries the publications of four dioceses to their communicants; has carried to 100,000 subscribers special inserts from such Church agencies as the Committee on Lay Ministries, Overseas Department, the Office of Development; and carries in ten months the Professional Supplement to the 13,000 Episcopal clergy.

3. *The Episcopalian* currently has a paid circulation of 102,022. No other Episcopal publication has that large a paid subscriber family list. Any publisher will tell you that a live and accurate subscription list is a great asset but one which can be useless in a few months if it is not continuously maintained.

4. *The Episcopalian* has a Board of 29 professional communicators—mostly lay Episcopalians outside the employ of the Church—skilled in the ways of presenting information. No similar group exists on the national level.

5. *The Episcopalian* is one of the few General Convention-sponsored programs that generates income for more than half of its costs. The actual cost of publishing *The Episcopalian* in 1972 was \$437,432. Circulation income was \$184,580; advertising was \$64,668; miscellaneous was \$4,064. The deficit of \$184,120 was covered by the grant of \$185,000 from General Convention, with \$880 applied to 1971. General Convention thus shared 42 percent of the total cost in 1972.

6. Some say *The Episcopalian* or any officially-sponsored, independently-edited publication should be "self-supporting." This might be the case if a majority of parishes bought the Parish Plan, if a majority of dioceses used it to deliver their own publications to their families, if a majority of Church agencies used it to convey information about their programs to Church families. Then, and only then, would the hope for self-support be possible. Meanwhile the financing must include a grant from General Convention. It's like the parish newsletter or the diocesan publication which usually must be paid for by the parish or the diocese.

On the other hand, most of these publications can make a strong case that the money invested in them was more than repaid by the increased interest of Church people who became part of their communication systems. These persons learned more about the needs of the Church—and responded. In our case, this has been particularly true with regard to theological education, MRI, and the P.B.'s Fund.

7. *The Episcopalian* is the "officially-sponsored and independently-edited" creature of General Convention. Some say, therefore, it is the Church's "house organ," by which is meant a slavish devotion to the party line. We say it is not. Others say that any publication supported in whole or in part by General Convention should accordingly be a "house organ." We say not. The Church not only needs an Information Delivery System reaching every home, it equally needs an independent editorial voice. A subservient press has a short life-span. An active subscription list always provides a channel for any program message as a paid insert.

8. *The Episcopalian* recognizes the budgetary realities

facing General Convention for 1974 and realizes it is financially impossible to deliver a publication to every Church family according to the present expected response from each family. We have accordingly proposed a lower circulation level and cost, as set forth in our proposal in the Blue Book. We urge, at the very least, the financing of a 100,000-plus circulation level at about \$200,000.

9. The Board of *The Episcopalian* is quite willing to change the format from a magazine to a tabloid newspaper—provided costs, paper supply, and efficiency factors work out—and to change the name.

Executive Council's Communication Program Group, while supporting the request from many dioceses for "a printed magazine or tabloid which reaches every household" did not feel *The Episcopalian* proposal for doing so can be funded in the coming triennium. Having made the foregoing decision, the Communication Program Group went on to allocate to the Communication Department the additional amount of \$162,000 for "Media and Advisors" which is set forth in the Council budget proposal. As a substitute for *The Episcopalian* it is remarkably discursive and lacking in communication impact.

The Communication Program Group acknowledges it is being asked for an alternative to *The Episcopalian*. It says it will continue to negotiate with us this summer to find a viable alternative. We are ready any time to negotiate further, though from May to mid-August no date has been set for that purpose.

It may be difficult to negotiate details of operating a publication with a group that does not have the expertise of the Board and staff of *The Episcopalian* and which has apparently decided the publication should not be continued without considering the sizable costs of suspending a magazine or of starting a new publication. However, we are willing to try.

With a new Presiding Bishop coming on the scene, and possible new directions in the wind, isn't it about time that the Episcopal Church makes a firm commitment to a ministry-through-communication? Instead of a partial refunding of past communication cuts and killing *The Episcopalian* off when it is the largest paid-circulation publication in the Church's history, shouldn't General Convention consider more funding for communication with adequate support for *The Episcopalian*?

What happens next? We shall present our proposal to the Program and Budget Committee and to General Convention.

Meanwhile, we'll be glad to negotiate with Executive Council's Communication Program Group in the hope we can arrive at a forward-moving publication policy for the Church.

We'd be glad to have your reaction as a reader of this publication.

Robert E. Kenyon, Jr.
President
The Episcopalian, Inc.

Last minute messages for Louisville

● The Spring Conventions

Delegates to twenty-three spring conventions spent much of their time dealing with General Convention issues.

Delegates to the diocesan conventions which met this spring took advantage of a last chance to speak on subjects likely to come before General Convention by sending memorials, having group discussions, and acquainting deputies-elect with their respective conventions' viewpoints. Of the twenty-three conventions included here, seventeen sent memorials to General Convention.

Dioceses which are asking General Convention to give high priority to the difficulties Episcopal seminaries face, as outlined in the Board for Theological Education's report (see *April issue*, page 47), include: **Central Pennsylvania**, **Connecticut**, **New Jersey**, and **Newark**. In addition, **Fond du Lac** asked General Convention to establish a teacher training program for priests.

Resolutions and/or memorials which favor women's ordination to the priesthood passed in **Connecticut** (182 to 171) and in **Iowa** where for the first time a diocesan was called upon to break a tie vote in the clergy order. A favorable resolution passed in **Maryland** (171 to 78, seven abstaining). In **Newark** delegates defeated a resolution to rescind their 1972 favorable stance. The Diocese of **Rio Grande** favored admitting women to the priesthood "if Anglicans of the world concur."

New Jersey, **Northwest Texas**, and **Oklahoma** requested General Convention to take no action to authorize the ordination of women to the priesthood. **Pittsburgh** defeated a resolution to ordain women by a larger margin than in 1972.

Several diocesan actions indicate the question has not been resolved. **Maine**, **Nevada**, and **New Hampshire** failed to pass resolutions opposing the ordination of women. On the other hand, **Maine's** resolution would have passed

by three votes if a vote by orders had not been called. **New Hampshire's** amended resolution also failed; it asked for delay until other Anglicans, Roman Catholics, and Orthodox concur. None of these dioceses expressed a positive desire to see women ordained.

Some diocesan clergy and delegates to the **New York** convention met to plan support of women's ordination at General Convention. And Bishop Otis Charles of **Utah** reminded his diocese of the Lambeth 1968 resolution that provision be made "for duly qualified women to share in the conduct of liturgical worship."

Dioceses which are asking General Convention to revise the marriage canons toward a more pastoral orientation include **Fond du Lac**, **Maine**, **New Jersey**, and **Newark**. **New York** withdrew a similar resolution.

Several memorials which relate to budget and structure were passed. **Fond du Lac** asked that the Church's General Church Program and General Convention budgets be combined. **Maine** requested General Convention to delete grants-in-aid from the assessment base upon which dioceses make payments to the national Church. **New York** asked that diocesan deputy strength be determined by proportional representation. **Southern Ohio** asked for revision of the structure in the two Convention houses.

Two conventions, **Connecticut** and **Southern Ohio**, asked General Convention to budget assistance for the Episcopal Conference for the Deaf and requested that a representative chosen by the Conference be given seat and voice at Louisville.

The Diocese of **New Jersey** urged its deputies to press for discontinuance of the General Convention Special Program (GCSP), now financed out of general Church revenues, and to resist efforts to turn it into a permanent program included in the regular budget.

Dioceses which support Prayer Book revision and continued trial use include **Ohio**, **Rhode Island**, **Rio Grande**, and

West Missouri. **Rio Grande** also expressed interest in retaining the 1928 rite. **Utah's** Bishop Charles asked for an intensive, diocesan-wide study of the new rites; together with their rationale and theology. **Oklahoma** defeated a memorial to set no periods of mandatory use of the trial services. A discussion group in **West Missouri** called on the Church for continued liturgical study. **New Jersey** delegates instructed their deputies to reject any outright substitution of *Services for Trial Use* for the existing *Book of Common Prayer*.

