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Church On The Campus

The Church on the campus—1974 style. How does it differ from the campus ministry of 10 or 15 years ago? How do students differ? What do they want from the Church? Or do many of them want anything at all?

These were some questions students, college chaplains, and faculty members of Western and Midwestern campuses asked of themselves and each other when they met at Colorado Women's College in Denver, April 21-23.

The Episcopal Society for Ministry in Higher Education (ESMHE) and Province VI co-sponsored the meeting. The Rev. George Quarterman, chaplain at the University of Wyoming at Laramie and head of province college work, was host.

Almost immediately everyone was part of a group-building technique used throughout the conference. Participation was prompt. One student said, "For the first time as an Episcopalian, I have been put ahead of an agenda!"

Several specific goals came from the meeting:

For faculty members in general, students had these suggestions: "We want you to aid students in opening college administrations to change. We hope you will help destroy faculty/student barriers, that you will demand the same excellence in yourselves you look for in students. Please respect the learning process and those engaged in it, even when they are clumsy."

Clergy asked faculty "to share, honestly and openly, spiritual and programmatic resources for participation in building Christian fellowship and to become extensions of that ministry. . . . call chaplains to accountability. . . ."

Students wanted chaplains to "provide religious counseling, find ways for them to serve the church structure, give leadership training, especially for women." They asked that women be accepted "as colleagues and partners in Christ's ministry."

Chaplains asked students to "struggle with growth in faith. Relate to the eucharistic community regularly."

Faculty people said to students, "Please help your contemporaries to grow by sharing with them why you are involved in the campus ministry."

The goal the group set for itself was: "To build Christian communities that meet the needs of those involved and then turn them outward to minister to others around them."

—Salome Hansen

About this issue..

CAUTION, CHURCHFOLK AT WORK! Join participants in a Music Conference (page 12); sit in at an APSO-sponsored meeting on ministry (page 16); join the Rev. David Gracie for a personal tour of Israel (page 14); meet the Allin family at home (page 13) and abroad (page 9); and check on reconstruction in Nicaragua (page 6).

CONSIDER A VARIETY OF VIEWS by checking what People Say (page 18); pondering the contents of the Guest Editorials (page 4); listening in on our readers with Switchboard (page 8); and taking a few minutes for Reflecting on the Faith (page 12).

TO KEEP YOU WELL-INFORMED read Getting the Word Out (page 19); keep track of important dates in Coming Up (page 23); get the wide view with World News Briefs (page 2); be literary with Book Reviews (page 16); be personal in In Person (page 22); and don't miss Exchange or Episcocats (page 21).

June, 1974

PROFESSIONAL SUPPLEMENT

THE Episcopalian



Joseph M. Harte, Jr.

Plans Set For Bishop Allin's Installation

When the Washington Cathedral's west doors open June 11, 1974, to admit Bishop John M. Allin for his installation, a new chapter in church history opens, too.

The installation ceremony, expected to attract 4,000 people, will begin with a fanfare of trumpets. Dean Francis B. Sayre, Jr., will escort Bishop Allin to the Cathedral's crossing for the impressive but simple service which will make him the twenty-third Presiding Bishop of the Episcopal Church.

SEE RELATED STORIES,
PAGES 9, 10, and 13.

He is also the eighth Presiding Bishop to be elected. Prior to 1925 the job simply devolved upon the Church's senior bishop. He is only the fourth Presiding Bishop to begin his task as spiritual leader and chief executive officer in the Cathedral Church of St. Peter and St. Paul in the nation's capital and the fifth to be officially seated there.

During the tenure of the nineteenth Presiding Bishop, Henry St. George Tucker, the 1940 General Convention designated Washington Cathedral as the Presiding Bishop's seat by virtue of his office. At that time Bishop Tucker still combined his duties as Bishop of Virginia with the office of Presiding Bishop. He was the last Presiding Bishop to do so and in 1944 resigned as diocesan.

The local press said Bishop Tucker's Oct. 22, 1941, formal seating symbolized "the growth of Washington as the focal center of American civilization." Bishop James E. Freeman of Washington saw it as a symbol of unifying central leadership.

That 1941 ceremony also put the Cathedral in the unique position of being the seat of two bishops—the Bishop of Washington and the Presiding Bishop.

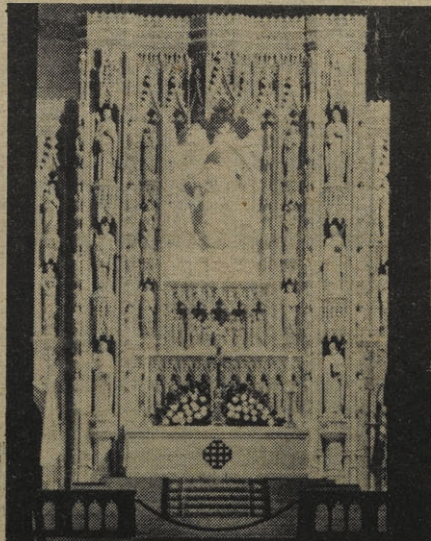
On a gray, misty January day in 1947, Bishop Henry Knox Sherrill became the twentieth Presiding Bishop in a service based on Church of England installations. He was the first bishop formally installed in Washington and the

first bishop whose installation was televised.

On Jan. 14, 1959, Bishop Arthur Carl Lichtenberger was elevated, but ill health forced his early retirement. On Jan. 27, 1965, Bishop John Hines, following the ancient rites, rested his hand on the *Book of Common Prayer* and swore to observe and to "fulfill the duties, statutes, and customs of the Office of Presiding Bishop not contrary to Divine Law."

On June 11 Bishop Allin will make that same pledge at the altar rail. As is customary, he will receive the visible symbols of his

Continued on page 9



Broffman

CHRIST IN MAJESTY is the focus for the Jerusalem Altar of the Washington Cathedral, site of the June 11 installation rites.

From Scripture and the author's own rich experience comes this warmly personal invitation to discover new depths of the power of God through prayer.

Here are insights on

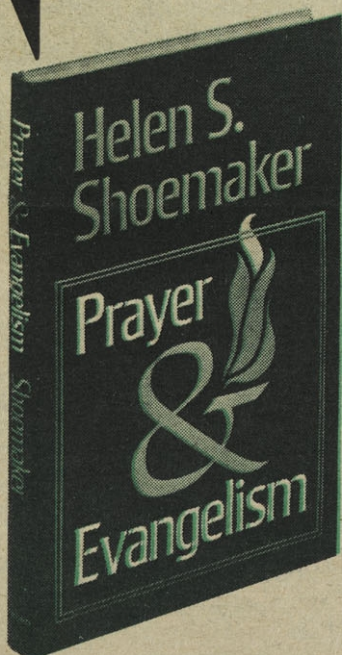
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WORLD NEWS BRIEFS

NEW YORK—Available data indicates that mainline Protestant religious denominations are generally losing members while conservative or evangelical groups are generally gaining, according to the National Council of Churches. The number of Americans who have some religious affiliation appears to have leveled at about 62 percent of the population. Only about 40 percent attend church services in any one week.

CHICAGO—The United Presbyterian Mission Council voted to ban Duke Power Company stock from its denomination's portfolio. The action supports miners who are striking the Eastover Mining Company, a Duke subsidiary in Brookside, Harlan County, Ky. The National Labor Relations Board has charged Duke with failure to bargain in good faith with miners who are seeking representation by the United Mine Workers' union.

HONGKONG—Anglican Bishop Gilbert Baker ordained a third woman, the Rev. Pauline Shek Wing Shuet, to the priesthood recently. His diocese is the only jurisdiction in the Anglican Communion in which women have been ordained priests.

NEW YORK—Religious Heritage of America named Clarie Collins Harvey, president of Church Women United in the U.S.A., as recipient of its Churchwoman of the Year Award. A native of Mississippi, Mrs. Harvey is a United Methodist laywoman.

ST. PAUL—One in nine Episcopal clergy are involved—or interested—in the charismatic movement, reported the Rev. Dennis Bennett to a Midwest conference on Episcopal charismatic renewal. Father Bennett, rector of St. Luke's, Seattle, Wash., has become one of the movement's recognized spokesmen.

LOS ANGELES—Evangelist Billy Graham will hold a twenty-fifth anniversary celebration here September 19-21 to commemorate the tent crusade which first attracted public attention and popularized his preaching.

SAN DIEGO—The Far West's first Roman Catholic bishop of Mexican-American stock will be consecrated in June. Bishop-designate Gilbert E. Chavez, 41, will serve as Auxiliary Bishop of San Diego.

ALEXANDRIA—Dr. Marianne Micks will join the faculty of Virginia Theological Seminary next fall to teach biblical and historical theology. Dr. Micks, a member of the General Board of Examining Chaplains and of the Joint Commission on Ecumenical Relations, presently serves as a consultant for Prayer Book revision. Before

joining the seminary faculty, she was dean of The Western College, Oxford, Ohio.

CAPETOWN—Anglican Bishop Bill Bendyshe Burnett, 57, has been elected Archbishop of Cape-town and Metropolitan of the Province of South Africa, replacing retired Archbishop Robert Selby Taylor. A native of the Orange Free State, Bishop Burnett is the first South African-born prelate elected to this post.

DENVER—The Rev. Dennis E. Shoemaker of Media, Pa., will serve as full-time executive secretary of the Associated Church Press, an organization of editors and publishers of predominantly Protestant publications. A member of the United Presbyterian Church, Mr. Shoemaker created and edited 50 issues of TRENDS magazine.

ST. LOUIS—Presiding Bishop John E. Hines delivered the first in an annual series of lectures in memory of the late Bishop William Scarlett of Missouri. In keeping with Bishop Scarlett's desire, the series will deal with "the Church in Society." Bishop Hines was ordained by Bishop Scarlett.

BALTIMORE—The Roman Catholic Archdiocese of Baltimore plans to ordain two black priests in May. Both Baltimore natives, Donald Sterling, 26, and Maurice Blackwell, 28, will be the first black parish priests ordained in this archdiocese.

BOSTON—The Very Rev. Thom W. Blair has accepted a call to become rector of historic Trinity Church in the Massachusetts capital. Dean Blair has been Dean of Christ Church Cathedral, St. Louis, Mo., since 1969.

PHOENIX—A restaurant here is giving a 50¢ discount on Sunday dinners to persons who present their church bulletins. The offer has a limit of four to a family.

MINNEAPOLIS—Dr. Paul Boe, a Lutheran clergyman who courted contempt charges in connection with the Wounded Knee incident in South Dakota, is starting his new ministry to the Indians. Dr. Boe claimed clergy confidentiality when asked to testify to events during the takeover by members of the American Indian Movement. He has left an executive position with the American Lutheran Church "to stand alongside Indian people in their struggle for justice and opportunity."

HACKENSACK—WWDJ, the only commercial radio station in Bergen County, N.J., has switched its format from rock to religious programming because it feels religious programming is "the biggest void" in radio in the New York area.

ACCRA, GHANA—The Commission on Faith and Order of the World Council of Churches will hold its first session in Africa at its triennial, July 22-August 5. The 130-member Commission will consider attempts to re-articulate the Christian faith in specific cultural contexts and will review church unity progress.

FLAGSTAFF—Growing opposition to a proposed ski area development in Arizona's San Francisco Peaks is based partly on recognition that the area is a sacred place for Navajo and Hopi Indians. In addition to the religious significance, environmentalists fear development may endanger unique plant and animal life.

LONDON—Dr. Donald Coggan, now Archbishop of York, will become Archbishop of Canterbury upon the November retirement of Dr. Michael Ramsey. Queen Elizabeth announced his appointment May 14.

STAMFORD—Dr. Eugene Carson Blake, retired general secretary of the World Council of Churches, will wed Mrs. Jean Ware Holt in this Connecticut community on June 14.

NEW YORK—In April Suffragan Bishop J. Stuart Wetmore blessed the cornerstone for the new St. John's-in-the-Village Church and Community Center. The \$650,000 parish complex will replace an historic Greek Revival edifice destroyed by fire in 1971.

Diocesan Pledges Near Goal Set In Budget

The Episcopal Church's budget gap is shrinking, and for the first time dioceses may be able to pledge the full amount apportioned to them by General Convention.

The 93 domestic dioceses have come within \$118,200 of the \$11 million apportioned to them for the 1974 General Church Program budget. The deficit is small compared to the \$2.5 million shortage that occurred in the first year of the previous triennium.

An April report showed 69 of the 93 domestic dioceses have accepted their assigned quotas; in 1971 only 42 did. This year nine over-pledged and 15 under-pledged. The under-pledges range from \$1,602 to \$49,077, and reconsiderations by several of these dioceses could result in closing the gap completely.

Two dioceses have authorized special gifts of \$40,000 and \$12,000 respectively in addition to their pledges.

The total 1974 General Church Program budget is \$13,625,732. In addition to the U.S. diocesan pledges, income is expected from voluntary overseas diocesan offerings (\$35,000); trust fund income (\$1,700,000); special gifts, legacies, contributions, etc. (\$384,351); short term investments (\$361,000); income from trusts held by others (\$25,000); and unexpended funds from 1972 (\$112,000).

Chaplain Describes Ship Cruise On Troubled Waters

On Dec. 1, 1973, Bishop Leland Stark of Newark asked if I would help the Cunard Lines abide by British law that Her Majesty's ships never put to sea without a Church of England chaplain aboard. Even my wife Betty could join the cruise.

A snow storm awaited us just outside New York harbor, and 60-mile-an-hour winds chased us most of that weekend, piling up 25-foot waves.

The night steward and my verger, Eric Muggeridge (Malcolm's brother), served as altar guild-acolyte-usher-sexton for my two Sunday services, but performing my duties on a rolling ship proved quite a chore.

By Monday morning the sun was out, and we felt the ship's gentle creaking as if it were floating at a harbor mooring. We were floating—but at no mooring and in no harbor. When the storm stopped, the engines stopped—fortunately in that order. At breakfast the captain told us we had temporarily lost all boilers but would soon be underway. The date was April 1, and someone wise-cracked, "April Fool!"

The crew took the mishap in stride, but passengers became edgy. Some asked pointed questions about how far we were from Cape Hatteras. The staff and I agreed that holding a special service might suggest we were panicky.

Then things went downhill fast. The boilers only ran long enough to turn us around. The captain told us the ship needed more repairs and that we would head for Bermuda—at 10 knots. But we lost all power again during dinner.

Tuesday morning the captain told us all hope was lost, that we would be evacuated by the Norwegian ship, *Sea Venture*, on Wednesday. Betty and I went to the regularly-scheduled staff meeting to discover what news was reaching the outside world. Via short-wave radios we picked up stories of our "carefree party life," a picture which needs qualification.

The party life was all we could do. We were adrift and helpless on a mighty big ocean in a situation both dangerous and ludicrous. What if the storm we had just come through changed course and overtook us? On the other hand, what is more typical of 1974 than 68,000 tons of the pride of twentieth-century technology rendered helpless by a power failure?

With no air-conditioning, the ship sweltered in the hot sun, and many older people were forced to sleep on the lounge decks. Water came in a trickle if at all.

In the best of "show biz" tradition, performers, program leaders, and hotel staff carried on entertainment, lectures, and services.

Waiters and stewards smiled their way through various stages of undress from starched jackets to loosened collars to rolled up sleeves as the temperature mounted. Passengers did their part by general friendliness, mutual help, and even spontaneous entertainment.

The general camaraderie led many to observe: "I would not have missed it for the world." The sense of community grew as people became more caring of one another.

The *Sea Venture* arrived Wednesday morning, all bright and glistering. We lined the rail to watch the eight-hour transfer, 1,637 spectators at our own drama. I marked the courage of the super-60's as they negotiated the passage. Not one held back, not one flinched.

Someone on the *QE II*'s bridge broadcast over the speakers a huge chorus of "Rule, Britannia; Britannia rules the waves." And we stood helpless, waiting for the Vikings to rescue us!

On the *Sea Venture* we had power but no room. Many had to spend still another night in chairs or on the floor. One sprightly lady commented that she had never before had over 100 men walking through her bedroom in one night!

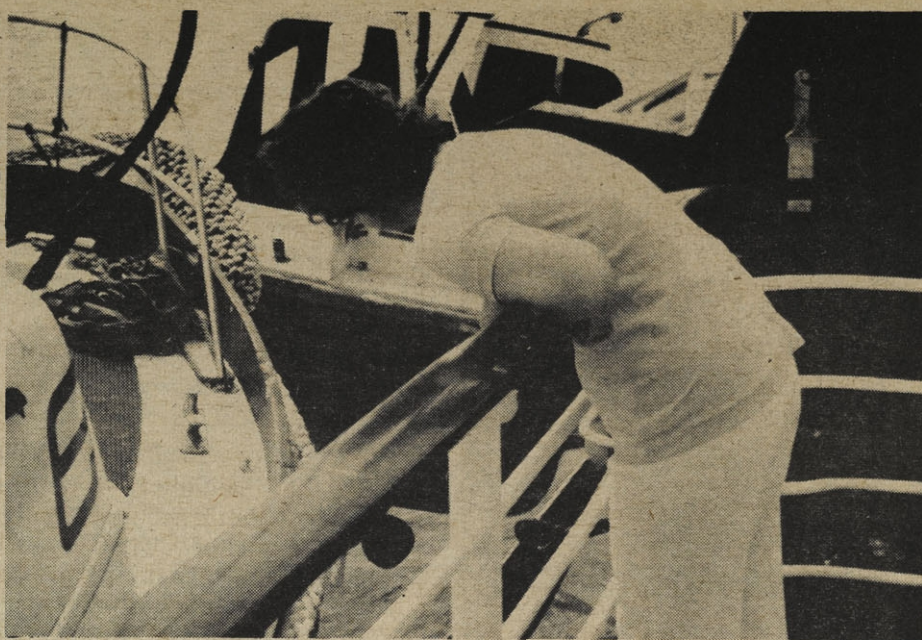
I called the captain's attention to about 50 elderly passengers, huddled in deck chairs as a 30-mile-an-hour wind swept over them. Within half an hour his officers were on deck to move the people into officers' quarters.

Thursday morning we could see Bermuda, and the news media people soon swarmed aboard.

The passengers cannot commend too highly the resourcefulness and skill of the captain and ship's company on both the *QE II* and the *Sea Venture*. Their spirit is expressed in the words of an Italian engineer who had worked 30 hours straight. Knowing more French than English, he shrugged off concern for extra pay or tip, saying, "I did it *pour humanite* (for mankind)."

As we prepared to leave the *Sea Venture* Thursday morning, several people requested a prayer. Accordingly, I asked the passengers and crew to join with me:

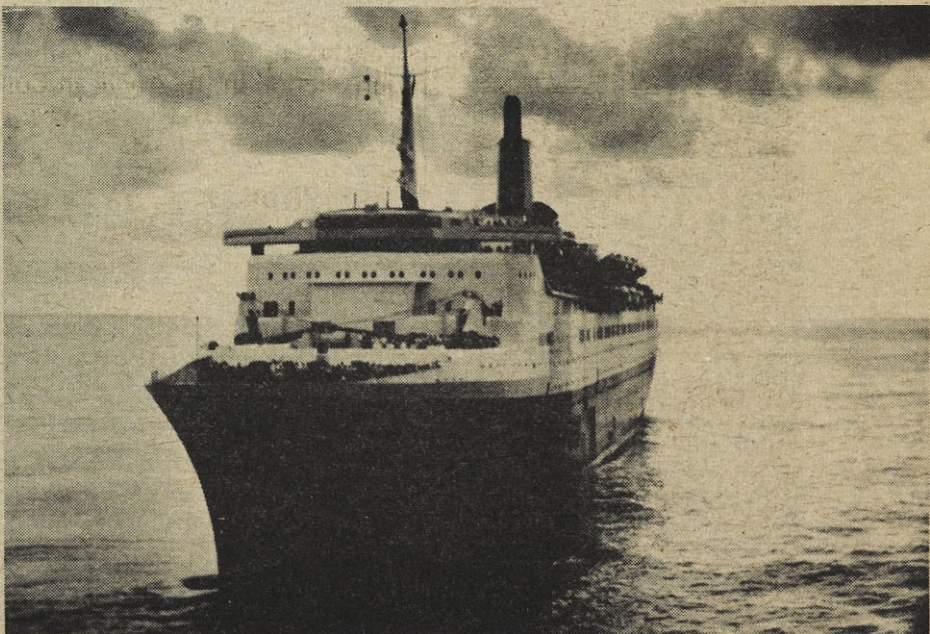
Almighty God, you have stilled the wind and the wave in our time of need; you have opened the hearts of all of us to one another in mutual care and support; you have given soundness of judgment and skill of hand to the officers and crews; for all these gifts we offer you our thanks and praise. Be with us as we complete our journeys and grant that all of us have been re-awakened both to the life and power in you and the love and strength in all of us. Amen.



GOING? . . . Betty meditates on taking her turn.



GOING. . . .QEII lifeboat is lowered.



GONE. . . leaving the QE and crew behind.

Panel Urges Strip-Mine Ban

Strip-mining is morally wrong and should be phased out immediately, an interchurch panel declared after a May 1 meeting in Washington, D.C. The National Church Panel on Strip-Mining and the Energy Crisis felt the ecological and human damage done by strip-mining outweighs the benefits of expanding this type of coal production to meet the nation's energy needs. The apparent inability of reclamation efforts to restore stripped land to productive levels was another factor in the panel's decision.

The churchpeople called on Congress to mandate the phase-out and impose strict operating control during the close-down period.

A report on proposed legislation which is pending in the House evoked concern for the effectiveness of so-called regulatory legis-

lation to cover mining in the West or in Appalachia. Panelists queried whether a watered-down regulatory bill would be better or worse than no bill at all. "A weak, business-as-usual bill would simply permit the rape to continue with the Good Housekeeping Seal of Approval," said one observer.

In addition to the obvious environmental impact, the Rev. Norman Faramelli, panel consultant, sees other issues at stake. A shift to Western coal fields, only economically workable by stripping, would give more power to major energy companies. It would also signal a major shift in investment capital away from the East.

While seeking the ban on strip-mining, the church panel advocates a sound, safe deep-mining industry and development of economic alternatives in Appalachia.

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About the cover

The first American cathedral, or
bishop's chair, was given to Bishop
William White by a vestryman of
Christ Church, Philadelphia. The
eighteenth century chair is still in
use today at the historic church.

GUEST EDITORIAL

Hypocrisy In High Places

If you see Arkansas' Senator John McClellan streaking through the Senate Office Building one day soon, bear in mind that the new death penalty bill he proposed received an "undressing" on the Senate floor—at the hands of Iowa's Senator Harold Hughes. Like the child who announced that the emperor was naked, Senator Hughes stripped bare the old discredited argument used by the Nixon administration and other supporters of the bill: that the death penalty deters murder, rape, and kidnapping. Designed to overcome the Supreme Court's 1972 objections to the death penalty, the bill passed the Senate 54 to 33. Now it will probably be approved by the House of Representatives. But before the proposal cleared the Senate, Senator Hughes demolished the deterrence argument and exposed the underlying motive—societal revenge.

To test the sincerity of his colleagues, he introduced an amendment which would have made possible public viewing of all state executions—at the execution site and over television. After all, he argued, if the rationale for the death penalty is to deter others from committing those crimes, then it follows that the widest possible audience ought to witness the horror of the punishment. Predictably, the Senate, duly shaken by the "repulsive" amendment, rejected it 81 to 10 and sanctimoniously approved the bill. States will be permitted to kill their victims in cold-blooded relative privacy.

Senator Hughes, who strongly opposed the bill from the beginning, clashed sharply with Senator McClellan, who insisted that "people who commit crimes like these have forfeited their own right to life." Appealing to his colleagues not to take "a step into the past," Senator Hughes reminded them that "man cannot make the world a better place to live by returning brutality for brutality." He further declared that capital punishment breaks faith "with our moral purpose as a people."

The eloquence and moral power of Senator Hughes' arguments could not have failed to impress most of his colleagues. In short, they know better. But the bill's easy passage was probably best explained by *New York Times* columnist Tom Wicker, who termed the vote "another example of supine politicians' pandering to the basest passions of their constituencies."

We restate our profound ambivalence about Senator Hughes' decision to step down next year to enter full-time religious work. What greater ministry could he have than to speak within the Senate to expose the moral hypocrisy so evident in high places of government? It is a ministry he performed well with his public execution amendment.

—Reprinted from *Christian Century*, April 3, 1974.

The Best? The Brightest?

There have been times in bygone years when I entered the lists mightily against formidable churchmen who were urging deep Church involvement in the specifics and complexities of political matters. My argument was that while the Spirit promised to lead the Church into all the truth, He had not agreed to furnish special intelligence on political issues. It was never difficult to win the debater's point. I had only to ask the politically committed churchman for his own position on some sticky political question.

