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# Liturgical Commission Meets

Presiding Bishop John M. Allin shared his personal feelings about the Church's common worship with Standing Liturgical Commission members during a late June meeting in Berkeley, Calif. The five-day meeting was closed to the press. Two observers from the Canadian Church were present, however.

The Commission's mandated goal of a draft revision of the *Book of Common Prayer* by early 1976 was furthered by work done at this meeting, the second of the present triennium. The group pledged it would "strive to provide the Church with the best forms it could devise," according to the P Leo Malania, coordinator.



ZEBRA EDITION for Trial Use

During 11 separate sessions, the Commission:

- decided to include the 1928 and contemporary texts of the Nicene Creed in the proposed First Service and the traditional form of The Lord's Prayer, in addition to the contemporary text, in all services in which the prayer is used;
- provided for inclusion of the 1928 Prayer of Consecration, plus a revised Canon for the First Service, eliminating the Canon of the 1967 Liturgy of the Lord's Supper;
- elected to print the offices of Morning and Evening Prayer separately in both traditional and revised styles; and
- heard Bishop Chilton Powell of Oklahoma, chairman, review comments and suggestions received from fellow bishops on the new Initiation Rite and directed further study with a report to be prepared for the House of Bishops' October meeting.

The Commission heard, but took no action on, reports from a number of subcommittees. The theology committee commented on all actions throughout the meeting.

The Commission plans to meet again October 8 to 11 in Dallas, Texas.

## IN THIS ISSUE . . .

**LAZY DAYS** are not on the agenda for the Episcopal religious communities described in words and pictures (pages 9-12), nor in the fast-growing Diocese of Damara-land (page 7), nor on the busy campus of St. Augustine's College (pages 13-14). **SEEKING ENTERTAINMENT?** Meet Kurt Vonnegut (page 5) and two "Media Men" (page 16); reflect on the faith with Carol Tewksbury (page 19); line up while Camp Gordinier takes his turn (page 4).

August, 1974

# THE Episcopalian

PROFESSIONAL  
SUPPLEMENT

## Women: How to Serve?

Women and their ministry—both ordained and lay—have been treated lately in graduation addresses and Church council debates on the twin issues of sexism and ordination to the priesthood.

A quick look shows these developments:

**TWO PROMINENT** Episcopal seminary deans have made strong statements in the past month.

Dean Harvey H. Guthrie, Jr., of Episcopal Theological School, Cambridge, Mass., said in his commencement address that he would resign in January if the seminary did not hire "an ordained female Anglican faculty member." He said his resignation would make the estimated \$15,000 to \$20,000 available. Hiring of a female Episcopal deacon has been under discussion among ETS faculty and students, but the search committee will not begin looking until salary funds are available.

Dean Guthrie admitted his threat constituted "blackmail," but he said, "I believe it to be Gospel blackmail."

**AT A JUNE ORDINATION** service Dean Edward G. Harris of Philadelphia Divinity School, which is now merging with Episcopal Theological School at Cambridge, called upon "the commissions of ministry and the standing committees of our Church's dioceses and... the bishops of our Church to ordain to the priesthood without further delay those women who are presently deacons with proper time in office and who have been called and qualified by God. In doing this I also call myself to support them."

Dean Harris said it was "obvious,



J. Martin Natvig

**FEMALE SEMINARIAN** Carol Moore waits for the beginning of a procession at Philadelphia Divinity School commencement.

of course, that Jesus Christ was male. It is equally true that He was Jewish and a first century person. The Incarnation, however, has never meant at its center the incarnation of Jesus Christ in the male sex. Its point has always been incarnation in human nature."

The Church, he said, must ordain women whom God is calling to the priesthood because "Christ's priesthood is too comprehensive and rich to be contained by the symbolism of one sex only to the exclusion of the other."

He cited the House of Bishops' statement in favor of women's ordination and the two successive General Conventions during which the issue has been voted favorably by a numerical majority but de-

feated because of the voting procedure. He called women's ordination "a matter of the liberation of the priesthood of reconciliation."

**DR. CHARLES V. WILLIE**, vice-president of the House of Deputies, in a sermon at St. Mark's Church, Syracuse, N.Y., said he believes "the Church which forbids the ordination of women is acting on the basis of an unjust law." Bishops "ought to ordain any person who is qualified for Holy Orders." Such a bishop, he said, "will be vilified and talked about but probably not crucified."

**REPORTING ON A YEAR'S** study of "Women in Theological Education," the Rev. Suzanne R. Hiatt said seminary applications from women are increasing. Fourteen percent of the students currently enrolled in Episcopal seminaries are women. The percentage is as high as 22 percent in one school, around 20 percent at four schools, and about 15 percent at four others. Women comprise below 10 percent of the seminary population at only two schools, both of which began admitting women within the last three years.

At present, she reports in an 8-page document, all Episcopal seminaries accept women, but Nashotah House does not allow them to earn the M.Div. degree, offering instead a two-year M.T.S. for women.

**WHILE PROFESSIONAL** women workers protested discrimination against women in the Church, the annual Synod of the Anglican Diocese of Toronto voted 248 to 211 to admit women to the priesthood.

Ordination of women will be voted on in all 28 Canadian dioceses before the spring of 1975; the General Synod will meet next summer for a final decision.

**THE PROVINCIAL SYNOD** of

Continued on page 15

Continued on page 15

## HOOD MAGIC WORKS

"I'd no more give up Hood in June than I'd give up Christmas in December," remarked Janet Tulloch, who has spent the last 11 Junes at the Hood Conference.

This year's Province Three conference brought over 260 persons to the Hood College campus in Frederick, Md., June 23 to June 29.

The long days had planned activities from 7:30 a.m. Morning Praise to 9:30 p.m. scheduled movies, concerts, or demonstrations. But many people started even earlier—with morning exercises—and ended later at one of the innumerable talk sessions that often lasted until early morning hours.

The Hood Conference has a curious chemistry: with amazing speed it turns strangers into friends and a gathering of people into a community. Maybe it's addictive as well, to judge by the number of repeaters. "It's not just the place or the program or the people. . . it's all of that and

more," Miss Tulloch said.

"Must be the Spirit," offered conference administrator Laura Peirce in attempting to explain why the conference seemed to work so well year after year.

Mrs. Peirce dealt with a reporter's questions with ease while fielding requests for "30 boxes of crayons," "a projector and screen for right after lunch," "lots of 3 by 5 file cards," and "will the auditorium be available after dinner?"

Her calm efficiency may provide a clue to how the Hood board of directors can meet only twice a year and still manage to provide food, housing, and recreation, including special youth programs, recruit a staff and collect teaching aids for this year's 11 programs, run a bookstore, and plan and offer three or four worship experiences a day. "You think it will never all work out, but it always does," said Mrs. Peirce.



continuing *Forth and The Spirit of Missions*  
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#### About the Cover

Sister Mary Michael, CHS, of St.  
Hilda's and St. Hugh's School,  
New York City, listens to Nora  
Linden's funny story. The Com-  
munity of the Holy Spirit is a  
teaching order.

Victoria Beller



# WORLD NEWS BRIEFS

**SAN SALVADOR**—Mundo Epis-  
copal, the Spanish-language infor-  
mation service operated by the  
Rev. Onell A. Soto in Province 9,  
has a new address: Rapidas,  
Apartado (01) 142, San Salvador,  
El Salvador. The service also has a  
new logotype created by Mexican  
caricaturist Rolando Zapata.

**GARDEN CITY**—The Diocese of  
Long Island in July hosted the  
American Sector of the Anglican-  
Orthodox Commission. The group  
considered a paper on "The  
Church as the Eucharistic Com-  
munity." Bishop Jonathan Sher-  
man of Long Island is chairman  
of the American group.

**MANILA**—The arrest of 12 per-  
sons, including top staff members  
of the National Council of Church-  
es in the Philippines, brought  
strong protest from NCC offices  
in New York. Among those ar-  
rested were the Rev. and Mrs.  
Paul Wilson of Florida; the Wil-  
sons took their 13-year-old son  
with them into detention. Since  
martial law began in September,  
1972, many persons have been  
arrested; a number of them  
worked on poor peoples' farming  
cooperatives, as did the Wilsons.  
The 12 were charged with posses-  
sion of a printing press, harboring  
a "fugitive," and possession of  
subversive literature.

In other action against Church  
workers, Roman Catholic Bishop  
Daniel Chi of Wonju, South Korea,  
was reportedly taken into custody  
for opposing governmental policies  
of President Park Chung.

**BOSTON**—Bishop Malcolm E. Pea-  
body, 86, retired diocesan of Cen-  
tral New York, died here on June  
20. He was the son of noted edu-  
cator Dr. Endicott Peabody and  
the father of a former Massachu-  
setts governor. He is survived by  
his wife, Mary, four sons, and a  
daughter. A month earlier, Bishop  
Norman L. Foote, 58, retired  
diocesan of Idaho, died after a  
lengthy illness. Bishop Foote  
specifically directed that there be  
no public service at the time of  
his death.

**GENEVA**—The World Council of  
Churches' Fund for Reconstruc-  
tion and Reconciliation in Indo-  
china has given \$100,000 to re-  
build 50 Christian churches de-  
stroyed in the Indochina war. An  
additional \$192,000 was approved  
for refugee aid and \$60,000 for a  
new agricultural community. The  
rebuilt churches, mostly in the  
ravaged Plain of Jars, will serve as  
community centers as well as  
places of worship.

**NEW YORK**—An exhibit of the  
*American Book of Common  
Prayer*, currently on display at the  
Seabury Bookstore in the Episco-  
pal Church Center building, hon-  
ors Presiding Bishop John Allin.  
The exhibit also commemorates  
the 425th year of the Prayer  
Book's general usage. The display  
includes an actual copy of the  
1789 edition, adapted from the  
English Prayer Book for the new  
American Church, and a facsimile  
of the 1662 *English Book of Com-  
mon Prayer*.

**ATLANTA**—Forty-one men and  
women met at Absalom Jones  
Theological Institute recently to  
explore possibilities for delayed  
vocation. The conference was  
sponsored by Province 4; repre-  
sentatives from 14 of the 18  
dioceses attended.

**MINNEAPOLIS**—Retired Bishop  
Allen W. Brown of Albany was  
keynote speaker at the 16th an-  
nual conference of the Anglican  
Fellowship of Prayer. The pro-  
gram of speeches and workshops  
attracted more than 300 persons  
from 45 American dioceses and  
from Canada. Bishop Albert W.  
Van Duzer of New Jersey will  
host the 1975 conference in At-  
lantic City.

**SAN DIEGO**—Bishop Robert M.  
Wolterstorff of San Diego partici-  
pated in the recent consecration of  
Gilbert Espinoza Chavez as Titular  
Bishop of Magarmel and Auxiliary  
to the Roman Catholic Bishop of  
San Diego. Bishop Wolterstorff  
was ordained Bishop of the new  
Episcopal Diocese of San Diego a  
short time ago in the Roman  
Catholic church at San Diego Uni-  
versity.

**LOUISVILLE**—*The Episcopalian*  
Editor Henry L. McCorkle partici-  
pated in a panel presentation dur-  
ing the Religious Newswriters'  
Association's 25th anniversary  
meeting. Mr. McCorkle was a  
founding member of the national  
organization of religion news-  
writers who work for news maga-  
zines, news agencies, and daily  
papers.

**NEW YORK**—The Rev. Dr. Gerald  
F. Moede, an executive with the  
World Council of Churches, Gene-  
va, has been elected to succeed  
Dr. Paul A. Crow, Jr., as general  
secretary of the Consultation on  
Church Union (COCU). The Rev.  
Dr. William L. Weiler, an Episcopal  
scholar of rabbinic texts, will  
head the National Council of  
Churches' recently established Of-  
fice of Jewish-Christian Relations.

## BISHOP ALLIN FILLS TWO STAFF POSTS

The appointments of Ruth G.  
Cheney as executive for program  
and Suffragan Bishop Richard B.  
Martin of Long Island as executive  
for ministries complete the Execu-  
tive Group which will work with  
Presiding Bishop John M. Allin.  
The unit was formerly designated  
the Management Team.

Mrs. Cheney and Bishop Martin  
join Bishop Edmond Browning,  
executive for national and world  
mission (formerly called jurisdic-  
tions); Bishop Milton L. Wood, ex-  
ecutive for administration; John  
C. Goodbody, executive for com-

munications; Bishop Clarence Hob-  
good, Suffragan for the Armed  
Forces; Oscar Carr, executive for  
development; Dr. Lindley M.  
Franklin, Jr., treasurer; and Mat-  
thew Costigan, assistant treasurer.

Mrs. Cheney comes to her new  
position with 11 years of experi-  
ence as an Executive Council staff  
member, working in Christian ed-  
ucation and youth ministry.

Bishop Martin is a native of  
South Carolina. Ordained to the  
priesthood in 1943, he served par-  
ishes in South Carolina and Virgin-  
ia before becoming Archdeacon of  
Southern Virginia, a post he held  
for 12 years. In 1963 he moved to  
the Diocese of Long Island and  
was Archdeacon of Brooklyn at  
the time of his elevation to the  
episcopate in 1967.



MARTIN



CHENEY

## World justice Meeting held

Episcopalians joined many other  
church leaders in a 4-day June  
seminar on global justice in Aspen,  
Colo. Marion Bingley, executive  
director of the Presiding Bishop's  
Fund for World Relief, and the  
Rev. Norman Faramelli, co-direct-  
or of the Boston Industrial Mis-  
sion, attended. Nancy Duncan, di-  
rector of ecumenical programs at  
the Washington Cathedral, repre-  
sented Suffragan Bishop John  
Walker.

While participants agreed that  
poverty, illiteracy, and disease are  
worsening the world over, the 117  
delegates were divided on methods  
to alleviate the situation. They ap-  
pointed a committee to continue  
to work for solutions.

Participants also issued a  
"Statement of Conscience," call-  
ing on America to examine its  
policies' impact upon the rest of  
the world. "Things are not getting  
better," the statement said. "The  
rich are getting richer, the poor  
poorer. Our religious convictions  
compel us to take a stand on the  
side of the poor, the powerless,  
and the oppressed."



# SOLEBURY

## THE ARTS IN ONE PARISH

Trinity Episcopal Church, Solebury, is in an area of Bucks County near New Hope, Pa., that has for many years been home for some of America's great painters, playwrights, composers, sculptors, and novelists.

Trinity parishioners knew that years ago religion and the arts were the best of friends and sensed that today the two disciplines are toying with a gingerish *rapprochement*, so they decided to explore the relationship in their own parish.

The plan was simple. Invite an artist each Sunday during Lent to meet with parishioners. And then put a simple twist on the plan: invite artists who themselves have deep roots in local church life and call the series "Religion and the Arts: The Church Connection."

The artists were Methodist, Anglican, Mennonite, Roman Catholic, Presbyterian, and United Church of Christ. Their talents as opera singers, painters, playwrights, and homiletic artists proved Trinity's original point. At Trinity, at least, churchpeople and the arts have much to offer each other.

—Anderson Clark



**DOROTHY KRELL**, New York mezzo-soprano, before she sings Verdi's *Liber Scriptus* describes why so much sacred music has had impact in the secular world. Not pictured: Metropolitan Opera baritone, Sherrill Milnes, led the parish in a hymn sing in affirmation of the great contribution church music has made to America's musical life.



Michael Denning



**DR. THEODORE GILL** (right), chairman of the Department of Arts, Language, and Philosophy at the John Jay College of Criminal Justice, accompanied by Rector John Smart. Dr. Gill spoke on "Apes, Ivory, and Peacocks." Not pictured: Young playwright, Ron Whyte, whose *Welcome to Andromeda* was voted one of the top ten in 1973, shared the reasons why the Church will be again a vital center for theatre.

**THOMAS O'LEARY**, tenor, presented an "informant," describing his work with "audiences of the forgotten" in a New York presbytery.



**FAMED NEW HOPE** painter and Moore College professor of art, Alden M. Wicks, illustrates the profound difference between "good church art and bad church art."