Southern Ohio asked General Convention to change the canons to allow bishops to authorize clergymen of other denominations, when appropriate, to deliver the cup at Communion and to baptize. It commended continued participation in the Consultation on Church Union (COCU), recommending talks be extended to include Roman Catholics, Lutherans, and other Christian communions.

Maine requested Episcopal COCU representatives to steer away from organic union with member Churches and concentrate on more vital alternatives for bilateral conversations between many denominations. It also urged participation in ecumenical programs on local and diocesan levels. **Fond du Lac**, **Maine**, **New York**, **Northwest Texas**, **Utah**, and **West Missouri** encouraged ecumenicity on the parish and/or diocesan level.

Various dioceses passed a miscellany of memorials singly. **Central Pennsylvania** urged General Convention to make proper provision for continuation of *The Episcopalian*. **Oklahoma** petitioned General Convention to scrutinize the use of grants for minority empowerment and restrict them to basic human services. **New Hampshire** passed a resolution which urgently directs the Church's attention to environmental problems and another to General Convention to study communicant transfer.

New York memorialized General Convention to designate sufficient funds to establish, on provincial and diocesan levels, programs to develop and use gifts

by Martha C. Moscrip

of leadership and creativity among the laity.

Lay People

New Hampshire's newly installed Bishop Philip A. Smith told delegates he has, during his first months, "found this a strongly lay-influenced diocese. I rejoice in that."

Connecticut elected lay delegates to its Standing Committee for the first time. **Newark** changed its constitution to give each lay delegate a separate vote in votes by orders. It also requested its Commission on the Ministry to study and develop lay ministry during the coming year. On the other hand, **Maine** dropped financial support of "Project Revelations" from its proposed budget in spite of considerable support for the concept of leadership training. The United Thank Offering had funded the consultation team for one year only.

At **Rio Grande's** convention delegates for the first time asked candidates for the Standing Committee to state their positions on abortion, women in the priesthood, budgeting, and fiscal priorities. The questioning grew out of delegates' requests to be given an opportunity to know their candidates better.

Rio Grande also resolved to admit women to the Standing Committee although the female nominees were subsequently defeated. According to the convention report, lay delegates this year showed more interest, more participation in debate, and exerted greater influence than previously.

Youth

Youthful laity gained more voice. **Connecticut** delegates recommended that deaneries make provision in their by-laws for active youth representation, with voice and seat, on their councils. **Maine** took final favorable action to allow 15-year-olds to serve as delegates to diocesan convention and on Bishops' Committees.

Idaho passed a resolution which gives the president of the Young Churchmen a seat and voice at convention. **Pittsburgh** changed its canons so 18-year-olds can serve on the diocesan Board of Trustees and on vestries. **West Virginia** gave seat and voice to youth representatives for the fourth year.

Kathie Mitchell, one of a number of **New Hampshire** youth delegates, presented a resolution which passed unanimously; it urges the tri-fold concept of

mission: to offer the prayer of Christ, to learn the mind of Christ, to do the deeds of Christ.

Clergy

Resolutions which concern the clergy centered on education, compensation, and convention voting rights. **Connecticut** will institute a training program for deacons in which parishes are encouraged to participate. **Newark** recommended each parish provide \$200 and one week per annum for continuing education of its clergy, with cumulative credit up to four years.

Idaho passed resolutions concerning general policy on clergy compensation. **Maryland** decreed the minimum salary payable in 1974 to full-time clergy shall be \$8,185, a 3 percent increase over 1973; and all parochial clergy who use personal cars on church business shall be reimbursed 12¢ per mile for the first 15,000 miles and 9¢ per mile thereafter, with a minimum annual car allowance of \$720. **Newark's** clergy salary commission report recommended raises in minimum salary guidelines of 5.5 percent over 1973. **Southern Ohio** set the minimum starting salary at \$10,823, including housing and excluding pension but in no case less than \$8,595 cash, and called for an annual cost-of-living increase for all diocesan clergy and lay workers.

Oklahoma continued the Commission on Clergy Compensation and Accountability, providing \$500 for its work. Minimum compensation for full-time clergy is set at \$9,000, which includes housing and utilities. **West Virginia's** minimum stipends will be \$6,100 for deacons and \$6,600 for priests; this does not include housing and allowances.

Oklahoma will publish in future Advance Reports the total annual compensation from church sources of all clergy, identified by name. **Iowa** authorized publication of clergy salaries in the diocesan journal.

West Virginia delegates asked for a committee which would supply the bishop, executive board, and the Department of Mission and Strategy with guidelines and statistical information relating to clergy compensation prior to the annual budget formation. The guidelines should include reasonable and understandable performance evaluations of both clergy and congregations.

New Hampshire approved a resolution to remove residence requirements for clergy to vote in convention. **Rio**

Grande gave deacons and perpetual deacons voice and vote in convention. **Southern Ohio** passed, on second reading, that the only requirement for clergy voting eligibility is canonical residence.

Local Focus

Matters of local concern dealt largely with finances. **Central Pennsylvania, Connecticut, Maine, Nevada, Pittsburgh, Utah,** and **West Virginia** report passing 1974 budgets which include the full pledge to the General Church Program. **Fond du Lac**, as it has for some years, overpaid its pledge to the national Church. **Maryland** revised its 1973 budget downward by cutting \$20,000 from its giving to the General Church Program and deleting other items. **Pittsburgh** avowed its intention to pay the national assessment in full for 1973.

Iowa will approve its 1974 budget at a recessed convention in January, 1974, and **Rhode Island** this November.

Maine delegates passed a resolution which will deprive a parish of the right to choose its own rector if that parish has not paid its missionary apportionment for the year preceding the one in which the vacancy occurs. **Maryland's** 1974 budget provides seed money to local churches for work in their own neighborhoods. To reach their goal of self-support, **Nevada** delegates called for raising the diocesan quota of each congregation by 1 percent a year until an asking of 25 percent is accomplished.

Some financial good news included **New Hampshire's** report that receipts from parishes for the General Church Program had come as near as at any time to reaching the quota goal. **Rio Grande** reported receiving more quota and assessment payments in 1972 than ever before. It is presenting a balanced budget for 1973 through 1976, which is the time span for which it must budget for Coalition 14.

Rio Grande is instituting a new system for quotas and assessments which calls for a formula based on a congregation's income, expenses, and the number of contributing family units. **Connecticut** is changing to a system based on the income of each parish and the potential of each parish to raise money, this determined by the ability of its individuals to give and the income level of its location.

New Jersey rejoiced in having been able to pay its "entire missionary quota for 1972 to the Executive Council of our national Church." **New York** reported that Mission 1972 had raised

nearly \$1 million more than they previously had. **Vermont's** Bishop Charles Butterfield reported that the Episcopal Development Fund II, requested by last year's convention, was oversubscribed beyond the \$350,000 goal.

Of more than local interest were actions which will improve communication within dioceses and between dioceses. **Newark** reversed its 1972 decision not to send deputies to the Provincial Synod. A continued desire for better communication showed in **Pittsburgh's** request to the diocesan paper, *Church News*, to publish the actions which resulted from 1972 convention resolutions. **Idaho** resolved that deaneries be used as a main communication link between parish and diocese.

West Virginia gave each delegate the responsibility to strengthen one area of Christian education in his or her congregation. It charged the Division of Christian Education to keep contact with each delegate to assist in this endeavor.

Mission and Ministry

Evangelism, renewal, and mission were subjects of sermons and plans which covered a broad spectrum. Bishop J. Warren Hutchens of **Connecticut** called for Episcopalians to pay full attention to the question, "How can we, as a Church, manifest the power of the Living Christ to the nation and to the world?"