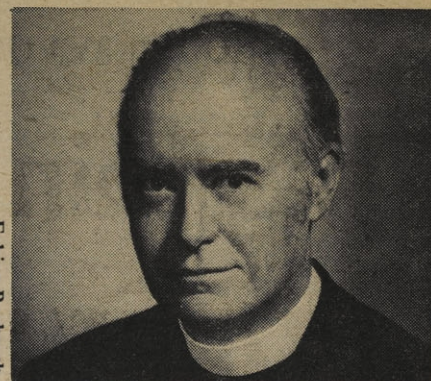
Once when I was on a radio panel with a Jewish rabbi and an Episcopal canon, shortly after the Bay of Pigs, the canon countered my contention of the Church's political incompetence by asserting that, although he had no personal wisdom on the Bay of Pigs episode, given a month or two, a knowledgeable committee of Episcopalians could come up with an answer. I went for the soft underbelly of his argument by pointing out that the event had called for an almost instantaneous decision and that an answer two months late was of little value. After the panel he did not shake hands with me—and I can't say I blame him.

All that was before I read David Halberstam's *The Best and the Brightest*. Halberstam makes the point that the best and the brightest Americans of their era—Robert McNamara, McGeorge Bundy, William P. Bundy, Dean Rusk, George Ball, William Westmoreland, Maxwell Taylor, and John F. Kennedy and Lyndon B. Johnson themselves—shaped the decisions and policies that led the U. S. into its great and bloody Vietnam blunder. The Vietnam War demonstrated that professional skill, inside knowledge, and privileged information are no guarantee of political infallibility—or even of wisdom.

My old radio adversary may have been right after all. There may be sticky political issues of which the Church does have competence to speak. How often are the brightest and best insiders blinded and lost in the mass of specific detail and thus rendered unable to sort things out in a way that would lead to clear, sensible political goals and judgments. Knowing less of the political details and ambiguities, the Church can perhaps hone down better answers and decisions simply by following its Christian instincts. Perhaps there are times when the politically unencumbered Christian perspective of the Church provides a clearer and more just moral vision and political wisdom than all the skill, knowledge, and privileged information of the best and brightest.

—James Daane

—Reprinted from *The Reformed Journal*, November, 1973.



Fabian Bachrach

Wylie



Dementi Studio

Causey

Sudden Deaths Sadden Friends

The sudden deaths of four church-people are mourned by friends and co-workers alike.

John Paul Causey and his wife Virginia, of the Diocese of Virginia, were killed in a late April crash of a Pan Am jet near Java. The Causeys were on a visit to their daughter in Indonesia.

Mr. Causey was a former Executive Council member, a General Convention deputy, and wrote articles for *The Episcopalian*.

Bishop Samuel J. Wylie of Northern Michigan, 55, died suddenly in New York City on May 7.

Bishop Wylie was Dean of General Theological Seminary, New York City, prior to his election to be bishop in 1971. He had served as a General Convention deputy, president of the New York Theological Institute, president of ECTENE (the Episcopal Consortium for Theological Education in the Northeast), and chairman of the Executive Committee of the Board for Theological Education. He is survived by his wife, Beatrice, and four children.

Hibbard James, 51, communications director for Washington Cathedral, died in Georgetown University Hospital on April 20 from complications following surgery.

Committee Seeks Alternate Tunes

The Hymn Committee of the Joint Commission on Church Music is seeking alternate tunes for some of the under-used texts in the Hymnal.

At a meeting in Richmond, Va., the committee said it recognized that some of the better texts are no longer practical. Certain texts might gain further use if provided with alternate tunes.

The committee hopes to publish an appendix of alternate tunes to be added to the back of present Hymnals. Suggestions should be sent to Raymond F. Glover, chairman, Committee on Hymns, 815 E. Grace St., Richmond, Va. 23219, by September 30. Manuscripts, unless accompanied by a stamped, self-addressed envelope, cannot be returned.

Each Thursday about 11:00 a.m. a 21-year-old legal secretary leaves her sixth floor office, descends in the elevator, and crosses one of central Ohio's busiest intersections. In her hands she carries a major ingredient in an innovative program at Trinity Episcopal Church on Capitol Square, Columbus. It's a double-layered chocolate cake with fudge icing and walnuts.

The young secretary's weekly cake walk might not seem significant, but it is symbolic of an impressive array of volunteer talents which Trinity's rector, the Rev. Walter Taylor, says "the Lord hath provided" to carry on a noonday program at the church.

In the fall of 1972, Trinity parishioners and executives who represented a number of Columbus' largest downtown businesses met to plan how the Capitol Square area could become a more vital and human place in which to work. They realized the need to offer downtown workers a place to relax, to recreate, and to renew. Together they developed and funded THE PLACE TO BE.

Using the facilities of Trinity Church at Third and Broad Streets, THE PLACE TO BE offers a varied and diverse noontime program. The LIVING ROOM on the third floor of the parish house provides free entertainment, art displays, and an area to buy lunch or eat one brought from home.

The CROSSWALK in front of the church features sidewalk drama, arts and crafts demonstrations, and other performances. Noonday worship and Monday organ recitals are held in the CHANCEL. In addition the church offers free counseling. On special occasions the FORUM features speakers on mass transit, the energy crisis, and consumer protection.

Trinity has been in the center of Columbus for 150 years, and Carlton Dargusch, Jr., Trinity member and chairman of the Capitol Square Commission, says, "We've had many offers for the church property, but we decided we want the church to last another 150 years."

Estimates for growth of the downtown area suggest that at the current rate, about 50,000 persons will be working within a two-block area of Trinity in the next five to ten years.

"Here is this beautiful church, right in the center of town. So we came up with the idea, adapted from Trinity Parish in New York City, to use the church during the noon hour," Mr. Dargusch said.

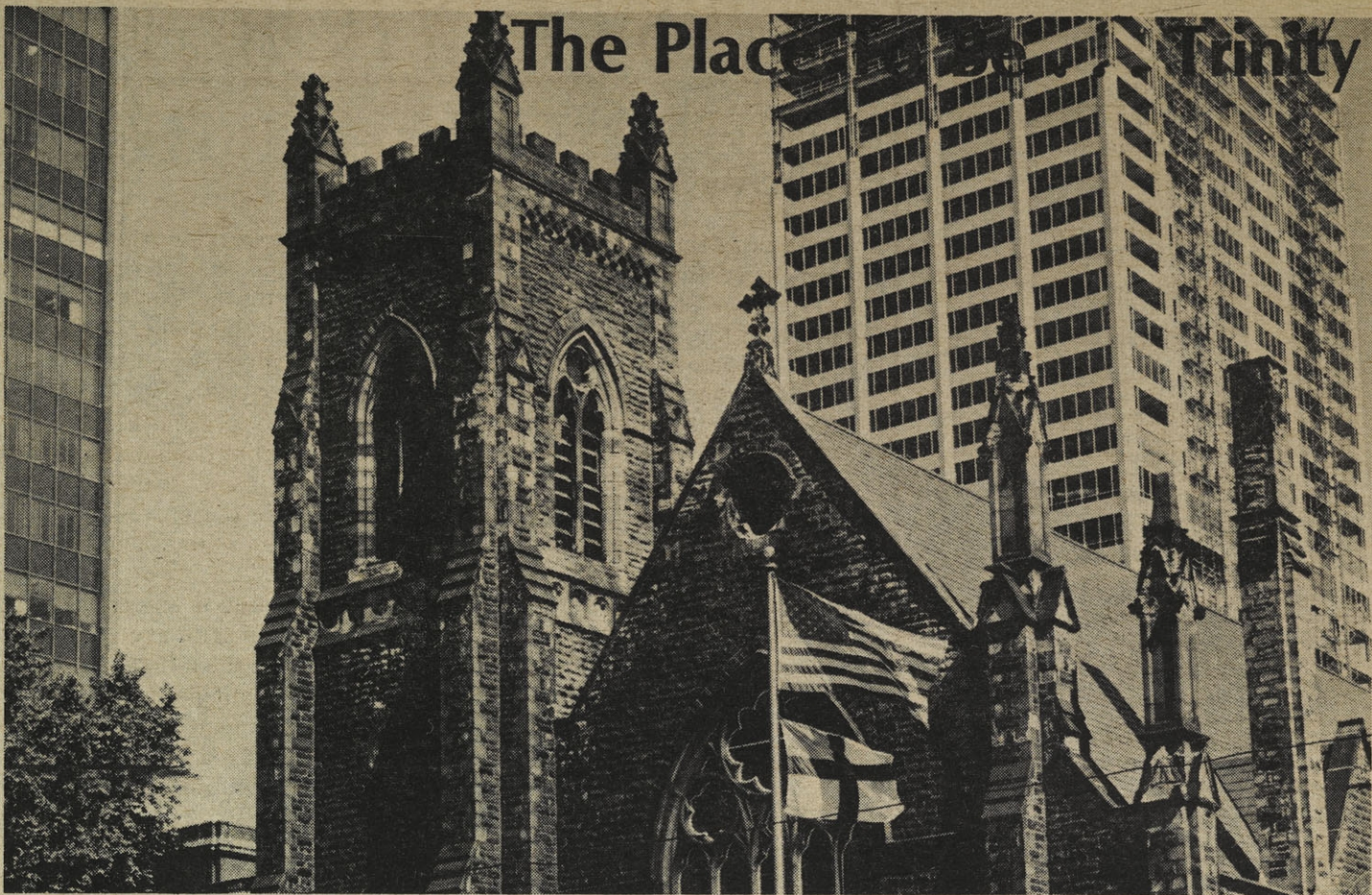
Capitol Square Commission members designed the program; handled 3,000 survey questionnaires that went to secretaries, bank tellers, government workers, accountants, lawyers, and other downtown commuters; and contacted area businessmen who, like themselves, enlisted additional volunteers to make the program work.

John Lathrop, Trinity's assistant rector, said financial backing from the business and civic community was essential to the program. Even with Trinity's size, THE PLACE TO BE would have been impossible without outside support. "We didn't go to the community with a preconceived program cast to fit.



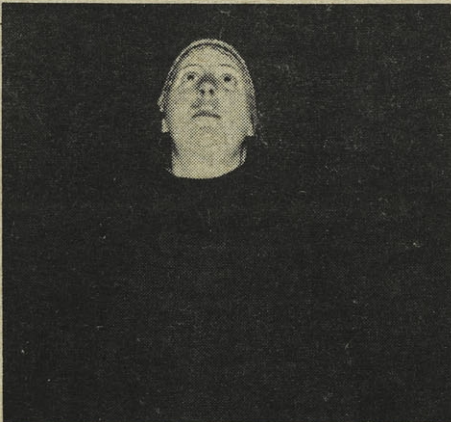
CAST MEMBERS of "Fiddler on the Roof" at St. Joseph's Academy perform a "Matchmaker" ensemble in THE LIVING ROOM for noontime diners.

June, 1974



They came to us after examining Columbus' downtown needs. When we needed financial backing and volunteer help, everyone was ready and willing because they had—and have—an important role in the planning and evolving program."

THE PLACE TO BE began on October 15, 1973, and every month the church distributes a professionally-done



RACHEL, played by Jane Hurst in the Ohio State University Center for Medieval and Renaissance Studies' production of "A Play of Herod," mourns the slaughter of the Innocents.

calendar of events throughout downtown offices. Much of the program's popularity seems to be a direct result of this public information system and hearty word-of-mouth praise in each office.

The LIVING ROOM, where good, wholesome food is available in cafeteria style, had fed 10,000 people by the end of February, 1974. Some days a line snakes around the side of the room, with people packed standing-room-only to hear entertainers and buy a sandwich.

"Our success is based on the friendliness of the people who work in the LIVING ROOM," says Gretchen Heffner, THE PLACE TO BE program coordinator. "When we smile at you, it's because we're genuinely happy you've come to spend the afternoon with us and not because we're expecting a tip."

A downtown bank secretary echoes those sentiments: "You feel as though someone has invited you to his home for lunch."

If you're in Columbus, Ohio, on any particular weekday and would like to visit THE PLACE TO BE, stop in between 11:15 and 1:30 p.m. The line, if there is one, moves quickly. The girl who totals your check and gives you change is Kathy Pearson. Like many of the other people, she's a volunteer. The day before she probably sang operatic arias in the CHANCEL. It's all part of THE PLACE TO BE, which Trinity Church certainly is. It is the place to be in Columbus, Ohio, during noontime hours.

—Joseph A. Kopec



TORNADO

April 3rd was an ordinary day in Louisville, a day with just a touch of spring.


Suddenly, a funnel of racing wind ripped into the crowded city, leaving a ten-mile swath of death and destruction.

Other tornadoes tore through other communities of mid-America, tearing apart buildings and people.

The Presiding Bishop's Fund for World Relief was able to send clothing, cots, blankets and food to some of the hurt and homeless—through Church World Service. Presiding Bishop's Fund emergency grants went promptly to the worst-hit dioceses—Lexington, Alabama, Atlanta, Northern Indiana. And the Fund stands ready to help in other areas, if asked.

No one knows when the next tragedy will strike. Or where. But the Presiding Bishop's Fund will be there, if you will back us with a check or money order.

Now.



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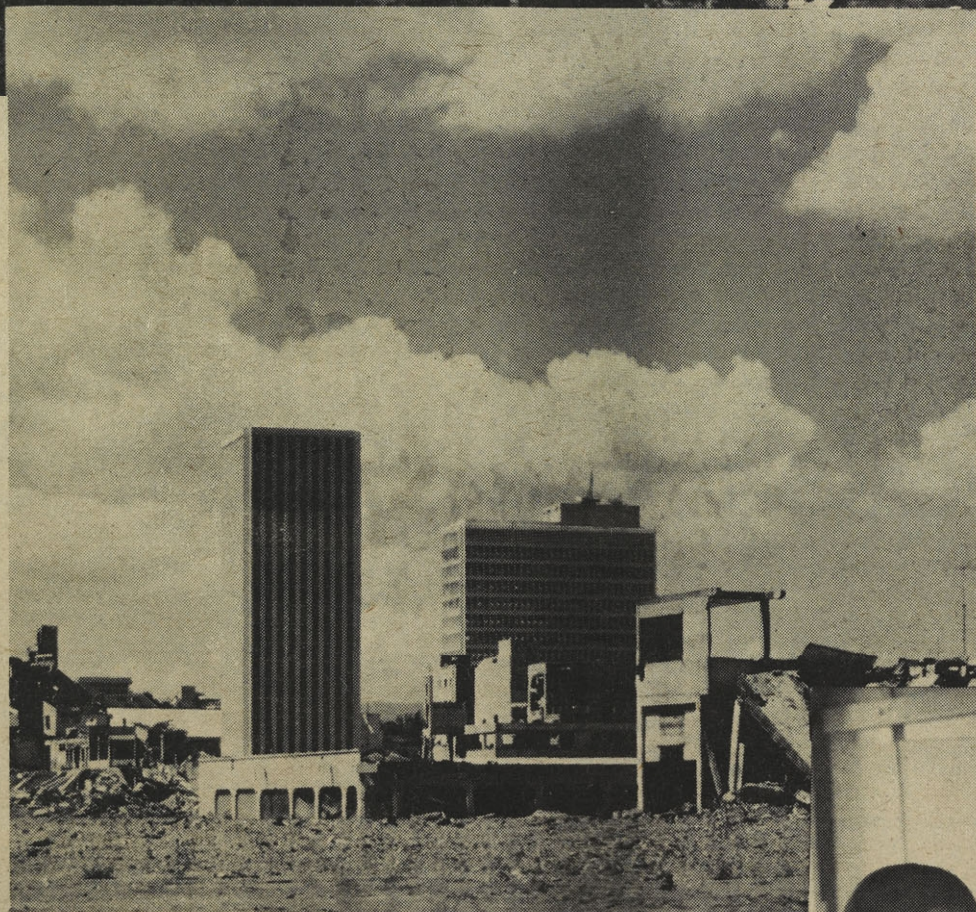
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(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible.

E-6-74

Epilogue to an EARTHQUAKE



WHILE RUBBLE from collapsed buildings has been cleared away, those buildings left standing are unsafe and await demolition.



THE DIOCESAN CENTER survives although damaged inside. When the quake destroyed Clinica San Lucas, its program was moved here where it still operates on a six-days-a-week schedule, using offices for consulting rooms and pharmacy.



CLINICA SAN LUCAS has opened a branch in Puerto Somozo. Mrs. Olga Muniz, wife of a Nicaraguan priest, and MaryAnne and Don Dinwiddie, Oklahoma-supported priest and his wife nurse, bag vitamin pills given to patients along with food supplements.

Christmas, 1972, was marked in our memories by the Managua earthquake (*see March, 1973, issue*). The *terremoto* hit on December 28, and our TV screens portrayed the appalling destruction throughout that holiday season. It was grim. Many of us wrote checks, hoping they would help.

Life goes on in Managua. But the brutal scars of that tragedy are glaringly visible 18 months later. Nor can they even start to heal until the vast work of demolition is completed—many months in the future.

Not so the Church in Nicaragua. Although it suffered physical damages, it's far from being destroyed in both spirit and stature. The instant initiatives taken by our Nicaraguan clergy and the creative assistance of Latin neighbors and gringos transformed a young transplant of a Church into a mature one, firmly rooted in native soil and soul.

It has, in fact, resoundingly answered YES to the question: Do we have any business in Central America?



A FAMILY which is happy to have even these accommodations.

Text and photos by Jeannie Willis



FATHER JOSE talks with a young girl, a resident of Gracias a Dios.



GRACIAS A DIOS is the name residents gave this housing project. Seventy-five families have resettled in Matagalpa, the work of Father Jose Chiovarou and the ecumenical Order of the Paraclete.

El Salvador . . . nine years later

In 1965 a major earthquake hit El Salvador. Some 300 families were resettled in an area called Los Cabanos. They're still there, denied government permission to move.



A LUCKY FEW have homework to do—lucky even if they must do it on the sidewalk. Some residents have launched a determined drive for a school, but it's not yet approved.



EACH HOUSE is about 15 feet square, with one "window" and a door. Average number of family members—ten. Many place tables in their doorways to sell for a few pennies' profit fruits, vegetables, or trinkets bought at public markets.

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We Need An Annual Program-Budget Convention

How about approaching the Episcopal Church's program and budget building on a different basis—one more in tune with the nature and size of the Church and the day?

We hit a responsive chord with the dioceses and with our people in the information-gathering process instituted prior to the last General Convention. The tremendous listening efforts expended preliminary to building our program and budget received the sanction of the Louisville Convention and the support of the Church at large.

All of the procedure may no longer be necessary, but the self-determination principle, in which

people actually say what they feel is the Church's business, is in the right direction.

The operation consumed enormous energy. Credibility was at stake during the last triennium so all efforts were worth the labor. Now that we have a healthier, more trusting atmosphere, I believe the entire operation and procedure of deciding on our directions, projecting program, and funding it can be simplified.

The staff of "815," the Executive Council, the Committee on Program and Budget, working with General Convention's Joint Committee on Expenses, spent unbelievable periods of time and

worked ceaselessly to bring before us the Church's program and budget.

In Louisville 36 members of the Joint Committee held daily hearings and met for a week before General Convention opened and for the first eight days of Convention; they worked from early morning until they dropped at night. They were so harnessed to their task that their participation in Convention was limited, and the deputies were deprived of the day-to-day contributions of these competent, well-informed church leaders.

General Convention's growing size is another reason to re-think

procedure. In the last triennium we added greatly to the number of deputies: sixteen by the division of Mexico into three dioceses; eight through the creation of San Diego out of Los Angeles; eight through the restructure of Alabama and the Gulf Coast; and sixteen by the three-way split in South Florida.

These good realignments make the dioceses more effective pastorally, but the additions add measurably to General Convention's unmanageableness. The House of Deputies declined to reduce its size, and we cannot be sure when or if it will take such a step, so we must assume continual increases in numbers of bishops and deputies.

Furthermore, so long as General Convention continues to meet only every three years—as the present mood indicates—we are never really up-to-date. How can we expect to plan our work, keep reasonably current, and take cognizance of unanticipated opportunities as they occur when we have such a time lapse?

Consider that we must start planning in detail in 1971 for a program which carries through 1976. The time span is too long even without our rapidly changing times. The phase-out and acceleration already built in is speculative; essentially we look toward future years in terms of dollars only: the cart before the horse.

Here's a suggested re-ordering, a part of which has been tried successfully in at least one diocesan scheme:

- Separate program building and its budgeting from General Convention.

- Gathering as dioceses, once a year or once every two years. The Program-Budget Convention would be a national meeting of the active leadership of all the dioceses: the leaders whose fingers are on the polar at that time, not those chosen a year and a half or two years in advance. This would effectively implement the Church's de-centralization mood.

- A delegation from each jurisdiction would include one bishop and from one to three representatives (pro-rated by communicant strength). This single-purpose Convention would provide a meeting of some 300 persons. The delegations would bring to the gathering the up-to-date ideas, thinking, and potential of each diocese.

- The meetings could be held in simple facilities, and the members would probably be able to do their work in four or five days. Resource people could come and go with probably no more than a couple of dozen required to be present on any one day.

In addition to its manageable size, the main argument for this approach is the people who are in the heart of their diocesan life, active leaders, charged with responsibility of local diocesan implementation, would make up the Program-Budget Convention.

This is far from the case now for dioceses must necessarily consider many qualifications when they vote for deputies to a meeting whose agenda includes everything from finances to social action to missionary knowledge and zeal to legal competence to liturgical sensitivity.

The special Program-Budget Convention would always be

Continued on page 20

Switchboard

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

AND-a 1, AND-a 2...

[After reading] Ella Reece Phillips' letter in the April issue about pianissimo music in church, I feel prompted to make a few observations.

1) Music should never be considered a background for our personal prayers before the service any more than it should provide mere accompaniment for the general conversation and camaraderie that often follow the recessional. It is an offering in its own right and ought to be appreciated as such.

2) Not all soft music is devotional; some of it is just plain insipid and conducive more to sentimental and meandering thoughts than to real prayer.

3) The prelude should prepare us for our worship of the Lord of Hosts. The prayer of adoration can often be heightened by the more vigorous organ literature. Personally I never feel more in the presence of the Almighty than when the floor trembles, the walls and roof seem about ready to burst open, and "the deep-toned organ blast rolls through arches dim." (Hymn 283)

George R. Kemp
Kew Gardens, N. Y.

The "concert organist" who blasts you out of your seat before the service begins in my opinion is trying to show what he (or she) can do with hands and feet and has no consideration for those persons already in church who are trying to say personal prayers.

Many a service has been a nightmare to me because the organist exploded with loud and vigorous music during those 15 or 20 minutes of what should be soft and devotional music, conducive to meditation.

Bach definitely has a prominent place in organ repertory but never as a prelude to a church service.

Gail T. Reuling
Muscatine, Iowa

Re Ella Reece Phillips' letter. Amen. Further, there seems to be a tendency to drown out the congregation during the responses and hymns. This unhappy SOS (Sunday Organ Solos) situation obtains in most Episcopal Churches I have observed. Presbyterians seem to give singers in the congregation a fighting chance. The problem may be the vestry is paying so little that the organist derives his psychic income from the decibels. No matter, they blow me out of the church.

Ralph P. Thompson
Georgetown, Del.

Music before a service presumably sets a mood and tries to encourage prayer and meditation. But is our personal prayer and devotional life always restricted? What about the times of joy and thanksgiving? Would quiet devotional music be appropriate?

I think not; therefore inspiring, exuberant music is what I choose (with the approval of the clergy). Prayer can be not only inward and quiet but also outward and exuberant. Hopefully, whatever music is heard can help to enhance devotion.

Leonard Raver
New York, N. Y.

'Twas UNTHEOLOGICAL

In reading the article about Faith Alive (March, 1974) we are concerned with the theology expressed in the woman's statement, "I had to lose a husband to find God." The implication is God caused her husband to die so she could find the Lord. If we had been present, we would have felt compelled to respond to this.

The Lord does not cause us to suffer the pains and agonies of this life for we live with this as a condition. He leads us through this life and gives us eternal life, and He does so with His love. His love does not destroy us, rather gives us His life.

Comments about losing a husband to find God present a different understanding and one we think is misleading.

George H. Martin
George W. Barger
Omaha, Neb.

ADVERTISEMENTS AREN'T EDITORIALS

Your February, 1974, issue carries practically the same advertisement, "Church Projection on United States Investments in Southern Africa," as appeared in your early 1973 issue, now aimed at stock-

holders of oil companies whereas the 1973 target was banks and manufacturers.

Certainly pages 18-24 are paid advertising but too long and prominent to be pushed off as "mere" advertising.

Your September, 1973, Switchboard carried dissenting letters from myself and another reader, so the magazine is not closed to other views, but it might be well for you to editorialize both sides of the picture.

It would be well for the Episcopal Church and the World Council [of Churches] to study Matthew 7:3-5 about the beam and the mote.