Photos by Patricia McCandless

### A Summer Fantasy

## Parishioners and vestry negotiate demands

A news blackout during the round-the-clock bargaining at Christ Church between representatives of United Christian Worshippers—Dearborn Local 120—and the Vestry of Christ Church has prevented any official disclosure of the demands of the UCW and the offer of the Vestry.

Usually reliable sources indicate the negotiations are stalled on two issues: one from the Vestry and one presented by the UCW. The Vestry contends that product

quality will suffer if pledge support does not at least keep pace with inflation. Such a loss of quality, according to a source close to the Vestry, will result in consumer preference for competitive products.

The UCW representatives, on the other hand, state that although God's grace is a necessity, it should be made available as cheaply as possible because of the great demand. The cheaper it is, one union official has been reported

to say, the more people will buy it.

UCW demands center on the proposition that *worshipper* be considered a skilled trade. Representatives of the UCW have been reliably quoted as stating that training and apprenticeship are necessary to be a productive worshipper. The UCW demand for on-the-job training with constant upgrading is considered a basic demand in the union's long struggle to enable the tradesman to be pro-

ductive throughout his career.

Any official word on how the negotiations will resolve these conflicting demands will have to wait until the news blackout is ended. In the meantime, an unnamed source close to both parties reports that both the Vestry and the United Christian Worshippers—Dearborn Local 120—agree on the *three-score-ten-and-out* provision of the existing contract. What seems to be limiting present production is the question of what to do in the meantime.

—Carl S. Shannon, Jr.  
"Christ Church Courier"  
Dearborn, Mich.





## What you should know about Life Insurance

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

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

### QUESTION:

It has been suggested to me that delay in purchasing life insurance is risky because I might become uninsurable. Would you explain insurability for me?

### ANSWER:

Life insurance companies require that an applicant meet certain standards, be a good risk, before approving issuance of a policy. If these standards are met, the applicant is deemed insurable. Most frequently we think of insurability in terms of current good health and a satisfactory health history, including to some extent family health history. In addition to health, however, other factors must be weighed. Is the applicant engaged in a dangerous occupation, avocation, or hobby? Will the applicant foreseeably travel or reside in an area where political or special disease hazards exist? Is there a military or aviation hazard which must be considered? What of the applicant's morals, character and reputation? All of these, and sometimes other factors, are weighed by a life insurance underwriter in determining insurability, the company's willingness to accept the applicant for insurance.

### QUESTION:

Are there any other reasons why any needed life insurance purchases should not be put off?

### ANSWER:

Yes, particularly with relation to the age at which insurance is purchased. Premiums for a given plan and amount of insurance are lower at the younger ages—so it will cost you more to buy at age 35 than at age 30, for example. At the same time, cash and other values within a permanent plan of life insurance will not be as great at retirement if the purchase is deferred to an older age. A somewhat related matter has to do with insurance purchased for a specific purpose such as educating children. If you are aiming toward a cash sum at a child's age 18, for example, you obviously hold down the cost by buying when the child is one year old rather than at age nine or ten years. Finally, delay in purchasing needed insurance can result in your death occurring before you do take action—and this may be the most important reason of all for not delaying.

Have you a question?  
Send it today to:

Mr. Charles Dockendorff  
Church Life Insurance Corporation  
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## EDITORIAL

We thank all of you who have responded with comments and suggestions about our new format (see Switchboard, page 6, for a sampling).

The Episcopalian, as most of you know, is an agency of the General Convention, published by a Board of your fellow Episcopalians—largely lay and skilled in various aspects of the communication professions.

On July 1 Robert E. Kenyon, Jr., of Greenwich, Conn., retired as president of The Episcopalian, Inc., after 15 years of hard work and single-minded devotion to the people of the Episcopal Church. He persevered through times good and bad, standing for the ideal that the more the people of a Church know, the better that Church is going to be.

Now retired as executive vice-president of the Magazine Publishers' Association, Bob Kenyon begins a new career this fall as visiting professor and lecturer at Northwestern University's famed



KENYON

## My Turn Now

by H. Camp Gordinier

An old cliché about Episcopalians goes, "They came to America to do good and they did well." We are indeed perceived by mainline Protestants and Roman Catholics as a rich denomination, a Church whose constituency is definitely upper middle class, the establishmentarians *par excellence*.

This image does not square with the reality of my not-so-vast experience. I am a member of a minority group—vicar of an Episcopal parish in the rural Midwest. As anyone who has ever left BosWash knows, there ain't many of us folk around in small towns west of the Alleghenies.

Yet the largest single category of congregations in the PECUSA corral is the congregation of fewer than 100 communicants. This often surprises many suburbanite Episcopalians, but it's true. Not only that, these congregations exist within the influence of BosWash, L.A., Chicago, San Francisco, and other urban centers and reputedly near Disney World and Knott's Berry Farm.

My point is: if you want to hazard a guess about the future of the Episcopal Church, you'd better start with present reality. The heart and soul of this denomination is non-establishment, not affluent (*i.e.*, pressed for cash), and small in numbers.

This observation ought to engender some critical thinking, as opposed to crisis-reacting, about our number one problem: how to persuade large numbers of apathetic Episcopalians that the Church really cares for them. This, I think, ought to be exhibit "A" at the September Executive Council meeting under Bishop Allin's leadership.

Many lay people perceive national headquarters as a churchly hierarchy endowed by a celestial RAND Corporation, doing good for somebody else without my consent. This may be a parody of reality and unfair—I'll leave that to the revisionist historians to decide—but I think a goodly number of Episcopalians share that view in varying degrees.

Our national leadership needs an infusion of plain talk instead of a continuation of the seman-

## HOW IT ALL HAPPENS



AS THE PRINCIPAL REQUESTED IT.



AS THE SECRETARY TYPED IT.



AS THE COMMITTEE DESIGNED IT.



WHAT THE STUDENTS WANTED.

## Kenyon retires; Neuwoehner new president



NEUWOEHNER

Medill School of Journalism in Evanston, Ill.

Succeeding Robert Kenyon as president of The Episcopalian, Inc., is Hiram W. Neuwoehner, Jr., of St. Louis, Mo., another hard-working lay person with years of service to the Church and impressive accomplishments in the communication business. Hi Neuwoehner, 53, has been a member of The Episcopalian's Board since 1970 and is president of Batz-Hodgson-Neuwoehner, Inc., a St. Louis-based advertising agency.

In the Church he has been a parish vestryman; member of the Bishop's Cabinet, Diocese of Missouri; a Deputy or alternate to four General Conventions; and is currently Episcopal Church representative on the Anglican Communion's task force group on communications.

To Bob Kenyon, thank you for all you have done; to Hi Neuwoehner, thank you for accepting the gavel.  
—The Editors

tic smorgasbord. The national Church needs to trust the judgment of local congregations and let them know it trusts them in tangible ways. The truth is a denomination with too much rhetoric, too many gurus, and too few servants is in trouble. I think we are in trouble right now, and I think we need bold leadership which talks straight, meets less, and travels light.

Lest I be immediately tagged a reactionary, let me say that the Gospel does not permit a retreat from the struggles against poverty, racism, and militarism which plague American society and which are legitimate concerns of the Church.

Now is *not* the time for Episcopalians to regroup into a womb of pseudo-piety and pseudo-evangelism. (If you warm the pews with more bodies, you warm the cockles of Yahweh's heart.) That's not planning for the future. That is regression pure and simple and will help no one. Surely GCSP was morally right. Certainly the basic thrust of Presiding Bishop John Hines' leadership was right. But we need to be a little more modest and a lot more realistic about what we can accomplish.

We've had our own "Best and the Brightest" syndrome, too. Young people aren't turned on to a super-organized Church. I doubt if most other age groups are either.

The problem with our previous national strategy is it has been based on the premise that people change (and cough up cash) when you make them feel guilty. In my experience, no one ever grows or is changed through guilt. No one.

Deep down most Americans *know* what is wrong with their society, that its values have become those of ruthless expediency fostered by technocracy which leave us feeling empty and anonymous. The Church's mission is to reach people so that they can make the necessary changes and, in a sense, restore and revitalize the lost moral order. "Be doers of the word and not hearers only." Isn't that what we should be about in the 1970's and beyond?

Continued on page 12

by Jeannie Willis





Thomas R. Lamond

BISHOP JOHN WALKER (left) blooms from a potted plant along with Kurt Vonnegut on commencement platform at Hobart and William Smith.

## Vonnegut on Religion

Geneva, N.Y. — Author-iconoclast Kurt Vonnegut, Jr., came here to Hobart and William Smith Colleges in June to receive an honorary doctorate and to spread an earth-centered gospel: he suggested that the graduates of a school whose origins go back to Episcopal Bishop John Henry Hobart try a new religion based on "love of the planet earth."

Vonnegut, formerly a Unitarian and now an atheist, shared the speakers' platform with Suffragan Bishop John Walker of Washington when he preached his ecological gospel in a graduation address. He also spoke with students at an informal dormitory meeting.

The 51-year-old author of nine best-selling books and collections of essays says his new religion would have the vitality Christianity once had but has now lost. "The Book of Genesis is usually taken to be a story about what happened a long time ago," he said. "But at the beginning, it's a prophecy of what is going on right now. It may be that Eden is this planet. If that is so, then we are still in Eden. We're poisoned by our knowledge, and as we crawl toward the gate, we find it's impossible to spit out the seeds of the apple."

Vonnegut defined religion as "unprovable reasons for acting

well" and suggested that "love of the planet earth is an appropriate religion." In this new faith, "we will honor those who show the earth respect and vent scorn on those who don't. And isn't scorn the worst form of censure? I don't think any of us dread hell as much as we dread the contempt of our fellow man."

The other issue a new religion might address, attention to which he finds lacking within institutional religions, is the problem of loneliness. "The most daring thing we could do is to create stable communities in which the terrible disease of loneliness can be cured."

Vonnegut may or may not be serious about the call for a new religion. He used an interview and his address, however, to point out weaknesses in religion as he has seen it practiced. "Preachers tell you to have faith. Faith in faith, as nearly as I can tell. That's as detailed as many contemporary preachers care to be. How can a preacher tell us about men and women who heard voices without raising questions about schizophrenia, a disease which we know is common at all times and in all places?"

Vonnegut wonders if the time isn't right for a Messianic second-coming but then dismisses the

## Cathedral plans for 1976

Washington Cathedral's 1976 Bicentennial celebration plans are taking shape.

A number of special services and concerts to mark the opening of the completed nave are scheduled for Holy Week and Easter, 1976. The world premiere of an opera by Gian-Carlo Menotti is also scheduled for that week.

From June to September, a Summer Festival will present 30 evenings of drama, music, and dance by local and visiting groups on a twice-weekly schedule. From October to December, a Religious Music Heritage Series of 10 concerts will present a comprehensive

survey of the influence of American religious music on our culture.

In the planning are book and art exhibits, choral society concerts, operas, conferences, a series of organ recitals, an interior *son et lumiere* experience, and an ecumenical July 4, 1976, celebration.

"Many opportunities still exist for such groups to participate and perform in the Cathedral [between April, 1976, and April, 1977]," says Richard W. Dirksen, director of program. Interested organizations or individuals may write Mr. Dirksen at Washington Cathedral, Mount St. Alban, Washington, D. C. 20016.

idea, reflecting, "We need a story—a myth—more than an actual person. We have so few things left to marvel over."

His lanky frame draped over a chair, the author fingered a scotch and soda as he rambled—as he does in his books—from one topic to another: his writing process, experiences as an author, accepting a degree from the colleges—"It seemed like a pleasant thing to do in the spring; it seems right to be here." But he always returned to religion and his current interest in observing both its theory and practice.

"This religion could be, you know, Christianity simply carried to its full and logical extent. Ultimately you can't start a new religion; you can only think about it. A new religion would surely have to borrow from those that have preceded it. It would have its own distinctive saints and martyrs, though; don't you think we already have enough of those?"

Vonnegut could not resist the impulse to relate religion to the current political scene. "Sure we

have an anti-Christ. Right now, it's Nixon! Anyone who drops bombs on women and children on Christmas Day has to be anti-Christ!"

Of the White House prayer breakfasts: "The lethal ingredient at those breakfasts wasn't in the orange juice, eggs, or even the hominy grits; it was a virulent new strain of hypocrisy which did everyone in. Talk about Typhoid Mary . . .!"

For all the talk of a new religion or a revitalized Christian religion, Vonnegut remains an author who clearly enjoys saying and writing outrageous things because he feels this "may cause you to think . . . if only a little."

"I allow myself the privilege and responsibility of being irresponsible," Vonnegut said, ending the interview.

He certainly does.

—Thomas R. Lamond

Thomas R. Lamond is an Episcopal clergyman who is religion writer for the Geneva Times.

## What Can You Do for a Starving Little Girl?



Give her food, first of all.

But that's not enough. Hunger lowers resistance to disease; you have to immunize from measles and influenza and cholera. You have to find fresh sources of food—cattle, seed, water.

There is so much to be done in the Sahelian region of Africa—in Chad, Mali, Mauretania, Niger, Senegal, Upper Volta . . . and in Sudan and Ethiopia. The drought and hunger there are unimaginable.

There are so many, young and old—20 million of them—threatened with starvation.

There is so little time—if we are to save lives.

Please send a contribution now to the Presiding Bishop's Fund for World Relief.

We'll see that it's put to prompt use.

An urgent appeal should be placed before Episcopalians assuring them that no response would be too great for this emergency.

— John E. Hines, 22nd Presiding Bishop



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E-874





Rodney Collins

IN THE HISTORIC SETTING of Holy Trinity (Old Swedes) Church, Wilmington, Del., John E. Hines, Presiding Bishop retired, preached at the parish's 275th anniversary on June 9. Following the service Bishop Hines and the Rev. Jack M. McKelvey, Old Swedes' vicar, greeted Countess Wilhelm Wachtmeister, who attended the service with her husband, the Swedish ambassador. Behind the countess are Richard P. Sanger, senior warden (left), and George H. Whiteside, III, a former warden.

## Scotland's seven points

The Moral Welfare Committee of the national Church of Scotland (Presbyterian) has published a seven-point declaration, setting forth Christian alternatives to contemporary social problems, such as materialism, drug and alcohol addiction, and sexual promiscuity.

The seven points are:

"The alternative to seeking more and more possessions is living simply and learning contentment.

"The alternative to strife and division in industry and commerce is a continual quest for justice, cooperation, and respect for each other.

"The alternative to casual and

self-indulgent sex is mutual respect and responsibility, fulfilled in the permanent caring relationship of marriage.

"The alternative to the selfishness of speculating and gambling is the responsible use of God's gifts.

"The alternative to escaping life's pressures through drinks and drugs is living life on the solid foundation of faith in Jesus Christ.

"The alternative to self-interest, the source of social ills, is love for God and neighbor, the foundation of a healthy society.

"The alternative to going our own way is following Jesus Christ, The Way."

## Executive Council takes varied action

The Executive Council met June 11-13 in Washington, D.C. In addition to actions reported in our July issue, the Council:

- elected Bishop Milton Wood as vice-president of the Domestic and Foreign Missionary Society and elected Betty Louise Acton to serve as acting secretary of the Council and Margaret Lockwood to serve as assistant secretary for the remainder of 1974;

- designated the Appalachian People's Service Organization (APSO) as recipient of the 1975 church school missionary offering with a specific project to be chosen by that organization;

- approved companion diocese relationships between Puerto Rico and Minnesota; Costa Rica and Rochester; Kitakonto, Japan, and Central Pennsylvania;

- allowed Alaska to become a domestic rather than an overseas jurisdiction after July 1, with the possibility of participating in Coalition 14 or in the British Columbia Province of the Anglican Church of Canada;

- voted to join the World Hunger Coalition;

- appropriated \$2,000 for the World Mission Education project;
- amended and then approved charters for the Community Action and Human Development commission, the National Commission for Hispanic Affairs, the National Committee on Indian Work, and the Episcopal Commission for Black Ministries;

- learned the youth and college ministry group is planning a second "watch night" conference for students during next Christmas vacation;

- approved formation of the Episcopal Asia/Pacific Task Force as one of the components of Mission Service and Strategy with the Rev. Winston Ching of San Francisco to serve as staff member until December 31;

- stood for a moment of silence to memorialize former Council member John Paul Causey and Mrs. Causey of Virginia who were killed in a plane crash;

- welcomed the Rev. Paul Washington of Philadelphia, representing Province 3; the Rev. James A. Ottley of Panama, representing Province 9; and Bishop Philip Smith of New Hampshire, elected to replace Bishop Allin on the Council, as new members;

- were told 3M Corporation had favorably recommended to its shareholders the Council's political contributions resolution, the first time a management group has ever supported a Council resolution;

- adopted resolutions which honor former Council officers and staff members, including Bishop Hines, Carman Hunter, the Rev. Robert Martin, and the Rev. John Stevens; and

- learned that a preliminary presentation of a "development process" is scheduled for the September meeting.