Bishop George Rath told **Newark** delegates the evangelism in which the diocese is to engage in the coming year will begin with personal, spiritual renewal but must result in sending out Christians to bring the Gospel to bear on every aspect of life. "Human institutions and customs and habits must be redeemed as well as human souls."

Parishes in **Central Pennsylvania** have been involved with Key 73 by uniting with other denominational groups in Bible study and house-to-house visiting. The diocese is planning a fall conference on evangelism and urges parishes to hold renewal programs, such as Faith Alive weekends, marriage encounters, human relations training, and Project Test Pattern.

Rhode Island delegates authorized Diocesan Bishop Frederick Belden to realign such departments as can best carry out a diocesan mission and evangelism program. **Pittsburgh** passed a resolution which asks for a renewed program of evangelism for 1973 and 1974.

The **Rio Grande** convention incorporated the Department of Lay work into the Task Force on Evangelism. **West Virginia** urged support of the diocesan Division of Religion and Life

to renew the diocese's spiritual life through more prayer groups, renewal conferences, and retreats.

Central Pennsylvania resolved to send one or more ministers to develop and exercise an experimental ministry in either an apartment complex or other industrial, commercial, recreational, or governmental setting.

Utah's Bishop Charles asked each congregation to identify individuals suited to serve Christ and the Church as deacons and priests in para-professional, auxiliary ministry.

Focus—World

Several dioceses looked to the Church's ministry elsewhere. In **Northwest Texas** delegates saw slides of its M. R. I. program's activities, and **Ohio** delegates heard Bishop Yohana Jumaa deliver a stirring address. Bishop Jumaa and three members of the Diocese of Zanzibar and Tanga, East Africa, visited their companion diocese's convention and presented Diocesan Bishop John Burt with an ebony pastoral staff, hand carved by Zanzibar craftsmen.

Oklahoma's delegates endorsed and asked each congregation to accept a challenge to raise \$50,000 a year for the next three years for its companion diocese, Nicaragua, through the diocese's volunteer mission organization, VOOM. **Rhode Island** directed its Overseas Department to decide on the best means of raising funds for the African Diocese of Dacca. **West Missouri's** convention voted to send the convention offerings of \$560 to Bishop Rigel Elisee, Diocese of Gambia and Rio Pongas, Africa.

Pittsburgh voted \$5,000 to repair bomb damage in North or South Vietnam.

Compassion

Most of the resolutions on ministry to the elderly, the poor, drug addicts, Indians, blacks, and other minorities were not implemented at the diocesan level but called on local parishes, individuals, or the government to act. Some exceptions and resolutions are important because these concerns need wider attention and action than can be effected on a diocesan level, as in the case of amnesty.

Central Pennsylvania voted to authorize its Christian Social Relations department to make a study of the Church's relationship to conscientious objectors who fled the country and to make the results of the study known to General Convention. **Maine** laid the matter on the individual conscience but voted \$500 to implement a task force to develop a study program on amnesty

for diocesan use.

Ohio passed a resolution favoring amnesty, and **Newark** defeated one. **Oklahoma** adopted a statement on amnesty which separated governmental requirements from pastoral concern. **Rhode Island** tabled a resolution on amnesty but recommended its Department of Education study and discuss the question. **Iowa** encouraged study at the parochial level. **New York** asked for amnesty for all who refused to serve in Vietnam because of conscientious objection and sent the resolution to General Convention. **Southern Ohio** joined the Ohio Council of Churches in a call for amnesty in the United States.

Central Pennsylvania developed long-range goals for providing services and referrals to help people who have special needs, such as the elderly, people released from various kinds of institutions, returned veterans, and drug addicts. **Pittsburgh** approved the establishment of a pilot program for the aging in a parish setting, which Diocesan Council will implement.

New York passed resolutions which urge the retention of the Office of Economic Opportunity. It also urged regions to develop advocacy programs to help those who will lose categorical funding from the Federal government. The regions should report their findings to Diocesan Council before the 1974 state legislature meets so it can be pressed into appropriate action.

Ohio voted to establish a diocesan Commission on Racial Justice, equally divided in membership between whites and race minorities. Of the thirteen people elected to fill diocesan vacancies, three were black. **Southern Ohio** allocated \$100,000 of the 1974 budget specifically for programs and projects to directly empower minority groups within the diocese.

Pittsburgh delegates asked that investments of parishes, missions, institutions, and individuals, as well as the diocese, be placed in industries and corporations which are carrying out Christian principles.

Morals

The morality of abortion, capital punishment, and government wrongdoing were discussed, but most of the resolutions concerned abortion. **Fond du Lac** reaffirmed "the traditional teaching of the Church that human abortion, the deliberate killing of a human embryo or fetus, is wrong." An anti-abortion resolution failed in **Maine** and was replaced by one which lays the matter on individual consciences and creates a task force to promote a diocesan-wide study. **West Missouri** pro-



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vided for counseling for those in crises over unwanted pregnancies. **Rhode Island** voted to continue the committee to draft a position paper on abortion and authorized it to complete its work.

The conventions which met between the fall of 1972 and the spring of 1973 seemed to project a looking, waiting attitude—waiting to see what comes out of Louisville and a searching for, and expectancy of, spiritual renewal on the local level.

Since the 1970 Houston Convention, dioceses have demonstrated an increasing trend toward their own decentralization and an attempt to expect more responsibility from parishes and regions—be they deaneries or convocations—for program priority-setting. Laity have demanded to be heard, and in some places this is happening.

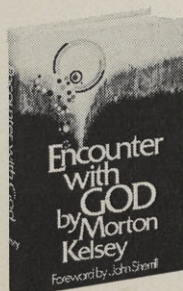
Dioceses have, of necessity in the past three years, spent considerable time on budgets and finances. In many places parish income is up, but it is not reflected proportionately in giving to dioceses. Whether this has grown out of decentralization, whether more local decision-making results in spending the income locally, or whether inflationary pressures are taking a toll is difficult to determine.

How all this affects General Convention 1973 or whether some new directions for the Church will come out of Louisville, we should soon know. ◀

CALENDAR OF EVENTS SEPTEMBER

- 1-30 Religious Education Month, sponsored by the Religious Education Association of the U. S. and Canada
- 2 Twelfth Sunday after Pentecost
- 3 Labor Day
- 9 Thirteenth Sunday after Pentecost
- 10-13 Anglican Council for North America and the Caribbean, meeting at Port Credit, Ontario, Canada
- 14 Holy Cross Day
- 16 Fourteenth Sunday after Pentecost
- 21 St. Matthew, Apostle and Evangelist
- 23 Fifteenth Sunday after Pentecost
- 27 Executive Council of the Episcopal Church, quarterly meeting, Louisville, Ky.
- 29-Oct. 11 64th General Convention of the Episcopal Church, Louisville, Ky.
- 29 St. Michael and All Angels
- 30 Sixteenth Sunday after Pentecost

For The Thinking Man...



WHO
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OF ARID
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AND
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RATIONALISM

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foreword by John Sherrill

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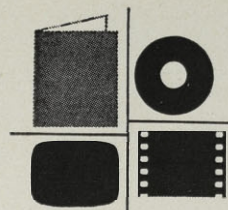
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What is Pornography?

Now that the Supreme Court has reopened the issue, what basis for judgment do Christians have?

The Last Tango in Paris is a rip-off—by which I mean, if you are not up on the latest parlance, that it makes large, exotic claims to get you into the theater and doesn't deliver. This sounds to me like taking money under false pretenses.

Tango has been the subject, and in a large measure the product, of an ad campaign. This pre-selling (covers of *Time* and *Newsweek*, for example) has in effect promised outright, or hinted mightily at, two "joys" of *Tango*. One is skin. The other is art. A well nigh unbeatable combination, the boosters claim.