Robert W. Wilson
Tampa, Fla.

IS CLOTHING SIGNIFICANT?

In reply to Roberts Ehr Gott's letter [Switchboard, March issue] concerning clerical attire worn by women deacons, may I suggest that women would bring the fullness of their *personhood* to the ministry?

Clerical attire is not significant. Whether it be a priest in a cassock (hardly masculine by Mr. Ehr Gott's standards) or a woman in a pant suit is not relevant to the question.

Ann Calland
Beloit, Wis.

HOUSEKEEPING TO ONE MAY BE INSPIRATION TO OTHERS

I have on several occasions written you lengthy letters, telling you what I thought was wrong with *The Episcopalian*, and destroyed the letters. Now I can write and tell you the last issue was excellent.

I have been turned off by the "house organ" character of many issues. I do not mean the "party line" stuff you've been accused of. Rather I mean the really trivial stuff about ecclesiastical institutional housekeeping. What I have been hungry for in my Church's paper is *religion*, something about God and the human soul.

The big fault of PECUSA is we do a splendid job of presenting the world with the merits and attractiveness of the Church and say little about the Church's Lord. [Many of] our members know a lot about the Episcopal Church and little about Christianity.

Your April issue is a good start in the direction of correcting what I have regarded as a serious fault. Congratulations; keep up the good work.

Homer F. Rogers
Dallas, Texas

CBS-TV TO FEATURE BISHOP ALLIN'S INSTALLATION

CBS-TV's network program, "Lamp Unto My Feet," will broadcast on Sunday, June 23 (10:00 to 10:30 a.m. Eastern Time) excerpts from the installation service for Presiding Bishop-elect John M. Allin. The installation is scheduled for June 11 at 11:00 a.m. at the Cathedral of St. Peter and St. Paul (Washington National Cathedral); Washington, D. C. Check local TV schedules for exact time for this program in your area.



WINE STEWARDS Bishop Browning, Bishop Allin, and Cardinal Willebrands.

Jeannie Willis

Preparing for Service

Bishop John M. Allin recently completed a whirlwind one-week visit to London, Rome, and Geneva in preparation for service as the twenty-third Presiding Bishop.

In London he met with representatives of the Anglican Communion and the Archbishop of Canterbury; in Geneva he visited World Council of Churches headquarters and General Secretary Dr. Philip Potter; in Rome he met with Bishop Edmond Browning, Bishop-in-Charge of the Convocation of American Churches in Europe who is soon to join Bishop Allin's staff as Deputy for Jurisdictional Relations.

Bishop Allin joined Bishop Browning and Cardinal Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, at a special convocation banquet on April 19. The three were fitted out in large aprons inscribed "They Also Serve" and went from table to table, filling guests' wine glasses (see picture).

Installation Plans Continued from page 1

office: a Bible, a *Book of Common Prayer*, bread and wine, water, oil, and a staff. Then he will be conducted to the Presiding Bishop's chair, located on the left side of the great choir at the end near the altar.

After delivering his inaugural sermon, Bishop Allin will proceed to the High Altar where he will offer prayers, be vested in gold cope and mitre, and end the service with his blessing.

Evening Eucharist
On the evening before, June 10,

Bishop Allin will celebrate the Holy Communion at 6:00 p.m., using Rite II of *Services for Trial Use*. The Rev. John B. Coburn, rector of St. James' Church, New York City, will preach.

The choirs of Washington Cathedral; Christ Church Cathedral, Indianapolis, Ind.; Grace Church Cathedral, San Francisco, Calif.; the University of the South in Sewanee, Tenn.; and "Trees," a group from the Cathedral of St. John the Divine, New York City, will provide music for both services.

Canons Define P.B.'s Duties

According to the canons of the Church (I-2-4a), the duties of the Presiding Bishop as "the chief pastor" are that he shall:

- "(1) Be charged with responsibility for giving leadership in initiating and developing the policy and strategy of the Church;
- "(2) Speak God's word to the Church and to the world, as the representative of this Church and its episcopate in its corporate capacity;
- "(3) Take order for the consecration of bishops, when duly elected; and, from time to time, assemble the bishops of this Church to meet with him, either as the House of Bishops or as a Council of Bishops, and set the time and place of such meetings;
- "(4) Preside over meetings of the House of Bishops; and, when the two Houses of the General Convention meet in Joint Session, have the right of presiding over such Session, of calling for such Joint Session, of recommending legislation to either House, and, upon due notification, of appearing before and addressing the House of Deputies; and whenever he shall address the General Convention upon the state of the Church, it shall be incumbent upon both Houses thereof to

consider and act upon any recommendations contained in such address; and

"(5) Visit every diocese of this Church for the purpose of

- "(i) Holding pastoral consultations with the bishop or bishops thereof and, with their advice, with the lay and clerical leaders of the jurisdiction;
- "(ii) preaching the Word; and
- "(iii) celebrating the Sacrament of the Lord's Supper."

The canons also require the Presiding Bishop to "report annually to the Church." If he desires, he may "issue Pastoral Letters in his own person."

If the Presiding Bishop resigns his office or becomes disabled or dies in office, the Constitution (I-3) provides that a special meeting of the House of Bishops shall be called to elect a successor unless the next General Convention is scheduled to meet within three months. The member elected by the House of Bishops must then receive majority concurrence by the Standing Committees of the dioceses of the Church.

The Presiding Bishop is ex officio President of the Executive Council, which must meet at least three times each year.

CATHEDRAL SETTING ENHANCES RITE

Cathedra mean 'bishop's chair' and is the word from which cathedral, 'the place of the bishop,' is derived." (*A Guide to Washington Cathedral*)

The Washington Cathedral, more formally the Cathedral Church of St. Peter and St. Paul, rides the crest of Mount St. Alban, overlooking the nation's Capital. On June 11 it will be the setting of installation services for Presiding Bishop John M. Allin.

The Cathedral is an appropriate location for the service. Besides its situation in Washington, it is unique among Anglican cathedrals: only Washington is the seat of two bishops, the P.B. and the Bishop of Washington. The office of the Presiding Bishop is almost as unique: of all Anglican primates, only the Presiding Bishop and the Primate of Canada are not also diocesan bishops.

The 1940 General Convention approved the designation of Washington Cathedral as the seat of the Presiding Bishop by virtue of his office. The following year then Presiding Bishop Henry St. George Tucker was formally seated even though he had assumed his office in 1938. During Bishop Tucker's tenure the Presiding Bishop's post became a full-time job, and the incumbent was required to resign his diocesan duties to serve as the Church's chief administrator.

Early Concept

George Washington was the first to plan a "great church for national purposes in the capital city."

Another strong advocate of an Episcopal church at the seat of government was Joseph Nourse, the first Registrar of the Treasury. He wanted a cathedral on Mt. Alban, a hill overlooking the city. His great-granddaughter left a legacy of 40 gold dollars—the proceeds of her needlework—for a free church on Alban Hill.

It was the beginning.

In 1895 the newly-created Diocese of Washington held its initial convention and elected the Rev. Dr. Henry Yates Satterlee to be its first diocesan.

While Bishop Satterlee had many interests in his ministry, he devoted a major part of his time, talent, and efforts to the proposed Cathedral. After considering and discarding other tracts, he approved purchase of 30 acres "by St. Alban's Church" in September, 1898.

The first structure at the site

was the Peace Cross, commemorating the end of the Spanish-American War. Dedication of the cross coincided with the 1898 General Convention which met in the Washington area.

Broad Interest

The project attracted wide interest and support even before ground was broken. In 1900 English churchmen from Glastonbury sent 20 carved stones for the Glastonbury Cathedra, thus linking the Cathedral with the early Church. According to ancient tradition, St. Joseph of Arimathea founded the church at Glastonbury in 43 A.D.

In 1901, with the financial aid of some 70 dioceses, 12 blocks of marble were shipped from King Solomon's quarries near Jerusalem to become the Cathedral's High, or Jerusalem, Altar.

Bishop Satterlee worked tirelessly to encourage donations and gifts to pay for the purchase of the land. He completed the task in 1905 and on Sept. 29, 1907, presided at the laying of the cornerstone.

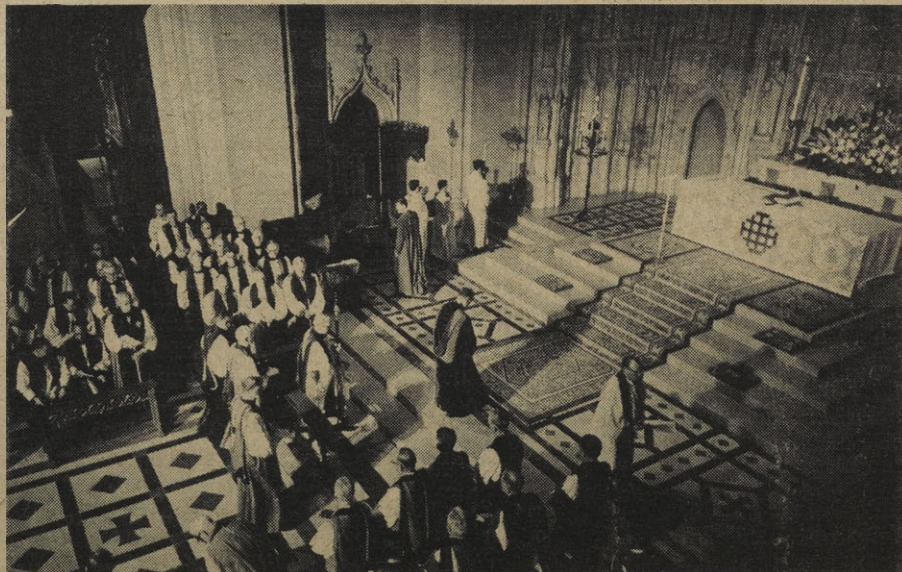
Only five months later, Bishop Satterlee died. Though he had envisioned and commissioned the Cathedral, he saw nothing of its building.

The soaring fourteenth-century Gothic structure stands today above the Capital much as Bishop Satterlee first saw it in sketches prepared by English Gothicist Dr. George Bodley, working with American architect Henry Vaughan. Though Dr. Bodley died only a short time after the laying of the cornerstone, the Cathedral Chapter had approved the concept, and Mr. Vaughan carried on the work until his death in 1917. The Chapter then chose the American firm of Frohman, Robb, and Little as official architects.

Skills Contribute

Cathedral building is slow, painstaking work. Not only the spectacular and noticeable features take time and care; even the tiniest detail of wood or stone carving is not slighted. This makes a tour of Washington Cathedral an extraordinary experience.

—Janette Pierce



I hope our new Presiding Bishop will . . .

How would you complete that sentence?

People from many places put their hopes into words here as the Episcopal Church prepares to install the Rt. Rev. John Maury Allin as its twenty-third Presiding Bishop.

Because many of these words illumine the nature as well as the state of the Church and some spotlight tasks all of us share, we invite you to read them, thoughtfully, over Bishop Allin's shoulder.

. . .enjoy good health. I know he is a strong, courageous, and talented man and will endeavor to lead us where the Holy Spirit guides.—**DUPUY BATEMAN, JR., Layman, Pittsburgh, Pennsylvania**



Edward T. Dell, Jr.

. . .be himself: pastorally oriented, and successful in leading the Church without undue delay to a right solution to Prayer Book revision and the ordination of women priests.—**EDWARD R. WELLES, retired bishop, West Missouri**



Edward T. Dell, Jr.

. . .keep before the Church the needs of the poor and the oppressed in this land and throughout the world. Only as we are willing to lose ourselves in mission will we attain unity among ourselves and other Christians and have a basis for our liturgical renewal, our spiritual development, and our financial sacrifices.—**JOHN M. BURGESS, bishop, Massachusetts**



Edward T. Dell, Jr.

. . .bring to bear on the whole Church the reconciling influence which has so characterized his ministry wherever he has served; stand fast in the policies which have led the Church to address the problems of the distressed; at a proper time, and soon, give Episcopalians the opportunity to strengthen the work of the Church in the world, especially overseas, through a major capital funds campaign which I believe Church people will be ready to support.—**ARTHUR BEN CHITTY, educator, Sewanee, Tennessee**



Coulson Studio

. . .be a collegial leader. These are not times for strong, individualist, go-it-alone leaders. We are now more aware than ever before that the Church is a very diversified body. Now we possess the means for better communication within the body for better decision making, richer worship, wider service. If Jack Allin is sensitive to the multi-faceted manifestations of God in these times, he can enable the life of the body to be enriched for fuller and more varied service to God, to our neighbors, and to each other.—**NED COLE, bishop, Central New York**



Coulson Studio

. . .lead us in seeking reconciliation rather than drawing battlelines.—**MOLLIE TUCKER, laywoman, Knoxville, Tennessee**



Isabel Baumgartner

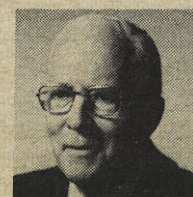
. . .be a truly catholic bishop, holding and leading the whole Church in devotion to Christ and in efforts to express His life by service amongst ourselves and in the world to which we are sent; be what I think he is—a man of prayer—so that, in the Marshall McLuhan sense, "he is the message; speak out on matters of Christian faith. The Church has done this; Bishop Hines has. Speak to how the Christian faith applies to my life, in my solitariness where I work out my relationship to Jesus Christ and to the people of God.—**WILLIAM J. COX, suffragan, Maryland**



. . .give staff persons responsibility for administering programs of the General Convention and the Executive Council, subject to his and the Council's review, thereby enabling him to devote more of his attention to pastoral and leadership roles.—**CHARLES M. CRUMP, lawyer, Memphis, Tennessee**



. . .walk softly and carry a big crozier, so that the servant Church may never lose its sense of mission to the dispossessed, nor be so engrossed in the decentralization of its organization as to overlook the organism's centrality in Christ.—**FRANK P. FOSTER, layman, Boston, Massachusetts**



Daniel Duffy

. . .free the creative powers within our Church to speak boldly to the concerns of the last third of the 20th century—to speak by our deeds to the victims of human need, to speak by our words to the intellectual despair of the secular mind, to speak by the love in our common life to the emptiness of the modern world. I hope he will call the Church to a radical restatement of our Christian faith, our liturgical practice, and our social action so that we may be prepared to win the 21st century to the Lordship of Jesus Christ.—**JOHN S. SPONG, priest-author, Richmond, Virginia**



Cornelia Keller Stutts

. . .take note of the fact that many bishops and priests of the American Church, in spite of canon and in disregard of legislation at Louisville, are depriving their people of any opportunity whatever to worship according to the Book of Common Prayer; use his influence as chief pastor of their Church to insure that every parish has access to Prayer Book worship every week.—**WALTER SULLIVAN, professor, Nashville, Tennessee**



Lexington Herald Leader

. . .remain prayerfully attentive to the leading of the Holy Spirit, above all distinguishing himself in his leadership through sound Bible foundation mixed with a living out of that glorious message amidst today's world. He is in an admirable position to lead us into the excitement and service to which God is calling his brethren.—**ROBERT DAVIDSON, layman, Guerrant, Kentucky**



Edward T. Dell, Jr.

. . .get involved in something controversial during his first month in office, to show the Church at large that he's going to do more than just "hold the line."—**WILLIAM J. GORDON, JR., bishop, Alaska**



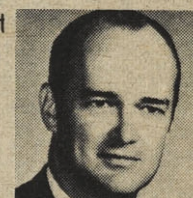
Barber-Hendersonville

. . .invigorate the Provinces by using them as intermediate stages of communication between his national headquarters and the several dioceses.—**CHARLES A. HIGGINS, cathedral dean, Little Rock, Arkansas**



G. Arvid Peterson

. . .help the Church to see that to serve Christ at any point in history requires a life of tension and ambiguity. It is not the "swing of the pendulum" we need today, as some say, but the willingness to live between two poles of truth exemplified in holding fast to both reason and experience, contemplation and action, and relevance and the archaic.—**URBAN T. HOLMES, seminary dean, Sewanee, Tennessee**



. . .just be himself. He has the ability to bring us closer to each other and to God. His good sense of humor can keep his and our outlook cheerful and loving.—**WILLIAM IKARD, layman, El Paso, Texas**

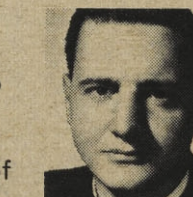


E. T. Dell, Jr.

. . .continue his style of consultation with a broad range of people and then make his own firm decisions and move strongly to implement them; offer the Church his precisely defined goals for the next decade; move quickly to bind the Executive Council into a cohesive and mutually supportive unit as the previous Council was; use his God-given warmth and sense of humor to keep us all from taking ourselves too seriously; lead the Church to a new awareness of the spiritual dimension of its work.—**JEAN JACKSON, laywoman, Oswego, Oregon**



. . .fulfill what appears to be his clear mandate to clean house at 815 of all those who in the good name of civil rights have financed and participated in the civil wrongs of reverse racism; never permit his Southern origin to be exploited into a "Crow Jim" position; with leadership as courageous as in his helping rebuild burned churches in Mississippi, seek to recover the nearly one-quarter of a million Episcopalians who have left the Church in the past decade.—**LESTER KINSOLVING, columnist, Vienna, Virginia**



. . .work creatively with change, continuing the bold initiatives of John Hines; . . .take a courageous position in reshaping theological education, in pressing the evolution of the clergy placement process, and in ending life tenure for priests and bishops—making them, in this at least, all equivalent to the Presiding Bishop!—**FREDERICK J. WARNECKE, retired bishop, Bethlehem**



David L. Hirsch

...realize how powerful he is and use that enormous power for the "little ones" of the earth. He must speak up in the name of God and protest all forms of prejudice, hunger, war, and the exploitation of this fragile earth. As our leader he is not at liberty to stick with safe and manageable subjects while the world convulses with violence and despair. If the unity of the Church depends upon our disengagement in the slightest degree from the hard issues of social justice and world peace, then it is a Church whose unity is spurious to begin with. The Church's oneness lies in a faithful obedience to the Jesus of love and mercy, not in a tacit agreement to keep everyone on board while we wait for a conflict-free consensus before we speak and act.



It is increasingly clear that many Episcopalians are in a state of nervous exhaustion from the rapidity of changes in the Episcopal Church and the head-on confrontation with the radical demands of discipleship. I hope the new Presiding Bishop will be a good pastor and remain sensitive to our needs for compassion. A prophetic Presiding Bishop has the hardest task of all: to love and cherish people as individuals while at the same time leading them in making the Gospel penetrate and shape our culture. I hope John Allin knows how desperately the Church needs such a Presiding Bishop.
—**GEORGE F. REGAS, priest, Pasadena, California**

...be a man of prayer; respect the traditions of the Church; help the many groups he works with to be in practical contact and to discern with them the emerging model of the Body of Christ.
—**BENEDICT REID, OSB, abbot, Three Rivers, Michigan**



...lead the Church in recognition and acceptance of the diversity in unity which is the key difference between a club (for like-minded people) and a Church (for all faithful people). I hope he will encourage large visions and lay initiatives, ascetics and activists, Marys and Marthas. In particular, I hope he will develop ways by which Christians with professional skills—economists, sociologists, bioethicists, and so on—may apply their talents through the Church to the problems of society.
—**CHARITY WAYMOUTH, laywoman, Bar Harbor, Maine**



...reaffirm and stand for our Church's commitment to Mission both in the United States and beyond its frontiers to "the ends of the earth," encompassing in his words and action more particularly the poor, the wretched, and the suffering ones of this world. At a time of a crisis of confidence in the leaders of our nations, of great economic and social distress in which, more than anyone else, those hurting are the dispossessed and under-privileged, our Church leaders must stand up as symbols and signs of strength and integrity, justice and hope, witnessing to that loving, liberating, suffering-servant Christ in whose name they are called to serve.
—**J. ANTONIO RAMOS, bishop, Costa Rica**



...through his actions and words, find ways to lead the Episcopal Church out of carping and petty polarities and into a renewed sense of the purpose, joy, and hope which come with "the glorious liberty of the Children of God."
—**CYNTHIA WEDEL, lay leader, Alexandria, Virginia**



...burn the candle at one end only, or at least at one end at a time. Otherwise he will burn himself out prematurely, cast more light than we can stand, and drip wax all over the place.
—**GEORGE MASUDA, bishop, North Dakota**



...receive the strong backing of all sectors of the Church's life as he seeks to assert leadership in a most complicated moment of history; spend a great deal of time in his first moments listening to the voices of churchmen he has not known in his previous experience, before he blocks out his major areas of emphasis; stand strong in the great tradition of his predecessor, that the Church exists to serve those outside herself, especially the dispossessed, and to be an instrument of change toward a just and peaceful society and toward a Church which exemplifies by being purified of racism and sexism; be responsive to the hunger for a deeper spirituality across the Church across the land, and help us all to respond imaginatively to this need.
—**PAUL MOORE, JR., bishop, New York**



...say his prayers and read his Bible every day.
—**H. BOONE PORTER, JR., priest-trainer, Kansas City, Missouri**



...remember always that he was ordained a priest before he was consecrated a bishop, and that he remains a priest and pastor in speaking God's word to this Church and to the world in which our members carry out individual and corporate ministries in various ways. I hope this will always be done in humility and charity, but nevertheless with the bravery and personal integrity which have characterized the deeds and words of Bishop Allin's predecessors in this office.
—**PHILIP A. MASQUELETTE, lawyer, Houston, Texas**



...have the patience and love to listen to what the whole Church is saying, on many issues—and, in the power of the Holy Spirit, have the courage and vision to challenge us to do the Gospel in the Lord's Name and for the world He loves so much.
—**JAMES W. MONTGOMERY, bishop, Chicago**



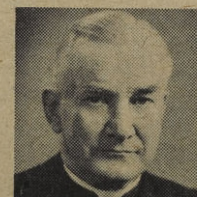
...be content with an ambiguous role in the years ahead. Since John XXIII, no religious leader in Christendom has enjoyed the opportunity of a clear and great mission. The whole world enters a time of judgment from which no leader, however gifted, can rescue it. May John Allin be given the gift of a steady hand and a staunch heart through a stormy time. Above all may he hold high the faith in the Lord of all history, so that all of us may continue to love, serve, and adore Him, whatever else happens.
—**WILLIAM G. POLLARD, priest-scientist, Oak Ridge, Tennessee**



...be his own man and yet walk on the trail of his illustrious predecessors; be a lover of humanity so that nothing human would be alien to him—a man who recognizes not his own gifts but the gifts of others, with the capacity to interpret and inspire—the kind of leader who listens to feelings more than words, who can incarnate the anguish and hope of those struggling for liberation and development—a man of compassion—a man of decision—a man who can share thorns as well as wine.
—**FRANCISCO REUS-FROYLAN, bishop, Puerto Rico**



...have sufficient grace of God to withstand the pressures of the assignment, both physical and spiritual, and thereby be able to remain the faithful steward of His Holy Mysteries whom we know Jack Allin to be.
—**JOHN VANDER HORST, bishop, Tennessee**



...continue to be his lovable self, radiating religion, responsibility, and reconciliation to a sorely troubled Church and nation.
—**CLIFFORD P. MOREHOUSE, layman, Sarasota, Florida**



...lead the Church courageously, with compassion and statesmanship, with vision and humility, encouraging and supporting the total ministry of the Church—lay and ordained, women and men, old and young.
—**FRANCES M. YOUNG, lay leader, Hong Kong**



...be highly visible to the entire Church as an interested communicator! My specific hopes are that he will be listening to the "Church" as well as to his own staff; that he will accept communications and public relations counsel as necessary at the creation and concept of ideas and new directions; that he will make use of the specialized Church media in maintaining this high visibility; that his leadership, his ideas, and his specific actions will be shared with the Church through these media.
—**HIRAM W. NEUWOEHNER, JR., layman, St. Louis, Missouri**



...both speak and listen to all of us PECUSAN sorts and conditions; be the friend and leader of us all without feeling especially bound or beholden to any.
—**CARROLL SIMCOX, editor, Milwaukee, Wisconsin**



...insist that the Church examine carefully both the procedures by which a Presiding Bishop is selected and the nature of the tasks assigned to him by the Church. To focus this kind of attention on the crucial responsibility which is associated with the Office of Presiding Bishop would mean that all of us would be required to articulate more precisely our sense of mission and purpose and—as a result of sharing our differing convictions—to be strengthened for the work of ministry.
—**ROBERT R. SPEARS, JR., bishop, Rochester**



...try to make the institutional church serve the Church in its true meaning as the Body of Christ. Institutional churches have for too long been modelled after the pattern of management in industrial organizations. Our sense of "efficiency" or "productivity" follows too closely the lines of business and government. Bishop Allin could take the lead to establish a new pattern for the institutional church, one more responsive both to human beings as God made them and to the Holy Spirit sent to nurture the Body of Christ.
—**CURTIS ROOSEVELT, layman, New York, New York**



...by the grace of God, be able to serve this Church with the vision of an Apostle, the faith of a Saint, and the humility of a Pastor.
—**MELCHOR SAUCEDO, bishop, Western Mexico**

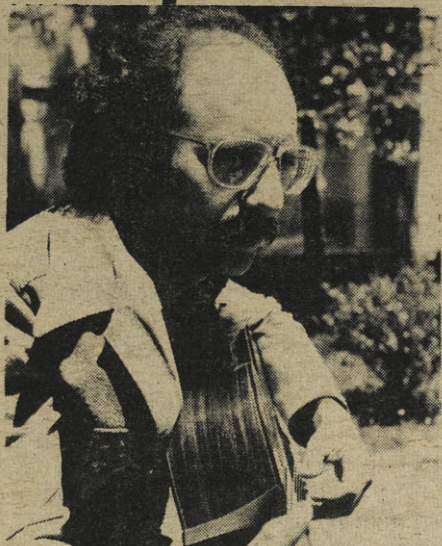


...simply retain those qualities that led us to elect him: integrity, compassion, humility, humor, and deep spirituality.
—**G. PAUL REEVES, bishop, Georgia**



...keep in mind that many fellow Christians are reflecting with him on the above hopes which it has been my privilege to gather; tape Bishop Masuda's statement to his shaving mirror.
—**ISABEL BAUMGARTNER, author, Kingsport, Tennessee**

People Want To Sing Again



Peter Yarrow

ATLANTA, GA.—Peter Yarrow, best friend of Puff, the dragon, and Stewball, the racehorse, has returned to the stage without Paul and Mary, still singing but also teaching as he did in April at the first National Conference on Contemporary Church Music.