—Richard J. Anderson

## COMMENTS ON OUR NEW FORMAT

The first issue in its new format arrived, and I've read it with both enjoyment and appreciation.

First, yours is an impossible task of pleasing all Episcopalians, especially on the subject of the nature of their national church magazine. Second, I liked the

### RENDER THEREFORE...

Re: "Hypocrisy in High Places" in the June issue.

I will not engage in debate or discussion of the many misstatements and inaccuracies in the editorial except to comment on the statement about the "deterrence argument." Capital punishment has never deterred murder because the penalty has never been adequately applied. For religious leaders to advocate indulgence for murder is as bad as, or worse than, advocating unasked and unwarranted clemency for draft law [evaders]. Clergymen may grant religious absolution for sin AFTER repentance and confession. They have no right at all to urge, let alone grant, advance absolution for crimes against society.

Our Savior counseled obedience to secular law when He said, "Render therefore unto Caesar the things that are Caesar's." His followers should be trying to reform sinners instead of urging undeserved clemency for non-repenting criminals.

Hugh D. Adair  
San Antonio, Texas

### STANDING COMMITTEE SEEKS SUGGESTIONS

Among other structural matters being considered by the Standing Commission on the Structure of the Church is that of strengthening the Provinces or otherwise providing for Regional Structures. Several memorials and resolutions were introduced at the Louisville Convention, and at least one was adopted, directing such a study by the Standing Commission.

This task has been assigned to a Committee of the Standing Commission which will meet in September to develop proposals for presentation to the full Commission meeting in November, 1974.

Suggestions and recommendations, all of which will be given careful consideration, may be addressed to me.

Charles M. Crump, Secretary  
Standing Commission on the  
Structure of the Church  
Suite 2610, 100 North Main Bldg.  
Memphis, Tenn. 38103

### WHAT IS THE SOLUTION?

David Gracie did a good job in explaining the Israeli side [June issue]. Now you should let an Anglican Palestinian refugee explain the Palestinian side. I recommend Dr. David Suleiman of Symrna, Ga. Or the priest, Elia El Khouri, first imprisoned then banished to Amman, Jordan, by Israelis who also closed his church. It sounds sweet to praise Israel, but Father Gracie's home was not stolen by the Zionists.

Arnold Toynbee explains that if some Jews must have separatism, they should have carved their state from guilty Germany rather than innocent Palestine.

Father Gracie weakens the whole case for pacifism when he advocates defense of Israel. It doesn't make sense to refuse to fight in Vietnam and sanction fighting for Israel.

John A. Zunes  
Chapel Hill, N.C.

previous format and content. Third, this new format takes a bit of adjusting to appreciate entirely, but it is worth the effort. One magazine cannot fulfill all the needs of a church publication, but you're making a valiant effort, and I trust you receive the support and approval of most people. May you receive more bouquets and fewer brickbats from us negative Episcopalians who tend to react negatively to most change which wasn't initiated by us for our own benefit.

These words apply equally to the *Professional Supplement* [clergy] insert.

John A. Gray  
Wilson, N.C.

The first issue in the new format reached me yesterday, and I would like to make a few comments.

I think the new tabloid form and the use of newsprint instead of coated stock is good, given the rising cost of paper.

The two-page spread on "I hope the new Presiding Bishop will..." was fine. But in my opinion, the only two responses that really counted were Boone Porter's and Dom Benedict Reid's.

I was somewhat distressed to see that both editorials were reprinted from other publications. They were good, but someone in the Episcopal Church [must be able to] write an editorial for the Church's own publication.

I hope the new *Episcopalian* will live up to the high hopes the Church has for it. We need a publication like this.

Halsey DeW. Howe  
Springfield, Vt.

I have just read the June, 1974, *Episcopalian*—one of the few issues which I have read thoroughly from cover to cover. I was pleased with both content and format. Congratulations on a splendid publication.

Douglas Louderback  
Oklahoma City, Okla.

I think the new format for *The Episcopalian* is great. As a retired editor of our diocesan *Pastoral Staff*, I know something of the task of publishing a paper. I am especially impressed by the great variety of items you have included.

I don't like newsprint. We use offset with a newspaper layout on white paper. But I know the trend is toward newsprint, and I'm much more concerned about the content than the form. The interest, variety, and number of different items seem important to me.

Philip H. Steinmetz  
Ashfield, Mass.

The unwieldy size and shape of the June issue of *The Episcopalian* is a disaster. I predict 90 percent of all copies will end up in the newspaper discard pile or wastebasket within half an hour after arrival. It will not fit in the magazine rack or coffee table to be saved for a convenient future reading.

Charles E. Lange  
Larchmont, N.Y.

### AUDEN ADMIRER

I ran across your much appreciated tribute to W. H. Auden in *The Episcopalian*. I just wanted to say a belated "Thank you" for sharing our affection with him, and [you] might want to pass thanks on to those who were responsible [for acquiring the three articles].

G. Edward Howlett  
Salt Lake City, Utah

The Episcopalian



# GIANT GROWTH ON PALTRY PORTIONS

land—it is an integral part of the Province of South Africa. Until recently the government permitted both these Churches to underwrite the salaries of some white missionaries. Now, however, this is no longer allowed, and the diocese is compelled to look to its own resources and leadership for its con-

The diocese is as large as the states of California, Oregon, and Washington. Or, if you are an East Coaster, as large as Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia.

Ninety-five percent of the communicants are in the extreme North. The bishop has his see city 500 miles south of the bulk of his communicants, and he is not allowed to visit the people in the North. Nor can his priests and lay helpers travel freely to the South to see him.

The Diocese is Damaraland, coterminous with South West Africa (Namibia), which consists of roughly 314,000 square miles and stretches on a north/south axis from Portuguese Angola to the Republic of South Africa. The diocese is controlled by the government of South Africa, which forbids the bishop access to Ovamboland, the northern area. Two previous bishops—Robert H. Mize, Jr., and Colin O. Winter—have been expelled from the country. Bishop Richard Wood is now in charge.

Yet the diocese grows by leaps and bounds with most of the work carried on by less than a score of faithful Ovambo priests and a few dozen partially trained subdeacons, layreaders, and catechists who bring the Word of God to a people enslaved by witchcraft and paganism.

Let me introduce you to a few of these people.

Meet Erasmus: paid \$1.40 a month (one rand); he is father of seven children and has three other



AMBO MOTHER and child in front of Christian family kraal.

dependents. He has a garden in poor soil which produces about nine buckets of millet a year. In order to give full time to his church work, Erasmus takes on no work other than his gardening and his ministrations to the people. He and his family depend on their friends for clothing and much of their food.

And Philippus: trained as a catechist at St. Mary's Theological School, Odibo; married, with one child; paid 12 rands a month. He and his wife do all the garden work to produce from 30 to 38 buckets of millet a year, depending on the rains. His congregation numbers over 1,000 people and is two and a half miles from his home. He would like to have a bike to do his work more effectively, but the diocese has no money.

Meet 87-year-old Gabriel: born during the reign of Weyulu, the last king of the Ovambo nation; his father was King Weyulu's captain; four of his 11 children live with him and his wife. He lives six miles from his congregation of 200 people but does not want a bike: "It might be dangerous. I walk and manage all right." He is paid two rands a month.

In Ovamboland lay people have responded to the call, "Whom shall I send?" They know that if they do not answer, the work will not be done. They bring hundreds of new people into Christ's family year after year. If they did not think the work of Christ to be so important, they could go on con-



STUDENTS IN TRAINING for the priesthood and catechetical positions at St. Mary's Training School in Odibo are pictured with Canon Clifford E. Barry Nobes, author.

tract labor stints and would not have to seek clothing and food from their neighbors.

Ovamboland is not a missionary responsibility of either the Episcopal Church or the Church of Eng-

tinuance and growth.

Assistance can be sent to the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, earmarked for Ovamboland. —Clifford E. Barry Nobes

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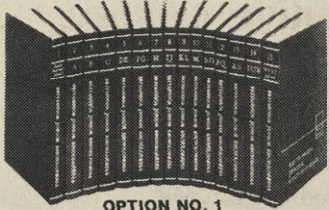
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## HISTORIC CHURCHES/PAST IS PROLOGUE

# San Francisco's First

Known as the Mother Church of the Pacific, Trinity Church, San Francisco, is celebrating its 125th birthday this year. Trinity was the first Episcopal parish on the West Coast and, as far as is known, the second Protestant church west of the Rockies.

Over 600 lay people and a great multitude of clergy gathered for a special thanksgiving service June 9 to launch the year's birthday activities. Also planned are ecumenical events with other historic San

Francisco churches. Open houses were held this spring, and a joint celebration is slated for the fall. Trinity's rector, the Rev. Hugh L. Weaver, is largely responsible for initiating these efforts.

Californians had the Gold Rush on their minds the year Trinity was founded—1849. The territory had not even achieved statehood. Those were tumultuous days in which to form a parish church. Soon San Francisco would see a large influx of Chinese immigrants.

These, added to the gold speculators, Mexicans, and assorted citizens, made a volatile population.

Being a city church was far from easy. Nor is it any easier today. Christians in San Francisco must deal with a peculiar mixture of indifference and spiritual fadism.

Bishop Kilmer Myers of California, in addressing the congregation at the special service June 9, pointed to the difficulties of city churches. With only some 5,000 communicants and 18 parishes inside the city, the Episcopal Church in San Francisco can make its influence felt only through cooperative effort, he said.

Bishop Myers also outlined some specific steps these parishes might follow in their fight for survival:

- 1) Set goals in common. In San Francisco parish wardens have begun to hold joint meetings.
- 2) Become more celebrative. After all, "we are an Easter people."
- 3) Be "houses of hospitality" for the community.
- 4) Give priests time to evaluate their parish roles.
- 5) Be open to the world.
- 6) Seek others in order to tell them the Christian message.

The bishop ended with a plea that we not be too quick to close city parishes. Within the cooperative framework each church has its own uniqueness and must find its own mission.

Trinity Church's special character lies partly in its stately Gothic building, the fourth to house the congregation. Many art treasures have been collected and are lovingly preserved.

One outstanding possession is the first bishop's chair, procured for Bishop William Ingraham Kip when he arrived in California in 1854 and still in use. Bishop Myers reported that unlike most of the "ecclesiastical instruments of torture known as bishop's chairs," this was the most comfortable in the diocese.

The small clusters of Presbyterians, Methodists, Episcopalians—most from the East Coast—who established the pioneer English-speaking churches in 1849 conjure an intriguing picture. They were faced with alien cultures. Most of their churches were destroyed at one time or another in the city's several fires. Airplanes were not available to take them east when homesickness became too much to bear.

Whether wittingly or not, their role was that of the missionary. Above all, they must have felt a need for mutual support. The need is no less great in 1974.

—Carol Tewksbury

## Books

**Something's Wrong with My Child—A Parent's Book about Children with Learning Disabilities**, Brutton, Richardson, and Mangel, \$7.50, Harcourt Brace Jovanovich, Inc., New York.

"Many children . . . are judged to be emotionally disturbed—but are not.

"Many children are given life sentences to institutions—but don't belong there."

Here, at last, is a book which deals directly and practically with learning disabilities and all the spin-off problems such disabilities create for the children who have them, for their families and teachers, and even for society. The authors have created a handbook for those who work with children especially for parents who have suffered in trying to find what's wrong with their child and how to help him or her.

America may have as many as 8 million of these children. "Dyslexic," "brain-damaged," "aphasic," "perceptually handicapped" are labels used to describe their condition. These children have average or better intelligence but because of physical impairments in the central nervous system, they cannot learn in what are considered to be normal ways and at times are not able to behave in a socially-acceptable manner.

Learning disabilities include an incredible variety of problems. No two children have the same symptoms. Causes are not clear; treatment is difficult to find and often varied and confusing. Doctors may be uninformed and

schools not ready to deal with individual needs. In *Something's Wrong with My Child*, the authors sort out such confusion with clear, concise information about the symptoms, causes, and treatment of learning disabilities.

Of special interest to clergy, church school teachers, and all who have contact with troubled children is a chapter on learning disabilities and juvenile delinquency. The important question is not what proportions of learning disabled children turn to delinquency (the authors believe that a firm, loving family can forestall most problems). Rather the question is what proportion of juvenile delinquency stems from physical (learning disability) problems.

The authors contend no one really knows. "Is there any likelihood that researchers will learn what makes children become anti-social, how to help them, and how to prevent such behavior?

"To judge by the current rate of concern, the prospect is slim. As a nation, the United States apparently worries more about tooth decay than about why boys and girls attack and steal. In 1970, more money was spent investigating tooth decay—some \$18 million—than in juvenile crime research—\$14 million. Virtually no money is devoted to studies of the possible relationship between learning disabilities and delinquency."

What of the future for handicapped children? If special help in education is a good part of the answer, what is available? Surveys of public schools made by the authors are not encouraging. The oft-repeated pattern is the quiet ones are given social promotions from grade to grade no matter whether they have learned enough even to be employable at the end of their education. Those whose behavior creates problems for the teachers are often mislabeled and removed to classes for the retarded or emotionally disturbed—labels that are inaccurate and unjustified.

"By any definition one cares to select, in this country, at this time, we as a nation are destroying our children. Not openly and proudly on the gallows, as England once hanged children as thieves. But silently and with a large degree of cowardliness.

"Destroying because while most of these children do live, they live as the misfits and institution-bound of this society. Cowardliness because we know what is happening—and choose to ignore what we know." The authors go on to document what we know—and it is appalling.

We know that to ignore the truth when it is available is insane. This book will do much to put an end to ignorance and consequent inaction. It should be in every parish library, in every clergyman's study—and in many homes.

—Jody Bryan

Jody Bryan has a B.S. in Foods. She also studied speech and journalism. But a job as a high school librarian made her decide, at 42, to earn a master's in learning disabilities.

## Coming up

### AUGUST

- 4 Ninth Sunday after Pentecost
- 6 The Transfiguration of Our Lord Jesus Christ
- 11 Tenth Sunday after Pentecost
- 15 St. Mary the Virgin, Mother of Our Lord Jesus Christ
- 18 Eleventh Sunday after Pentecost
- 24 St. Bartholomew the Apostle
- 25 Twelfth Sunday after Pentecost

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# From persecution To world service

In 1863 five women who wanted to live under a common rule began work at the House of Mercy for "fallen women" in New York City, a task not guaranteed to endear them or their community to "proper" society.

Bishop Horatio Potter of New York performed their profession ceremony on February 2, 1865, but the sisters took their vows privately: the bishop wanted to protect them—and the Church—from accusations of "Romish" activities. Thus began the Community of St. Mary, the first American Episcopal religious order to survive.

In the 1870's several English communities established branches in America—the Society of St. John the Evangelist for men and the Society of St. Margaret and All Saints' Sisters of the Poor for women among them. In 1884 the Rev. J. O. S. Huntington took life vows in the Order of the Holy Cross, which he had founded.

Over the next 90 years a religious order has been founded in the Episcopal Church every three years although many have not survived. And in that period the Church's attitude toward them has changed.