For those who want some flesh—but feel a bit abashed at going to *Deep Throat* or some of the other delights around, which pander rather blatantly to our sexual appetites and which we can't kid ourselves into thinking are good, artistic films—*Tango* is the perfect outlet. A film of "rare beauty"—with nudes and Brando and all "doing it" right out there in public!

Ahem, yes, well a - - - it seems, folks, that *Tango* is not really all that erotic. There's some flesh but not much more than you can see in the latest *Playboy*. Also, the sex which does take place is simulated. (I'm not advocating it should be for real—just telling you what you're *not* getting in *Tango*). In my view, the theater-goer who hopes to see something erotic, even under an artistic guise, is going to be disappointed.

More unhappily, the theater-

goer's desire to see an artistic film of great beauty is not going to be met either. The film does have an artistic message: it's about rage. When the world falls apart, one's only recourse is to withdraw from the world into himself because the real world holds no help.

Paul (Marlon Brando) is such a character. His wife has just committed suicide, for no apparent reason, after doing him dirty with the upstairs boarder—thus heaping insult upon injury to a life that frankly has been a bummer all the way.

As a kid Paul had to go to the high school hop with cow manure on his shoes. His life's gone straight downhill from there. His affair/fantasy with Jeanne (Maria Schneider) is his attempt to escape from the real world into a private one where there are no names and nothing outside is real. Suffice it to say the attempt fails when he tries to bring the arrangement back into the real world.

Brando is too good for the rest of the story. Unless he is on camera or the other characters are doing something which relates to him, you find yourself wondering what is going on and when the film is going to return to the story—although the story is not always the best thing on which to judge an art film. Truthfully the other characters are so weak and ill-defined that their lives are boring.

This over-emphasis on Brando all but destroys the film as anything but a *tour-de-force* for said star. If that's your meat, fine; but you should know what you are likely to get—especially at \$5 or so a ticket.

One could go into depth analy-

sis of the film's "message," but I think *Tango* provides Christians with an opportunity to look at our culture's current fascination with explicit sexuality and pornography.

Sexual explicitness and pornography are different from each other.

Sexual explicitness involves making apparent what we know—i.e., a married couple really does make love, and so do many other people.

Pornography, however, deals with a darker side of us which some work out through the guise of sexuality. Sex is a cover—albeit a clever cover—for something else which becomes closely linked with what is being expressed/vented through it.

In this sense, *Tango* is good ground on which to explore pornography. Clearly *Tango*'s sex is a cover for something else and an attempt at catharsis for other deeper, darker, less accessible parts of life.

First, pornography is about fantasy. Porn's real focus is a flight from reality, from the demands and intimacy of real relations with real people. Like Paul, the pornographer wants to escape or block out reality. The sex is essentially non-human. It's no accident that the key element in the porno biggie, *Deep Throat*, was an anatomical impossibility and that its follow-up, *The Devil in Miss Jones*, presents a porno version of hell. Pornography is *not* about the real world.

Pornography's sex is infantile. Real people don't make real love in the porno flicks. There pseudo-people are satiating insatiable, infantile desires. Adults give and

What Is Pornography?

Continued from page 43

take in a relationship; infants demand unceasing gratification.

Second, pornography isn't really about sex. In *Tango* Jeanne is patently trying to avoid growing up, and Paul is working out his rage at a host of forces. The sex is a cover for a litany of self-hatred and rage. Frankly, it's a Freudian psychologist's play world with drives for pleasure, pain, incest, guilt, power, or what-have-you all being acted out on the screen.

One might look at it and say it's serving a valuable social function—cheap psychotherapy for the masses. It's not quite that simple. The President's commission pointed out that seeing pornography does not apparently lead to rape, etc. On the other hand, it doesn't lead to health.

One early study suggests that viewing pornography is an inhibiting force in living out one's real sexuality. It may feed one's infantile needs but hinder growth into adult relationships. If you recognize porn isn't about sex, you can expect its impact to be elsewhere—like in locking people into their neurotic life-styles.

Finally, *Tango* suggests pornography is essentially about lack of hope. Paul has no future. He is at the bottom, and for him the real world offers no up. That's why he so blatantly opts for unreality.

For all its pretense to show "beautiful people," porn is really about losers—as if having lost all hope of the pure, we may as well wallow in degradation. That loss of hope is one of our current cultural binds which we noted when looking at the reasons for violence in films. (See *The Episcopalian*, May, 1972.) It's as though we've really bought into the words of the song:

*I swear there ain't no heaven,
but I pray there ain't no hell.*

Pornography is a tragedy about which we Christians should be concerned. If we believe what we say—that sex is truly a gift from God, the sacrament of a love relationship—then we obviously should have compassion for persons who flee reality, run away

from human growth, deny love, and seem to have lost hope.

Christians might also be a bit more discriminating about what we call pornography, too. Sexual explicitness is not the same thing.

I suggest that seeing two people make love is not intrinsically harmful for anyone (assuming that is really what they are doing—making love—and we're not using a cute euphemism for something else). That is just a part of who we are—sexual beings.

Real pornography involves a lack of relationship—in a play world where the light has gone out.

I suggest one of pornography's real messages to Christians is it's time to start working on something our tradition says we have—hope. Obviously a lot of people have lost it—even we ourselves. That may be partly our fault. How active have we been at proclaiming some Gospel—some good news—to our fellow men? Or even working at approximating it for ourselves?

Don't you think it's about time?

—Leonard Freeman

Day Care Study

Church Options for Day Care (Cokesbury, \$3), a manual with accompanying resource materials and one of the earliest projects of Joint Educational Development (JED), is now available.

Miss Agnes Peebles, chairman of the JED project, says she thinks in light of the extensive federal cutbacks in day care funds, more churches will be considering their options in this field as well as looking more carefully at legislation which affects national day care funding.

The JED partnership is an ecumenical sharing of resources and expertise of six denominations: Disciples of Christ, Episcopal Church, Presbyterian Church in the U.S., Reformed Church in America, United Church of Christ, and United Presbyterian Church in the U.S.A.

Talking With Bishop Howe

Continued from page 12

conservative backlash. It's a question of flux or rigidity."

We discuss South Africa, motes and beams. "The Church that wants to criticize from a distance must also express its views, and take action, on the evils in its own country."

On that, and things generally, in Bishop Howe's view, the Churches "don't look to the Church of England for a lead in the way that once they did." He cites the ordination of women. "People haven't been saying, 'We must see what the C of E intends to do.'"

Then what about the role of the Archbishop of Canterbury? This Bishop Howe finds an awkward question because the British press has tagged him as a possible successor to Dr. Ramsey. "I find that bizarre," he says drily. Then he recovers his detachment.

He speaks of the Archbishop of Canterbury and his role. "It is a matter of loyalty to a position and, yes, to a person, not just to a committee or a council."

I fumble for a way of posing the final question in a way he can handle. En route we acknowledge that it is the Queen, as advised by the Prime Minister, in whose hands the appointment lies. Only recently Bishop Howe quoted Bishop Bayne as saying that the Church of England is at last being brought into the Anglican Communion and that 500 years have passed since St. Augustine's Chair was occupied by anyone other than an Englishman. [Correction: Dr. Randall T. Davidson (1903-1928) and Dr. Cosmo Gordon Lang (1928-1942) were Scots.] Bishop Howe was Bishop of St. Andrews, Dunkeld, and Dunblane.

Finally I ask, "Could there be an American Archbishop of Canterbury?"

"Given time, yes. . . and leaving constitutional complications aside."



WORLDSCENE

Up-date: Action on The Unity Front

One statement and two events relate to recent ecumenical dialogue.

► Canon Walter Dennis of the Cathedral of St. John the Divine, New York City, told a congregation the Vatican's reaffirmation of papal infallibility has placed Roman Catholic conversations with other Churches in "dire jeopardy." His references were to a document the Vatican's Sacred Congregation for the Doctrine of Faith issued June 24. The Canon's criticism was aimed chiefly at what he called "the faulty logic of the theory of infallibility, not the institution of the papacy as such. . . . Most non-Roman Catholics will never accept papal infallibility."