Peter Yarrow's was one of four big names to attract musicians from as far away as Liberia for the four-day session at St. Luke's Episcopal Church where the organizer, the Rev. Charles Sumners, is liturgical missionary and a devotee of new musical forms in worship.

Taking time off from his European tour to instruct on harmony,

ear training, arranging, and concerts as liturgy was the Rev. Ian Mitchell, an Episcopal priest whose American Folk Mass of a few years ago was a harbinger of things to come.

The dynamic team of the Rev. Dick Avery and Donald Marsh, pastor and choir director, respectively, of First Presbyterian Church, Port Jervis, N. Y., contributed ideas for the "eclectic" worship services for which their music is written.

Malcolm Williamson, an Australian composer whose operas have been performed by the Metropolitan, came from England to urge

congregational singing rehearsals which involve bodies as well as vocal chords.

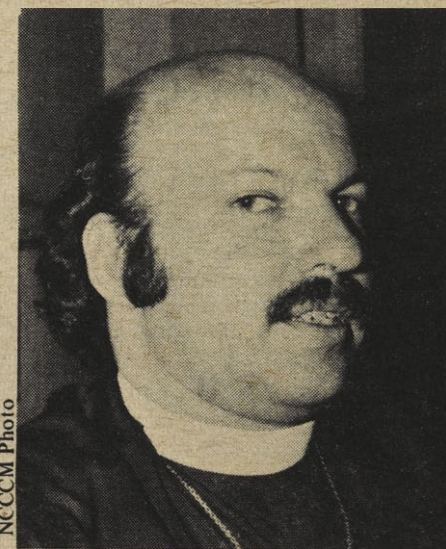
Mr. Yarrow, who said, "I would be a hateful fellow if it weren't for music," demonstrated in two workshops his techniques for teaching songs and, most importantly, persuading people to sing. People do not sing in churches because of "long habits of a certain kind of formality. And some people are just too shy."

The almost 100 musicians at the conference want to overcome that barrier in their congregations, said Father Sumners, who would like to welcome a generation of people to lead singing in the tradition of Methodism's John Wesley, whose ministry was extended by song.

When Peter Yarrow is in concert, he uses four microphones: two for his voice, one for his guitar, and one for the audience. "When you're singing, I'm singing inside," he explained and then likened the sing-along experience to "the model of the community of man." If that sounds a little esoteric, remember he does not claim to be an entertainer: "Music is a vehicle for a human experience, not an experience itself."

Mr. Yarrow, who is Jewish, was accompanied at St. Luke's by his toddler son, Christopher, and his tall, dramatic looking wife, Mary Beth, a Roman Catholic. He said, "We have an ecumenical marriage." Although he accepts the label of humanist, he insists music is a way to "praise the Lord and affirm spirituality."

Some of the fine points he



Charles Sumners

passed on to conference participants could become a litany on the art of group singing:

- Teach the words to a song without lecturing.
- Don't try to make a song something it's not. ("A false smile is the worst confrontation between people.")
- Feel physically free to move with the dynamics of the music. ("Just as you extend your hand, you extend your voice.")
- Don't say "clap your hands"; let it come naturally.
- Harmonize with the audience because that lets them hear their own voices and reinforces their confidence.

Messrs. Avery and Marsh charmed the group with their gay, rollicking music and wit, as well as an impressive "lining out" of the 96th Psalm. Mr. Avery read or

reflecting on the faith

In Search Of Space

Once upon a time, when I was a girl in Fairyland, an elder asked, "Do you have your feet on the ground?" and I saw myself in bright petticoats, yards above the world, being carried by red balloons.

Today I have news for the elder: I'm finally in touch with the ground and, being thus, hope one day soon to meet my soul.

Being a woman now is precarious business. It's learning to walk alone. To push past ingrained hesitation, pick yourself up when you fall and continue on the road. It's a condition of Becoming. Leaving rings of safety, warm fires, and the reassuring sameness of tomorrow's looking like yesterday. It's climbing out the palace window and striding barefoot into the night. It's daring to seek more than you have, daring to know more than you supposed.

Casting off old images hurts. Looking back I see myself dressed in vanity, applauded by family and friends, playing a demi-goddess, a protected flower, the helping but helpless one.

You can easily be successful so long as you stay in line with other people's expectations. I made a cult of my comfortable role. Flattery kept me enslaved, and falling for it I became smug.

In the hallowed name of Love I limited horizons, saying, "But I can't do that—I am needed here." Sniffed at Don Quixote, proclaiming, "You (Man) waste your time in search of the Glorious while I (Woman) make an art of tending the realm." Insisting the walls of my two-by-four castle defined the circumference of the world.

Proud female, wrapping herself in defenses, making a virtue of thinking small. A princess who'd realized a pea-sized ambition and refused to admit of more.

Like so many well-mannered ladies, I stayed fixed in my kingdom until one day I was forced to admit I was fed up past my ears with the king. When my illusions about him started to crumble, so did the rest of the show. I looked in the mirrors for substance and wailed when I found little there.

Having stopped playing the game, everybody's favorite had disappeared.

A self I had long forgotten, since she was a tomboy shinning up trees, whipped in the window about that time. She poked and prodded and shouted through my tears. "Look, friend, it's time to face it all—one day you are really going to die: Why have you lived? Children will leave you, husbands are married to action, and friends come and go. Stop making an achievement of decorating meaningless days.

"Answer, do you make your own decisions? Can you go wherever you wish? What do you possess that's essential? What do you have for you to lean on? If love crumbles, kiddo, what do you have?

"Tell me, why are you here? Do you ever expect to know? If you say 'no,' find something to do until you're 80, then I'll put ribbons in your hair and teach you to watch soap operas until the light goes out. If you say 'yes,' sink your teeth in your fears, grind them up and swallow, blow your nose, and let's be on our way. A woman has a right to know!"

The excitement subsided, and then I saw: I'm in danger of losing present treasures, but I'm in hope of gaining my soul.

Now I who have envied and snubbed heroes must find models to spur me on. Must devour tales of women's courage, find nourishment in the lives of saints. Give up ivory tower anti-feminism and learn the work of women with a call. Be schooled in the architecture of glass prisons. Root out old prejudices, find new awareness every day. Become conversant with my race.

With so much growth to tend to, so many changes to struggle through, the trick seems to be to stay centered. To keep your head on straight even when you fall.

Eastern meditation masters teach centering: how to sit in a cross-legged position and straighten the spinal cord with the help of an imaginary string pulling from above at a point on the top of the

head. With the spine erect and the head balanced, you are supposed to come into a positive mood and not be worried, fretful, or depressed. Can a person possibly have an attitude like this in the midst of tumultuous change?

My emerging woman can goad me into action, force me to walk through new doors, keep me alert to abuse by my old self and others. But increasingly I see the serenity she offers is only a measure of rest and a feeling of "well done" for little victories. Something more is needed for continuing balance. A steady hum to carry me when I must say 'no' to a man I love, am ignored in my work, humiliated by my family's lack of understanding, looked down on by small-minded men. Something is needed to enrich self-awareness, to enhance the fullness of life.

Men from Don Quixote to the modern Mexican Don Juan have been admired for their spiritual quests while we women have smiled and ignored them, thinking that wasn't seriously for us. Men have chosen myths and lived in the framework, with values above themselves to sustain. We've stayed as calm as wax virgins, knowing as little of God as of our own nature. But if we dare to cut old ties, live independently, persevere in the market-place, demand jobs, take responsibility—in short, grow up—then why can't we aspire to infinity and be in touch with more than our immediate world?

Why can't I know God? Not in a pretty devotional way, bowing my head in a black lace mantilla. Rather in solitude and intimacy, with power and light coming through. God did not first create a male, Adam, in his own image. He created *adham*, a word meaning both male and female.

I want God's promise of balance to see me through my changing worlds. I want the thrill of true knowledge and a look at the reaches of space. Free flight is what I'm after, not free-floating with red balloons.

Sharon Whitney is a free-lance writer from New York City who moderates a public television series in Maine, directs plays, and lives with her "best friends"—husband Philip Shapiro and sons David, 14, and Jon, 13.

Continued on page 20

Professional development is for real in the Diocese of Iowa

Continuing education for clergy is being talked about, thought about, conferenced about, and even voted about in many places these days. The Diocese of Iowa, however, is doing something about it.

Iowa's 1970 diocesan convention approved a plan for making sabbatical leaves possible for diocesan clergy. It works like this.

Any clergy canonically resident in Iowa and under age 62 can submit an application, together with an outline of the continuing education program he wishes to undertake, to the professional development subcommittee of the Commission on the Ministry. If the proposal is approved, the applicant receives a spot on the continuing education calendar. Only five such leaves per year are granted. The request may be for a minimum of one month or a maximum of six months, and some latitude is allowed in the work the priest proposes. Each applicant must have been in the diocese five consecutive years or in his present cure in Iowa for three years. He also must agree to stay one year in his cure following the sabbatical.

Financial responsibility is shared, according to John R. Harris, director of administration in Iowa. The applicant's congregation must agree to continue paying his salary, housing, and benefits during the sabbatical. The diocese provides the congregation with a priest's services during the time its priest is away. The applicant and the diocese share the actual educational costs, depending upon what outside scholarship aid is available and what funds the diocese has. During the sabbatical leave the clergyman must make regular reports to the bishop and professional development subcommittee, as well as a final report.

How does the plan work in practice?

"It works out fine even though there are some difficulties," says the Rev. John Hedger, rector of Grace Church, Clinton, Iowa, who is currently studying at Colgate-Rochester-Bexley Hall seminary in Rochester, N.Y.

Father Hedger was ordained in Iowa in 1958 and has spent his entire ministry in the diocese. He is best known for having designed a unique camping program during the 1960's, and he was instrumental in developing the Episcopal Center for Camps and Conferences near Boone, Iowa.

The Clinton rector was able to make financial arrangements for his sabbatical with little trouble. The total cost of about \$6,000 was shared by the diocese and an outside scholarship grant he obtained.

"Every program ever designed has some bugs in it that have to be worked out," says Father Hedger. He says most problems he has encountered are minor ones, related to achieving total acceptance of the sabbatical idea in his congregation.

"Some of the people are all for it," he says, "but others really don't believe their priest needs any post-seminary education." He was surprised to find some in the latter group are professional people who rely heavily upon continuing education in their own professions or businesses.

"There is also a problem with continuity," he says. "The program would work better for a priest on a multiple staff where other clergy could maintain continuity with the congregation during the sabbatical." The rector says that even the best supply priest can only do so much.

Father Hedger has tried to maintain contact with his parishioners. He has been in Rochester since last August (he was granted a three-months' extension of his six-months' leave), and he has tried to spend a long weekend with his family in Clinton at least once a month.

"I'll go home next week," he said one day in April, "and while I'm there I'll spend time with my wife and children. But I also have a wedding, office hours, some counseling appointments, and I'll take the services on the Sunday I'm home."



Iowa's John Hedger at Bexley

The Iowa professional development program is intended to have a wide influence throughout the Church's life. An example is the seminar on counseling theory and techniques which the Rev. Arthur P. Becker taught in Sioux City from February 26-March 19. Father Becker was then rector of Calvary Church there, and he had used a 1971-1972 professional development leave to take advanced work in counseling at the University of South Dakota.

Father Becker taught 15 hours of classes to the Sioux City clergy, covering several counseling approaches and ways in which various theories of counseling could be applied to a parish priest's work.

So in Iowa the professional development and continuing education program for the clergy is in fact becoming continuing education for the whole Church.

Which is really what any good continuing education program ought to be.

Long search leads to new role

Donald F. Burr

During the 1950's many priests in France and England set aside the traditional role of the parish ministry to work in industry and business and became known as "worker priests." The terminology appeals to many. Here are the clergy, out of the black suit, laboring side by side with people who are not dressed up nor necessarily a part of the Sunday congregation. How one relates to such people is the challenge for the worker priest.

Stories of these clergy impressed me deeply. I thought, "How real and relevant is the life and work of these men." In leaving the parish they were not giving up on the Church. Rather, they were carrying the Gospel into the shops and offices of the community. This did not mean they preached while on the job or quoted Bible verses to people who did not want to listen. The key to their purpose could be found in the quality of their lives. Here was a viable ministry.

During the 1960's I served four parishes in Massachusetts. I found challenges and satisfactions and excitement in parish work. As the years progressed,

Seminex gets aid from Episcopalians

Some St. Louis area Episcopalians have come to the aid of Seminex, the "seminary in exile" created by the doctrinal dispute that divided Concordia Seminary, chief theological education center for the Lutheran Church-Missouri Synod.

Clergy and laity at the Diocese of Missouri's 134th Annual Convention last February adopted a resolution, calling on the diocese to "be on record as being gravely concerned for all persons who are party to the conflict but particularly for the students and the faculty." The resolution also commended offerings to the Fund for Lutheran Theological Education as an "expression of our concern" and said "the majority of the students and faculty of Concordia Seminary have displayed exemplary courage for their beliefs and for their scholarship."

The Rev. Richard Bullock, president of ACID (the Diocese of Missouri's clergy association) said a rally in Christ Church Cathedral, St. Louis, on February 6 "was an impressive service that included a number of speeches by faculty, students, and Martin Marty.

"It was the first time in Bishop Cadigan's episcopate that the cathedral was jam-packed," said Father Bullock. "The crowd numbered 1,000 people from the faculty, students, community, and other Churches. Bishop Cadigan presented a check on behalf of the diocese, noting it was the first time he had been under 'Lutheran orders.'"

Continued on page /PS-3

/PS . . . about us

One of the first decisions made by the editors of *The Episcopalian*, during the process of changing to this new format, was to continue the Professional Supplement. Hence these four /PS pages will be included six times a year in copies of the newspaper sent to clergy. Beginning with this issue, the editor of /PS is the Rev. Richard J. Anderson, communications officer in the Diocese of Western New York.

A clergy-editor is in the same boat as the clergy-pastor: one can serve much more effectively with two-way communication. So I should like to hear from you about opinions you may have contrary to those expressed by writers on these pages, ideas you might want to share with other clergy, feature stories, news items—send them all. (Editorial material should be sent directly to me at 1114 Delaware Ave., Buffalo, NY 14209.)

I am also interested in making contact with as many branches as possible in the ever-growing "grape vine" of clergy associations, organizations, etc.

We shall continue to publish the "Changes" column, based on information gleaned from diocesan reports, newspapers, and the post cards some of you send. While doing your change of address notices, add us to the list. Your friends will know where you are sooner. Send address changes to /PS, *The Episcopalian*, 1930 Chestnut St., Philadelphia, PA 19103.

Drop me a line if you have some suggestions about how /PS might be of help to you in your ministry. Your comments are not only sought but needed!

—Dick Anderson

thoughts of being a worker priest never left. Many times I thought, "How can a priest secure a regular job and earn his living at it?" Perhaps the many fringe benefits offered to our clergy made me feel a bit guilty. In connection with this I thought that having to pay my own living expenses, like rent, heat, telephone, and the rest, would be healthy for me. Although I enjoyed the parish ministry, I had a desire deep inside to become a worker priest.

While I was in the parish, I came to dislike the term, worker priest. It seemed to imply that other ministers, other priests, were not workers. From my own experience I knew I was a worker as long as I cared for my parish. Often it was hard work; sometimes exhausting.

Although the term became unattractive, the idea of being a worker priest appealed to me more and more. By late 1971 my wife and I knew definitely we needed a change in our lives; my health was a major factor in deciding our future. Feelings for the worker priest ministry were still warm and strong after almost 15 years. We de-

Continued on page /PS-3

Seminary education: Forget it for clergy who are parish priests

by Laurence J. James

E Ecclesia kallei kalous kagathous.

For those of you who do not read Greek, even in anglicized letters, the above line says: the Church calls gentlemen.

Our seminaries teach a modicum of Greek so men who are studying to be priests may read the Scriptures in that venerable language. Why English would not do as well is not known—unless the scholars who have spent years in learning the ancient languages are not to be trusted. A requirement, honored more in the breach than in the observance, says a man must pass a canonical examination in Greek. Seminarians study it, learn it, pass the tests, and forget it. Another obstacle is out of the way and soon forgotten. Something about Greek does not want to stay in the mind.

In my own seminary, we spent two years studying dogmatic theology under a godly, perhaps even saintly, man. However, anyone who went into a parish and talked about modalistic monarchianism would find bewildered people; psilanthropism is popular enough in the Church, but it is a love that dares not speak its name!

Church history is another intellectual exercise in Dr. Wand and Dr. Moorman, two learned gentlemen who have put together bits and pieces of what, hopefully, our Church was like and what it has allegedly become today. Much of the history was interesting, some of it necessary, none of it useful in the parish because anyone who preaches history is digging around in the Church's bones while the people are in pain before his very eyes. What the people look for is summed up in the scriptural line: "Sir, they would see Jesus."

When a man graduates from our seminaries, he goes out to face the world armed with a deacon's side-ways stole, a Prayer Book, a Bible, enthusiasm, youth (usually), and energy. What he discovers is: first, his seminary didn't tell him how to say Mass, so he must learn that on his own; second, he is not the first young man who has been stationed in that far off place; third, the mission has been abandoned by everyone who is upwardly mobile, except the bishop, and he doesn't want to hear anything but progress reports.

If the mission to which the man is sent is typical, it is an entrenched organization ruled over by one of several women who have decided what is proper for the altar and for the vicar. Most of his new parishioners are old to themselves and to the comings and goings of neophyte clergy. Furthermore, most of them already know all they care to know about God, the Church, the community, where they are going, what they want, what they don't want, and the vicar soon learns it is futile to attempt to change their minds. In any case, it would take him at least three years to begin to make a dent in their thinking, and he doesn't want to stay in the locale that long.

What most people want from the Church is comfort, reassurance, and, yes, God. What we offer them is the establishment on its knees. God is fairly clearly a successful, youth-oriented, money-making operation. If that is doubted, look at Billy Graham, Oral Roberts, Rex Humbard, Katherine Kuhlman, and the rest. Their methods and messages need to be examined: Billy is the friend of the mighty; Roberts has opened a university which has a great basketball team; Humbard owns Maidenform Bra, and while he is in trouble for selling unlicensed securities in Ohio, he has a fantastically successful program on television; Miss Kuhlman sells serenity, peace, and health.

What do we sell them? We sell tradition. We sell the social position of those who have made it. As Vance Packard said, the Episcopal Church is the one into which one graduates. It is, in effect, the Church of the executive class.

Now for such a class of persons, whether they be in New York, Houston, San Francisco, or Monkey's Eye-

brow, Ky. (there is such a place, but I don't know whether it has an Episcopal Church), the man who is called to be the priest (he usually is called "the Episcopal minister," no matter what he may think he is) needs to have something which will keep him, in the eyes of the local gentry, in their group. They usually pay him so little, money cannot be a consideration; his home can't be counted because it belongs to the church and is in need of general repair. Since most of our people neither know nor care that we have priests, or that our Church is a part of the Catholic tradition, that can't make any difference. The new priest can talk about the Greek Fathers who taught that a priest is greater than an emperor all he wants; his people will simply think him peculiar. What is wanted is something we can all point to as being socially significant. What is that? Why, each of our priests has at least two degrees, and the last one is a masters! (One need hardly point out that most of us have that M. Div. degree *ex post facto*.) This means something: we have an educated clergy. Yes, but educated for what?

Our clergy have had an academic education, something which prepares them for a scholarly life, a life in "the study," as the priest's office used to be called. Such an education is suited for an Oxford don, an English gentleman, and the sixteenth century but hardly for an age in which religion is losing its way. (Need one point out that the Episcopal Church has fewer parishes now than it did in 1915?) That education was suited for a time when men went into the priesthood because they were second sons and needed something to do to bolster an otherwise shaky income and social position.

That world is dead and buried everywhere but in the Church. Of course, it is not buried for those persons who want to live in academe, whose lives are suited to that rigorous life of study, but it is pointless to have a man study things so he may pass examinations and then never again give thought to the material which he covered. It is a waste of manpower and energy if it is not out and out foolishness.

If a man wants to understand the Fathers of the Church, Church history, and the rest, let him be sent to an academic institution where he can study without the prejudices of the Church and where his degree has meaning in terms of future employment in some academic discipline. As it is, he can do nothing with his M. Div. except to frame it and look at it. It is, to all intents and purposes, useless. The man cannot use that degree to go into a college or university to seek higher degrees, he cannot use it in employment outside the Church, and he can find no way to use it in employment within the Church. It is utterly frustrating. The Church's education is valueless in terms of obtaining a job once the man becomes tired of doing the trivia which anyone who reads English could do as well.

But how then will the establishment have a priest? That can easily be taken care of by allowing men to be ordained who feel themselves to be called, who can be trained as men were in ancient days—by their bishops. They can then keep their so-called secular employment,

live and work as they please, and do those things which need to be done at the church on Sundays. The marriages, the funerals, and the rest can be arranged; the sick can be visited, the sinners counseled and shriven; comfort can be given to the comfortless (and how many are aware that that is a part of every Christian's duty?) by members of the community which is called by the name "Episcopal." This would free the priests from the odious business of being locked into a system which robs them of their freedom, deprives them of a meaningful employment, traps their minds and manhood, and leaves them nothing at the end except for a pitiful, little pension that is unworthy of the richest people in Christendom.

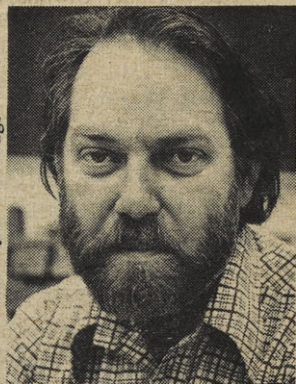
This would break down the authoritarian system we have because it would put men into a real situation, away from the theoretical and intellectual which has little application in a parish in any case, and it would allow them to know how people really act and feel. So many of our priests are so remote from actual life that their sermons are nothing more than exegetical exercises in sociological claptrap. People actually work for a living, have real pain, real needs; a priest could minister to those needs immediately if he were where the people are—working.

Yes, the priest works, but he can't point to anything he has done; he has a job, but it has no definition, no structure, and that is what drives so many of them batty. Much of what a parish priest does can be done by any person with a care for others. It would be a good thing for us to have to care about each other, to have to visit each other, and to do for each other what we have a paid professional to do now.

Our Church is locked into a system which was established during the reign of Constantine the Great. While it is true that His Majesty administered the empire during the summer, fall, and winter after he died—so that couriers read dispatches to him, courtiers carried on conversations with the corpse, and generals consulted him concerning their battle plans—still I think the time has come to bury the old gentleman and to get on with the business of being Christians—every one of us—and to decentralize the Church so the priestly function is divorced from the man's employment.

Let the priest have an honest job, and let those men who want to know about Latin, Greek, Hebrew, Constantine the Great, 1066 and all that, do so—but with an academic vocation in mind. As it is, we are, to change the homey old expression around, turning a silk purse into a sow's ear.

Photo by Clifton Page



The Rev. Laurence J. James is currently teaching in the Comparative Arts Department of Ohio University, Athens, Ohio. He "fills in" from time to time as priest at Trinity Church, Parkersburg, W. Va.