No longer are religious either persecuted or tolerated with amusement. They have become accepted as a valid and integral part of the Episcopal Church. In no small measure they earned their new reputation through humility, good works, and a charity which sometimes cost them their lives. The steps to the high altar in St. Mary's Cathedral, Memphis, Tenn., give the names of four sisters of St. Mary who died while nursing yellow fever victims in 1878.

Episcopal religious are pioneers. In the 1870's the Community of St. Mary began a superb New York pediatric hospital. The Society of St. Margaret operated Children's Hospital in Boston—still among the top-ranking in the country. Sister Helen of All Saints' Sisters of the Poor, with nursing experience under Sir William Jen-

ner and in Paris during the Franco-Prussian War, became the first superintendent of Bellevue Training School for Nurses in New York.

Today St. Barnabas' Brotherhood operates homes for the chronically ill in Gibsonia and Northeast, Pa., and the Society of St. Paul has St. Jude's Home in Sandy, Ore.

Many orders have pioneered in work with children. Today the Congregation of St. Augustine operates St. Michael's School for delinquent boys in Picayune, Miss. The Anglican Sisters of Charity work at St. Jude's Ranch for Children in Las Vegas. Other orders have schools or teach.

The Order of the Holy Cross took Christianity to Liberia's northwest corner, and St. Helena sisters joined them. Sisters of the Transfiguration worked in China, and St. Mary's sisters worked among the head-hunting Igorots in the Philippines.

Today Franciscan friars work with African lepers, and sisters of St. Margaret in Haiti run a home for elderly women, a school for 1,400 elementary and secondary pupils—with its own touring symphony orchestra—and a school for the handicapped. Many orders do missionary work in the United States.

The new field is retreats. In a bustling, confusing world people need spiritual quiet for growth and stability; religious orders offer this either at their own retreat houses or in parishes.

Religious orders are growing steadily; their membership now totals over 600. New orders are being founded, such as the Community of St. Matthew and the Worker Sisters of the Holy Spirit.

"Living the monastic life is exciting," says Sister Elise, CHS. "Perhaps one of our great contributions to the life of the Church is just to be there, touching the lives of many. The healing quality of that touch comes from the quality of the prayer life we live and the inner hidden givenness of our lives to God."



SISTER MARY JULIAN, CSM, cares for delinquent and neglected teenagers at St. Mary's-in-the-Field, Valhalla, N.Y., the descendant of the House of Mercy.

## YES, I AM!

Asked to which order she belonged, the nun replied, "I'm a sister of the Anglican Order of St. Helena."

"The Episcopal Church doesn't have religious orders," said her interrogator. "I should know. I've been an Episcopalian all my life."

"Even at General Convention I wanted a button that said either 'I AM AN EPISCOPALIAN' or just 'YES, I AM!' So many thought we were ecumenical guests!" says Sister Joan Michael, CT.

"It will be nice when the average Episcopalian knows this voca-

tion is possible within this Church. We lose some of our most dedicated people to Rome simply because no one has ever told them one can be a monk or a nun and also be an Episcopalian. From Thomas Merton on down," says Sister Edith Raphael, CSM.

Yes, the Episcopal Church has religious orders. On this and the following pages, Associate Editor A. Margaret Landis has compiled a report on these communities of faith. As one element of the story, she took five youngsters from Trinity Church, Swarthmore, Pa., to Calvary Church, New York City, to speak with five religious.

## Glossary of Terms

**ACTIVE LIFE.** A community's life as expressed in good works (preaching, schools, hospitals), contrasted with the contemplative life (prayer).

**BREVIARY.** A collection of psalms, hymns, prayers, etc., used in saying the daily offices.

**CHAPTER.** A meeting of the members of a religious community for conference, to make regulations, to elect a superior, or for public acknowledgment of failures in observing community customs. The latter is called a Chapter of Faults.

**CONSTITUTIONS.** A code of laws which governs a religious community and determines its actions, usually an interpretation of the Rule but more easily changeable.

**CONTEMPLATIVE LIFE.** The religious life as organized around a life of prayer and the religious' principal occupation.

**ENCLOSED LIFE.** One in which the religious' life and work are carried on entirely within the community's buildings and grounds.

**FRIAR.** A member of a religious community of men especially devoted to mission preaching and strict observance of corporate poverty.

**HABIT.** The distinctive dress or uniform worn by a religious and a sign of membership in an established community. Usually the habit of a fully professed member and that of a junior professed or a novice differ somewhat.

**MIXED LIFE.** A community life of both worship and work.

**MONK.** A member of an order whose chief purpose and work is worship. Popularly, all male religious are called monks.

**NOVITIATE.** The training period which precedes the taking of vows in a religious community.

**NUN.** Popularly, any woman religious; strictly, a member of an order whose chief purpose is worship.

**POSTULANCY.** The training period which precedes the novitiate; a trial time for both community and postulant.

**PROFESSION.** The act whereby one takes upon himself, formally and publicly, the obligations of the religious state; in most communities these are the three-fold vow of poverty, chastity, and obedience. A religious must be elected to profession by those already professed.

**RELIGIOUS.** A person who has vowed to live in a community according to the vows of poverty, chastity, and obedience.

**RETREAT.** A temporary withdrawal from the cares and duties of ordinary life to seek God in silence, meditation, spiritual reading, and spiritual examination of conscience.

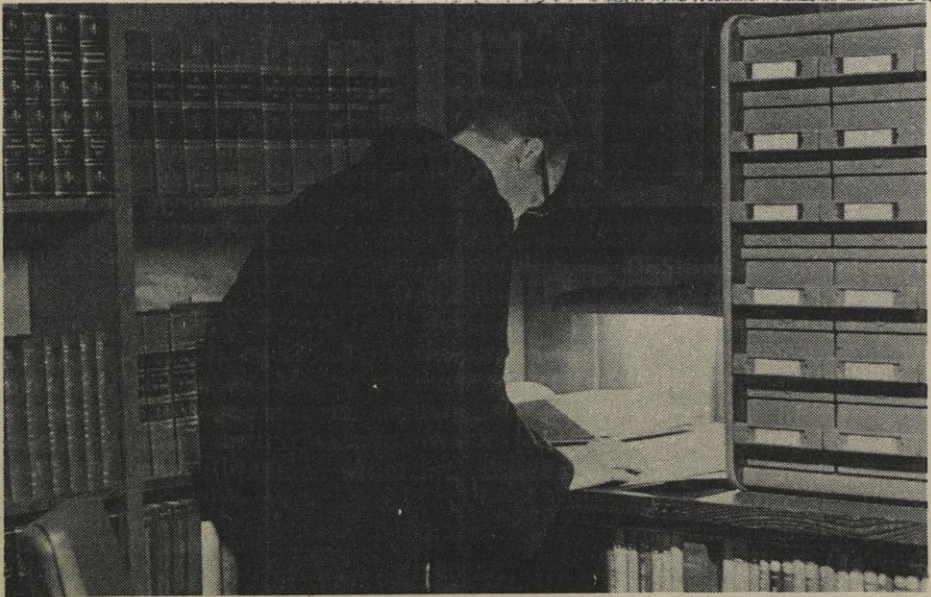
**RULE.** The guide to a specific religious community's life, formulated by the community or its founder.

**SISTER.** A member of a religious community of women whose chief occupation is good works; popularly, any nun.

**VISITOR.** The bishop whose duty is to see that a community's Rule and constitutions are observed.

**VOW.** A promise solemnly made to God. In the case of a religious, the vows of poverty, chastity, and obedience (or, as in the Benedictine Order, obedience, stability, and conversion of life) are usually made in the presence of the visitor or his deputy and before the assembled members of the community. (See "The Vows," a position paper by the Rev. Bonnell Spencer, OHC, in *Holy Cross*, Autumn, 1970.)

**WARDEN.** The title given in some religious communities to the priest who acts as spiritual advisor.



St. Gregory's Abbey

BROTHER PETER, OSB, in the library of the Benedictine abbey at Three Rivers, Mich. Prayer is the 35-year-old contemplative order's major work. The monks also conduct retreats and run a farm.



## COMMUNITIES OF FAITH



A. Margaret Landis

**SWARTHMORE TO CALVARY** (left to right): Christine Heidengren, David Urban, Barbara Thompson, Ann Urban, and David Heidengren.

### Trinity youth Ask questions

"What made you decide on the religious life and why did you choose your particular order?"

With one question David Urban, 17, tackled Sister Mary Christabel, CHS; Sister Ellen Stephen, OSH; Sister Suzanne Elizabeth, CSJB; Sister Barbara Jean, CSJB; and Brother Edward Black, OHC.

Sister Ellen Stephen came from a non-religious Jewish background. "As I grew up," she said, "I realized I wanted two things from life: to know the truth regardless of the cost and to find a man who could dominate my dominant personality."

"First the boys I knew, then the men, leaned on me, or sometimes we leaned on each other, but none of them had such power that if he asked me to jump off a bridge, I'd do it. I was looking in the wrong place. Then I found Jesus Christ. I could follow Him to the ends of the earth and not damage my personality."

"I also found Christianity to be the truth. It had to be to last 2,000 years. Who could have made up such a story? Those fishermen?"

"The natural outgrowth of this discovery was the religious life."

Sister Ellen Stephen thought first of the Community of the Holy Spirit, a teaching order with a reputation for scholarship. "I almost had a Ph.D. And I was torn between being a dramatist and being a nun. I thought I could go there, not change my life at all, and have the best of both worlds."

After five years spent with the cloistered Poor Clares of the Reparation and Adoration, she entered the Order of St. Helena, in which she is now professed.

Sister Mary Christabel was reared an Episcopalian. "I did all the routine things—Sunday school, church—but it didn't penetrate, and I gave it up. In my middle 20's I felt I was missing something. For awhile I was a Christian Scientist. I did physiotherapy. I found my patients searching for more."

"Then I discovered doors opening and closing; I found my life directed. I met some religious and discovered their life to be the truth for me."

Why did Sister Mary Christabel, a physiotherapist, join a teaching order? "God not only calls you to

a religious life but to a particular order, and you learn the work."

**BROTHER EDWARD FELT** the call to minister at a young age, but he didn't know how to do it. He discovered the Episcopal Church while in high school. "I liked it," he said, "and kept going back. My parents became alarmed and forbade me to return. So for awhile I went to their service and then snuck out the back door to the Episcopal service."

Confirmed while in college, Brother Edward met some sisters of St. Mary at the World's Fair. He discussed vocations with his bishop, who recommended the Order of the Holy Cross.

"I went and kept going back for longer and longer visits, and finally I stayed. I'm tempted sometimes to leave, but I set time goals, and by the time the goal arrives, the problem is gone."

Sister Barbara Jean hadn't wanted to see *The Nun's Story*. "The friend who went with me said, 'Boy, that would turn me off.' But

she'd been corresponding. "When I arrived, I thought, 'This is it, but it's crazy.' I fought it."

Testing one's vocation is an asset to life in the world, Sister Mary Christabel feels. Sister Ellen Stephen smiled. "Those who decide not to remain say, 'You've taught us how to love. Now we're going out to do it.' We're good at training wives. Husbands come and thank us!"

These religious heard God's call and answered. Said Sister Suzanne Elizabeth, "You can't do this on your own, make the decision, live the religious life. You need to be called, and you need God's help. The same is true for any calling: garage mechanic, teacher. . . ."

"Really good parents are so because God has called them; many parents shouldn't be. Maybe this is what women's liberation is for—to release men and women to do what they are called to do. In following God's call you are really free to be yourself."

God doesn't stop loving you be-



G.V. Williams, Jr.

**A SISTER OF ST. ANNE** teaches weaving at Bethany, in Lincoln, Mass., a model home for retarded girls and women which is gaining an international reputation.



**SISTER SUZANNE ELIZABETH, CSJB** (right), and a sister practice a Jazz Mass.

I was transfixed. The feeling stayed: how exciting to be a nun!

"I asked the diocesan office for information. Then I wrote the orders—it's like writing for college catalogs. By this time I'd decided to be an elementary school teacher. I rejected St. Mary's because of the headgear—those winged caps—and had a conference at St. Helena's. When I visited St. John Baptist, I knew I was in the right place. I was home."

Sister Suzanne Elizabeth was a "cradle Episcopalian" but didn't know about Anglican nuns and monks. While in nurses' training, she began a two-year correspondence with an Episcopal nun who had been a patient.

Her training completed, Sister Suzanne Elizabeth visited various orders. She then visited the St. John Baptist sister with whom

cause you decide to do something else. "But no matter how successful you are," said Sister Ellen Stephen, "if it's not what God wants you to do, the success tastes like ashes."

**WHAT IS GOD'S CALL?** How do you recognize it? Sister Ellen Stephen said she thought the day of hearing loud voices was over, that God's voice comes in quiet direction.

Young David Heidengren, 12, summed the discussion: "You sit quietly and listen. Then you go out and do something. You know that's what God told you to do. It's usually not an announcement; it's mostly a feeling, like your conscience." The key is to listen.

Barbara Thompson, 14, asked what was meant by the Rule.

Sister Ellen Stephen, gesturing as though sorting papers into three separate piles, said, "The Rule is the vision of the order's founder. We call the practical rules the Constitutions; they're the binding regulations which apply to the whole community. Customs are such family things as 'We always fold our napkins.' Customs are what a family develops to live together."

St. Helena's is evaluating Rule, Constitutions, and Customs. "They're worth working on," said Sister Ellen Stephen. "They're what help us love one another."

"And if you agree with them,"

*Continued on page 12*



**SISTER ELLEN STEPHEN, OSH** (kneeling), made her life profession in the Order of St. Helena in March. She received a ring and a profession cross.

### Conference Report

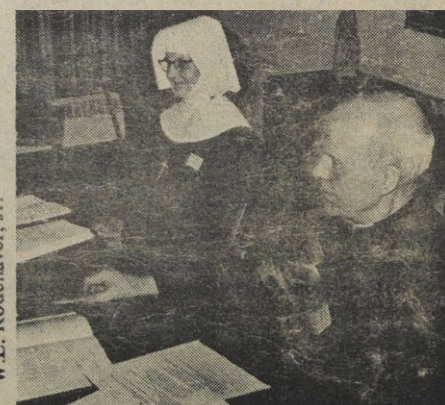
The Conference on the Religious Life celebrates its 25th anniversary this November 4. The Conference represents more than 600 men and women in 23 Anglican religious communities throughout the United States and Canada. Mother Mary Grace, CSM, the first religious to serve as a member of the Church's Executive Council, is chairman.

The Rev. Granville Williams, SSJE, and the Rev. Father Joseph Crookston, OSF, helped found the Conference in 1949 so existing religious orders could work together on common problems and offer a united voice on religious life in the American Church.

The full Conference represents each community and meets every three years, usually just before General Convention. An Advisory Council, representing seven orders, continues the Conference's work between triennials.

During its 25 years the Conference has sponsored several novice director programs, provided resources relating to religious life, and offered consulting services to various Church organizations, including the House of Bishops. Contributions from Conference members fund its program.

For further information on the Conference and its service, write Brother Andrew, Information Officer, Conference on the Religious Life, Box 1000, Sandy, Ore. 97055.



W.E. Rodheaver, Jr.