► In Chicago the Easter Eucharist was concelebrated in the Cathedral Church of St. James for some 200 participants from four parishes—two Roman Catholic and two Episcopalian.

► In Marriotsville, Md., the second Exploratory Dialogue in Spiritual Ecumenism was held in June. It was conceived and organized by Father Herbert J. Ryan, a member of the international committee on Anglican-Roman Catholic Conversations, and Mrs. Helen S. Shoemaker and Mrs. Alexander Wiley, co-directors of the Anglican Fellowship of Prayer.

Major Question For Triennial

"What kind of meetings do we want and need in future?" This is the major question before the 34th Triennial Meeting of the women of the Church in Louisville, September 29 to October 4. The answer is not one of style; it will include content, fabric, length, where, and when.

The Triennial will also allocate this

year's United Thank Offering of some \$1 million. Delegates will make recommendations to the UTO Committee and the Executive Council's Program Group on Lay Ministries for 1973-76.

They will discuss and decide what, if any, positions they will take on current issues and may send resolutions pertaining to them to General Convention. While the Triennial cannot make decisions which bind the whole Church, it does have authority over its own areas.

In accordance with the express wish of the 1970 Triennial in Houston, this meeting's format establishes a closer relationship with General Convention. Triennial delegates will participate in all non-legislative Convention sessions—presentations, hearings, work groups, and open committee meetings of both Houses—which have been scheduled for evenings and early mornings. After daily general worship services, business sessions begin in both Houses and the Triennial.

A concerted effort is being made to put worship in a central place in Convention life. The Triennial Meeting's opening session, September 30, includes as part of the Eucharist a "multi-media sermon" which begins to develop the meeting's theme, "Freedom." In order for others to see the multi-media presentation, it will be shown several times. The Triennial's closing service at 4 p.m., October 4, will be a Prayer Book Service of the Holy Communion and a thanksgiving for the ministry of John Hines, at which the Presiding Bishop will be the celebrant.

The schedule includes three other presentations with the freedom theme: Dr. Clement Welsh of the College of Preachers speaks Sunday afternoon on "Technology and Freedom"; the Rev. Dr. Letty Russell, United Presbyterian minister and assistant professor

of Religious Studies at Manhattan College, Bronx, N. Y., speaks Monday morning on "Women and Freedom"; and Bishop Bennett Sims of Atlanta concludes with "The Church and Freedom." Each address will be followed by delegate discussions and questions.

Then the listening must be translated into the freedom and responsibility of decision-making. To ensure maximum representation, each diocese is sending up to six delegates and no alternates to this Triennial, thus allowing each of the 500-plus delegates full voting privileges.

Presiding Officer is Mrs. Glenn Gilbert of Grand Rapids, Mich.

One Planning Committee member summarizes the true goal: "When Bishop Hines is celebrating at the closing Eucharist, I hope each Triennial delegate looks around the room at all the others with a feeling of warmth and oneness and an underlying sense of urgency to get back home and offer a little leaven to the loaf."

Coalition to Aid West Africa

Fourteen black organizations and numerous concerned individuals met in Washington, D. C., to form a coalition to aid six drought-stricken countries in the Sahel area of West Africa, just below the Sahara Desert. The countries are Chad, Mali, Mauritania, Senegal, Niger, and Upper Volta.

RAINS (Relief for Africans in Need in the Sahel) has a fourfold purpose: to put political pressure on the U. S. government for direct and massive aid; to educate the public to the crisis; to encourage contributions; to organize and monitor research and technical assistance.

Elliott Skinner, former U. S. Ambassador to Upper Volta, and Repre-

Continued on page 47

Rehash in Dublin



Fifty-three members and six co-opted members of the second Anglican Consultative Council met in Dublin, July 17-27. Where did the Council come from? What did it do? Where is it going?

Genesis. The 1968 Lambeth Conference of Anglican bishops proposed the Anglican Consultative Council. The Anglican Provinces approved the proposal by October, 1969. The Council mainly promotes cooperation between Churches of the Anglican Communion and between them and the rest of the world, Christian and secular.

"Like Lambeth Conference, the Council has no authority to legislate, nor would it want it," says Anglican Executive Officer, Bishop John Howe (*see page 14*).

The Council first met in Limuru, Kenya, in the highlands of the East African nation. For its second meeting the Council moved from a continent much on the growing edge of the Gospel to the 97 percent Roman Catholic Republic of Ireland. In 1975 the Council will go to Perth, on the continent of the British Commonwealth's most remote reach—Australia.

A Changing Cast. Members serve six-year terms. The first Council membership held terms of two, four, or six years. Thus, one-third of the membership changes with each Council. The Episcopal Church was represented by Presiding Bishop John E. Hines; Dr. Marion Kellerman, elected vice-chairman in Kenya in 1971 and chairman at this meeting; and the Rev. W. G. Henson Jacobs, of Brooklyn, New York.

Bishop Hines won't be back. The Archbishop of Canterbury, according to reliable but unofficial report, will retire before the end of 1974. Both Bishop Hines, who

is a forceful debater, and Archbishop Ramsey, a precise theologian and careful user of language, will be missed.

The Scenes. The Council's process is straightforward enough. It opens with plenary sessions, breaks into sections to discuss assigned areas, and comes back into plenary sessions to take action. The identification process is the most stimulating and open in style and content of debate.

Ordaining Women. The delegates discussed women's ordination at length—if not always sagely or lucidly. The Very Rev. Urban T. Holmes, a consultant and the new Dean of the School of Theology of the University of the South at Sewanee, Tennessee, said, "To ordain women to the priesthood is going to change our perception of God in our midst . . . The role of the feminine and the masculine in religious experience needs to be examined."

"But women are needed; we are short of priests," protested a West African.

As for further study, Dr. Kellerman said, "When someone says we have not taken time or studied the matter, it really means, 'I have not taken time. . . or studied.' Hasn't it all been said?"

In the end, the Council resolved to maintain the 1971 ACC position. It would not say it felt women should or could be ordained; it did state that ordination of women by any Province "should not cause any break in fellowship in our Anglican family." And it recognized that "any firm decision to ordain women will have important ecumenical repercussions." This latter the first ACC would not do.

Racism. Despite being multi-racial, and despite the apparent

brotherhood of the delegates, they gave an explosive racial issue an intense, if not heated, period of debate. This came when the bishops of the Province of South Africa requested the ACC to withdraw its approval of the World Council of Churches' Program to Combat Racism. The Council upheld the Limuru (ACC I) decision, but it did adopt an amendment offered by Archbishop Ramsey, asking the WCC to consult with national Churches before adopting any program.

Unity. Council gave much time to reunion. Bishop John Howe, the ACC's widely traveled Secretary General and the Anglican Communion's Executive Officer, was pessimistic. "Of the twenty or so conversations at various stages of development, nowhere does it seem the parties involved expect reunion to occur," he said. On the other hand, one-to-one dialogues are bearing fruit (Lutheran-Anglican, Roman Catholic-Anglican, Orthodox-Anglican).

More MRI. A Tanzanian delegate summed up feelings about Mutual Responsibility and Interdependence by saying, "There is not enough partnership in MRI . . . The giving Churches will not receive anything back from the receiving Churches." The Council called for better coordination, for true partnership, and for MRI program planning under Bishop Howe's direction.

Justice and Marriage. Other significant problem/resolution areas were spoken to. The Council asked member Churches "to give highest priority to the development of educational programs for liberation and social justice."

The Council responded to the problem polygamy poses for some Churches in emerging areas by

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Continued from page 45

standing on the traditional Christian standard of monogamous marriage. . .telling those who have the problem to study the matter in their context for possible local answers.