/PS . . . about books

MAN OF GOD: A STUDY OF THE PRIESTHOOD by Charles R. Meyer, Doubleday & Company, Inc. Pp. 159 plus bibliography. \$5.95 in hard cover.

In these times of strong emphasis on ministry as the work of the whole Church—clergy as well as laity—reading a good book about the priesthood is refreshing. The sub-title accurately describes the work the Rev. Charles Meyer has produced: a study of the priesthood. It is a careful examination of the priestly office from several perspectives: historical, practical, vocational, and institutional. The author also helps the reader engage in some serious thinking about current problems priests face. An instructor at St. Mary of the Lake Seminary in Mundelein, Ill., Father Meyer is obviously one of those teachers who knows how to listen as well as talk. The book includes much he has heard, not only from priests but from the whole Church and secular culture as well.

Anglicans will be especially interested in his chapter on women as priests, in which he mentions that ordination of women in the Anglican Communion has complicated Anglican and Roman Catholic attempts at mutual recognition of holy orders. Father Meyer has found some interesting leads in church history about the possibility of women's having served as ordained ministers in the pre-Tridentine Catholic Church. His research will proba-

bly fail to convince those with minds already made up against women's ordination, but his material will no doubt be used to advantage by those who are working to open the priesthood and episcopacy to women.

I should make only one minor criticism of this book: it seems at times a little heavy with background information, particularly the historical evidence abounding in Chapter 1.

On the whole *Man of God* is the best all-round volume on the priesthood published recently. It is suitable reading for clergy and laity alike.

—R. J. A.

Two other books sent to the editor in the past two months: *Profile of a Parish* by H. N. Kelly (Morehouse-Barlow Co. Pp. 111. \$3.50 in paperback) and *Episcopalians and Roman Catholics—Can They Ever Get Together?* edited by Herbert J. Ryan, S. J., and J. Robert Wright (Dimension Books. Pp. 221 plus bibliographies. \$2.95 in paperback).

Incidentally, one of the best ways to keep up with what is available in religious literature is to subscribe to *The Review of Books and Religion*, edited by Kendig Brubaker Cully. Subscriptions for \$3.50 per year (12 issues) can be ordered from the publication at Box 2, Belmont, VT 05730. *The Review*, in tabloid newspaper format, is published about the 15th of each month.



Should we give it all up?

New role found

Continued from page /PS-1

cided to pursue that path.

The industry I knew best was Howe Furniture Corporation, maker of audio-visual and educational furniture. I had visited its factory many times with my brother, who is a vice-president. For 25 years I had watched Howe grow. I liked its products; I liked its methods. So I visited again, this time to fill a job application form.

For two years I have been working in the finishing department as a sprayer. I also supervise the stock room. My duties in spraying paint and keeping track of stock occupy much of my energy. The time I spend in the factory, however, is an opportunity to relate to the men and women. Ministry there is unique: it sets aside the traditional image of a parish pastor and takes up the earthy task of relating to people on a one-to-one basis. The goal is to help people become aware they are cared for.

My ministry is developing slowly but surely. Much of the time I am more worker than priest. As time passes, however, I see more and more possibilities for this ministry. I have had several opportunities for witness. One man, who never went beyond the third grade, shared his ideas about the Bible. One can easily see that the Bible

makes a difference in his life. A Puerto Rican man came home to dinner with me one evening. He told us he had to go back downtown early to attend a church meeting. In the car we talked about the fact that prayer really works. We shared the mutual conviction that Jesus Christ is really a friend.

Such is the ministry of a worker priest. This is a ministry which is growing in popularity. In the Episcopal Diocese of Western Massachusetts, of which I am a part, more than twenty active worker priests serve in various capacities. We may see even more in the future for these are times of great change in the Church.

My family and I are active communicants of a local Episcopal parish. We share in the Church's life there. My prime responsibility, however, lies with Howe Furniture Corporation where, over the years, I hope to facilitate a growing awareness that God does care for every soul.

This article by the Rev. Donald F. Burr is reprinted from The Pastoral Staff in the Diocese of Western Massachusetts.

Seminex aided

Continued from page /PS-1

St. Louis University (Roman Catholic) and Eden Theological Seminary (United Church of Christ) are

providing Seminex with classrooms and dormitory space. Individuals have opened their homes to students because of their loss of scholarships and financial grants.

"The test is yet to come for our brothers in Christ in the Lutheran Church-Missouri Synod," says Father Bullock. "They are learning what it is like to have open conflict and be political when battling in the Church. Episcopalians can share much and have, but so have thousands of Roman Catholics, UCC's, and other concerned Christians. It is an amazing grassroots movement with great support in St. Louis."

Dr. Robert Bertram, theology professor, has served as faculty spokesman during the confrontation and is president of Seminex's Faculty Advisor Committee.

"When the Lutheran fathers immigrated from Saxony in the 1840's, voluntarily choosing to go into exile out of protest to the religious intolerance of the Prussian state," he said, "they landed in Perry County, Mo. They moved on to St. Louis and through Bishop Kemper's kindness used Christ Church for three years. The historical precedent is repeated by the support, encouragement, and kindness of the Diocese of Missouri in its recent resolution and in allowing the use of Christ Church Cathedral. The Association of Clergy in the Diocese (ACID) and numerous laity have helped in many ways. The support came at a very dark moment in our struggle and meant a great deal to all of us."

/PS . . . about clergy list changes

ANDERSON, C. Newell, from Trinity, Columbus, GA, to Cathedral of St. Philip, Atlanta, GA

BAUER, James E., doctor on staff of Alamosa Community Hospital, Alamosa, CO, to also St. Stephen's, Monte Vista, CO

BECKER, Arthur P., from Calvary, Sioux City, IA, to consultant in Christian education, Diocese of Iowa, Des Moines, IA

BERGESON, David E., from St. James, Guatemala City, Guatemala, to Denver, CO, to begin a theological education program

BOEGER, E. B. Kyle, from Good Shepherd, Richmond, VA, to graduate studies

BRAKE, William H., Jr., from Galilee, Virginia Beach, VA, to St. Stephen's, Culpeper, VA

BRUCE, John O., from St. John's, Shawano, and St. John's, New London, WI, to Trinity, Waupan, and St. Mary's, Oakfield, WI

BUTLER, Frank, from St. Alban's, Redmond, OR, to Trinity, Oroville, WA, and St. Christopher's, Osoyoos, British Columbia, Canada

CALLAHAN, Griffin C., rector of Trinity, Parkersburg, WV, is on sabbatical.

CANADY, Charles E., Jr., from Good Shepherd, Asheboro, NC, to St. Andrew's, Tampa, FL

CARLSON, Walter D., from Trinity, Bayonne, NJ, to St. Mary's, Belvidere, NJ

CARSKADDEN, Ralph R., from Christ, Grosse Pointe, MI, to St. Paul's Cathedral, Detroit MI

CASON, Charles E., from Grace, Menomonie, WI, to Zion, Oconomowoc, WI

CHALLI NOR, Robert H., from Trinity, Covia, CA, to Trinity, Santa Barbara, CA

CLARKE, Lloyd W., from retirement to Chapel of the Cross, Chapel Hill, NC

CLEMENTS, the Rt. Rev. James P., professor of journalism, School of Communications, University of Houston, Houston, TX, to also Grace, Houston, and Advent, Stafford, TX

COLEMAN, Fred G., from St. John's, Napoleon, OH, to St. Paul's, Akron, OH

CROFT, Jay L., from St. Ann's for the Deaf, New York, NY, to work with the deaf, Diocese of Ohio, with offices at St. Paul's, Akron

CROSBY, James P., from Christ, Bradenton, FL, to Holy Cross, Jacksonville, FL

DAVIS, James H., from St. John's, Kewanee, IL, to St. James, Independence, and St. Mary's, Oelwein, IA

DEMING, Robert E., from St. Paul's, Lancaster, and St. Mark's, Groveton, NH, to Good Shepherd, Orange, CT

DENEKE, William T., from St. Peter's, Washington, NC, to St. Philip's, Southport, NC

DENNISON, Bryant W., from St. Paul's, Canton, OH, to St. John's, Saginaw, MI

DIBBERT, Roderic B., from Diocese of Chicago, IL, to Trinity, Chicago, IL

DICKS, Paul R., from non-parochial to Trinity Memorial, Mapleton, IA

DIXON, Blair A., from St. Matthew's-St. Joseph's, Detroit, MI, to Grace, Detroit, MI

DUNN, Kevin, OHC, from Trinity College, Toronto, Ontario, Canada, to Holy Cross Monastery, West Park, NY

EBERLY, G. Douglas, from St. James, Dallas, TX, to St. Peter's, McKinney, TX

ELLIOTT, Robert J., from St. Paul's, Marion, OH, to St. Mark's, Cleveland, OH

FAST, Todd H., from St. Clement's, Huntington Park, CA, to St. Luke's, Seattle, WA

FINGER, Kenneth J., from St. Paul's, Jackson, MI, to Calvary, Saginaw, MI

FOSTER, Irwin L., from Epiphany, Centerville, and Grace, Albia, IA, to St. Andrew's, Waverly, and Grace, Charles City, IA

FREDENBURGH, John C., from St. Mark's, Canton, OH, to Nativity, Birmingham, MI

FREEMAN, Robert W., from St. Mark's, Newport, VT, to St. George's, Lee, and Good Shepherd, South Lee, MA

GAMBLE, Robert D., from St. Paul's, Pawtucket, RI, to St. Paul's, Grinnell, IA

GARRISON, Maurice A. M., from All Saints, Brooklyn, NY, to St. Andrew's, Stamford, CT

GIBSON, Robert B., from chaplain, Woodward Academy, College Park, GA, to St. James, Macon, and Messiah, Macon, GA

GILL, Myles J., from St. Clement's, Belford, NJ, to Ascension, Gloucester, NJ

GRIMM, P. Joan, to chaplain, Kenyon College, Gambier, OH

GUNN, Julien, OHC, from headmaster, St. Mary's and St. John's School, Peekskill, NY, to Holy Cross Monastery, West Park, NY

HACKETT, David R., from Holy Innocents, Trenton, and St. Thomas the Apostle, Humboldt, TN, to St. Christopher's, Kingsport, TN

HALL, Robert M., from Grace, Clover Lick; St. John's, Marlinton; and St. Martin's, Summersville, WV, to Olde St. John's, Colliers, and Good Shepherd, Follansbee, WV

HANSEL, Robert R., from chaplain, St. George's School, Newport, RI, to chaplain, Sevenoaks School, Kent, England

HARDING, Leslie F., from St. Stephen's, Hamburg, MI, to Holy Cross, Novi, and St. Anne's, Walled Lake, MI

HARRIS, William H., from St. Andrew's, Tioga, and St. John's, Westfield, PA, to Emmanuel, Emporium, and St. Agnes, St. Marys, PA

HARRISON, Edward H., from St. Simon's-on-the-Sound, Ft. Walton Beach, FL, to Christ, Pensacola, FL

HAUGE, Morris J., from Christ, Grosse Pointe, MI, to St. Mary's, Eugene, and chaplain, University of Oregon, Eugene, OR

HAYASHI, Koji, from chaplain, Appalachian Regional Hospitals, Diocese of Lexington, KY, to chaplain, St. Alphonsus Hospital, Boise, and St. Luke's Hospital, Boise, ID

HEVENOR, Daniel M. S., from St. Luke's, Sequim, WA, to Kilkornan; Askeaton; and Foynes, Limerick, Ireland

HOBSON, Thomas P., from St. Martha's, Westminster, CO, to St. Thomas, Denver, and marriage counseling, Family Life Center, Roman Catholic Archdiocese of Denver, CO

HOKE, Stuart H., from St. Dunstan's, Tulsa, OK, to St. Mark's, Little Rock, AR

HOLLAND, Medford E., Jr., from St. Thomas, Denver, CO, to Trinity, Asheville, NC

HOPKINS, David L., from St. James, Mosinee, and Ascension, Merrill, WI, to St. Anthony of Padua, Hackensack, NJ

HOWE, Barry R., from St. Boniface's, Sarasota, FL, to St. Luke's Cathedral, Orlando, FL

HURLEY, Thomas J., from St. Philip's, Rochester, MI, to St. Michael's, Grosse Pointe, MI

IMMEL, Otto W., from Trinity Cathedral,

Trenton, NJ, to assistant director, The Evergreens, Moorestown, NJ

JARVIS, F. Washington, III, from St. Paul's, Cleveland Heights, OH, to headmaster, Roxbury Latin School, Boston, MA

JONES, Jerry S., from St. Mark's, Omaha, NB, to St. Matthew's, Newton, KS

KILPATRICK, James W., from St. George's, Port Arthur, TX, to Christ, San Augustine; St. John's, Center; and St. John's, Carthage, TX

KULP, John E., Jr., from St. Peter's, Bay Shore, NY, to St. Luke's, Ft. Myers, FL

LEGGETT, John M., from Our Saviour, Glenshaw, PA, to Trinity, Washington, PA

MacMILLAN, A. Malcolm, from St. John's, Sharon, PA, to Mediator, Allentown, PA

MARQUEZ-BEDOYA, Guillermo, from St. Paul's, Bogota, Colombia, to Christ and Holy Family, Brooklyn, NY

MARRS, James D., from St. Francis, South Sioux City, and All Saints, Winnebago, NB, to interim director of studies, Dakota Leadership Program, Wakpala, SD

MAYER, Iris B. R., from St. Aidan's, Blue Island, IL, to Holy Name, Dolton, and St. Clement's, Harvey, IL

McALLISTER, John N., from St. Mark's, Gastonia, NC, to St. John's, Laurel, MS

McCULLOUGH, George E., from St. Clare of Assisi, Ann Arbor, MI, to St. Stephen's, Hamburg, MI

MEACHEN, Jerome W., from Redeemer, Sarasota, FL, to Christ, Savannah, GA

MOHN, Michael C., from St. Martin's, Williamsburg, VA, to St. Boniface's, Sarasota, FL

MORRIS, Robert L., from St. Paul's, Williamson, WV, to Community of the Celebration, Yeldall Manor, Harehatch near Twyford, Berkshire, England

MURPHY, Warren C., director, Compass House, Buffalo, NY, to also St. Mary's-on-the-Hill, Buffalo, NY

MURRAY, Thomas W., from Good Shepherd, Savona, NY, to St. Mark's and St. John's, Rochester, NY

MYERS, Herbert G., from St. David's, Southfield, MI, to St. Christopher's-by-the-Sea, Key Biscayne, FL

NOLAN, Richard T., professor, Mattatuck Community College, Waterbury, CT, to also St. Paul's, Bantam, CT

NORCROSS, Stephen, from Good Shepherd, Charleston, WV, to St. Michael's, Kingwood, WV

NORTON, Ronald A., from St. Peter's, Perth Amboy, NJ, to St. Mary's, Stone Harbor, NJ

OGILVIE, Ian D., from chaplain, Sevenoaks School, Kent, England, to chaplain, St. George's School, Newport, RI

OLSON, Jon H., from chaplain, U.C.L.A., Los Angeles, CA, to Christ, Ontario, CA

PARKER, Roy E., OHC, from St. Jude's, Kingston, Jamaica, to Holy Cross Monastery, West Park, NY

PARRATT, Lyle F., rector, St. Stephen's, Innis, LA, to also St. Nathaniel's, Melville, LA

PARSELL, Joseph, OHC, from prior, Order of the Holy Cross, Monrovia, Liberia, to Holy Cross Monastery, West Park, NY

PENDLETON, Dudley D., from St. Mark's, Hammonton, NJ, to St. Mark's at the Crossing, Winslow Crossing, NJ

PENNINGTON, Jasper G., from the University of the South, Sewanee, TN, to head librarian, St. Bernard's Roman Catholic Seminary, Rochester, and Ascension, Rochester, NY

PHILLIPS, Wendell R., from St. George's, Astoria, NY, to St. Andrew's, Brewster, NY

PINZON, Samuel E., from St. Matthew's, Cali, and Nazareth, Cali, Colombia, to mission to Spanish-speaking people, Diocese of Washington, DC

PIPER, John E., from St. Timothy's, Rangely, CO, to St. Martha's, Westminster, CO

POWER, John S., from St. Paul's, Salem, OR, to Epiphany, Lake Oswego, OR

RADELMILLER, William L., OHC, from Holy Cross Monastery, West Park, NY, to Whitby House, Grapevine, TX

RANDOLPH, Michael P. G. G., from St. Augustine's, New York, NY, to chaplain, Atlanta University, Atlanta, GA

RANKIN, Glenn E., priest-in-charge, St. Paul's, Harlan, and Holy Trinity, Atlantic, IA, to also Trinity, Denison, IA

RIDDLE, Hill C., from St. James the Less, Ashland, VA, to Christ, Roanoke, VA

RISINGER, William H., Jr., from St. Mark's, Hope, AR, to St. James, Alexandria, LA

ROBINSON, Peter C., from St. Francis, Greensboro, NC, to St. Stephen's, Goldsboro, NC

RODGERS, Peter R., from St. John's, Williamstown, MA, to graduate studies at Oxford University, England

ROKOS, Michael G., from Ascension, Silver Spring, MD, to St. Thomas, Garrison Park, MD

ROSA, Thomas P., from Holy Family, Park Forest, IL, to Holy Trinity, Belvedere, IL

RUEF, John S., from director, Education for Ministry, Diocese of Western New York, Buffalo, NY, to dean, Nashotah House, Nashotah, WI

SALMAN, Donald R., from St. Dunstan's, Largo, FL, to St. James, Springfield, MO

SAMS, W. Birt, from St. Mark's, Gladewater, TX, to St. Paul's, Jesup, GA

SCHEEL, John R., from All Saints, Anchorage, AK, to Emmanuel, Hampton, VA

SCOTT, W. Lawrence, from chaplain, University of Massachusetts, Amherst, MA, to St. Paul's, Darien, CT

SEILER, Robert S., from associate director, New Jersey Regional Drug Abuse Agency, Jersey City, NJ, to executive assistant, Virginia Nursing Home Association, Richmond, VA

SEIPEL, James R., from St. Cross, Hermosa Beach, CA, to St. Stephen's, Valencia, CA

SHOWER, Edmund G., Jr., from All Saints, Amherst, NY, to St. Francis of Assisi, Youngsville, PA

SIMS, Edward R., vicar, Trinity, Prairie du Chien, WI, to also Our Saviour, Clermont, IA

SMITH, John M., from chaplain, Episcopal High School, Alexandria, VA, to Christ, Charlotte, NC

SMITH, Russell A., from Christ, Borden-town, NJ, to canon to the ordinary, Diocese of New Jersey, Trenton, NJ

SPENCER, Robert D., from Holy Comforter, Sumter, SC, to Chapel of the Cross, Columbia, SC

STANLEY, James C., assistant treasurer, Allentown College of St. Francis de Sales, Center Valley, PA, to also supply priest, Good Shepherd, Hilltown, PA

STASNEY, Jon S., from director, St. Philip's, Dallas, TX, to St. Matthias, Athens, TX

STORIE, Raymond W., from St. Andrew's, Morehead City, NC, to St. Paul's, Edenton, NC

/PS . . . about clergy list changes

SUPIN, Charles R., from St. John's, Far Rockaway, NY, to All Saints, Las Vegas, NV

SUTTON, Stephen R., from Good Shepherd, Follansbee, and Olde St. John's, Colliersville, WV, to chaplain, U.S. Army

SWAYNE, George, OHC, from novice master, Holy Cross Monastery, West Park, NY, to prior, Mt. Calvary Retreat House, Santa Barbara, CA

SYKES, A. Theodore, of Institutional Chaplaincy of New Orleans, LA, to also Good Shepherd, Buras, LA

TABOR, Kenneth W., II, from Creator, Mechanicsville, VA, to Christ, Stratford, CT

TANNO, Lewis O., from Ascension, Mt. Sterling, KY, to mission assistant, Diocese of Lexington, KY

TATNALL, Joseph, from director, Hopkins House, Alexandria, VA, to St. John's, Arlington, VA

TAYLOR, E. Donald I., from principal, Kingston College, Kingston, Jamaica, to St. Philip's, Buffalo, NY

TEASLEY, J. Garland, from St. Thomas, Windsor, NC, to Trinity, Lumberton, NC

TenBRINK, Eugene L., from St. Luke's, Marietta, OH, to non-parochial

TETRICK, D. Lonnell, from Carl Jung Foundation, New York, NY, to St. Mary the Virgin, San Francisco, CA

THOMAS, Robert F., Jr., from Messiah, Macon, GA, to Good Shepherd, Wilmington, NC

THOMSON, John L., from Calvary, Ashland, KY, and Christ, Ironton, OH, to Emmanuel, Houston, TX

THURSTON, Anthony C., from St. Matthew's, Indianapolis, IN, to Cathedral Church of St. Mark, Minneapolis, MN

TICKNER, Edward H., from chaplain, U.S. Air Force, to St. Thomas, Mamaroneck, NY

TORGERSON, Iver J., Jr., from St. John's, Stockton, CA, to St. Barnabas, Dunsmuir, and St. John's, McCloud, CA

TOTMAN, Glen P., from Christ, Pensacola, FL, to St. Paul's, Foley, and St. John the Evangelist, Robertsdale, AL

TREADWELL, Joel C., from Trinity, Natchitoches, and chaplain, Northwestern State College of Louisiana, Natchitoches, LA, to Trinity, Tallulah, LA

TUCKER, John W., from Good Shepherd, Raleigh, NC, to St. Thomas, Miami, FL

VanDEVENTER, A. Reed, from St. Peter's, Ashtabula, OH, to St. James, Hibbing, MN

WADE, William St. C., from Christ, Exeter, NH, to faculty, St. Paul's School, Concord, NH

WAITS, Emmett M., II, from St. Barnabas, Denton, TX, to chaplain-director, Episcopal hospital ministry, Dallas, TX

WALLING, Albert C., II, from Ascension, Dallas, TX, to St. Mark's, Houston, TX

WAPPLER, Edwin G., from St. Paul's, Louisville, NC, to dean, Bloy Episcopal School of Theology, Claremont, CA

WASHINGTON, Emery, canon missionary, Diocese of Arkansas, Little Rock, AR, to also St. Michael's, Little Rock, AR

WEAVER, Joseph C., from Good Shepherd, Dunedin, FL, to St. Mark's, Marco Island, FL

WEBB, David M., from St. Thomas, Beattyville, and canon missionary, Diocese of Lexington, KY, to Trinity, Danville, KY

WEBB, Richard C. L., from St. Thomas, Hanover, NH, to St. Christopher's, Plaistow, NH

WELTY, Winston W., from Trinity, Gulph Mills, PA, to secular employment

WEST, William E., from St. Mark's, Beaumont, and headmaster, All Saints' School, Beaumont, TX, to St. Clement's, El Paso, TX

WHITCROFT, Thomas H., from St. Mary's, Pittsburgh, PA, to psychiatric social worker, Hamot Community Health Center, Erie, PA

WHITE, Robert D., from St. Mary's, Keyport, NJ, to Trinity Cathedral, Trenton, NJ

WHITE, William DeA., from St. Paul's, Brunswick, and chaplain, Bowdoin College, Brunswick, ME, to St. Michael's, Geneseo, NY

WHITNEY, John R., from Prince of Peace, Gettysburg, and associate professor of religious studies, Penn State University, State College, PA, to professor of pastoral theology and Christian education, Virginia Theological Seminary, Alexandria, VA

WIEBE, Gordon D., from Trinity, San Francisco, CA, to Christ, San Francisco, CA

WIGNER, John D., Jr., from Holy Comforter, Vienna, VA, to St. Christopher's, Springfield, VA

WILLEY, Seaver A., from St. Clement's, Greenville, PA, to St. Stephen's, Coconut Grove, FL

WILMOTH, Matthew D., Jr., from Trinity, Mt. Vernon, IL, to St. George's and St. Matthew's, Baltimore, MD

WILSON, Charles A., Jr., from All Saints, Minot, ND, to St. John's, Farmington, and St. Mark's, Aztec, NM

WINSETT, Stephen M., from St. Philip's, Benzonia, MI, to St. Luke's, Kalamazoo, MI

WINSLETT, Hoyt, Jr., from Nativity, Huntsville, AL, to diocesan administrator, Diocese of Georgia, Savannah, GA

WINTER, Lloyd H., Jr., from Christ and St. Ambrose's, Philadelphia, PA, to St. James, Langhorne, PA

WISEMAN, Harry R., non-stipendiary priest, to St. Martin's-in-the-Fields, Summersville, WV

WOOTEN, Middleton L., III, from St. John's, Fayetteville, NC, to St. Thomas, Windsor, NC

WYER, George W., from Bethesda-by-the-Sea, Palm Beach, FL, to St. Paul's, Ivy, and St. John the Baptist, Ivy, VA

NEW DEACONS

ASH, Evan A., Jr., director, Adult Life Center, Prairie Park Nursing Home, Chicago, IL

BARNHART, William D., to St. James' Cathedral, Chicago, IL

BELL, Richard C., to St. James' Cathedral, Chicago, IL

DAWSON, Eric E., to Office of the Bishop, Diocese of the Virgin Islands, St. Thomas, Virgin Islands

DUNAKIN, Paul H., to St. James' Cathedral, Chicago, IL

ECKEL, David, to doctoral studies

FALLS, Edgar M., to Diocese of Long Island, Garden City, NY

FICKLING, John, to Pittsfield Team Ministry, Pittsfield, MA

GIBBONS, Harold S., to Trinity, Lemmon, SD

HALL, Allen, to Diocese of Alaska, Fairbanks, AK

HARDIN, David K., to St. James' Cathedral, Chicago, IL

HEMPHILL, James D., to St. James' Cathedral, Chicago, IL

HEYLIGER, Adrian I., to Office of the Bishop, Diocese of the Virgin Islands, St. Thomas, Virgin Islands

JACKSON, Anath E., to Office of the Bishop, Diocese of the Virgin Islands, St. Thomas, Virgin Islands

MEANS, Jacqueline, to St. Francis-in-the-Fields, Zionsville, IN

PEMBLE, Richard H., to St. James' Cathedral, Chicago, IL

PETRAGLIA, F. X., to Grace, Wheatland, CA

PINTUS, Peter J., to St. Mark's, Des Moines, IA

PRIEST, Ken, to Good Shepherd, Beatty, NV

ROTHAUGE, Arlin J., to Cathedral of St. John the Baptist, Portland, OR

SHARPE, John L., III, curator of rare books, Duke University, Durham, NC, to sabbatical in England

SMITH, Conrad W., to Office of the Bishop, Diocese of the Virgin Islands, St. Thomas, Virgin Islands

SMITH, Larrie, to Diocese of Atlanta, GA

SMITH, Thomas G., to St. James' Cathedral, Chicago, IL

STAUB, Emile M., to St. Bede's, Forest Grove, OR

SYMONS, Francis E., to Diocese of California, San Francisco, CA

TARBET, Robert M., Jr., to St. John's, Palacios, and Christ, Matagorda, TX

TAYLOR, Robert C., to St. James' Cathedral, Chicago, IL

WILLIAMS, Joe, Jr., to St. John's-in-the-Wilderness, Allakaket, AK

RETIRED

CHILLINGTON, Joseph H., from St. Cross, Hermosa Beach, CA

FARNSWORTH, Hugh McL., from St. Mary's-by-the-Sea, Point Pleasant, NJ. His address is: 2101 North Rd., Point Pleasant, NJ 08742

FOLEY, Francis J., from St. Matthew's, Sparta, MI. His new address is: 944 Ballard St., S.E., Grand Rapids, MI 49507

GARLICK, Bernard McK., from St. Peter's, Freehold, NJ, on Dec. 26, 1973. He will live in Georgia.