**OUTGOING CONFERENCE CHAIRMAN** Father Alfred Pedersen, SSJE, assisted by secretary Sister Catherine Louise, SSM, presides over the triennial meeting held last September.



by John C. Rivers

## Ever have a Sunday like this?



### Diary of a Sunday Morning:

- 8:45 a.m. Dolores calls in sick. Will not be able to play the organ at 10 a.m. service. Express condolences and volunteer to call Marty.
- 8:53 a.m. Call Thompsons. Steve answers, takes message and hymn numbers. Some commotion in background. Reminds me of our house.
- 9:02 a.m. Preview film for fourth time, in church. Film on Eucharist will be in lieu of sermon. A "first" for parish, ergo, imperative it at least goes smoothly. . . . Slight problem with sound track. I fiddle with and fix it. Remove projector and table to rear of church.
- 9:20 a.m. Type final instructions to ushers about handling equipment. Tape to projector.
- 9:34 a.m. Choir begins dribbling in for pre-service rehearsal. Explain to each that Dolores is sick, Marty will play.
- 9:42 a.m. Sixth cup of coffee, eighth cigarette.
- 9:48 a.m. Acolytes robed. Explanation about film and their need to evacuate sanctuary to see it. Prearrange signal. Acolytes look blank.
- 9:55 a.m. Vest and collect extra notes, prayers, acolytes.
- 9:59 a.m. Move to church door. Explain set-up to substitute usher.
- 10:03 a.m. Begin procession.
- 10:06 a.m. Before beginning liturgy, brief explanation to congregation about film. I sound defensive.
- 10:14 a.m. Gospel read, sanctuary cleared. I move to center aisle where usher has placed projector. "Don't worry about the sound," I lie. "It's a visual experience." Take a deep breath and switch on projector. No sound. Only static from our antediluvian speaker. I fiddle with speaker jack. Congregation is now able to hear static much more clearly. I begin to perspire. Film sticks. I fiddle with machine and fix. Still no sound. I silently accuse parish of stealing projector from the Thomas Edison Display at Smithsonian Institute.
- 10:17 a.m. Film breaks. More fiddling. Frantic this time. Mumble audible accusation at Roman Catholics from whom we borrowed it. (Thought the receptionist at diocesan office looked a little too friendly!)
- 10:18 a.m. Situation repaired. Film continues, but take-up reel isn't turning. Film is beginning to spill on table. I turn reel by hand. Only sound in church is speaker static. Nearly

- catch vestment in projector. Wonder if Jesus ever showed training films to disciples.
- 10:26 a.m. Film is over. Mercifully. Herd acolytes back into sanctuary. Attempt to recover by explaining to congregation what film was trying to say. Congregation fidgets. So do I. I dive back into the security of liturgy.
- 10:35 a.m. Offertory and anthem. Choir has sounded better. I prepare elements and discover acolyte has never served Communion before. We manage.
- 10:42 a.m. Prayer of Consecration and administration of Sacrament. I suddenly realize a transformation has occurred. Choir, acolytes, priest, congregation become the people of God. The Risen Lord is present to us, and in the midst of all our fumbling and fidgeting we know the oneness and the joy ushered in by the Lord of the universe, who thinks it well worth His while to come to us.
- 11:03 a.m. Recessional. I forget to say Dismissal. Acolyte begins to lose his rope girdle. So who cares, ultimately? We'll worry about it next Sunday. But not all that much.

Frederick Dennis wrote this "Diary of a Sunday Morning" for the newsletter of St. John's, Wheeling, W.V., where he is rector.

### /PS . . . about us

Thanks for the helpful comments and suggestions many of you made upon receiving the first Professional Supplement in our new format in June. The job of editing /PS won't be a lonely one at all—and that's great!

I have on hand quite a bit of what we call "overset" in the publishing business—articles and other material which have been edited and set in type but which have not been used because of space problems. So if you have submitted a piece and have been assured of its publication but have yet to see it in print, relax and don't worry. We'll be using it soon.

Remember to send your comments, suggestions, letters, and articles submitted for publication directly to me, the Rev. Richard J. Anderson, 1114 Delaware Ave., Buffalo, N.Y. 14209. Items for the Clergy Changes list should be sent to /PS, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103. .

—Dick Anderson

Somewhere in my reading a few years ago, I first encountered the word "enabler" as yet another description of a role and function of the clergy. As I recall, it was particularly applied to *parish* clergy. For one thing is sure: the clergy always labor in the Lord's vineyard alongside *people*. Enabler is a people-oriented word.

What do we mean by this word, enabler? Obviously an enabler is one who enables: *i.e.*, makes it possible for something to happen, removes roadblocks, if you will. In the context of the Christian community, the priest as enabler encourages and, we might say, motivates and facilitates the lay people of his parish to exercise effectively their ministries for Christ. Granted, God the Holy Spirit is the ultimate source of all ministry in the Church. But the priest is the proximate enabler, a channel of the Spirit though not the *only* channel. Among his many job responsibilities, none is more important than that of using his faculties and talents to enable members of his congregation to do two things:

(1) Assume their individual and corporate responsibilities for the well-being of the whole family of Christ in the Church, and

(2) witness to Jesus Christ and His Gospel in the world.

To be an enabler means to walk the middle ground between two extreme temptations or tendencies. On the one hand, the temptation for clergy all-too-often is just to go ahead and do the job yourself (write that newsletter, run the mimeograph, recruit the church school staff, work out all the details of the services). On the other hand, the temptation is to let certain things slide.

You, as priest, have advantages in being an enabler, as you may have already gathered. By encouraging and enabling others to exercise their ministries, they also may help you to perform yours more effectively. But I don't mean to imply that being an enabler is to cop-out on taking responsibility for those tasks that are part of your calling but which you hate doing. I don't mean "get the laity to do it," just *any* lay people. Unless you obtain the right persons for the job, at best you may find yourself a manipulator, at worst one who eventually does most of the job himself anyway. Being an effective enabler is rooted in being skillful in the pastoral office.

Many people in your parish may like to and can do well certain things you dislike and do not do well. To discover who these people are may at times require that you help them discover themselves. Calling, personal conversations, or pastoral counseling sessions are some of the best ways a priest comes to know his people, including their interests and skills for ministry. Out of his pastoral knowledge comes the matching of the person with the job. I firmly believe a priest is not being helpful to either the person or the Church in giving a person a job just because he or she "needs to be involved." If the job is important enough to be done, it should be done by the right person and to the best of that person's ability.

At this point I should like to share an experience I had with the Adult Forum which meets every Sunday after the "late service." In preparation for writing this article, I asked the Forum members for their reactions to the term "enabler" as a part of the job description of their rector. Their first reaction was to back off. They didn't like the word's sound. It was too faddish, too slick, too "in-sounding" for them. They preferred the traditional words—pastor, priest, preacher, etc. A bit of effort on my part to explain what I thought the word meant helped somewhat. But they insisted that enabler must be an add-on to the traditional image words describing the work of a parish priest.

Their reason for this was relational. First the priest as a person (or parson!) among them had to build a trust and competence relationship between himself and his congregation, they felt. In other words, one can't enable anyone to do anything unless he or she wants to. The Forum members felt the "who" and "what" of their rector's being, revealed in his traditional roles, determines whether he can work effectively as enabler for ministry with his parishioners.

Whoa! That's scary! And it may be theologically inadequate. It is not surprising, however, in a communion that styles itself *incarnational*. In a time in which people seem to be hungering for subjective meaning, they want to see close at hand, and for themselves, Christian ministry embodied in their own rector. "Not as I say," they were saying, "but as I do." Then others will see how to do also.

The value of the clergy's historic roles as prerequisites

Continued on page /PS-2



# National Network of Clergy Associations accepts advocacy role to further ministerial interests

The National Network of Episcopal Clergy Associations (NNECA) met in Chicago on May 21-23 for its fourth annual convention. Sixty delegates and members from 30 diocesan clergy associations convened to strengthen local clergy organizations, come to consensus on matters that affect the Church's ordained ministry, and decide on specific policy and actions.

The convention decided the NNECA should be more than a loose-knit communication network whose power and action come only through local organizations. In areas of mutual agreement the NNECA and its executive committee should act in an advocacy role to further ministerial interests, especially relating to the Church Pension Fund, clergy deployment, the diaconate, and ministerial issues related to General Convention.

The meeting supported the work of the Rhode Island Association (HOPE) to change some Church Pension Fund policies relating to pension benefits, improving widows' benefits, cost-of-living increments to retired clergy, shortening the pension base from 10 to eight years (HAC), basing pension premiums on at least the diocesan minimum (even when clergy are paid below the minimum), and upon retirement converting to cash a portion of a priest's funded pension for purchase of housing.

The convention recommended strengthening local diocesan and regional deployment programs. It felt the Clergy Deployment Office (CDO) should continue moving to become as responsive to clergy needs as it now is to the needs of parishes and bishops.

Next year's convention will treat issues of the 1976 General Convention which affect the ordained ministry. The convention felt strongly that General Convention

needs to be restructured by reducing delegations to three delegates from each order, eliminating the divided vote (block voting), and finding ways to permit proportional representation from dioceses. Clergy were asked to voice their concerns now to their delegates and to hold delegates responsible for their voting patterns. The convention decided the NNECA should have high visibility and activity as a network at Minneapolis and voted to raise the money to do so.

A mandate was obtained for the executive committee and local groups to continue to press for canonical changes on the dissolution of the pastoral relationship so clergy are not denied their rights for open hearings, representation, and open charges. The key issue is to handle the alienation of a priest and parish long before dissolution becomes necessary. Better deployment, pastoral concern, and even limited tenure might help.

The meeting took no official action on ordination of women to the priesthood and episcopate. Clergy who favor this issue might accept an invitation to join "Priests for the Ordination of Women" (POW) by contributing \$10 and signing on with Bart Sherman, P.O. Box 4426, Charlotte, N.C. 28204.

Delegates also spent time discussing local issues. Many dioceses and church-related groups are studying or using performance review, whether related to salary or not. Many "second generation" issues were raised. Groups founded only on union issues of salary and benefits face problems after the bread-and-butter have been delivered. Groups that include these but also have goals of mutual support, up-grading skills, continuing education, personal development, strengthening ministry, and enabling clergy to find greater satisfaction in their minis-

try will have a greater base and a continuing program.

The convention approved that the NNECA's bi-weekly newsletter, *LEAVEN*, be contracted again to the Missouri group (ACID) with Bob Skinner as head of the editorial board. Subscriptions to *LEAVEN* are \$5 a year through treasurer Carl Shannon at Christ Church, Dearborn, Mich.

Local groups are asked to pay dues of \$10 a year per member, which includes a subscription to *LEAVEN*, or \$5 dues without the newsletter.

Individual clergy who have no diocesan group with which to affiliate may join the NNECA with the same dues.

The seven-man executive committee will meet in New York on October 3-4 with Bob Wainwright of Rochester convening. This committee was asked to establish a rotation system of electing new committee members and to present it for implementation at NNECA V in 1975.

—James W. McLeod

The Rev. James W. McLeod is a member of the executive committee of the National Network of Episcopal Clergy Associations.

## /PS . . . keeping up

Once you've decided to "keep up with your reading," you still have the problem of deciding what that reading should be.

To help you, in each issue of /PS we shall provide a list of good, continuing-education books, recommended by various church educators. This month we share with you recommendations of the Rev. Paul Elmen, professor of Moral Theology at Seabury-Western Seminary.

His suggestions are:

Stanley Milgram, *Obedience to Authority*. Harper & Row, 1974. \$10.

Nathan A. Scott, Jr., *Three American Moralists: Mailer, Bellow, Trilling*. University of Notre Dame Press, 1973. \$6.95.

Robert McAfee Brown, *Religion and Violence: A Primer for White Americans*. Westminster Press, 1973. \$3.95.

Cushing Strout, *The New Heavens and the New Earth: Political Religion in America*. Harper & Row, 1974. \$12.50.

Harvey Cox, *The Seduction of the Spirit: The Use and Misuse of People's Religion*. Simon and Schuster, 1974. \$8.95.



Photo by Martin

Dr. Elmen is vice-president of the Association of Chicago Theological Schools and vice-president of the Swedish Pioneer Historical Society. He is just finishing a biography of Eric Jansson, a Swedish utopian leader of the mid-nineteenth century. He has studied at North Park College, Seabury-Western and Union seminaries and earned his Ph.D. from Harvard.

A quote by James W. Kennedy from *Clergy in the Cross Fire* (Westminster Press) appeared in the February 3 issue of the Sunday bulletin at St. Paul's Church, Chestnut Hill, Pa. It was under the title, "Clerical Tentacles": "He is so many things to so many people, he often gets lost in the maze of his own roles, and no wonder. . . in other words, he is an octopus. This phrase exactly describes the minister's life. He is into everything. This is both the glory and the pain of his calling. He cannot possibly do justice to everything he is called upon to do, so some of his 'tentacles' will reach farther than others, and some will hold more tenaciously to one thing than another, and some will atrophy because of no use at all. He will need a sharp mind for following his far-flung and varied interests, lest one or more of them be neglected or left dangling with no relationship to what is going on in his life."

## Read 'Enabler' to mean clergy

Continued from page /PS-1

to the adding on of the enabling function is the pastor-priest-preacher-prophet-teacher-administrator relationship enables him to build a foundation of trust, friendship, and healthy piety on which the people can draw and be encouraged in their own lives. The Forum members rightly perceived that all ministry for Christ proceeds from personal commitment that needs to be constantly nourished and built up. This group, anyway, looked to the clergy first of all as an important source of nourishment and strength. Here is a primal enabling role for the enabler.

The enabler, then, is called to exercise a very personal kind of ministry among his flock. That should not be surprising for the prototype is the ministry of the Lord Himself.

"Yes" is a very important word to an enabler. He uses it as often as possible. He cultivates risk-taking with other Christian people in the Lord's service. He acquires a sense for taking a chance in the face of the unknown.



Jack Rivers is baptizer as well as enabler at St. Dunstan's, Washington, D.C., where he is rector.

Just because it has never been done before isn't a valid reason for not trying, only a precaution against sloppy planning.

In the language of the world, the enabler's attitude is captured in the assertion, "Give a person a job and let him or her do it." That means encouraging creative and original (and sometimes not-so-original) ideas in the individual parishioner. It means allowing for failure. It means accepting responsibility for failure at times. It means being ready to attribute success to someone other than oneself. It means giving credit to the accomplisher even when one has been the enabler. Above all, it means refraining from uncritical negative judgments.

We succumb to the doubtful truism, "If the laity were doing their jobs as Christian witnesses, *really* doing them, the world and/or the Church wouldn't be in the mess it is." But is that an accurate appraisal of the cause-and-effect relationship between the ministry of lay people and the world from firsthand knowledge on our part? Do we not underestimate the enormity of the task?

A "cardinal parish" of another denomination in the Washington area styles its clergy as "equipping ministers" on its Sunday bulletin. This certainly delineates a significant aspect of the priest's job as an enabler. He enables his congregation to perform its ministry for Christ by equipping its members with the gifts of the Gospel. As teacher and preacher he gives them knowledge of the Faith, familiarity with prayer, an at-oneness with the Lord in the sacramental life, the ability to listen to another and really hear, a personal Christian ethic, a sense of responsibility toward those in need and the perception to recognize specifically what those needs are. He equips them with a sense of stewardship, of responsibility for the caring administration of the things of creation which come under their control. In short, as a person of faith and a friend of Jesus Christ, the enabler shares this friendship with the Lord at every opportunity and in multiform ways with those other mutual friends of the Lord, his parishioners.

Perhaps volumes could be written about the priest as an enabler outside of his parish family, out among those who are not of his immediate flock or even of his Faith. I leave that to others. Many have more extensive knowledge and experience in this dimension of ministry than I. Most of the thoughts set down here, concerning the priest as enabler, are the results of my reflections on the relationships I have known as rector of two parishes. In each parish the concern has been for the immediate situation. It has given rise to a kind of quest, a quest to be as skillful a minister for Jesus Christ as possible, right in the place where he set me down.

The quest continues.



# You've got a month's vacation! How do you use it?

Dear Epiphany Family:

Here it is June already, and the warm weather so long awaited is gratifying. This will be the last Newsletter until September. My family and I will be vacationing in our tent for the month of July. We are ready for a vacation, and I'm sure you are, too. . . .

So wrote the Rev. Ronald Knapp to his congregation in Niagara Falls, N.Y., early this summer. When I called Niagara Falls to check on this item, Ron's wife, Hildreth, answered the phone.