Polarization. Delegates used—and overused—this word, but polarization was evident in virtually every debate. It was the practical versus the theological, the “go” versus the “wait and study,” the social action versus the personal salvation stance. Invariably, each would deny cutting the other side out of its position when in fact both sides did.

This polarization was no respecter of party lines, races, or geography. Some non-whites lined up with theologically conservative whites, for example. On the other hand, the “go” people represented a wide spectrum of beliefs and backgrounds.

Hospitality. The Church of Ireland (Anglican) went all out as the host Church. So, too, did the Republic of Ireland with several pleasant special social events, including a buffet at the State apartments in old Dublin Castle.

Whither Bound? ACC I at Limuru was an exciting meeting. Members discussed local as well as worldwide matters. ACC II in Dublin dealt with the same concerns, debated them at length, and resolved little more than did ACC I. How true the remark of an African at ACC I who said, “It has taken 2,000 years for these problems to develop. We can’t solve them in ten days.”

Back Home. Archbishop Ramsey said, “The authority of this Council lies in the character of its report.” How true. The problem now is to communicate its concerns and conclusions. The character seems modest.

The Council’s findings are not binding on member Churches. Each Council is, however, an intense period of ten days when Anglicans of wide racial, geographic, economic, and educational background talk together. In this world, that in itself is something.

—Donald E. Becker

sentative Charles Diggs of California are co-chairmen. The National Committee of Black Churchmen and IFCO, the Interreligious Foundation for Community Organization, are among the sponsors.

Meanwhile, Billy Graham asked that the final offering from his Upper Midwest Crusade, amounting to \$71,474, go to the famine victims.

Donald Kurtz, recently returned church relief expert, has briefed officials of Church World Service, the National Council of Churches’ relief arm. While a region of 22 million people is adversely affected by drought, the actual number who face starvation and thirst is about 1 million.

He did not minimize the enormity of the need—especially in long range terms. The drought area has been increasing for five or six years. Two years of rain will be needed in order to determine how much of the parched land is reclaimable and how many

people it will support. If little of the area will support life, hundreds of thousands of nomads must be resettled and must adapt to a different, more stable existence.

Episcopalians support Church World Service through the Presiding Bishop’s Fund.

England:

Two Decisions

The Church of England’s General Synod has recently made decisions on women’s ordination and unity talks with other Church bodies.

The Synod agreed that before the Church gives its final answer on women’s ordination, all 43 dioceses must be canvassed for their opinions on whether or when women should become priests. Archbishop Donald Coggan of York, who moved the proposition, said the issue will probably not be returned to the national level for 18 months to two years.

The Synod also decided to accept the invitation of the new United Reformed Church, formed last October

Special Report: Rebels Wreak Havoc In Southern Philippines

SEED MONEY is precisely what’s needed in the Southern Philippines. “I am scraping together every penny I can to buy more seeds,” writes Bishop Constancio Manguramas. “The immediate feeding and sheltering of evacuees will be futile if we do not forestall future famine. And the rebels have used or destroyed all our people’s seed reserves.”

In January, Bishop Manguramas was rejoicing over several new chapels built at an average cost of \$40 by small communities, with the bishop providing only the nails and food for the workers. In February the bishop, with a party of lay persons, clergymen, and a medical team, visited the Manobos and Tiruray tribes in their rain forests. The week-long mission combined evangelism with medical treatment of malaria and other tropical diseases among these people who have seldom seen outsiders.

But in March the news was bad: “On March 23 our people in Dalican were attacked by rebel forces. They all gathered in the church and fought

them off. Four of them, seriously wounded, are now out of danger. The chapel is a shambles and the altar completely wrecked. Only the crucifix could be saved.”

On March 25 “our people in Sifaran were attacked and two killed.” Others fled, carrying the wounded with them. After two days of hiking without food, they reached Upi where the mission doctor attended the wounded and the church community fed and clothed the others as best they could. The Sifaran chapel and all homes were looted and burned, and the rebels took the working animals. And the same events are repeated elsewhere.

The unfinished cathedral in Cotabato is now always full of evacuees, and others come at night to sleep in the comparative safety of its concrete walls. The former lawn is planted for food production.

“It is painful to see hungry people whose only possession is the clothes on their backs. They must be relocated, and some plans are afoot to do so—with adequate protection—and some provisions supplied until a new crop can be raised. Seeds are therefore most essential.”

—Jeannie Willis



What you should know about Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

Q. I am a parish secretary and the only full time employee of my parish. While I enjoy my job, I do miss out on many fringe benefits which would be mine in private industry. Is anything being done to provide such fringe benefits for lay workers?

A. There is something already available in terms of the Church Group Life, Church Comprehensive Medical Care, and Church Major Medical Plans. These are the plans adopted by General Convention for all of the clergy of The Episcopal Church. Your parish does not have to enroll lay workers but usually may do so. These plans are under a master group program written to The Church Pension Fund and administered by Church Life. Church Life also has available a Pension Plan for Lay Workers which has been specially designed to meet the retirement needs of Episcopal Church Workers. Information about these plans is available on request.

Q. The company gives me life insurance which I don't think I need because my husband has insurance for me. Isn't this a waste of money which might otherwise be in my paycheck?

A. I would have to know the type and amount of insurance which your husband carries on your life in order to give you a complete answer. The group life insurance provided by your company is valuable supplementary coverage which can: Help meet any debts which might pile up during a prolonged final illness; assure your husband of extra funds during a period of stress as he adjusts to his status as a widower; provide for the care and education of your children; serve as an estate which you might not otherwise be able to leave to your family. The group life insurance is needed by many of your fellow employees, of course, and you probably can't be left out. Group life carries such a low premium that you would hardly notice it were its cost added to your paycheck.

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by the union of English Congregationalists and Presbyterians, to participate in exploratory talks aimed at the ultimate formation of a united Church in Britain. The Roman Catholic and Baptist Churches have already agreed to participate. Methodists at their most recent conference voted in favor of participation 688 to 2.

Archbishop Leaves Yukon For South Carolina Parish

The Most Rev. Ralph S. Dean, Archbishop of British Columbia and the Yukon, has accepted a parish position with Christ Church, Greenville, S.C., as an assistant to the rector, the Rev. Thomas H. Carson, Jr.

In 1964 Archbishop Dean became Executive Officer to the Anglican Communion and traveled extensively in his efforts to further the cooperative world wide mission of Anglican



Churches. The picture shows his meeting with Philippines' President Ferdinand Marcos in 1965; Bishop Benito C. Cabanban of the Philippines Episcopal Church is in the center. Archbishop Dean returned to his Diocese of Cariboo in 1969 and was elected Archbishop of the Province in 1971.

Christ Church, with some 3,000 baptized members, is a key parish in the Diocese of Upper South Carolina. It has a clergy staff of six and operates a large parochial school.

Father Carson says, "We feel most fortunate that a man of Archbishop Dean's background and experience sees fit to join us in our efforts to find what we term 'new patterns of ministry.' He brings us a vision of world-wide mission. . . and his wealth of knowledge as an outstanding scholar

and teacher of New Testament."

The Archbishop held consultations with his superiors, the Most Rev. Edward W. Scott, Primate of Canada, and the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury. At the same time Father Carson consulted with U.S. church leaders—Presiding Bishop John E. Hines and Bishop George M. Alexander of Upper South Carolina. Each of the prelates gave his wholehearted endorsement to the move.

Archbishop Dean, who conducted a teaching mission at Christ Church last March, expressed enthusiasm for his forthcoming assignment: "I look forward to exploring new patterns of ministry. The idea of a bishop's functioning in such a role, removed from administrative responsibilities, is an appealing one to me."

Archbishop Dean's resignation as Metropolitan of British Columbia and as Bishop of Cariboo will be effective November 1. His work with Christ Church will start formally December 1.

Anglicans, Orthodox Confer in England

The Anglican-Orthodox Joint Doctrinal Commission met for the first time at Hertford College, Oxford, for a week-long session in July. A joint meeting had been held in 1931, but the Russian Orthodox for political reasons were unable to attend.