GWYNN, Marion H., from St. Mark's, Keansburg, NJ

HAIGHT, John M., from Grace, Massapequa, NY, on August 31

HAMILTON, Phil B., from St. Paul's Memorial, Detroit, MI. He will live at Pleasant Lake, MI

HODGINS, W. Charles, from St. John's, Portsmouth, NH, in June

KRUMBHAAR, G. Douglas, from St. Paul's, Stockbridge, MA. He will live in Princeton, MA.

LILLEY, Horace B., from Trinity, Hughesville, MD, on Dec. 31, 1973. He lives in Elkton, MD.

LOWELL, Howard M., from St. John's of Lattingtown, Locust Valley, NY, on June 6

MacCAMMOND, A. Fraser, from St. Thomas, Christiansburg, VA, on Nov. 15, 1973. He will continue part-time as chaplain coordinator and director of Volunteer Services, Montgomery County Hospital, Blacksburg, VA

McREYNOLDS, Lauren H., Jr., from Emmanuel, Kellogg; Holy Trinity, Wallace; and St. Andrew's, Mullen, WA, on Dec. 31, 1973. He will continue to live in Kellogg.

MERRY, Robert E., from coordinator of communication, Diocese of Pittsburgh, PA, on June 1. His address is: Box 1295, Duxbury, MA 02332

MITTON, John P., from Caroline of Brookhaven, Setauket, NY

MOLLEGEN, Albert T., from professor of New Testament literature and Christian ethics, Virginia Theological Seminary, Alexandria, VA, on June 1

PITCAITHLY, W. L. Damian, from executive director, Samaritan Halfway Society, Jamaica, NY, on May 1. He will live in Middletown, NY.

PORTEUS, Chester A., from Christ, Quincy, MA, on Dec. 31, 1973.

SANDERS, Charles E., Jr., from St. Paul's, Maryville, and St. Oswald's, Skidmore, MO

SMALL, Edward T., from Good Shepherd, Wilmington, NC

SPINNER, Ralph J., from chaplain, Community of the Transfiguration, Glendale, OH

STOWALL, George L., III, from St. Mark's, North Bellmore, NY. He will live in Connecticut.

SWAN, Milton, from Epiphany, Kivalina, AK

TAYLOR, R. Dunham, from Good Shepherd, Philadelphia, PA, on March 31

TOWNE, Harold E., from St. Mark's, Marco Island, FL

TRITT, Isaac, from Bishop Rowe Chapel, Arctic Village, AK

WARD, Robert C. W., from Our Saviour, Secaucus, NJ, on March 31

WHIPPLE, F. Plummer, from St. Paul's, Romeo, MI

WIDDIFIELD, C. George, from All Saints, Pontiac, MI, on January 1

WILKINSON, Arthur F., from St. Andrew's, Clearfield, PA, on September 1

WILSON, W. Howard, from St. James, Buffalo, NY, on Dec. 31, 1973. He will live in Cheektowaga, NY, and serve as a supply priest.

WOODMAN, William S., from St. Peter's, LaGrande, OR, on June 30

RESIGNED

BELL, James B., Jr., from St. Mark's, Shreveport, LA

BOWERS, Darwin B., from St. John's, Decatur, IL

COOPER, George T., from Epiphany, Chicago, IL. He continues at Bishop Anderson House, Chicago, IL

FERRY, Daniel H., from St. Paul's, Salem, OR, on March 15

FONVIELLE, Lloyd W., from Christ, Exeter, NH. He will live in Wrightsville Beach, NC.

GOETZ, Harold L., from St. Michael and All Angels, Seaford, NY

HARRISON, Joseph S., from Trinity, Princeton, NJ

HAUSER, Roscoe C., Jr., from St. John's, Fayetteville, NC, on July 1

HAWKINS, Paul M., Jr., from St. Philip's, Jackson, MS, on Oct. 1, 1973

HOFFMAN, J. Ogden, Jr., from Dean of Trinity Cathedral, Sacramento, CA

HOLFORD, Gareth C., from Trinity, Delran, NJ

JOHNSON, R. Dean, from St. Peter's, Sycamore, IL, to secular work in Florida

KAUFFMAN, Lyman G., from Trinity, Ottumwa, IA, on April 15

MERINO, Reed K., from St. Mary's, Winemucca, and St. Andrew's, Battle Mountain, NV

PHILLIPS, Richard O., from St. Andrew's, Brewster, NY

SCHEEL, William P., from headmaster, Christchurch School, Christchurch, VA

SCHLACHTER, Melvin H., from St. Andrew's, Yonkers, NY, on Oct. 31, 1973. He continues as part-time chaplain at State University of New York at Purchase, NY.

SHIELDS, Charles A., Jr., from Grace, Lawrence, MA, on Dec. 31, 1973

WRIGHT, John A., Jr., from St. Anne's, Scottsville, VA. He plans to live in Flat Rock, NC.

RENUNCIATIONS

MEYER, John Bernard

MINTON, David S. H.

DEATHS

BLACKWELL, Donald W., age 67

BURGEE, Alsace L., age 77

DAY, Harold C., age 78

DeLONG, Kenneth J., age 66

DODSON, Dorothy G., age 52

FENN, Warren R., age 71

FERGUSON, Quentin, age 65

GANOUNG, Donald E., age 48

GILLESPIE, John S., age 85

GRIME, William, age 81

HARRISON, Lewis C., age 95

LAWTON, George T., age 88

MAYER, Andrew W., age 82

McKAY, Robert B., age 88

OLORENSHAW, Sydney R., age 61

O'RILLION, Joseph LaR., age 60

POWELL, Jack B., age 48

SCHMEISER, Earl C., age 90

SHUMARD, Gordon H., age 51

SMITH, J. Herbert, age 74

Sister STEPHANIE, OSA, on February 26

STONE, Morton C., age 87

TERRILL, Mentor B., age 59

WEBSTER, Robert M., age 83

WHIPPLE, Christian B., age 72

WILSON, Howard W., age 62

Conference for retired clergy, wives



Thirty retired clergymen and their wives met last fall for an overnight retreat at the Oblate Center in Natick, Mass. Social security, the Church Pension Fund, comprehensive medical group insurance, as well as General Convention were among the topics they discussed; and they still had plenty of time for walking in the woods, talking, a hobby display, and book exchange.

Allin Family: Moving From Jackson To Greenwich

For most families May and June are traditionally busy months, but for Presiding Bishop-elect John M. Allin and his family, this spring's calendar includes a marriage, two graduations, a consecration, two installations, and a household move from Jackson, Miss., to Greenwich, Conn.

The May 1 consecration of Dr. Duncan M. Gray, Jr., to be Bishop Coadjutor of Mississippi in the Cathedral Church of St. Andrew, Jackson, led the hectic schedule.

This was quickly followed by the marriage of the Allin's eldest daughter, Martha, on May 11.

In 1961 he was consecrated to be Bishop Coadjutor of Mississippi, serving the present Bishop Gray's father until Bishop Allin became diocesan in 1966.

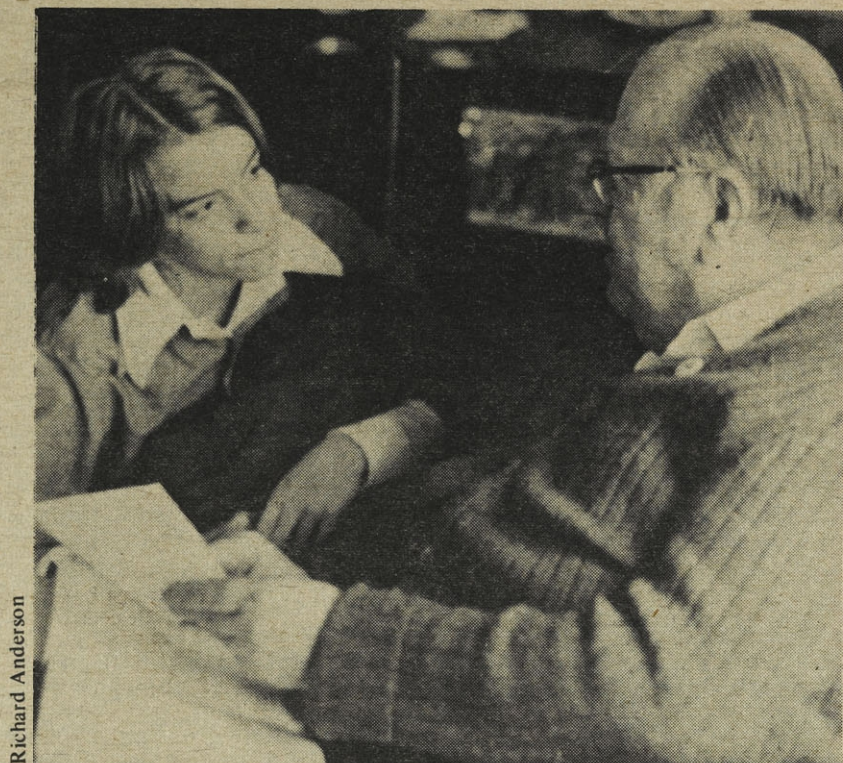
A holder of a master's degree in education, Bishop Allin was awarded an honorary Doctor of Divinity degree by his alma mater, the University of the South. He is a past president of the school's St. Luke's Alumni Association, was a member of its Board of Regents, and is serving a six-year term as chancellor. He is also a trustee of All Saints' College and of the Episcopal

term. In lieu of press conferences, Bishop Allin said he will make himself available for personal interviews and will issue statements on topical issues through a church press officer.

Lists Priorities

Communication, coordination, and reconciliation were three priorities Bishop Allin stressed at his election in Louisville in October, 1973.

One reconciling effort he plans is a request to the Standing Liturgical Commission to retain "the best of the Prayer Book language" in some



Richard Anderson

"THE NEW MATH IS REALLY SIMPLE," Executive Council member George Guernsey reassures an attentive Fran Allin during the winter Council meeting in Greenwich, Conn. Fran will enter ninth grade this fall.



LED BY THE LADY ANN, the Allin family boards Delta Air Lines plane for trip to Lambeth Conference in England in 1968. Travel has been—and will continue to be—a way of life for the family of an active church leader.

In the same cathedral Marcy was married by her father to William A. Skelton, III. The entire Diocese of Mississippi was invited. A wine-and-cheese reception followed at the soon-to-be-vacated white-frame family home.

In addition to planning the household's move to Dover House in Greenwich and arranging her daughter's wedding, Mrs. Allin must schedule the family's attendance at the college graduations of the twins, John and Kelly Ann. The May graduates expect to spend the summer with their parents and younger sister, Fran, in Connecticut. In the fall John will return to his alma mater, the University of the South in Sewanee, Tenn., to work in the admissions office. Kelly, with a degree in special education from the University of Alabama, Tuscaloosa, will job-hunt in the North.

June 1 marks a beginning and an ending for the Diocese of Mississippi. Bishop Gray's installation as diocesan will be followed by a reception to honor him and bid farewell to the Allins, who expect to "get in their car and start for Greenwich" that same afternoon.

Fran Allin looks forward to the move and to entering ninth grade next year in a Connecticut public school. She has enjoyed attending private schools—"even the uniforms"—but expects also to enjoy the excellent public system in her new hometown.

Reportedly Fran has concluded that Dover House, the P.B.'s official residence, needs a horse to complete its New England atmosphere. The Presiding Bishop-elect has not taken a public stand, and Mrs. Allin has laughingly refused to predict the final settlement. She did admit that Fran's previous—successful—campaign for a dog showed a lot of determination and ingenuity.

Assumes New Duties

When the 53-year-old bishop assumes leadership of the Episcopal Church family on June 11, he will continue a ministry which began with his ordination in Arkansas in the middle 1940's. After serving small parishes there and in Louisiana, he finally went to Mississippi as president and rector of All Saints' Junior College, Vicksburg.

Radio/TV Foundation

In the House of Bishops his most recent assignments included Overseas Missions, Agenda, Pastoral Counseling, and Deaconesses.

Elected to Executive Council in 1970, he has served on the Ecumenical Standing Committee, the Joint Committee on Contemporary Issues, the Steering Committee, and chaired the Joint Committee on Ecumenical Relations and the Program Group on Communications.

No Press Conferences

On a Lenten visit to a former parish, Grace Church, Monroe, La., Bishop Allin told contributing editor Babs G. Zimmerman he considered press conferences "an instrument of the



CATCHING UP with old friends, Mrs. Allin joins the Bishop on a visit to Grace Church, Monroe, La.

devil" and would not hold them when he became Presiding Bishop.

"I am convinced that 85 percent of the struggle and confusion we have witnessed in the Church has been due to misunderstandings," he said. He felt press conferences in which the principal, in the glare of camera lights, is forced to engage in rapid-fire questions and answers are not conducive to the thoughtful dialogue communication he hopes to cultivate in his 12-year

of the services offered in the draft revision of the Prayer Book.

While recognizing the trend to a greater variety in liturgy and the Commission's seriousness about the trial use process, he expressed concern for those devoted to the present *Book of Common Prayer*. He feels retention of the traditional language may provide a reconciliation point between proponents and adversaries of revisions.

Coordination was the keynote of Bishop Allin's comments on the major church concerns of evangelism and finance. He felt the Church's job is to bring forth the proper understanding of evangelism and hopes to find direction in this definition. Involving more people in money management means coordination, too, but he feels "finance takes care of itself if everything else is all right."

Bishop Allin would like to move the Church Center out of New York City. Study about the purpose Episcopalians want the Center to serve will be part of any determination of a new location, he felt.

Bishop Allin also hopes the Episcopal Church will engage in a full study of the ministry, particularly the ordination of women to the priesthood, experimental forms of ministry, and non-stipendiary forms.

—Janette Pierce



Babs G. Zimmerman

HEARTFELT "WELCOME HOME" sign greeted Bishop and Mrs. Allin on their return from the Louisville Convention.

Report from Israel

King Robert's Heart and Mine by David Gracie

The saying is: "One never goes to Jerusalem; one always returns there." On my first visit I experienced that feeling of return when I read the inscription on the cornerstone at St. Andrew's Church. The stone was laid in 1929 by General Allenby in memory of the Scottish troops who had "liberated" the city in World War I.

Now, it happens that my childhood had been filled with remembrances of the Allenby campaign. Sitting at night on the front porch of my grandfather's farm in Michigan, I listened as he described the men on the troopship, singing "We're marching upward to Zion, that beautiful city of God." I shared his wonder as a Scottish farmboy, seeing a camel for the first time in his life. His uniform was in the farmhouse attic, and his bonnet was mine to wear when I marched around the farmyard, playing soldier.

Other reminders of the campaign included his periodic bouts with malaria and a frightening, recurrent dream of a village savaged by the Turks. My grandfather saw the dead and the dying in his sleep, including the little children who had been spared none of the horror. The Last Crusade was the greatest adventure and the greatest curse the David for whom I was named would ever know.

I went inside the kirk and saw the wall plaques to the 52nd Lowland Division and the Black Watch. Each chair in this church has the name of a Scottish town I had been to and loved—Edinburgh, Glasgow, Dunfermline, Stranraer.

I remembered again the old anguish. What kind of a people is it whose main source of pride has become its military exploits in the service of a foreign king? How many other proud peoples had been subdued by the Black Watch for England?

I walked toward the altar and found to my surprise a large and well-burnished brass plate in the floor in honor of the true King of the Scots. When I read it, tears started to my eyes: *In remembrance of the pious wish of King Robert Bruce that his heart should be buried in Jerusalem. 1329-1929. On the sixth centenary of his death.*

Robert Bruce, hunted fugitive, Comyn's murderer, was the one king the English could not put down. His victory at Bannockburn and Edward's troubles at home secured for Scotland a brief period of independence, which would be remembered much as Jews remember the reign of David, who also hid in caves and who was free to rule in his city because of his military skill and his great neighbor kingdoms' pre-occupation with other things.

Here I was in Jerusalem in 1974, trying to puzzle for myself the meaning of Jewish nationalism, and I found the question turned back to my own puzzle. But it isn't mine anymore, I told myself, because my parents chose emigration and assimilation.

"The finest road a Scotsman ever sees," said Sam Johnson, "is the high road, leading him to London." That was, of course, recorded by Boswell, the best assimilated Scot of all. My people took the sea route to the States, which became their home.

What motivated King Robert's pious wish? Did he see himself leading a Crusade? Or did he think he needed extraordinary means to insure his salvation since he was such a bloody man?

I don't know, but the wish moved me. Perhaps because I knew the biblical reason why the kings of all nations shall come to Jerusalem: to learn God's law.

I was confirmed in this thought as I sat on one of the benches to pray for my grandfather and our family. I picked up the Church of Scotland Hymnal in which the psalms are versified. (A funny gift to Jerusalem, the psalms returned in simple English rhyme.) I opened the book and read Psalm 119, Samech:

"I hate the thoughts of vanity but love thy law, do I.
My shield and hiding place thou art; I on thy word rely.
All ye that evil-doers are, from me depart away,
For the commandments of my God I purpose to obey."

I said "amen" to that and trusted God's intent to transmit the law from Moses to Jesus to Paul to Augustine to Calvin and John Knox to my own people. And while He might have preferred to use someone more loving than the last-named Protestant teachers and someone more literary than the Scottish rhymesters, He did use them as best He could.

I expressed my sense of return to Jerusalem, from which the law comes forth, by giving thanks for Jesus who reshaped that law and transmitted it to the Gentiles.

Yes, Jesus of Nazareth was God's light to the Gentiles, yet He believed He was sent to the lost sheep of the House of Israel. Allenby and his boys, singing their rhyming psalms and Protestant hymns to Zion, thought they were pursuing the Empire's business, but they had been sent to prepare a way for Israel's scattered flock. And what purpose did Providence have in bringing this grandson back?

Jerusalem makes you think in terms of law and prophecy. It makes you reopen your own life to the purposes of God.

I came with impatient questions about Jewish nationalism. What are they trying to do here? Why can't they be internationalists? Why have they placed themselves in a position with most of the world ranged against them? What does their peculiar struggle have to do with me?

Now I think I see what the Jews are trying to do in this land. I sense that to fulfill their international role, they need to be a nation now and that the other nations may be more scandalized

Dutch Protestant scholar read a paper on Bible teaching in Israel's schools, walking through Yad Vashem and standing on top of Masada.

I saw the peoples' army on every street corner, soldiers hitching rides in uniform, with guns over their shoulders. Israel was in a state of nearly total mobilization, yet the nation was struggling to form a government. College professors were planning to establish a university in the field so young men could stay on patrol in the Golan and still earn credits.

My friend Tala summed so much of what Israel is in her own story. Her mother's family—only half Jewish—was totally wiped out in the Holocaust. Her childhood was spent in a *kibbutz*, which she left for an artistic life in the city. Now, at the youth wing of the museum, she helps children make joyful creations of clay.

When fighting breaks out, Tala works as a nurse. In October, for the first time, she took on the trying task of accompanying parents to their sons' graves.

When her fellow nurses began to ask where they should go in exile if the Syrians and Egyptians broke through, she told them simply she would go nowhere else. She would die here.

I never made the connection between the Holocaust and the current wars except in a formal way. But now when I read Wiesel's description of the capture of the old city and the return to the Western Wall in 1967 as a victory made possible because Israel had another 6 million on her side, I do not read it as a strange poetic flight.

Someone accused Golda Meir of having a Masada complex. She admitted it and said she also had a Holocaust complex, a 1948 complex, and more. The preservation of the people is at stake. One need not be a Meir fan to begin with this fundamental fact.

In order for Israel to survive, she must take the necessary measures. Time and again the Jew



THE AUTHOR with children near a frontier kibbutz.

by their being than their deeds. I also feel how the people of Israel by their being question me and in that way make me a partisan because I need a distinct and questioning partner in the search for God's truth.

We are rooting ourselves. Can you be rootless?

We are willing to die for a particular expression of mankind. Can you live entirely for universals?

We are in a situation that balances tragedy and hope, sin and grace. Do you transcend that?

We study for the love of knowledge and its practical application—in our homes and synagogues, in our new universities, in the *kibbutzim*. Are you ready to share?

We sing and dance and pray at the Wall. Where do you sing and dance and pray?

We continue to take the Book seriously as an integral part of our worship, our education, our national history. Is it more than a collection of texts and ideas for you?

We connect people, book, and land. How do you make that connection? Who are your people? Do you love your land?

These affirmations I heard or discovered in my travels—dancing at the Wall with boys from the Yeshiva and my friends from the United States, sitting in a rabbi's home listening to a

has had his back forced against the wall and then been told not to cheat, to fight fair. The question of what moral cost is too high to pay to survive as a state is one Israelis must raise for themselves and answer.

God's faithful witness, Martin Buber, warned the people against letting the search for security lead to reliance on power alone and called for a peace of genuine cooperation between Jew and Arab. (This most pointedly, I think, in a 1958 essay, "Israel and the Command of the Spirit.")

Buber's heirs now publish the journal, *New Outlook*, in which they advocate stronger peace initiatives, including a bargained return of territories occupied since the Six Day War. Others work on Jewish-Arab village projects.

Jewish and Arab students with whom I talked at Hebrew University gave me to understand that these projects were merely symbolic. The Arab students were primarily interested in their people's being able to govern themselves.

A political science professor at Hebrew University painted a picture of reliance on military power as a possible "solution" to the crisis: "We had a round of tank wars; now Syria is introducing missiles; next will come atomic weapons. Then there can be a mini-balance of terror. It

Continued on next page



Bishop Iveson B. Noland and Ann B. Davis

BRADY BUNCH ACTRESS APPEARS WEEKLY IN PEWS

The efficient housekeeper for ABC-TV's *The Brady Bunch*, Ann B. Davis, is a "cradle Episcopalian" who has visited scores of Episcopal churches during her theater tours throughout the country. While starring in *Three on a Honey-moon* at a dinner playhouse in New Orleans, she has already worshipped in three different churches in four weeks.