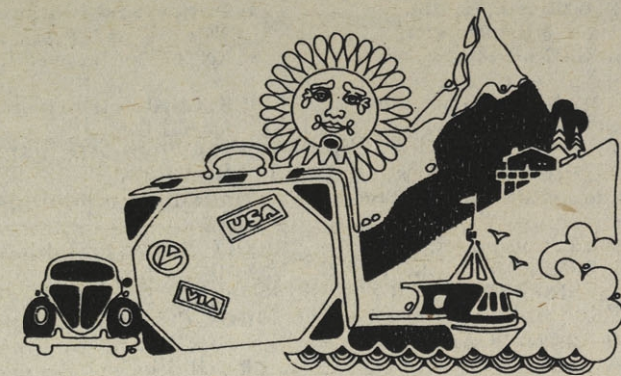
"He's making hospital calls this morning," she said.

"Well, Hildy, I can talk with you just as well," I said.

"I see you're going camping on your vacation this summer. Do you enjoy camping, or are you going just because you have to get away from the rectory for awhile?"

"We really enjoy it," said Hildy. "We plan to meet friends at several different campsites. It's good we do because with a large family, what else can you do for a vacation you can afford?"

Hildy Knapp put her finger on the clergy vacation problem. Most clergy families have a month or so of vacation time each year. Most feel they must "get away from the rectory" in order to have a real vacation. But this is not so easy to do unless you are a camper (and, believe it or not, some of us do not like camping!) or unless your family has a place in some vacation spot or unless you have friends or relatives you can visit. Vacations cost money, and money is something most clergy families don't have much of!



tions cost money, and money is something most clergy families don't have much of!

Some of us enjoy supply work or exchanging places with a fellow priest for a month. These exchanges or supply jobs are frequently arranged by writing to a friend in a far-off location or by answering a classified ad in *The Living Church*. Such "working vacations" do not meet everyone's needs.

"You really have to get out of town if you're going to take a vacation," says Don Hanway of St. Elizabeth's, Holdrege, Neb. "I know one priest who managed to stay in town and away from work for a month—with the help of his parish secretary and plenty of advance notice to his congregation. But when you don't have a secretary, there's no way to escape the phone."

Don says his family is "putting together a two-to-three-week package of visiting nearby relatives and spending a week in a cabin at a state park" this year. "The days of long trips seem to be over for us for a variety of reasons—two of them under 5!"

David Barclay of St. Dunstan's, San Diego, Calif., says "for the first 14 years of my ministry I was able to take the full month only because we were in the Midwest and my in-laws were on the West coast. We had enough money for motels, food, and a couple of side trips enroute, but it meant spending nearly three weeks with my in-laws, who are apartment dwellers."

David says planning a vacation has been difficult since his move to the West coast where the in-laws are near. "We have no outside source of income, and we don't have any summer place. Most places we would like to go for vacation would cost us twice as much as we can afford, so we cannot be gone a whole month. Because of the present situation, we have been unable to take the full vacation offered by the parish each year."

Clergy need vacations—real vacations. Floyd Stradley, a Methodist minister, writes in the June, 1974, issue of *Today's Ministry* that parishes need vacations from their clergy as well.

How do clergy manage to vacation? If you have arrived at a workable solution, or even a good idea, we invite you to share it through /PS.

—Dick Anderson

## New Life for Tired Vestries

by John C. Rettew

*The author laments the stifling effect of administrative chores on parish vestries and rectors and proposes a solution.*

"I make a motion we sign the maintenance agreement with the organ company."

"Second."

"All in favor?"

Another three-hour vestry meeting grinds to a close. Among other things, the vestry has agreed to sign the organ maintenance agreement, change fuel oil suppliers, and lower the temperature in the church on Sundays. The words "Jesus Christ" have been heard only once.

One might conclude that this vestry has no vision, that it can deal only with those matters that are tangible and immediate. Indeed, that is not the case. The problem is this vestry's agenda has been cluttered due to its own failure to have these topics intercepted before reaching it.

Officials of many organizations have a tendency to deal first with those matters with which they are most comfortable—that are tangible and immediate—and postpone consideration of those that are abstract and long-range. Regretfully, the urgent trivia frequently seems to take precedence.

But the measure of a good vestry is not how well it handles the operating problems that come before it. Rather, a good vestry will be known by the parish leadership it provides in setting objectives and establishing programs. Peter Drucker, internationally-known management consultant, says:

All one can hope to get by solving a problem is to restore normality. All one can hope, at best, is to eliminate a restriction. . . . Needless to say, one cannot shrug off all problems, but they can and should be minimized. . . . The pertinent question is not how to do things right but how to find the right things to do and to concentrate resources and efforts on them.

Many vestries have recognized the problem of becoming bogged down with daily operating problems and have taken steps to structure the congregation's decision-making process to lessen this danger. Of the several options available to resolve the problem, one used often is the establishment of commissions or committees, such as the Property Commission and the Christian Education Committee. But even this approach is not wholly satisfactory as the nitty-gritty problems which stifled the vestry are merely shifted to a committee with another name. Committees are good for many things, one of which is *not* making timely operating decisions.

A more practical but less popular solution is normally within reach of most congregations. The responsibility for operating decisions is taken out of the hands of a committee which meets once a month and placed in the hands of one person who works every day. That person is called a parish manager.

This approach is certainly not new; towns, cities, and secular institutions have been following this concept for decades. The Church has been slow to do the same.

Take the case of St. John's parish manager. He works a regular five-hour workday. He has an office near the rector's, and all parishioners know he is the parish manager. The vestry and the parish manager have agreed on a job description which sets forth the manager's authority and responsibility. Among other things, the manager has the unilateral authority to commit the church to an expenditure of \$300 or less, providing the expenditure is consistent with budgetary limitations.

Today is Monday, and the manager has arrived at his office. He will in the course of the day make many decisions which, in his absence, would have ended on the rector's desk, the Property Committee's docket, or the vestry's agenda. And, chances are, the quality of his decisions will be at least as good as those of the rector, the committee, or the vestry.

Initially on Monday, the manager supervises the accounting for Sunday receipts. As the cash balance is flush, and with the concurrence of the treasurer, he buys a small certificate of deposit for the church.

Next, he turns his attention to a project of major importance: the compilation of a human resources file for the church, summarizing the members of the parish, their skills, and their interests in the church. He is interrupted by a call from the electrical contractor who is working in the parish house and needs approval to proceed with certain repairs. The parish manager gives him that approval on the spot, and a return trip—with an additional service charge—is unnecessary.

In the mail is the church's comprehensive insurance policy renewal notice. The manager goes over the policy carefully and, after consultation with several laymen in the insurance field, writes to the insurance company and requests several changes.

Next, the sexton comes in and wants to rearrange his work schedule. The parish manager works out a new schedule with the sexton and fulfills one element of his responsibility as resident personnel manager.

At the next vestry meeting, the parish manager summarizes what has happened, and his summary takes less than 10 minutes. Any action which needs vestry approval is prepared by the parish manager in written form and mailed to the vestry members several days prior to the meeting date.

Parish managers come from three sources, all within economic reach.

First, the qualities needed in a parish manager may be present in a person already employed by the church, such as a parish secretary. That person need only be reoriented to his new responsibilities and be accepted in his new role.

Second, people with business experience are retiring at an earlier age each year. Many would welcome the opportunity to serve the church in the capacity of a parish manager.

Finally, women with business capability but with responsibilities for school-age children are often able to work four or five days a week from 10:00 a.m. to 3:00 p.m. and are excited about the opportunity to serve the church and get out of the house at the same time.

Parish managers from the latter two categories may offer their services for free. Based on the proposition that the strongest commitments are those which are bilateral rather than unilateral, a parish manager should be paid some salary, perhaps \$50 a month to a person who offers to serve without pay.

In summary, vestries over the centuries have been responsible for seeing that parish problems are solved and operating decisions made but have all too readily done these things themselves and failed to delegate. They have a way out:

"I make a motion we employ a parish manager."

"Second."

"All in favor?"

## CODE meets

Possible extension of the House of Bishops' "consultant bishop" plan into the ranks of other clergy received attention during a recent meeting of the Conference of Diocesan Executives (CODE) in Miami, Fla.

Under the "consultant bishop" system, newly-consecrated bishops choose more senior members of the House of Bishops as their special consultants or advisers. CODE members heard about the plan from Bishop David Richards, chairman of the House of Bishops' Committee on Pastoral Development.

"Those at the conference thought the extension of this idea among all clergy—particularly parish clergy—should be explored," said the Ven. Henry Biggin of Newark.

Archdeacon Biggin also said the 46 CODE members at the conference were encouraged to meet informally in small groups during non-scheduled time to talk about mutual concerns. The system worked so well at the Miami conference that such a procedure may be even more prominent in the CODE meeting set for next year in New Orleans.

The Rev. Francis G. Washburn of Ohio was re-elected to the CODE Steering Committee, and the Rev. Tyrrel Dear of Southeast Florida was chosen to fill a vacancy on the committee. Other members are Bishop Frederick Putnam, chairman; Archdeacon Biggin; Mrs. Eleanor Hamilton of West Virginia; and the Rev. LeRoy Hall of Southern Ohio.

CODE members paid a special tribute to the Rev. Theodore Jones of Massachusetts who ended six years as secretary-treasurer at the Miami meeting.



/PS . . . about clergy list changes

ALBRITTON, Sherodd R., from Christ, Macon, GA, to associate professor, Virginia Theological Seminary, Alexandria, VA

ANDREWS, George E., from St. James, Lancaster, PA, to chaplain, University Liggett School, Grosse Pointe, MI

BABIN, David E., professor of homiletics and liturgics, Seabury-Western Theological Seminary, Evanston, IL, to St. Christopher's, Kailua, HI, as theologian in residence for one year

BARRON, C. Alex, Jr., from Grace, Hinsdale, IL, to Nativity, Union, SC

BEALE, Mary I., from Trinity Memorial, Warren, PA, to graduate studies, Boston University, Boston, MA

BELL, Martin K., from director, Imaginal Systematics, Ypsilanti, MI, to St. John's, Speedway, IN

BETTS, Robert H., from Trinity, St. Charles, MO, to Ecumenical Center, Columbia, MO

BINFORD, John E., from St. David's, Austin, TX, to St. Christopher's, Houston, TX

BLAIR, Thom W., from Dean of Christ Church Cathedral, St. Louis, MO, to Trinity, Boston, MA

BONSEY, W. Edwin, Jr., from St. Elizabeth's, Honolulu, HI, to Holy Apostles, Hilo, HI

BOSWELL, Frederick P., Jr., from St. Stephen's, Blytheville, and Calvary, Osceola, AR, to Trinity, Hannibal; St. Paul's, Palmyra; Calvary, Louisiana; Grace, Clarks-ville; St. Jude's, Monroe City; and St. John's, Prairieville, MO

BRACE, Charles R., from St. George's, Penns-ville, NJ, to St. Clement's, Belford, NJ

BRAY, Allen F., III, from headmaster, The Bishop Whipple Schools, Faribault, MN, to headmaster, Christ Church School, Greenville, SC

BRIGHAM, Richard D., from canon mission-er, Grace and Holy Trinity Cathedral, Kansas City, MO, to All Saints, West Plains, MO

BROWN, Robert E., diocesan youth minister, Diocese of Olympia, WA, to also St. Michael and All Angels, Issaquah, WA

BURTON, Perry C., from Redeemer, Balti-more, MD, to Grace, Paducah, KY

CALCOT, A. Dean, from assistant headmas-ter, Episcopal High School, Baton Rouge, LA, to St. Mark's, Beaumont, and head-mas-ter, All Saints Episcopal School, Beau-mont, TX

CARLISLE, George L., Jr., from St. Timo-thy's, Lake Jackson, TX, to St. David's, Austin, TX

CARR, Clifford B., from St. John's, Ash-land, PA, to St. Mary's, Wind Gap, and St. Joseph's, West Bangor, PA

CHING, Winston W., from St. John the Evangelist, San Francisco, CA, to execu-tive officer, Asiamerica Ministry, New York, NY

COCKRELL, Richard, from Trinity, New Haven, CT, to St. James, Woodstock, VT

COKE, Paul T., from associate professor, Seminario Episcopal del Caribe, Carolina, Puerto Rico, to associate professor of New Testament, Episcopal Theological Seminary of the Southwest, Austin, TX

COLE, C. King, from St. Paul's, Winston-Salem, NC, to St. Andrew's, Morehead City, NC

CORKRAN, Richard L., Jr., from St. John's, Stamford, CT, to St. Clement's, Alexan-dria, VA

CORRY, Richard S., from Truro, Fairfax, VA, to St. Paul's, Miller's Tavern, and Grace, Miller's Tavern, VA

COWAN, Jack L., clinical psychologist, to also St. George's, La Canada, CA

CROOM, Letitia C., from program coordina-tor, Diocese of Idaho, Boise, ID, to St. Paul's, Nyssa, and Holy Trinity, Vale, OR

CUMMINGS, Sudduth R., from St. Mat-thias, Oklahoma City, and chaplain, Cen-tral State University, Edmond, OK, to St. John's, Durant, OK

CUTHBERTSON, Hugh E., from St. John Baptist, Hardwick, VT, to Grace, North-fork, and St. Paul's, Avondale, WV

DENIG, Robert S., from St. John's, North-ampton, MA, to chaplain, University of Massachusetts, Amherst, MA

DENNIS, William J., from St. Andrew's, Kenosha, WI, to St. Stephen's, Eutaw, AL

DUNCAN, Robert W., Jr., from Grace, Merchantville, NJ, to assistant to the dean, General Theological Seminary, New York, NY

DUNLAP, G. Edward, from St. Thomas, Richmond, VA, to St. James, Richmond, VA

ELLIOTT, Joseph W., from Grace, Tucson, AZ, to St. Stephen's, Colusa, CA

EVANS, James E., from Blessed Sacrament, Green Bay, WI, to St. Peter's, Phoenix-ville, PA

FAHSING, William F., from St. Peter's, Lake Andes; St. Philip's, Lake Andes; and Holy Name, Dante, SD, to assistant to the bishop, Diocese of Idaho, Boise, ID

FALLOWFIELD, William H., from St. Mary's, Baltimore, MD, to director, Claggett Diocesan Center, Buckeystown, MD

FIELDS, Robert MacD., from Grace, Colo-rado Springs, CO, to St. Timothy's, Rangely, CO

FILL, Michael, Jr., rector of St. Luke's, Reading, PA, to also St. Michael's, Birds-boro, PA

GANNON, William S., from master, St. Paul's School, Concord, NH, to headmas-ter, St. Mary's and St. John's School, Peekskill, NY

GARNETT, Gary A., from St. Andrew's, Mt. Holly, NC, to All Saints, Greensboro, NC

GEESEY, Barry S., from St. Andrew's, Har-risburg, PA, to St. Andrew's, Tioga, and St. John's, Westfield, PA

GEMIGNANI, Michael, chairman, Dept. of Mathematics, Indiana University-Purdue University, Indianapolis, IN, to also St. Francis-in-the-Fields, Zionsville, IN

GOLDACKER, Gary W., from Christ, Spring-field, IL, to Trinity, St. Charles, MO

GRANT, Alan W., from Emmanuel, Coos Bay, OR, to clinical studies, Deaconess Hospital, Spokane, WA

GRAY, John H., from Good Shepherd, Little Rock, AR, to canon to the ordinary, Dio-cese of Arkansas, Little Rock, AR

GRENE, Alexander M., from St. Augus-tine's, St. Petersburg, FL, to St. Andrew's-by-the-Sea, Destin, FL

GREGG, Thomas A., from St. Paul's-in-the-Pines, Fayetteville, NC, to director, Per-sonal Counseling for Industry, Fayette-ville, NC

HANSHEW, John E., from Holy Apostles, Oneida, WI, to Blessed Sacrament, Green Bay, WI

HARMON, Robert D., from St. John's, Decatur, IL, to Trinity, Mt. Vernon, IL

HARRIS, Donald B., from director, CREDO, Eleventh Naval District, San Diego, CA, to chaplain Naval Station, Rota, Spain