The participants included a pan-Anglican commission of 15 delegates, six from North America, and a pan-Orthodox commission of 17. They heard and discussed three papers.

The third paper, on the redemptive work of Christ on the Cross and in the Resurrection, was prepared by Archbishop Basil of Brussels. Here the Communion tradition of the two Churches was evident, and the discussion suggested that after further study, they might issue a common statement.

Episcopalian delegates included Bishop Jonathan G. Sherman of Long Island, the Rev. Robert Terwilliger, Dr. Paul B. Anderson, Dr. Peter Day, and Dr. E. R. Hardy.

Church Periodical Club: Triennial Plans

The Church Periodical Club (CPC) will hold its triennial meeting and cele-

brate the eighty-fifth anniversary of its ministry of the printed word at the Kentucky Colonial Inn, Louisville, Ky., from September 26 to 28. An affiliated organization of Executive Council, CPC is the only Episcopal organization devoted solely to supplying free printed material to those who request it and cannot otherwise obtain it.

In addition to policy-making decisions and elections, the CPC diocesan delegates will hear several inspirational speakers. The Rev. John B. Coburn, President of the House of Deputies, will give a meditation.

Dr. Marion Van Horne, executive officer of the Committee on Christian Literature for Women and Children, will be the banquet speaker. Both the United Thank Offering (UTO) and CPC have supported the Committee's projects, such as "Eighty Miles of Children's Books." Dr. Van Horne will be returning from field work in Zambia and Lebanon just prior to the CPC Triennial.

The opening service for the meeting will be at Christ Church Cathedral, September 27, with Bishop David B. Reed, Coadjutor of Kentucky, as celebrant.

NCC President Seeks Cooperation from Bahamas

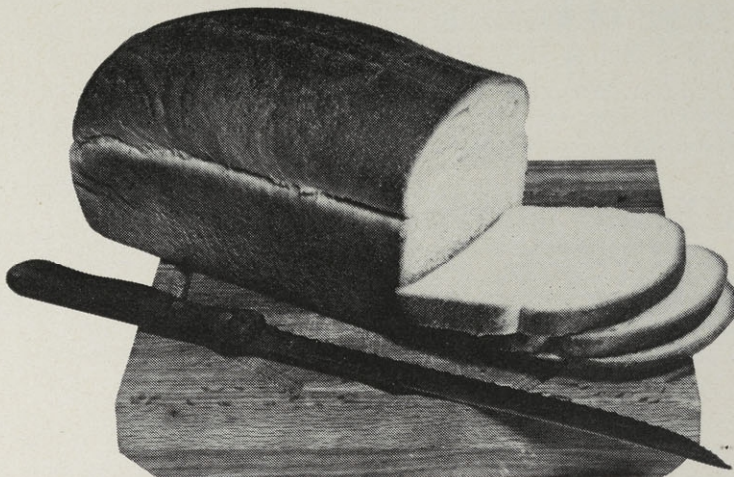
The president of the National Council of Churches (NCC), Dr. W. Sterling Cary, is seeking support from Prime Minister Lynden O. Pindling of the Bahamas to halt use by U. S. banks of their Nassau branches to extend secret loans to South Africa.

In a letter to the Prime Minister, Dr. Cary stated, "Recent confidential documents obtained by the NCC's Corporate Information Center reveal that over \$200 million of loans to the South African government have been arranged by the European-American Banking Corporation of New York since 1970. Of the 11 U. S. banks involved, four have employed their Nassau branches to facilitate these loans.

"It is the height of irony that these banks are using their branches on the soil of an independent black country to help oppress black brothers and sisters in South Africa."

In 1969 a \$40 million revolving credit arrangement from 10 U. S. banks to the South African govern-

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ment was cancelled after Churches, community organizations, the United Nations, some congressmen, and other groups and individuals engaged in a three-year protest.

The NCC report on the confidential documents, known as the Frankfurt Documents, states, "While the banks denied that public pressure caused them to cancel the credit, these latest revelations of secret loans suggest just the opposite." Since the bank campaign ended, the number of church actions aimed at halting Western aid to white-minority regimes in Southern Africa has increased dramatically.

The Corporate Information Center says the bank credit will have the important political effect of helping South Africa achieve economic self-sufficiency. "Self-sufficiency would free South Africa from crippling international economic pressures to isolate the white government and to challenge its ability to maintain the apartheid system."

Background information on the Frankfurt Documents, the banks involved, the history of the bank protest in the U. S., and suggested actions for other organizations and individuals are contained in the July issue of the *Corporate Information Center Brief*, which is available from the Corporate Information Center, Room 846, 475 Riverside Dr., New York, N. Y. 10027, at 60¢ a copy; less for bulk orders.

From Madison Avenue To South Vietnam

A highly successful three-day spring festival at St. James' Episcopal Church, New York City, resulted in an \$8,000 gift to Save the Children Federation (SCF) for its projects in South Vietnam. St. James' has a direct interest in SCF and its work since parishioner David L. Guyer is the organization's director.

The international child welfare organization's Vietnam program is concentrated presently in several villages near Saigon. SCF, in cooperation with the villagers, is making a determined effort to raise standards of health, education, and other services to benefit

all children in the area.

Other festival proceeds went to projects within New York City: Project Scope, a community outreach program to the elderly, and Parish Counseling Centers, Inc.

A Labor of Love

Visitors to Minnesota can experience a rare visual treat if they stop by the Samuel Memorial Mission, Naytahwaush, Minn., and view the Indian-inspired mosaic altar window frame designed by Esther Horne, a parishioner.

The roots of many of the communions are in the Chippewa Tribe, so she chose a Chippewa floral motif to depict "I am the vine, you are the branches." (John 15:5) Three years were spent in research and design.



The materials—seed beads, old jewelry, and jewels—came from people all over Minnesota and as far away as New Mexico. Every member of the congregation—men, women, and children, Indian and non-Indian—helped sort and package them by size and color. Then Esther Horne and Etsuko Schulenberg fashioned them into the design.

To complement the window frame, other women of the parish made beaded white buckskin altar hangings and a stole for the vicar, using Chippewa tribal designs.

Father George Schulenberg, vicar, calls the beautification of their place of worship a labor of love for everyone in the parish. He welcomes visitors.

Church and State

Cooperate

The U. S. Navy, the Roman Catholic Archdiocese of Washington, and the Episcopal Diocese of Washington are cooperating in an eight-week educational and recreational program for more than 300 youngsters this summer.

The Navy offered use of its facilities at the Cheltenham Naval Base, Clinton, Md., and the two religious jurisdictions furnished operating funds for Camp Care, a day program of four two-week sessions. The Navy has also volunteered medical and dental services, providing each child with a free check-up.

VISTA volunteers, Lorton Reformatory "trustees" from the prison's work program, Navy coaches, and teachers from Assumption School in suburban Congress Heights and from District of Columbia public schools are working together in the Camp Care pilot project. Director Jim Anderson hopes the program can be expanded next year.

Congratulations

► to the Arkansas *Churchman* for 50 years of communication service and for continuing to fulfill the object stated in the first issue: to "spread among the people of the diocese the good things the clergy and laity are doing so there may be established bonds of sympathy coming out of helpful information."

► to the Anglican Church of St. Mary the Virgin, the only church on Tristan da Cunha, on its fiftieth anniversary. Sometimes called the world's loneliest island and certainly the most remote outpost of the worldwide Anglican Communion, Tristan is a volcanic peak 1,600 miles from Capetown and 2,300 miles from Rio de Janeiro. The population of 289 has only radio and an occasional supply ship to link them with the outside world.