These are not idle visitations; they are searches. "I look for a church where I feel comfortable," said one-time secretary Schultzie of the old *Bob Cummings Show*. "You meet a much better class of people when you travel in the company of the Lord."

A loyal member of St. David's in North Hollywood, her home for the four to five months a year she is not touring, Miss Davis admits that Episcopalians are often surprised to find a television star beside them in the pews.

Ann B. Davis was born in New York state, reared in Western Pennsylvania, and studied speech and drama at the University of Michigan where she was active in the Canterbury Club. Her membership in the Episcopal Church started her interest in an acting career, which she has maintained successfully since her move to Hollywood in 1949.

Wearing a Christian "fish" symbol around her neck, she recalled that her faith began in childhood, within her Episcopal family (which includes a twin sister), in church plays and choir activities, and continued into adulthood and a hectic professional life with "friends who have come to me to talk because they know I am a Christian."

"The business has its ups and downs that can make you a manic-depressive, but the Faith doesn't go up and down. And temptations are no greater or lesser for people in show business: it's a day-to-day thing. You can read all you want about the gay, frivolous life of Hollywood stars, but it's all a matter of luck and, for me, luck with God's help."

Though obviously flattered by the attention paid her as a star, she is a no-nonsense, ruggedly independent kind of person who views her work and her faith with enthusiasm. She is bursting with energy, constantly moving and gesturing, even when seated.

She won't ever be satisfied with her career, Miss Davis said. She always wants to work, especially in television. But much of her spare time is spent in studying and reading about her Christian faith because "I want more knowledge of the Holy Spirit." She said she is seeking a new language in which to talk about the way she has always felt about Christ and the security He has brought her.

Recently Miss Davis' rector, the Rev. James E. Fenwick, introduced her and fellow parishioners to Bible studies somewhat like those in the Campus Crusades for Christ. This she finds exciting: "I feel I've been living in one room of a palace, and now I've opened the doors to the other rooms." She called it a re-introduction to her faith but was cautious about any mention of the charismatic movement because she is unfamiliar with it.

Miss Davis' visits to Sunday services both in Shreveport, where she played a local theater, and New Orleans have caused much excitement among parishioners who enjoyed worshipping with someone they liked but knew only through the television camera's impersonal lens. In fact, in Shreveport she participated in a dialogue sermon written by the Rev. Joel Robbins of St. Paul's. They even took the sermon "on tour" to other Episcopal churches in the area.

—Babs G. Zimmerman



Diana Crump

ENTHUSIASTIC STUDENT

"Refreshment and rejuvenation—just when I needed them most."

That's how Diana Crump of Memphis, Tenn., sums the 10 days she spent in Sewanee last winter as the first lay person to be named a Fellow of the University of the South's School of Theology.

Mrs. Crump's earlier hope to become a special theology student at Sewanee didn't materialize because she couldn't spare a number of weeks away from home. At the invitation to be a Fellow, however, she said "yes" right away. And with faculty member Dr. Charles L. Winters, Jr., to guide her, she "chose to read in the theology of hope and dug into Moltmann and Jurgens."

No stranger to Sewanee since two of her three grown sons are alumni, Mrs. Crump says, "I found a loving and caring community on the mountain. Relationships count there every bit as much as studies do. And that's not to slight academics."

Mrs. Crump's Sewanee time was intended for her personal growth. Its effects are bound to show up in her parish—Church of the Holy Communion—where she's a volunteer Christian education consultant. She's helped this year with parish Young Churchmen and Churchwomen and serves as trainer for a continuing adult encounter group.

This year Mrs. Crump wears three other hats. A board member of the Memphis Academy of Arts, she co-chairs its capital funds drive. She's president of the Brooks Art Gallery League.

And she's just been appointed a trustee of Memphis' well-known black college, LeMoyne-Owen.

Her husband, Charles, has served terms on Executive Council and as vice-president of General Convention's House of Deputies. He is currently on the Standing Commission on the Structure of the Church in addition to handling a demanding law practice. —Isabel Baumgartner

Israel Report continued



THE AUTHOR and Rabbi Alexander Shapiro, host for the trip.

has worked internationally. Why couldn't it work here?"

So much for the command of the Spirit! But, on the other hand, one can envision no solution that does not depend to some extent on Israeli arms and determination to fight.

"I am no radical pacifist," Buber wrote. "I do not believe that one must always answer violence with non-violence. I know what tragedy implies: when there is war, it must be fought."

In this vein Dr. A. E. Simon, Buber's venerable colleague, told me that Daniel Berrigan, in an excess of love, expected too much of Israel. "He expects us to be half in heaven."

I sensed in talking with Israelis how they, because of their preoccupation with survival, could become blind to the struggles of other peoples. I gather the fascist takeover in Santiago did not produce much of a ripple in this land which highly values parliamentary democracy. And Israelis meet with far too little response the desire of Palestinians in occupied territories for self-determination.

Rabbi Abraham Heschel said: "We are God's stake in human history." He also said Jerusalem is a "seat of mercy for all men. Wherever a sigh is uttered, it will evoke active compassion in Jerusalem."

Can both these convictions be realized at the same time? I hope so, just as I hope that those of us with a sense of international struggle for freedom can recognize and welcome Israel's being and special character.

A young Israeli new-leftist, who hailed from New York City, described the pain he experiences when he travels in the States these days. American Jews won't listen to his criticism of Israel, and Americans on the left won't hear him when he tells of the importance and necessity of protecting Israel's existence.

Israel needs both our support and our criticism. There must be a way we can achieve that.

The phenomenon of Israel is questioning me as much as, or more than, I can question it. I returned home with a renewed sense of wonder and concern about God's purposes for that shifting and changing group I identify as "my people."

I am much more aware of the uniqueness of living in the multi-national Diaspora that is the United States, with our half-forgotten racial memories and our partly-formulated notions of belonging to an international family. And because of this, I feel much freer to hope and pray for the people of Israel.

APSO Panel Hears Alaska Plan

Future Small Church Ministries: Shared or Centered?

"Our people have been recipients of ministry rather than doers of it," Bishop William J. Gordon of Alaska told a recent Conference on Ministry in Washington, D. C.

He elaborated on Alaska's new shared ministry concept for representatives of 15 Appalachian dioceses who met to study ministry methods in small congregations. Six bishops, 43 lay and clergy leaders, and six seminary persons met at the invitation of the Appalachian People's Service Organization.

Appalachia and Alaska have several similarities: a number of small congregations, widely separated communities, and populations with special cultural heritages worthy of the Church's support and nurture.

Under Title III, Canon 8, approved by General Convention in 1969, Bishop Gordon has ordained men as sacramental priests with one specific duty: to celebrate the Sacraments in Alaskan mission congregations which cannot afford full-time priests. Other aspects of

ministry—such as teaching, visiting, counseling, working with youth—are shared by congregation members. "This means that rather than one man's carrying out 20 aspects of ministry, we try to seek out 20 persons to carry out one aspect [each]," said Bishop Gordon.

Alaska now has 18 men ordained to the sacramental ministry, and the diocese will systematically evaluate the program.

Bishop Gordon hopes no one will ever want to "go back to where we were." He foresees the emergence of truly self-supported congregations and envisions a future in which mission funds will be used to establish congregations with sacramentalists and trained laypeople rather than to pay salaries to seminary-trained missionary priests.

In fact, the freeing of seminary-trained priests to work as trainers and enablers is an important part of Alaska's program. Bishop Gordon would like to see training expanded. "We're beginning to picture each congregation as a minia-

ture seminary where everybody receives constant training and spiritual empowerment and renewal and from which nobody ever graduates. Our seminary-trained priests will serve as roving faculty."

He would also like to see each new Christian assume a specific responsibility for ministry and have a chance to receive proper training for it.

APSO Taproots

Two APSO task forces arrived at the same conclusion last year: a fully indigenous ministry could benefit Appalachia—as it has Alaska.

The Rev. William P. Burns of Valle Crucis, N. C., told the APSO-sponsored conference, "Appalachia needs a taproot ministry, one like the camellia plant, rooted deep in its own soil."

Appalachia must find ways to prepare for ordination candidates with little academic training. Many who live in the region have little formal education beyond the eighth grade. Mr. Burns comment-

THE REV. DAVID SALMON, Alaska's first Athabascan Indian priest, serves as an enabler/trainer.



ed on the need to draw on a variety of resources—individuals, groups, seminaries, and other learning places—to meet this need.

Continued on page 20

Books

and now a word about problems that won't go away

Death, a taboo subject for most of this century, is suddenly the subject of living room conversation, parish discussion groups, magazine articles, and many books. Did the taboo arise because people felt if you didn't mention it, it would cease to be a fact? Or because antibiotics, preventive shots, and the improved hygiene of an affluent society resulted in fewer people's experiencing a death in the family during their first 40 or 50 years?

In the late 1960's a sensitive widow discovered how alone many women were while suffering through the grief of widowhood. In 1969 Seabury Press published her findings in *Up From Grief* by Bernadine Kreis and Alice Pattie.

Dying patients then became the subject of investigation which resulted in *On Death and Dying* by Elizabeth Kubler-Ross. The book struck a responsive chord in the minds and hearts of clergymen, doctors, and lay people.

Church people began to hold seminars on all the ramifications of the subject. Why? Probably not because of the 50,000 young Americans who died in Vietnam even though this must have surfaced some of our peculiar attitudes about death to at least another 100,000; nor necessarily because of the hundreds of thousands who have died on American highways. More likely medicine has had as important an effect as the earlier mentioned publications.

The rising use of organ transplants, kidney machines, and life support systems which keep people alive in circumstances which would have meant immediate death a short time ago have forced the subject into the open and raised all sorts of moral questions. When does biological death occur? Who should be chosen for organ transplants since the supply is often limited? Who does the choosing? How can professional and lay people alike help the grieving and dying?

What responsibility does society have for the family of a deformed or handicapped child whose life has been saved by "extraordinary medical procedures"? Is all life equally precious, or is the quality of life a moral consideration?

The following books, chosen from the many which have been published, shed some light on these questions and help the reader to look at death as an inevitable part of life and to put the experience in a Christian perspective. —Martha C. Moscrip

Death and Other Living Things, Nathan R. Kollar, paperback \$1.50, no. 20 in the Witness Book series of discussion paperbacks, Pflaum/Standard, Dayton.

Each chapter in this paperback is a self-contained unit on some phase of death, with two sets of questions for personal and group reflection. It is a useful study for group discussion for high school age and up. Three good appendices add to its value. One particularly helpful appendix is a list of biblical references to death. One chapter contains a survey of the much discussed Kubler-Ross study of the attitudes of the dying.

Parishioners, planning their Christian education program for next year, should include this in their survey of materials; church librarians will wish to consider it for their shelves. —M. C. M.

As We Are Now, May Sarton, \$5.95, W. W. Norton and Company, Inc., New York.

Horror accounts of unsafe, ill-run, and burned-down nursing homes for the old are repeated almost daily on television and in newspapers and magazines. Accurate and detailed as these accounts often are, they always seem impersonal.

May Sarton's novel about an elderly woman's attempt to stay alive and spiritually well in a remote country nursing home is personal indeed. In this short, incisive, beautifully written novel, the reader finds herself inside the heart and mind of this courageous, albeit frightened, and indefatigable old lady.

In *As We Are Now*, Miss Sarton creates a masterly portrait and a fast-moving, tense tale, suspenseful to its

shocking ending. Having read it, no one could again feel far removed from a news story about such homes. —M. C. M.

The Last Third of Life Club, Jerome Ellison, \$5.95, a Pilgrim Press book from United Church Press, Philadelphia.

The Last Third of Life Club by Jerome Ellison, writer and editor, concerns the philosophical and spiritual requirements of those years we often think of as retirement or senior citizen years. Mr. Ellison recounts in his book the experiences of a friendship association of men and women who sought to improve the quality of their later years by reading, discussion, and contemplation. The group is now a national organization called the Phenix Club.

The last third of life, according to Mr. Ellison, can be the most important and productive for the individual and society. The 12-step program he outlines, the result of the first group's experiences, can be a ladder to spiritual wisdom. Many such books offer advice on the physical, social, and financial needs of aging. This one speaks to the special intellectual and spiritual needs of society's older members. —M. C. M.

Dancing at My Funeral, Maxie Dunham, \$4.95, Forum House Publishers, Atlanta.

In spite of its intriguing title, this book is not about a new church ritual for burying the dead. Neither is it about death or funerals as we usually think of them. It is Maxie Dunham's account of how he buried the mental and emotional baggage of his past that kept him from really living today. It is in fact about his own rebirth.

More than a delightful autobiography, *Dancing at My Funeral* offers signposts for the reader to follow along the road to life so he may inspire, if not dancing, at least a celebration of his own life when his funeral times arrives.

Maxie Dunham, a senior minister of the West Anaheim United Methodist Church in Anaheim, Calif., has managed to write a book which illustrates his formula for authentic Christian living: "Living depends on loving; loving depends on knowing; knowing depends on risking." —M. C. M.

Going Like Sixty, A Light-Hearted Look at the Later Years, Richard Armour,

\$5.95, McGraw-Hill Book Company, New York.

If you are feeling weary after a dose of those serious, advice-giving books and articles on how to survive after 60, try Richard Armour's forty-ninth book. It not only demonstrates "after 60" can be fun but is also funny reading. Although his light-hearted look is a personal one, it's easy to identify if you are "one of the group."

Like a good tonic, *Going Like Sixty* relaxes the nerves as it puts the later years in proper perspective with a nice mixture of optimism and reality.

Stay of Execution, a sort of memoir, Stewart Alsop, \$8.95, J. B. Lippincott Company, Philadelphia.

After the many enthusiastic reviews Stewart Alsop's book has received, what more can one say except that it certainly belongs in any list purporting to deal with the subject of death, dying, and—even more important—living. In his introduction Mr. Alsop says, "This is, in short, a mixed-up sort of book. But I have led a mixed-up sort of life, and no experience of that life... has been more mixed up than the peculiar hell-to-heaven-to-purgatory existence I have had since I was first diagnosed an acute leukemic."

Mixed-up it may be, but the product is as satisfying as a properly blended punch or salad. His is a journalist's report of this experience and many others in his life that were exciting, funny, heartwarming. The writing is moving, insightful, and without sentimentality.

Concerning Death: A Practical Guide for the Living, Earl A. Grollman, editor, \$7.50 (paperback \$3.95), Beacon Press, Boston.

This collection of 20 essays by 20 different authors covers the subject of death, dying, and grief from just about every angle. The authors deal with the emotion-laden problems of death-related situations in practical ways, under such headings as Grief, The Doctor, Fatal Illness and the Family, The Law and Death, Mourning Customs (Protestants, Roman Catholics, and Jews), Death Education in the Face of a Taboo.

This is basically a "how to" book to own and read before a crisis occurs and have on hand when it does.

ON TECHNICAL TAMPERING

RACISM AND THE CHURCH

Unfortunately, this seems to have

—James R. Woodruff

A black and white cartoon illustration. On the left, a man in a dark suit, white shirt, and dark tie stands and leans over a desk. He is wearing a fedora-style hat and holding a clipboard with a pen. He is looking at the clipboard and speaking to a man seated at the desk. The seated man is also in a dark suit and tie, looking up at the standing man. On the desk are several stacks of papers and a rotary telephone. In the background, there is a filing cabinet with two drawers and a sign on the wall that reads "ARGUS OPINION POLL". The artist's signature "Reppner" is in the bottom left corner.

Cartoon: "Argus Opinion Poll" by Lepper

—Mary Jane Baker

...and one film



Reprinted from SHARE, February, 1974.

June, 1974

PARISH WITH A LONGER REACH

One Sunday a small, 8-year-old boy who yearned to be an acolyte begged his pastor to let him light the altar candles. The pastor noted the boy's small size and answered kindly, "You need to grow bigger. Your arms are still too short to reach the candles."

The boy answered, "But you have long fire sticks that make your arms longer. You know, when you make your arms reach further, you can do more jobs than you think you can."

The Episcopal Church of the Ascension, Clearwater, Fla., provides a day-by-day example of the boy's wisdom. This church extends the reach of her arms through the Channel Markers for the Blind which helps legally blind people of Clearwater and nearby communities.

Formed in 1966 by the women of St. Martha's Guild, the program has sighted volunteers who help

the more than 100 blind people who come from as far away as 50 miles to attend weekly meetings held in the church. There they come to learn Braille, typing, or sewing, for the social life, for bingo and cards. Once a month a guest speaker appears at a dinner.

Now it's a cooperative effort. The American Red Cross provides transportation, the Clearwater Lions Club sponsors an annual Christmas party, the Pinellas County Department of Adult Education provides a teacher and materials for teaching Braille.

The Channel Markers have received a tract of land on which an 8,000-square-foot center will be built. Plans are now being drawn to encompass the various facilities needed for educational and social activities for the approximately 2,000 visually-impaired in this area.

—Virginia Schofner



VARIED ACTIVITIES keep members of the Channel Markers, Inc., busy: a trip to Disney World, Orlando, Fla. (above), a costume party at one of the regular monthly social meetings (right and below), a picnic in a park, and craft courses or Braille instruction. Recent formation of a board of trustees composed of business executives and acquisition of a tract of land insures present and future maintenance of this momentum.



"Don't think for a minute it hasn't all been fun!"
Presiding Bishop John Hines at his last Executive Council meeting, February, 1974

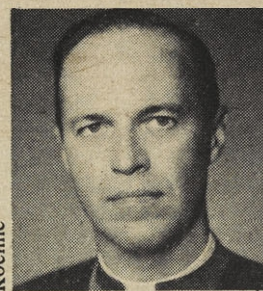
"It may also be time to say *no*. You can say *no* to a rule from the past that no longer applies. You can also say *no* to a new development in our society that you personally find unfruitful. . . .

"Once we have learned to say *no*, we can give ourselves permission to say *yes* to the things we really want. In dealing with the option glut, you will want to say *no* quite often—to extraneous diversions, false expectations, to excessive demands from others, to the people, the circumstances, the obligations that give you a sense of being trapped and frustrated. But the other side of that coin is to be able to say *yes*, fully and openly, to the people and circumstances that count for you."

Nena and George O'Neill in *Shifting Gears*



Michael O'Neill



Koehne

"The proclamation of the Good News today requires courage of a bishop—the courage to resist pressures, private and public; the courage to resist ambition; the courage to take a stand after due deliberation; the courage to be true to his principles and to the people who believe in them; the courage to keep sacred the trust that has been committed to him; the courage to be daring when the occasion calls for it; the courage to face up to the possibility of failure."

Chicago's Bishop James W. Montgomery's sermon at the enthronement of Bishop C. T. Gaskell of Milwaukee

"The theologian's real work is not to prove that the faith is true, only that it's interesting."

Robert Farrar Capon in *Hunting the Divine Fox*

"Seven things you never regret: 1) showing kindness to an aged person; 2) destroying a letter written in anger; 3) offering the apology that saves a friendship; 4) stopping a scandal that was wrecking a reputation; 5) helping a boy find himself; 6) taking time to show your mother consideration; and 7) accepting the judgment of God on any question."

Jeanne Perry, editor, *South Dakota Churchman*, in her column, "I Thought You'd Like to Know"

"If one wants a picture of Jesus most in keeping with what we know about Him, one might turn to the Pantocrator of the Monreale mosaic which portrays Jesus as a strong, fierce, vigorously attractive male—an appealing but very tough customer indeed; certainly no one to mess with. . . .

"If Jesus came back today, would He be crucified again?"

"You better believe He would."

Andrew M. Greeley in "A Christmas Biography," *The New York Times Magazine*, December 23, 1973



"Our modern dilemma: Some theologians were supposed to have had a meeting. Jesus walked in and asked them the same question He had asked Peter: 'Whom do you say that I am?'"

"The theologians answered: 'You are the eschatological manifestation of the ground of being, the charisma manifested in conflict and decision in the humanizing process.'"

"Jesus looked at them quizzically and said, 'I'm WHAT?'"

David DuPlessis, quoted in All Saints' (Bakersfield) "Parish Bulletin," reprinted in the *San Joaquin Star*



"If the world were a global village of 100 people, 70 of them would be unable to read and only one would have a college education. Over 50 would be suffering from malnutrition, and over 80 would live in what we call standard housing.

"If the world were a global village of 100 residents, six of them would be American. These six would have half the village's entire income and the other 94 would exist on the other half. How would the wealthy six live 'in peace' with their neighbors? Surely they would be driven to arm themselves against the other 94. . . perhaps even to spend, as we do, more per person on military defense than the total per person income of the others."

From an American Friends Service Committee alternate gift booklet, reprinted in *IFCO News* and in *JSAC Grapevine*

Getting The Word Out

Can Mass Media Help Prayer Book Change?

What's the most mass of the mass media the Episcopal Church now has at its disposal? Diocesan newspapers? "815" press releases? *The Episcopalian*? Video-tape recorders? Audio cassettes? Or none of the above?

I suggest our massest medium to date, and perhaps for some time to come, is the Prayer Book—Green, Yellow, Pink, or 1928 version. Of course, it was a bit masser when it was all one book everywhere, but it's still our broadest source of distributed information, communication to and about the Episcopal Church.

What tells you you're in an Episcopal church when all else fails? You're right—the Prayer Book.

The Prayer Book's image as a medium of mass communication is not a new one. Remember the ancient saw that "the Prayer Book is our most important teaching tool"? To consider the Prayer Book as a pedagogical instrument for the masses is to tap into its mass media aspect.

By definition, a mass medium is a tool for conveying information to a large body of people who are largely unknown to the original author. Information goes to the masses, who may or may not use it in a manner for which it was designed. The direct feedback process from the recipients to the sources is generally cumbersome and not at all direct.

Does that sound like something you have run into in your parish? I thought so. Yet this mass media communication aspect of the Prayer Book has been largely ignored in much of the current controversy over liturgical change and parish lifestyles.

For a long time I've thought we could learn something by considering the whole liturgical change process from a communication perspective. Recently I undertook a small-scale research project, using and testing some of the findings from a socio-linguistics area of communication research.

I hoped to discover something about the dynamics which underly some of our attitudes toward the different services and, more importantly for the Church, about the attitudes related to the apparent split between users of the different services. (The Green Book II people and staunch 1928-ers have occasionally been known to sever communication with one another, after all.)

To shorten a long story, I took two parishes which had made opposite decisions on the liturgy issue—one was staunchly 1928 and the other firmly committed to the long-term use of GB II—and I did some attitude tests with their respective vestries.

Since mass media rely heavily on stereotypes—or generally recognizable code symbols—I used the words YOU versus THEE/THOU (for addressing God) to stand for the different worship service approaches. Lord knows enough discussion has taken place in church circles about which of those is appropriate and why. (See Robert Speaight, "Liturgy and Lan-

guage," *Theology*, October, 1971).

I asked the vestrymen from the two parishes to rate the above words and the people who used them on a series of adjective scales (*i.e.*, sacred—profane; strong—weak; active—passive) which could be grouped to describe both words and people to measure evaluation, powerfulness, and activity.

As I expected, the vestrymen generally rated in the same way the words and the people who used them. That is, if they thought the word YOU used for addressing God was a powerful term, they also thought the person who used that word was powerful.

What is interesting is both groups—the 1928 and the GB II—saw each other in the same way. Each group's self-image coincided generally with the other group's appraisal.

In communication jargon, they shared the same stereotype. YOU (or Green Book II) people were described as evaluatively positive, powerful, and active people. THEE (1928 Prayer Book) people were viewed as evaluatively positive but neither particularly active nor powerful.

A little reflection on these results suggests two things. First, if the two groups see each other as different kinds of people, that lends a serious note to concern over a split in the Church.

Sharing the same stereotype does not necessarily mean being friends. Being powerful and active may be a flattering self-description for a YOU person, but to a 1928 person it might mean that those "other guys" are a bunch of "pushy (expletive deleted)s"—a vociferous, vocal minority, taking advantage of their more restrained brothers and sisters in the "quiet majority." More research is needed, but I think that's a plausible interpretation of the results.

Second, these stereotypes match the theological positions reflected in the two services. GB II has a celebrational—"I'm O.K., you're O.K., and let's thank God for it"—base. People generally think the 1928 service is more restrained and penitential in motif. For one, much out-goingness and activity seem appropriate internal responses; the other brings a more restrained, pensive personality to mind.

This little project suggests that the people out there—on both sides—know quite well what is being said by the others. The troops may be more theologically astute than we generally give them credit for being.

In communication terms, not understanding each other's position may not be so much the case as "I know quite well what you're saying, and I disagree."

We may well understand each other, and that may be part of the problem. Can it also be part of the solution?

If the Word we are to communicate is the most important in the world—the Gospel itself—then what we do with this massest of our media, the Prayer Book, is obviously going to be a flash point. Much more is involved than a squabble over semantics.



CHURCHES ACROSS THE COUNTRY welcomed worshippers on April 30 to observe the National Day of Humiliation, Fasting, and Prayer.