HENRY, Charles L., from All Saints, Dun-can, OK, to St. Anthony's, Alvarado, and Holy Cross, Burleson, TX

HERLOCKER, J. Robert, from Holy Trinity, Ukiah, CA, to St. Alban's, Redmond, and administrative assistant to the bishop, Dio-cese of Eastern Oregon, Lake Oswego, OR

HERN, George N., from Grace, Kirkwood, MO, to St. Matthias, Dallas, TX

HORTON, James R., from St. Michael's, Arkadelphia, AR, to St. Mark's, Crossett, AR

HUNTLEY, Preston B., Jr., from St. An-drew's, Mt. Pleasant, SC, to St. Paul's, Monroe, NC

JAMES, Charles S., from All Saints, Florence, SC, to Holy Cross, Simpsonville, SC

JESSETT, Frederick E., from Christ-Jesus, Rosebud, SD, to St. Paul's, Cheney, and St. Timothy's, Medical Lake, WA

JESSUP, John I., III, from St. Francis, Green-Greensboro, NC, to All Saints, Concord, NC

KETCHAM, William L., from Transfiguration, Dallas, TX, to graduate studies

KIRCHHOFFER, Richard A., from St. John's by the Sea, Kahaluu, Ohau, HI, to St. Mark's, Cheyenne, WY

KLINE, Harold E., from St. Andrew's, Tor-rance, CA, to practice metallurgy in Phoenix, AZ

KNIGHT, Frank L., from St. Luke the Be-loved Physician, New York, NY, to Media-tor, Bronx, NY

KNUDSEN, Richard A., from Calvary, Colum-bia, MO, to St. James, St. Clair, and St. John's, Sullivan, MO

KOONS, Samuel L., Jr., from St. Luke's, Trenton, NJ, to St. Peter's, Freehold, NJ

KRUTZ, C. Dana, from Christ, Dallas, TX, to Incarnation, Amite; All Saints, Poncha-toula; and chaplain, Southeastern Louisi-ana University, Hammond, LA

LADEHOFF, Robert L., from St. Christo-pher's, Charlotte, NC, to St. John's, Fayetteville, NC

NEW DEACONS

ACKERMAN, Keith L., to Transfiguration, Freeport, NY

ANKUDOWICH, Stephen, to St. Michael's-on-the-Heights, Worcester, MA

ASPINALL, Moses, to Diocese of Albany, NY

BATY, Norman R., to Gibson Memorial, Crewe; St. Paul's, Kenbridge; and St. An-drew's, Victoria, VA

BELL, Carl W., Jr., to Diocese of Iowa, Des Moines, IA

BLANTON, Walter P., to St. John's, Aber-deen, and Grace, Okolona, MS

BOLAND, Charles A., to Our Saviour, Rock Hill, SC

BRAUN, James, to Grace, Madison, WI

BROWN, George W., to Diocese of Central Pennsylvania, Harrisburg, PA

BROWN, William, to St. Mark's, Fayetteville, NC

BURNETT, Joe G., to St. John's, Pascagoula, MS

BURTON, Robert, to Diocese of Ohio, Co-lumbus, OH

CAFFREY, David L., to St. John Evangelist, Needles, CA

CHARLIE, Kenneth, to St. Barnabas, Minto, AK

COLE, Roy W., to St. James, Woonsocket, RI

COMMINS, Stephen K., to St. Augustine-by-the-Sea, Santa Monica, CA

COOK, Charles, to St. Christopher's, Lub-bock, TX

CREAN, John, to University of Hawaii, Hono-lulu, HI

DITZEL, Jeffrey A., to Christ, Meadville, PA

DOWNS, Edward A., to St. Christopher's, Lubbock, TX

DULL, Stanley L., to Diocese of Pennsylvania, Philadelphia, PA

FRANK, Anna, to St. Barnabas, Minto, AK

GORANSON, Paul, to Grace, Oxford, MA

GRANT, Alfred, to Diocese of Alaska, Fair-banks, AK

GRAVES, Charles, to St. Augustine's, Tempe, AZ

GRAY, Thomas W., to Trinity, Carroll, IA

GRIESMEYER, Walter J., to Diocese of Los Angeles, CA

GRIFFIS, Terrell H., to St. James, Jackson, MS

GROFF, John W., Jr., to St. Timothy's, Athens, AL

HANNIBAL, Preston B., to Diocese of Los Angeles, CA

HAYWARD, Stephen H., to Emmanuel, Webster Groves, MO

HENDRICKS, Walter F., III, to Trinity, Portsmouth, VA

HENISER, Gary, to St. Thomas, Beattyville, KY

HOGG, Paul, Jr., to St. David's, Chesterfield, and Our Saviour, Chesterfield, VA

HOMEYER, Charles F., to Grace, Kirkwood, MO

HORNYAK, A. Michael, to St. Stephen's, McKeesport, PA

INGRAM, Charles, to graduate studies, Ox-ford University, England

KESHGEGIAN, Flora A., to Diocese of Pennsylvania, Philadelphia, PA

KINSEY, James, to St. Andrew's, Bethlehem, PA

KRAEMER, Jeff, to Holy Trinity, Midland, TX

LADD, George, to Diocese of Milwaukee, WI

LARSEN, Peter M., to St. John's, Barrington, RI

LILLVIS, Meredith H., to Diocese of Penn-sylvania, Philadelphia, PA

MACK, Ross, to Trinity, Wauwatosa, WI

MANN, Alice B., to Diocese of Pennsylvania, Philadelphia, PA

MCOLLEY, John A., to Emmanuel, Jenkins Bridge, VA

MIDWOOD, John E., Jr., to Diocese of Penn-sylvania, Philadelphia, PA

NEEDHAM, Donald E., to Diocese of Central Pennsylvania, Harrisburg, PA

PARK, Patricia M., to Diocese of Virginia, Richmond, VA

PARKER, Gary J., to Diocese of Albany, NY

PATNAUDE, R. Jeffrey, to Diocese of Al-bany, NY

PEARSON, Mark, to St. John's, Huntington Valley, PA

PERRY, Martin C., plant manager, Alcominas Co., Pocos de Caldas, Brazil

PITTMAN, Warren L., to Diocese of Los Angeles, CA

PLACE, Donald L. A., houseparent, United Home for Boys, Paterson, NJ

POYSER, Willis W. H., to St. Paul's, Muske-gon, MI

PRICHARD, Robert W., to Diocese of Vir-ginia, Richmond, VA

RAMSDEN, Charles L., to St. Michael's Cathedral, Boise, ID

RICK, John W., II, to graduate studies at Yale University, New Haven, CT

RISSEY, Richard J., to Epiphany, Glenburn, and St. Peter's, Tunkhannock, PA

RUDER, John, to Diocese of Milwaukee, WI

SCHLEY, Joseph, to Heavenly Rest, Abilene, TX

SCOTT, Douglas G., to Diocese of Penn-sylvania, Philadelphia, PA

SMELSER, Todd, to Trinity, Ft. Wayne, IN

SNIDER, Stephen B., to St. Mark's, Ft. Dodge, IA

STUHR, Thomas M., III, to Diocese of Vir-ginia, Richmond, VA

SULLIVAN, Mark C., to St. John's, Williams-town, MA

VANG, Marshall J., to Diocese of Rochester, NY

VON ROSENBERG, Charles, to St. Mary's, Belhaven, NC

WALES, Drew H., to St. Cross, Hermosa, Beach, CA

WALLIS, Charles P., to St. James, Mosinee, WI

WIESNER, Elizabeth, to Diocese of Washing-ton, DC

WILLIAMS, Alton P., to Diocese of Central Pennsylvania, Harrisburg, PA

WINSLOW, Dennis, to St. John's, Northamp-ton, MA

WITMEYER, William R., to Diocese of Cen-tral Pennsylvania, Harrisburg, PA

WRIGHT, John H. S., to Christ, Denton, MD

YOUNG, Frank W., to Diocese of Virginia, Richmond, VA

ZIMMERMAN, Curtis, to Diocese of Hawaii, Honolulu, HI

RESTORED

JONES, Lucian, clinical psychologist and di-rector, Episcopal Pastoral Center, Houston, TX, by the Diocese of Texas

LINLEY, Herbert L., by Bishop Albert W. Van Duzer of New Jersey

MAGEE, Hugh, to Cathedral Dundee, Scot-land

RECEIVED

LANDRY, Joseph, by the Diocese of Long Is-land from the Roman Catholic Church

RETIRED

BACKHURST, G. Clare, from St. John's-Grace, Buffalo, NY, on September 1

COLDREN, Charles M., from St. John's, Marietta, PA, on April, 15

CORTI, Alexander, from St. Mark's, North Tonawanda, NY, on July 1

DILLE, Ralph E., from St. David's, Bean Blossom, IN. He continues as social serv-ice director, Marion County Home and Julieta Convalescent Center, Indianapolis, IN

DOYLE, Willis R., from All Saints, Tarpon Springs, FL, on July 31

ELLIOTT, Morris F., from Emmanuel, San Angelo, TX, in May

EVANS, George L., from St. John's, Speed-way, IN, on July 1

GREEN, Edward R. A., from St. Andrew's, Mer Rouge, and Redeemer, Oak Ridge, LA, on June 30. His new address is: 2210 Ann St., Monroe, LA 71201

HAUSER, Roscoe C., Jr., from St. John's, Fayetteville, NC, on July 1. His new ad-dress is: 2601 Westchester Dr., Fayette-ville, NC 28303

HORNER, John S., from Transfiguration, Ironwood, MI, in June

HUNTER, William J., from All Saints, Tacoma, WA, in June. He will live in Canada.

JACKSON, William H. R., from St. Mark's, Roxboro; Christ, Milton; and St. Luke's, Yanceyville, NC, on April 14

MARSHALL, Thomas R., from the active ministry on July 31. He will live in New-port Beach, CA.

O'CONNELL, James W., from Holy Cross, Paris, TX

PERRET-GENTIL, Horace E., from St. James, Atlantic City, NJ, on May 1. His new address is: RFD 1, Box 161, Clifton Forge, VA 24422

RAMSAY, Allan L., from executive assis-tant to the bishop, Diocese of Michigan, on July 1

SMITH, A. Raymond, from St. James, Woodstock, VT, on June 30. His new ad-dress is: Town and Country Apts., 180 Capitol St., Augusta, ME 04330

WILLIAMS, Llewellyn E., from St. Martin's, Compton, CA

RESIGNED

GRAHAM, Malcolm M., from St. Mark's, Castleton, and St. Luke's, Fair Haven, VT, on June 30 to join the Russian Orthodox Church

HOOD, E. Donald, from Trinity, Hewlett, NY, to take a sabbatical

PORTER, Phil, Jr., from St. Mark's, Mt. Kis-co, NY, for health reasons

DEATHS

BEARD, F. Leroy, age 50

SISTER BERYL, OSA, died March 8

BILLINGSLEY, James C., Jr., age 52

BROWN, William H., Jr., age 82

ELTING, Richard, III, age 60

FOOTE, Norman Landon, age 58

FORSYTHE, William E., age 46

HALL, William, age 69

KELL, Robert C., age 61

LILLER, Merrill D., age 73

LOSEE, Franklin V., age 80

McBAIN, Ralph S., age 76

MERROW, Edward L., age 56

PEABODY, Malcolm Endicott, age 86

REDDING, Alfred N., age 65

ROBERTS, Thomas A., age 56

SCHMALSTIEG, John W., age 72

SCOTT, Robert C., age 74

SHAFFER, Glenn R., age 63

WARD, Warren R., age 56

WAY, William, age 97

WHITE, Beverley T., age 68

WYLIE, Samuel Joseph, age 56



# Life in orders is not only prayer but also WORKS



TRANSFIGURATION SISTERS operate a head-start program and teach at Holy Family School, McKinney, Texas. Mexican-American children who formerly quit school at fifth and sixth grade levels are now graduating from high school.



SISTER MARY HELEN, CSM, is infirmarian, bread-baker, and volleyball player at St. Mary's and St. John's School, Peekskill, N.Y.



BROTHER ANDREW AND FATHER RENE, SSP, consult with Bishop Najib Cuba'in and King Hussein on Jordan's medical needs. The society ships medicines and equipment to Africa and the Middle East and specializes in geriatric nursing. Members serve on a government task force on the elderly, the local chamber of commerce, and the diocesan department on lay ministry.



SISTER MARIANA, SHN, learned to drive a snowmobile when on a 5-week mission to Alaska. Sister-in-charge of St. Mary's Retreat House, Santa Barbara, Calif., and active in the charismatic renewal, she serves on Los Angeles' Commission on Evangelism.



FATHER JOHN WALSTED, OHC, a leading icon painter, is one of the many monks who contribute special talents to community life at Holy Cross.



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Episcopal religious orders welcome visits and inquiries about their life and work. Members of most communities are available for talks, quiet days, and teaching missions in your parish. Most communities have overnight guest facilities.

A complete list of orders and their branch houses can be found in *The Episcopal Church Annual*, or write to: Religious Orders, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.



# Youth question dress, vows

said Sister Mary Christabel, "they leave you free to be the best person you can be."

Christine Heidengren, 13, wanted to know what the religious did. The orders represented conduct retreats, teach, do parish mission work and counseling.

A TYPICAL DAY in the Community of St. John Baptist centers on prayer, including daily Holy Communion.

"We're up early," said Sister Barbara Jean. "We have breakfast and then private prayer when we listen to God. Then we do our specific jobs. We have noon prayers and lunch, followed by the afternoon's work, rest, tea, and vespers. After dinner we relax together."

"At 9:00, after chapel, we begin the Greater Silence which lasts until after chapel the next morning. During that time we read, pray, listen to God, and try not to bother others."

Other daily schedules are similar but vary with the order and the work.

Christine also wanted to know if monks and nuns wear their habits all the time. Brother Edward said about 50 percent of the Holy Cross brethren do, but the order allows great freedom in dress.

The Order of St. Helena now allows similar freedom. Attire can range from long white habit to blue jeans although sisters wear the formal habit at specified times. Sister Ellen Stephen was the last of her order to change from the old-fashioned coif and wimple to the short black veil with white band at the face.

The Community of the Holy Spirit voted to retain the traditional habit, as did the Community of St. John Baptist. With a twinkle, Sister Suzanne Elizabeth said the sisters wore the habit all the time except when they put on ordinary nightgowns for bed. They cover their heads with nightcaps if they leave their rooms.

Contrary to popular opinion, nuns' heads are not shaved, but their hair is cut short.

Originally the garb of the common people, the habit's individual

essential to the life of a religious.

HABITS HAVE BECOME more of a disservice than a help when working on some college campuses because some young people are repelled by uniforms, others by the implied connection between Church and establishment. In order to counsel effectively, the religious wear ordinary clothes.

Several sisters said their habits are an asset because they identify the wearer as a person who cares, who does God's work.

Sister Ellen Stephen's habit does not make her any more of a religious. When she is in jeans or a dress, she is still a sister and can do her work just as effectively. But a habit involves an intangible which she likened to an awareness of what the habit represents, as one's attitude is changed by wearing one's best clothes.

Do religious always receive different names when entering an order? Sister Barbara Jean explained to Ann Urban, 13, that sisters of St. John Baptist retain a baptismal name (hers, Barbara) and receive a saint's name (Jean from St. John Baptist). Other orders retain given names, some change names.

"Can you be married and be a nun?" asked Christine. Sister Ellen Stephen replied that taking vows is like a marriage.

SISTER SUZANNE ELIZABETH said marriage to one person would be rather difficult for a nun because with the "promise of chastity you are free to love all. With obedience you have the responsibility to respond after listening to God. And with poverty you are in thankfulness to use what you have with care and love."

"Obedience—in both Hebrew and Greek—means to listen," said

Sister Ellen Stephen. "Every time it is used in the New Testament, it means to listen. When you are threatened, you can't hear what someone is saying. Obedience means a promise to keep your ears and heart open."

Barbara Thompson asked, "How do you recruit?" Most orders offer a weekend or month to "come and see how you like us," but they rely on the individual to contact them.