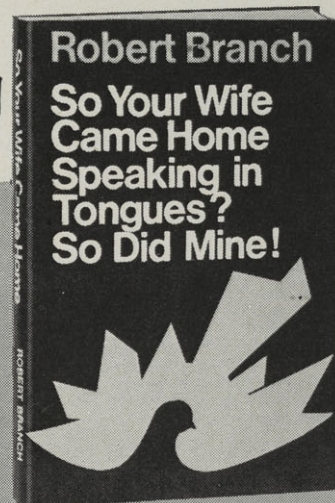
► to the Rev. Arthur L. Bice, who received a plaque of appreciation for his nearly 20 years of extensive renovation and diligent work for the historic summer chapel of St. Peter's by the Lake in the central Adirondack Mountains near Old Forge, N.Y. Mr. Ross Zorno of Rochester, N.Y., presented the plaque in behalf of the 600 Friends of St. Peter's by the Lake. People of many denominations take the chapel-sponsored tour boat down the lake each summer to attend services.

September, 1973

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East Africa Is Turning to Christ

Continued from page 11

Laymen do much of the work with the Masai. Only two Roman Catholic priests are working in the northern region, and most of their work, other than sacramental, is to train lay persons although Father Donovan hopes his Church will eventually ordain from among the Masai some Eucharistic people to celebrate the Mass. He is training men and women toward that end. The Masai community will determine who is the Eucharistic person, and he hopes when the person is set apart, the Church will respond by supporting the community's choice.

In the Masai culture, the woman has much power which is not immediately evident. Seemingly she spends most of her time in carrying water and bearing children. But each woman comes to a man with a herd of cattle—the bride price—and she controls the herd. Children also inherit through the maternal line. Each wife has her own house in the *boma* where she raises her children.

Africans with polygamous marriages may have two or three wives. This is an economic solution, rather than one of sexual license, because of the need for many children to herd cattle.

Polygamy has been a stumbling block for Christians who try to communicate monogamy in that culture. Some Churches have official policies, requiring that a man put aside all but one wife if he converts; some dioceses maintain that policy.

Out in the bush some missionaries, who are eager to preach the Good News and who realize how enthusiastically it is received, breach these policies. They are not as concerned about numbers of wives as they are about life styles and new lives, and this they see clearly as a result of conversions.

A few years ago many missionaries, including Anglican, were downright hostile about tribal dancing and music. Recently when a class of lay evangelists graduated from the Msalato Bible School, they gathered in the open for tribal dancing and drumming. Church

In Person

La Vonne Althouse, editor of *Lutheran Women*, is the first woman to be elected president of the Associated Church Press. . . **Mary Jane Gokbora** is the new associate director for the St. Francis Homes for Boys and Girls, replacing the Rev. **Carl R. Sword**, who is trying his vocation as a monk of the Order of the Holy Cross, West Park, N.Y. . .

Senator **Peter Dominick** of Colorado, an Episcopalian, recently presented a bill to amend the National Labor Relations Act; denying employment to a person who refuses to join a union because his religious beliefs oppose such membership would be considered an unfair practice. . .

The Diocese of Hong Kong has announced an MRI exchange with the Diocese of York which will take the Rev. **Rex A. Howe**, vicar of (St. Peter's) Redcar and Rural Dean of Guisborough, to Hong Kong to become Dean of St. John's Cathedral. He replaces Canon **John Foster**, the former dean, who is now vicar of (St. Oswald's) Lythe, near Whitby. . .

William M. Van Cleve is the new lay chancellor of Missouri, replacing **William R. Bascom, III**, who died May 23. . . In the first major move to implement its new ministry and parish development plans, the Hartford Seminary Foundation, Hartford, Conn., named the Rev. **James C. Fenhagen** of St. John's Episcopal Church, Georgetown, Washington, D.C., to be program coordinator. . .

Sister **Mary Charles**, OSH, made her first annual vows July 19 at the Convent of St. Helena, Vails Gate, N.Y. . . Dr. **Frederica Harris Thompsett** has been appointed assistant professor of Ecclesiastical History at Seabury-Western Theological Seminary.

music is now quite African with drums, gourds, and other African instruments to provide the rich sound and with people joining in beautiful harmony to praise God.

The Church is learning to flourish in a new culture, rather than to require cultural changes.

Thus, African Christianity is exploding and is quite likely to fulfill the prediction made by a Nairobi University professor, David Barrett, in his book, *Schism and Renewal in Africa*. By 1980, he says, a majority of the world's Christians will be black and will live south of the equator. ◀

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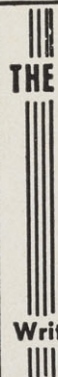
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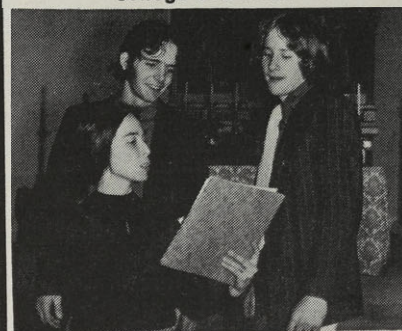
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Exchange

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

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

VESTMENTS AVAILABLE

Dean Elisabeth V. Freeland, Margaret Hall School, Versailles, Ky., offers a red chasuble and a red stole, which (almost) match, and a small black cassock. If you can use these items, please write to Miss Freeland.

PLAN TO GIVE THE SACRISTY CLOSET A FALL CLEANING?

The Missions Vestment Guild, with headquarters at Grace Church, Hinsdale, Ill., assists needy missions in this country to acquire supplies for altar, clergy, and acolytes.

The Guild's activities are limited only by the supplies which are given to them. Please write to Mrs. Paul L. Mann, 136 Ann St., Apt. 1, Clarendon Hills, Ill. 60514.

LITURGICAL ART SHOW

St. John's Episcopal Church in St. Cloud, Minn., is sponsoring a Liturgical Art Show, September 28-30. It will be open to the public without charge.

The Rev. R. George Richmond, rector, says, "Special lectures and demonstrations will make this a unique event in the life of the Church in the mid-west.

DRUG ABUSE PREVENTION TRAINING OFFERED

Four major regional conferences designed to train joint teams of clergy and lay persons in the prevention of drug-related problems, including alcohol abuse, have been announced for 1973-74.

The institutes, each in a different section of the country, are planned, sponsored, and directed by the North Conway Institute with major funding by a grant from the National Institute of Mental Health.

"Our emphasis is on prevention-education, not pastoral care or therapy," declares the Rev. David A. Works, N.C.I.

executive vice-president and an Episcopal priest.

The first conference was held June 17-23 in the New England area. The next three conferences will be conducted in two parts each, the second part being a two-day follow-up at a later, undetermined date. The first parts of these three conferences are scheduled as follows: Mid-Atlantic (Princeton, N.J.), Nov. 4-8, 1973; Mid-West (Ohio), Feb. 3-8, 1974; and Central (Iowa or Minnesota), April 28-May 3, 1974.

For further information write to: The Rev. David A. Works, North Conway Institute, 8 Newbury St., Boston, Mass. 02116.

DO YOU HAVE....?

The Rev. E. F. Marvin of New Bedford, Mass., has written to ask for your help in acquiring a purple and a green set of Eucharistic vestments. The former rector had his own but left the parish at the end of August.

If you have both or either of these sets to pass on, write to: The Rev. E. F. Marvin, St. Martin's Episcopal Church, County and Rivet Sts., New Bedford, Mass. 02744.

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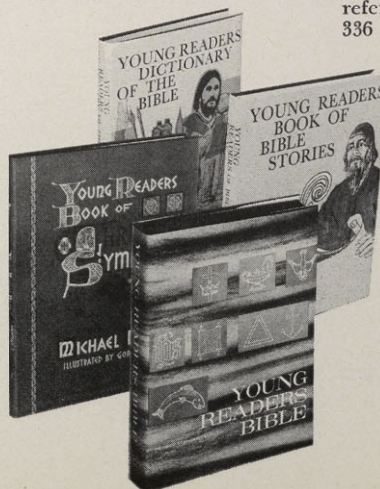
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