A U.S. Senate resolution, introduced by Sen. Mark O. Hatfield of Oregon, set that date as a day for Americans to

"repent of our national sins." The resolution failed to reach the House of Representatives' floor, so it was an unofficial observance. Yet in many communities the event attracted widespread support and was an occasion for ecumenical services.

Cow and Cactus Commission Aids Arizona's Small Church Clergy

Arizona clergy who serve churches in the state's smaller communities received special recognition when the Diocesan Council established the Cow and Cactus Commission.

The Commission, chaired by the Very Rev. Robert B. Greene, hopes to schedule both training and sharing events, to provide resource material for clergy, and to interpret smaller churches' needs

to other diocesan agencies.

Serving with Chairman Greene on the Commission's executive committee are the Rev. Donne Puckle and the Rev. Donald Monson. A major committee effort this winter involved planning an Episcopal-Anglican Town and Country Church Convocation for U.S. and Canadian clergy who serve in smaller communities.

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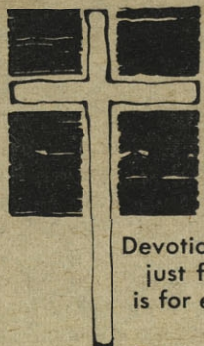
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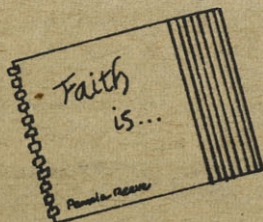
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Texas Bishop Accepts New Convention Post

"It's a brand new position; there's never been an executive officer for General Convention before," explained the Rt. Rev. Scott F. Bailey, Suffragan Bishop of Texas and the new position's interim incumbent.

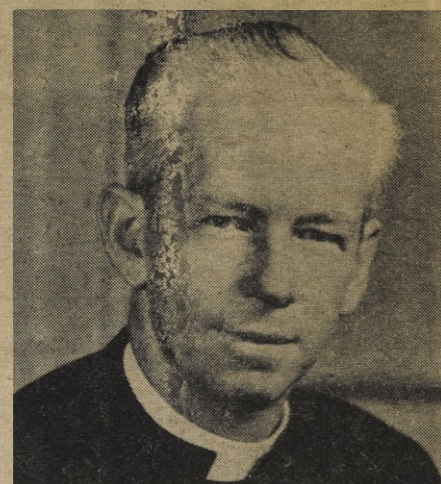
Since February 1, Bishop Bailey has filled the office mandated by the 1973 General Convention. His duties are to oversee and coordinate the work of Convention's secretary-treasurer, Canon Charles Guilbert, and Convention Manager Bob Wallace. He also represents Presiding Bishop John Hines and Dr. John B. Coburn, President of the House of Deputies, on all boards, commissions, and agencies.

Bishop Bailey reports monthly to the two officers and will attend Executive Council meetings upon request.

An important part of his duties is preparation for the 1976 Convention in Minneapolis. "We have been moving toward a national convention rather than a host convention ever since Houston," said Bishop Bailey.

With increased emphasis on correlating the work of General Convention committees, commissions, and agencies and building a continuing relationship with Executive Council, the new post is clearly an important step.

Bishop Bailey said he accepted



Bishop Bailey

the interim position at the urging of the two presiding officers.

He also felt an obligation to serve when asked but stressed he plans to remain in Texas and fulfill his regular duties as suffragan and as secretary of the House of Bishops.

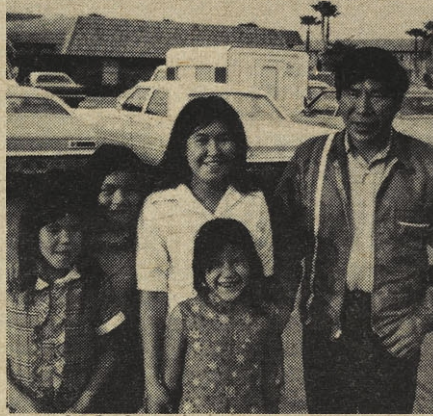
APSO Panel Hears New Plan

Continued from page 16

Enablers, network, training, lay ministry—sounds like a new organizational scheme. But Bishop Gordon sees it as a rediscovery. "Early congregations were continually supported by trainers and enablers, and the Apostles visited them often and wrote letters in support. We hope to duplicate this pattern in some modern way."

The nationwide program on New Directions in Ministry, which met in May at Roanridge Conference Center, Kansas City, Mo., focused on this same subject. The Joint Commission on the Church in Small Communities, created by the 1973 General Convention, sponsored the meeting.

—Janette Pierce



ALASKA TO ARIZONA: Joe Williams, shown with his wife and children, trained at Cook Training School, Tempe, for service in Alaska.

This type of training is already underway at the House of Studies for Indian people at St. Paul's Mission, Bear Mountain, Va., started by Brother John Haraughty of the Church Army. And the Rev. William Austin is working with mountain people at St. Gabriel's, Rutherfordton, N. C. These facilities plus the Valle Crucis conference center are the beginnings of a network of people and places called IntraMont, a sharing of experience and skills to aid in training indigenous people for lay and ordained ministry.

"Our 'campus' is any congregation within which training takes place," said IntraMont's interim head, the Rev. George Kahlbaugh of Albany, N. Y.

Church Music Conference

Continued from page 12

sang a line in conflicting tones and tunes with the audience returning the sounds.

"We never know what's going to happen in worship, but we're not nervous," the two men told the conference and then gave an illustration of what they meant.

Mr. Marsh seated himself in a pew near the rear of the workshop group, then stood up and sang a song beginning, "We're all in this together, you and me."

He explained he often has his choir members "in civvies," sprinkled around the congregation rather than sitting up front. "When the congregation sees [them in the pews], they don't know whether it's because they're going to sing a

solo, because they're sick, or because they're mad at me."

The two men asked workshop participants to sing one of their compositions, a modern Epiphany carol: "With no heaters, Howard Johnson's nothing to ease the way; with no compass, Esso maps, or help from the AAA."

Mr. Marsh then asked the singers to change "Esso" to "Exxon" in their songbooks to update them. "If you leave it 'Esso,' in five years you'll have a generation that won't know what it means. It'll be like 'vouchsafe.'"

Father Mitchell challenged the conferees to increase church music budgets, "and I don't mean \$100,000 for a pipe organ,"

though he has no particular quarrel with organ music.

Malcolm Williamson chastized Americans for taking their great organists "and fine equipment" for granted as so much "liturgical wallpaper."

He was also one of many who carefully kept worship's musical aspect in perspective. "The Sacrament is the absolute core of everything because worship is a sacramental act," he said. Mr. Marsh reminded that "just because we sing about a problem doesn't mean we've solved it."

"The Church needs to get out of any rut it might be in," said Edgar Ford of St. David's Lakeland, Fla., where contemporary worship design has been the norm rather than the exception.

If the interest shown by the almost 100 conferees is any indication of where church music and worship design are going, then Father Sumners is right when he said, "People want to sing again."

Organizer Sumners hopes the conference, and the simultaneous composing competition, will become a regular affair which could even spawn a national organization for contemporary church music. A video tape of the workshops, demonstrations, lectures, and concerts will be available to others through some church distributing agency, he said.

Meanwhile, the conferees' congregations can expect some new vistas in worship, using the music of our own time.

Let's Meet Annually

Continued from page 8

where the people are; it would be limited in its function; it would represent the diocesan leadership of the moment; and it would be close to the times and current issues.

With this large block of business removed from the Church's triennial meeting, General Convention could then concentrate on other concerns and shorten its work load and time.

Of course, there are problems—the present line-up of authority, canonical considerations, and so on—but by mutual agreement we could try such a plan before the

next General Convention. With its homework, hearings, and recommendations already accomplished and with direct diocesan actions, the Minneapolis Convention could have a good, practical try at the new plan.

If we like the scheme generally, then we can put it in the canonical hopper. The point is we shouldn't need to wait six years to even try such a departure.

Let's explore the possibilities.

David Shepherd Rose, Bishop of Southern Virginia since 1964, is a Tennessean who spent his ministry in Florida, West Texas, and as a U. S. Army chaplain.

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.

FOR TRAVELING SAINTS AND OTHERS

A Pocket Directory of Episcopal Churches in the U. S. A. is available at \$1.25 a copy or \$5 for five copies. On 164 pages churches are listed by state, town, name, street address, and telephone number. Order from the Episcopal Book Club, Hillspeak, Eureka Springs, Ark. 72632.

WORDS WORTH NOTING

Charity is the form, the mover, the mother, and the root of all virtue. —St. Thomas Aquinas

All who are in need have a claim on the aid of Christians. —Pope Paul VI

Complacency is the one obstacle to progress—in finance, in art, in intellect, and in the things of the spirit. —Robert Hugh Benson

Successful suicide is often only a cry for help which was not heard in time. —Graham Greene
Quoted in *The Churchman*, Virgin Islands diocesan journal

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—The Alabama Churchman

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One of *The Episcopalian's* readers has asked, "Can you tell me who may want used Christmas cards?"

If your group has greeting card projects, why not drop a line to EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103. We could publish the list more than once as a reminder to other readers that such cards are desired—and used.

WATCH OUT!

"This chain letter is meant to bring happiness to you. Unlike other chain letters, it does not cost money. Just send a copy of this letter to six other churches which are tired of their ministers. Then bundle up your rector and send him to the church at the bottom of the list. In six weeks you will receive 16,436 ministers, and one of them should be a dandy! P. S. Have faith in this letter. One man broke the chain and got his old preacher back."

—From a parish bulletin

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St. Alban's Church needs adult choir vestments. If your church has some which aren't being used, please write to St. Alban's Church, 197 Bushy Hill Rd., Simsbury, Conn. 06070.

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- 3. Steel helmets for those who say

"the roof will fall in."

4. Blankets for those who think the sanctuary is too cold and fans for those who think it is too hot.

5. Hearing aids for those who can't hear the preacher and cotton for those who can.

6. Scorecards for counting the hypocrites present.

7. A portable TV for those who can't miss their programs.

8. Piped music for those who don't like ours.

9. "Stamp out Stewardship" buttons to be worn during the offering.

10. Some relatives for those who go visiting on Sundays.

11. A good selection of flowers for those who enjoy the outdoors.

12. Free TV dinners for those who can't cook dinner and attend church, too.

If these items do not deal with your excuse, please phone the church office, and we'll think of something just for you.

—From Centenary Church Gainesville, FL

PRAYER FOR TODAY

State Rep. Diana McCarthy of Phoenix offered the morning prayer for the Arizona House of Representatives and produced a mixture of "amens" and chuckles.

She said: "Lord, make all of our words gracious and tender today for tomorrow we may have to eat them."

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In Person

The Rev. Earl Neil, former rector of St. Augustine's Church, Oakland, Calif., and spiritual advisor to members of the Black Panther Party and their families, has assumed new duties at the Episcopal Church Center in New York City. Mr. Neil works with Howard Quandar in the Community Action and Human Development (CAHD) agency, one of the five new divisions of the Mission Service and Strategy department.

A young nurse, therapist, teacher, and writer is 1973's Outstanding Young Woman of Tennessee. Combining professional and family obligations, Florence Roberts works part-time as a pediatric nurse and child therapist and is the author of a book on the newborn and high-risk infant. She is also the wife of the Rev. Paul Roberts, vicar of the Church of Our Savior, Gallatin, and the mother of two daughters.



RNS Photo

Taylor

Some members of the Anglican parish in Mafeking, South Africa, are awed at the thought that retired Archbishop Robert Selby Taylor is serving as their parish priest. The prelate, a staunch foe of apartheid, retired March 11. He plans a two-months' stay in the multi-racial parish.

Sister Loretto Anne Madden, S.L., is the Colorado (Roman) Catholic Conference's first full-time registered lobbyist at the state capitol. The nun, well qualified for her work with a strong academic background in sociology, including a doctorate from Catholic University, Washington, D.C., sees no conflict between her work and her vocation. "Prayer is important, but prayer and action both must be a part of life," she says.

The Alberta, Canada, legislature appointed Anglican Dean Randall Eugene Ivany of Edmonton to a \$30,000-a-year post as Provincial Ombudsman.



Dade

Campbell

If Mayor Coleman A. Young of Detroit needs any information about the Episcopal Church in Michigan, he needn't go far to find it: two church-people hold important positions on his staff. Carol Campbell, a communicant of Christ Church, Detroit, is his executive assistant for liaison with Common Council and the implementation of the new city charter.

Malcolm Dade, Jr., recently left his Washington, D.C., staff position with Senator Philip Hart to serve as Mr. Young's general executive assistant. Mr. Dade's name is familiar to Michigan Episcopalians because his father, the Rev. Malcolm Dade, is the retired rector of St. Cyprian's Church, Detroit.



Lynn and friends

In 1969, as a 23-year-old college student, Lynn Arends became legal guardian to five Navajo children (see September, 1969, issue). In 1970 she married civil engineering student Mike Milot at St. Aidan's Church in Boulder, Colo. In 1971 she made news again by giving birth to twin girls. Since then one of the older children has returned to the Navajo reservation. Mike, finished with college, works for Boulder Steel and Masonry Company.

The American Baptists have announced attorney Earl W. Trent's appointment to the staff of the Board of National Ministries. Mr. Trent's major responsibility at the Valley Forge, Pa., headquarters will be to develop an advocacy role for the Board.



Murphy

The Rev. Charles H. (Chuck) Murphy, rector of St. Bartholomew's Church in Nashville, Tenn., is a popular and successful leader of teaching missions, "presenting the basics of the Christian Faith in language understood by the people." A skilled pianist—with radio, television, and night club experience—Father Murphy uses graphics, charts, sing-alongs, and a "truly engaging commentary on what Christians do or should believe" to carry his message.

Canon Allen F. Bray, III, has resigned as headmaster and rector of The Bishop Whipple Schools, Faribault, Minn., effective at the end of the school year. During his tenure Shattuck School, St. Mary's Hall, and St. James' School were consolidated. Mrs. Bray also is leaving her position as principal of St. Mary's Hall. The Brays are moving to South Carolina where he will be headmaster of Christ Church Episcopal School in Greenville.

New headmaster for Breck School, Minneapolis, Minn., is John C. Littleford, presently assistant headmaster and director of the upper school of Gill/St. Bernard's School, Bernardville, N.J. Mr. Littleford brings a reputation for innovative educational programs to the Twin Cities school. He and his wife plan to move from New Jersey in July.

The Rev. John Sperry was consecrated March 31 to be Anglican Bishop of the Arctic. He has translated the Canadian Book of Common Prayer, the Gospels, and the Book of Acts into the Copper dialect of the Inuit (Eskimo) language.

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Spokane Episcopalians List Expo '74 Programs

The Diocese of Spokane and its cathedral, St. John the Evangelist, plan active participation in Spokane's world's fair, Expo '74, this summer.

In addition to planning for visitors to the imposing Gothic structure, the cathedral's Expo committee explored how to interpret

the Expo theme, "Celebrate Tomorrow's Fresh, New Environment," in Christian terms.

The Very Rev. Richard Coombs, the cathedral's dean, explained, "Man and his environment is a theological, spiritual, moral, and aesthetic theme as well as a scientific and technical one. We see the cathedral's role in Expo as seeking to raise the questions which have to do with that other intangible dimension."

With this thought in mind, the cathedral planned the Distinguished Speakers Program: each Sunday, June through September, a noted speaker will preach at the 10 a.m. service and will be available for more informal discussions for several more days.

Invitations to speak do not specify a topic but ask each speaker to address the Expo theme from his or her own viewpoint.

In addition to the speakers'

program, the cathedral will host regularly-scheduled organ and carillon concerts. Other denominations plan to use the building for special Expo services.

The diocese will also work in an ecumenical chaplaincy service at Expo. Clergy will act as counselors at the fairgrounds, referring and supporting visitors.

At least 4.8 million visitors are expected at the fair, which will continue until November 3.

Coming up

JUNE

- 2 Pentecost (Whitsunday)
- 9 First Sunday after Pentecost
Trinity Sunday
- 9-10 Meeting of Episcopal Communicators, Shoreham Americana Hotel, Washington, D. C.
- 10-July 12 A Summer Institute of International Studies for college and seminary students interested in Church mission to be held at Trinity Evangelical Divinity School, Deerfield, Ill. (Second session July 15-August 16.) Board and room offered at minimum cost by neighboring institutions. The Institute will deal with some of the problems and challenges of missionary life to enable students to make knowledgeable decisions. Subjects covered will be anthropology, linguistics, and theology. For more information and application forms, write to: The Summer Institute of International Studies, 135 N. Oakland Ave., Pasadena, Calif. 91101.
- 11 St. Barnabas the Apostle
- 11-13 Executive Council of the Episcopal Church, College of Preachers, Washington, D. C. (to make possible attendance at Bishop Allin's installation as Presiding Bishop).
- 14-20 Northwest Healing Retreat and Renewal Conference, Annie Wright School, Tacoma, Wash. For information on registration, speakers, and costs, write to: The Rev. Edward Winckley, 2807 N. Union, Tacoma, Wash. 98407.
- 16 Second Sunday after Pentecost
- 19-22 Twentieth annual North Conway Institute Consultation, Rockhouse Mountain Farm, Eaton, N. H. For information and application forms, write to: North Conway Institute, 8 Newbury St., Boston, Mass. 02116.
- 23 Third Sunday after Pentecost
- 23-25 National Conference on Church and Synagogue Libraries, Simmons College, Boston, Mass. Program and registration brochures are available from Church and Synagogue Library Association, P. O. Box 530, Bryn Mawr, Pa. 19010.
- 24 St. John the Baptist
- 24-28 Eastern Ecumenical Conference on Christian Mission, Silver Bay, N. Y., on grounds of the Silver Bay Association, a YMCA family conference center on Lake George. Write to the Rev. Paul N. Jewett, 790 Bryant St., Rahway, N. J. 07065, for further information.
- 26-28 National Association of Episcopal Historiographers will meet in Austin, Texas, where the Church maintains national archives. For further information, write to: The Rev. James Mock, Box 1068, Plainview, Texas 79072.
- 29 St. Peter and St. Paul, Apostles
- 30 Fourth Sunday after Pentecost

Peace Fellowship Sets New Program

The Episcopal Peace Fellowship (EPF) announced a three-part program for 1974-75, following the semi-annual meeting of its executive committee.

EPF will seek full 1976 General Convention endorsement of the 1973 House of Bishops' resolution which called for general amnesty. In preparation, EPF will sponsor educational programs that em-

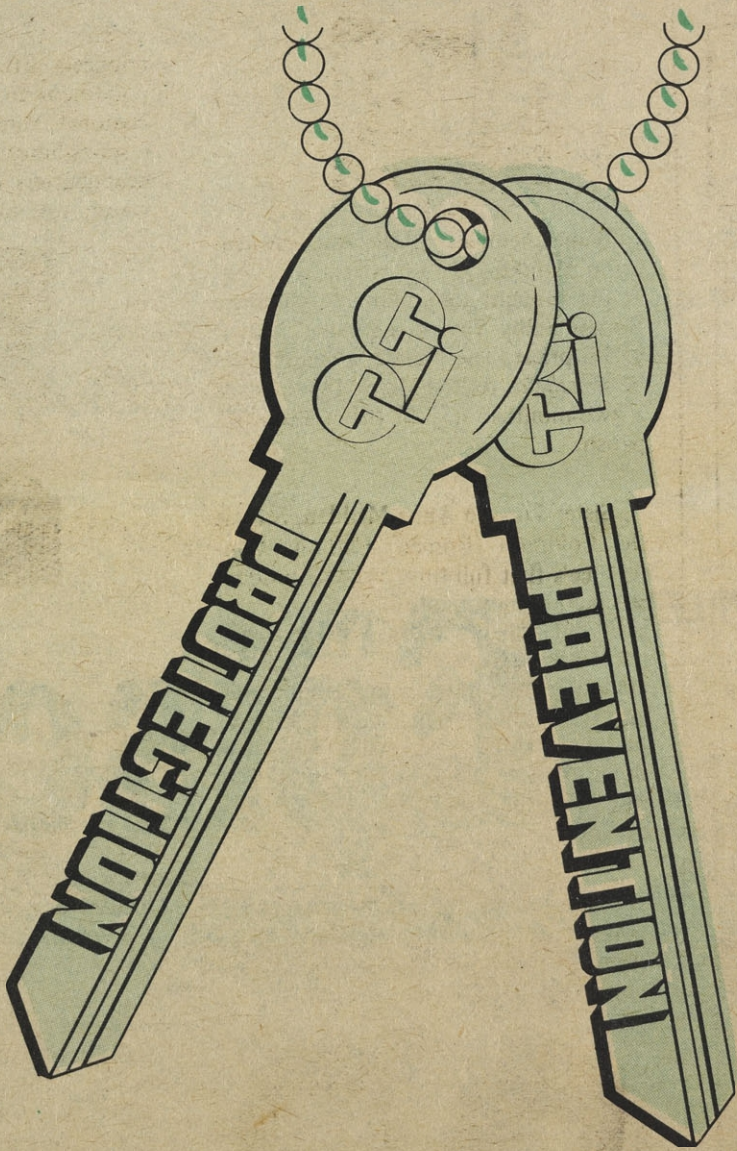
phasize the Church's pastoral role to both veterans and resisters.

EPF will work to mobilize Church opposition to continuing U.S. involvement in Indochina by presenting peace resolutions to diocesan conventions and encouraging contributions to the Presiding Bishop's Fund for World Relief.

The new program also calls for

full implementation of the 1973 General Convention resolution to support diocesan peace education.

In other business, EPF announced the re-election of Theresa Gillett, Diocese of Massachusetts, as national chairwoman; the Rev. Thomas Lee Hayes, New York, vice-chairman; Mary Miller, Baltimore, treasurer; the Rev. Fred Crysler, Philadelphia, secretary.



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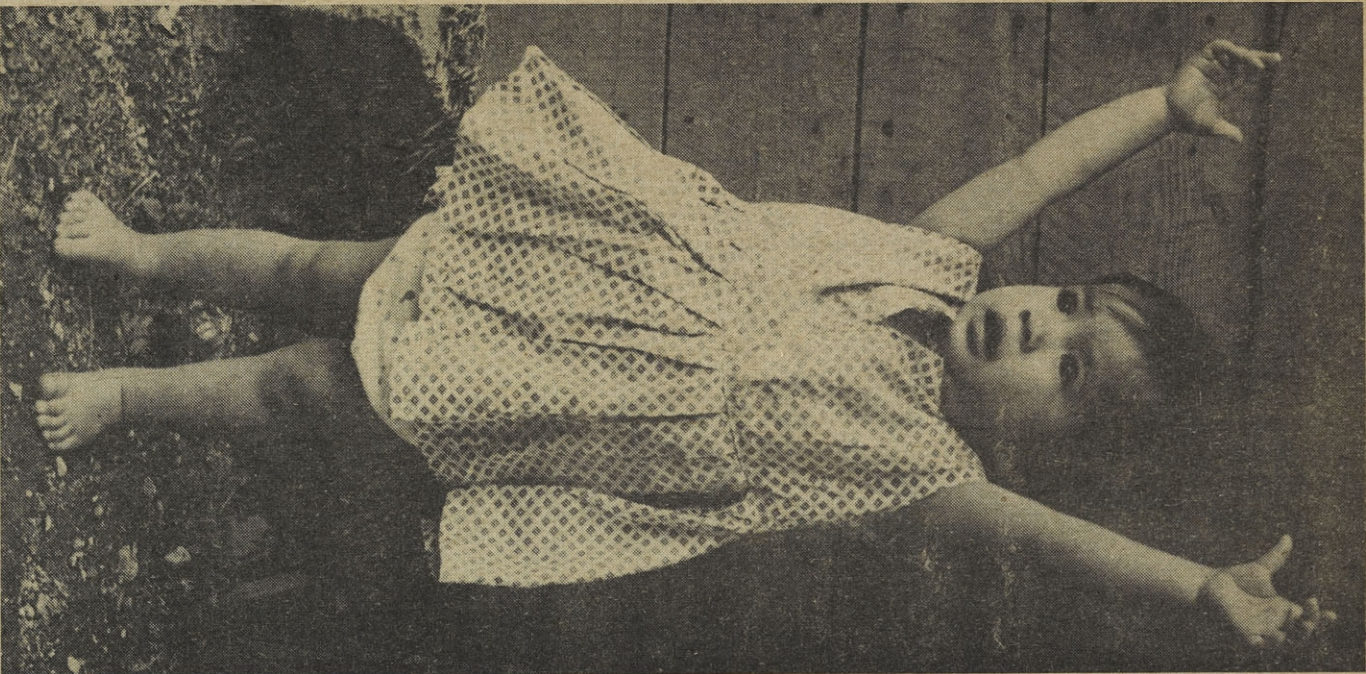
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