Sister Suzanne Elizabeth described the process of becoming a



HOLY CROSS MEN who have served in Liberia are retired Bishop Robert E. Campbell (left), the Church's only monk-bishop, and Father Lee Stevens, head of a government leper colony.



SISTER ELIZABETH, SSM, with the women she serves at Foyer Notre Dame in Port-au-Prince, Haiti. The order has homes for older women in Massachusetts and Canada.

## MY TURN NOW

Continued from page 4

My caveat to the national Church is about what I choose to call the "modular" or "containerized" Church. Somehow, perhaps unwittingly, a great many of the assumptions of our General Church Program in the 1960's were based on the implicit concept of the interchangeable congregational package boxed at "815." If it's good in Southern Ohio, it's good in Milwaukee.

We borrowed many of our organizational concepts from R&D people in big corporations. We bowed down to their moxie and mysterious know-how. We believed we could sell the same package anywhere.

It didn't work because it was a bad model. It confused institutionalism with the Body. It was poor thinking both theologically and pragmatically. We now have an opportunity to escape that misguided concept. Will we be willing to take the risk, or will we retreat to the womb of the 1950's and play it safe?

We have an alternative. I should like the Episcopal Church to base its strategy on the model of the "Exodus Church," a vision rather than a program. We need first a vision about what we are all about and where we need to go.

I believe the Exodus Church is one which pays more attention to meeting needs than it does to canonical niceties. It is a Church better able to serve in the inner city, the suburbs, and rural America because it does not carry all the trappings of churchy bureaucracy with it. The Exodus Church bases its program on a theology of hope and grace rather than a timid policy of tuck-pointing self-preservation.

The modular Church has bred a Church of survival and resentment. The Exodus Church can be one of courage and mission. It is a Church which travels light. It is a Church which

celebrates smallness and diversity rather than worshipping bigness, success, and sameness.

I hope and pray that we Episcopalians have learned something from the 1960's. Grandiose programs without attitudinal conversion are meaningless. Rhetoric is no substitute for patient hard work and consistency. Organization without deep spiritual values is hollow. Prayer that does not lead to righteous action and justice is blasphemy.

I also hope that we arrest this tendency, which I think is growing, to tend the shop and play house. The fights over *Services for Trial Use* and *The Book of Common Prayer* have been both enervating and stupid, an exercise mainly of interest to liturgical mandarins. We need a new prayer book by 1976 for the unity of this Church. Prolonging this business for the sake of canonical correctness is quite short-sighted. A new prayer book could come out of the 1976 General Convention in time for the nation's Bicentennial.

The Church I hope we become is a Church which cares so much about her traditions that it does not worship them. The genius of this Church is we have developed a value system which cherishes freedom over the convenience of order, toleration over doctrinal rigidity, and conscience over expediency. That's a pretty fine heritage upon which to prepare for the future. Which will it be: modular or Exodus?

The Rev. H. Camp Gordinier left his job as small town vicar and editor of *The Illinois Churchman*, Quincy, in August to begin a year's training in Raleigh, N. C., as a prison chaplain.



All Saints Convent

DESIGNING AND PRINTING Christmas cards, a work of the All Saints' Sisters of the Poor, Catonsville, Md. The sisters also operate St. Gabriel's Retreat House and do parish work.

parts have historical and/or symbolic meaning. The three knots in the girdle are made at profession to symbolize the three vows. The scapular was originally an apron. "It symbolizes the yoke of Christ. We must pull with Him," said Sister Barbara Jean.

Father Thomas Pike, rector of Calvary Church, asked if habits are

The Episcopalian



# REPORT FROM SAINT AUGUSTINE'S

by Arthur J. Calloway  
Coordinator of Church Relations

Once in a while a slogan or commercial comes along that speaks engagingly and directly to a situation or idea with great impact. The media has used to great advantage the animated cartoon, attractive models and "together" music to get "into" and promote some pretty important human needs. Often the media is criticized for its infantile approach to selling cereals and kiddie toys, but I've heard some real good work from the media by way of slogans and commercials in promoting social and health services and many other good things. I'm very high on "sloganeering."

What has that to do with Saint Augustine's College, Raleigh, N. C., you may ask. Well, a slogan came to mind when I set out to write this paper about the college. It's a slogan given meaning by the United Negro College Fund, of which Saint Augustine's is a member: *"A mind is a terrible thing to waste."* That's a pretty solid piece of sloganeering to think about when you're dealing with this Church's concern for education—isn't it?

Following the freeing of the slaves in the early 1860's, our country went through a period of anxiety and uncertainty as to the treatment which it should accord the newly-liberated slaves. How could they best be incorporated into the fiber of a nation which had only recently exhausted much of its human and natural resources in a bloody war? How come to grips with a people largely denied knowledge to find their way in a hostile environment? And quite fundamentally, of what value were these people who only recently were accounted less than human by a sizeable segment of the American population?

## "The Way We Were"

The Episcopal Church came to grips with the problem of the newly liberated slaves by engaging in a rather controversial, but exciting, step to demonstrate its fundamental belief about the worth of men. After the "war," the General Convention of 1865 established a Freedman's Commission within the Church to seek the best ways and means of contributing its manpower and resources to help liberated but deprived blacks. The Rev. J. Brinton Smith was selected to spearhead these efforts. It was his considered judgement that education represented the most crucial and valuable tool by which the newly-liberated could both find their place in the American scheme of things and contribute their share to its development and refinement. His job, of course, was not easy, but there must have been a marked degree of excitement and enthusiasm on his part and that of the Church in general to bring a school into being for this much-needed purpose. His efforts were crowned with the legacy of \$25,000 from the estate of the Rev. Charles Avery, a Methodist clergyman, in 1867. These funds, plus limited funds derived from

other sources, caused him to engage in serious deliberations with the Rt. Rev. Thomas Atkinson of North Carolina as to the feasibility of establishing a school in that diocese. His subsequent resignation from the Freedman's Commission brought him to Raleigh to devote full time to the establishment of Saint Augustine's School.

From the outset, it was Dr. Smith's idea that the training of teachers should be the emphasis of Saint Augustine's. To that end, teachers, mostly white, were recruited to staff the new enterprise. Beginning with, essentially, the liberal arts emphasis, Dr. Smith launched an effort with the profound conviction "that there was no basic difference intellectually between black and white children," and that the Church's richest opportunities lay in this endeavor. It was many, many years later that our slogan was coined, but at that time Dr. Smith and the Episcopal Church agreed that "a mind is a terrible thing to waste."

By the time of his death in 1872, Saint Augustine's School was "on its way." It had become an accepted institution of the Church and of the locale in which it was situated. With an enrollment of 43 students, classroom facilities, and committed teachers, Saint Augustine's gleamed as a jewel in the efforts of the Church to share its resources with the newly franchised.

The imaginative leadership exhibited by Mr. Smith was dupli-

cated in the subsequent principals of Saint Augustine's. Having successfully launched the venture, Smith's untimely death at age 50 brought to the fore the Rev. John Smedes who provided farsighted leadership of Saint Augustine's from 1872-1884. It was Smede's role to consolidate the gains made by his predecessor and strengthen what he (Smith) had begun. The enrollment of the School continued to increase, as did its physical plant, its staff, and its success in its adopted task. By 1875, Saint Augustine's could claim 58 alumni, either teachers or clergy spread throughout the southeast region, dedicated to the rather basic concept that the minds of men could be redeemed and utilized in the American dream of one nation under God.

It is possible to chronicle in detail the accomplishments of the principals and presidents of Saint Augustine's from J. B. Smith to the present president, P. R. Robinson, but it is sufficient to say there were glorious eras and sad eras—enthusiasm—despair—war—depression. Unquestionably, Sutton, Hunter, Goold, Trigg, Boyer, and the present President Robinson concurred with Smith that "a mind is a terrible thing to waste." The standing that Saint Augustine's has achieved in academic circles reflects the commitment and creative leadership which these men have brought to bear on the character of the College. Nor can the pride of its administration, trustees, alumni, faculty, staff, and

students be denied.

But a strange and insidious train of thought engulfed the Episcopal Church regarding its relation to Saint Augustine's and the other black Episcopal colleges to which it has given birth. At the



Dr. P. R. Robinson

time of great need, at the time when Saint Augustine's has generated its greatest momentum and thus is able to render its greatest service, we hear murmurs of, "let it go"—"we can't afford it"—"we don't need it." We have for 107 years operated on a certain wave length—"A mind is a terrible thing to waste." That sounds pretty theological to me. This new voice seems to me one of accommodation, compromise; dare we say heretical? Contrary to what we thought we believed about wasting minds, the new voice seems to be saying we can lose quite a few.

## What to do?

Success seems to be the creed of the American scene today. In almost every circumstance that I can think of, the more successful you are, the more you are accepted and sought out. At the point in the history of Saint Augustine's College when we seem to have everything going for us, the Episcopal Church seems to want to have less and less to do with what we consider a pretty good operation. Whereas the General Convention of 1865 approved the concept of Church support for the education of a deprived segment of people, the General Convention of 1973 began to set in motion a dismantling process to reduce and ultimately terminate its support of education at its three black colleges.

At a time when all costs are increasing, Church support for education has been reduced considerably—from \$1 million to \$875,000 for this triennium. It is axiomatic that the need for higher education among blacks and other minorities is as acute now as was the need for the rudiments of education for blacks in the 1860's when we began. Additionally 82% of the 1,500 students enrolled require from 50% to almost 100% scholarship assistance. In fact, the vast majority of students are from households where the per capita annual income is less than \$6,000. At the same time, by helping these students, it is clear we are raising their economic standards and therefore improving their quality of life and that of the region as a whole. A college education for these students must be viewed, therefore, not as an option but as an absolute neces-



ST. AUGUSTINE'S Chapel plays an important role in daily campus life.



# EDUCATION FOR EVERYONE

sity. Saint Augustine's stands at a pivotal point in saying to the many students who come to it, without sufficient funds but with a strong desire for further study, we truly believe that "a mind is a terrible thing to waste."

## A New Stress

With the increased demand for college admission by more and more students, colleges have instituted standardized admission policies. While these policies are lauded in many quarters and serve the very practical purpose of providing room at the top for the academically prepared, they do exclude a goodly number of motivated students whose academic preparation should not reflect negatively upon them but upon the school systems out of which they come. The belated intervention by the federal government to equalize educational offerings at the elementary and secondary levels may have come too late to benefit these students. The present attempts in many localities to turn back HEW efforts to equalize educational opportunities still persist so that we are actually still in the separate but equal mode of educational operation in many systems.

The products of such systems

papers and in professional journals.

Their deed is considered humane, progressive, a testimony to the liberal attitude of white higher education. What is not noticed is this generous act touches only a small number of young people who really want and need an experience in higher education. What we are doing at Saint Augustine's is reaching out to open our doors to a great number of young people who are unable to matriculate at such colleges and providing them with such an experience. It is gratifying to discover the great number of students who respond to and profit from their stay with us. Somehow, they sense and agree with us that "a mind is a terrible thing to waste."

## Who are we?

Recently we took a poll of the citizens of Raleigh to see if they knew the location or anything else about Saint Augustine's. We were somewhat surprised at the returns. Although most of them knew or had read about Saint Augustine's, not too many had visited the campus or knew very much about what we are doing on campus. I guess some of this can be attribu-



STUDENTS FROM MANY COUNTRIES add to the diversity of college campus life.

some \$20,000,000. Its faculty comprises some 75 persons, 41% of whom have earned doctorates. It has an international student body of 1,500 students. It offers the baccalaureate degree in sixteen academic areas. During the course of its existence it has produced some 800 medical personnel (doctors, dentists, nurses), innumerable teachers and social workers. One-third of the black Episcopal clergy are products of Saint Augustine's. Lawyers, businessmen, medical technicians are graduates of the college.

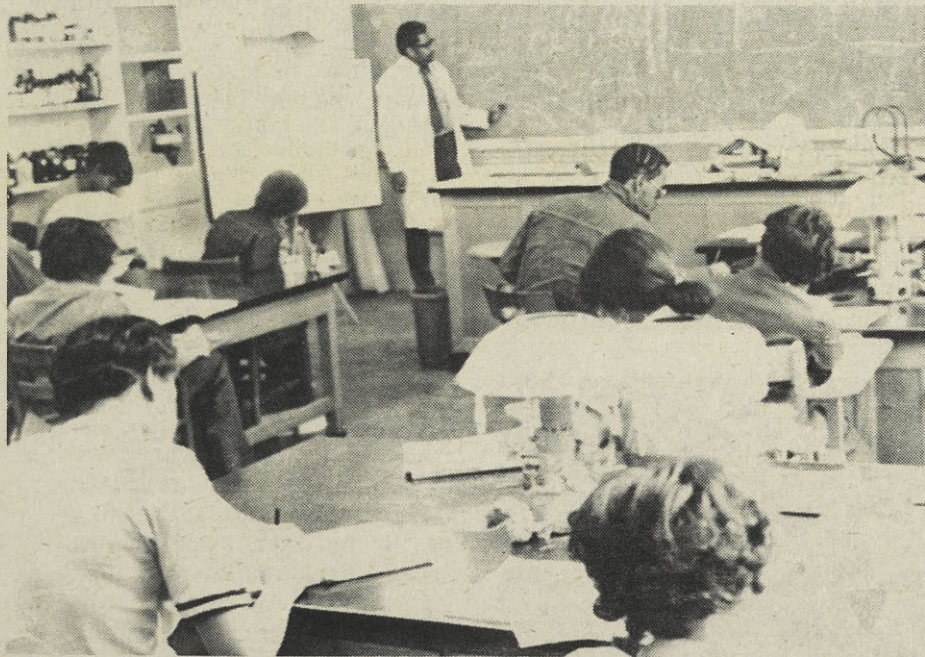
Saint Augustine's has been recognized by several foundations because of its academic program, the most notable of which was a Ford Foundation grant of \$2,500,000. The Kenan Foundation made a grant of \$375,000 for a special business program. A recent Federal grant of \$1,750,000 was made for Advanced Planning and Development. The United Negro College Fund selected the college to send 12 of its staff and administrators to the American Management Association's school in Hamilton, N. Y., for an intensive management course training session.

The college's resources are relatively meager. When we compare our resources with those of Sewanee or of Hobart or of some of the other Episcopal colleges, we are far behind. But these resources, limited though they may

be, have been earmarked for a special purpose—turning on some alert minds in the ranks of the deprived so they may match their skills and knowledge with the opportunities that abound in this country for them. They have much to contribute.

Our need at present is the continued support and concern of the Episcopal Church. It is true that the support of foundations, industry, and government have greatly increased, due to their recognition of what we are doing at Saint Augustine's. But a special dimension and flavor, a special sense of devotion would die were we to lose that spiritual, moral, and financial support that has ripened over the years as a result of our Episcopal affiliation. Much of our identity and character are involved in that association.

As we have grown and developed, as we have touched the lives of over 4,000 alumni for good during these 107 years, the Episcopal Church has stood with us, through good and ill, in the pursuit of our task. As we began in the dark hour of our nation's history with clear vision of our goal and of the importance of our task, so we continue. The need for Saint Augustine's is still great. The elevation and enrichment of the deprived remains a mandate for us. For even in our day—"A MIND IS A TERRIBLE THING TO WASTE."



BIOLOGY CLASSES such as this have produced doctors and other professionals.

must not be further penalized for that over which they have no control. Saint Augustine's College, while using standardized admission procedures, accepts about 1/3 of its students who would not normally be admitted to the Harvards and Yales of our country. Our present philosophy is most emphatically that we have a moral commitment to provide an opportunity for those who are the victims of a "tilted" educational, economic, and social order and who would be further penalized by admission refusal at an institution such as ours.

Rather, we assume an "affirmative action" position toward that deprived segment of our young whose potential often lies dormant and untapped. We believe this to be good stewardship in the function of higher education today, especially as it relates to the role of the black colleges as they serve minorities. When some of the leading white institutions of this country open their doors to a limited number of the under-trained, we read of it in news-

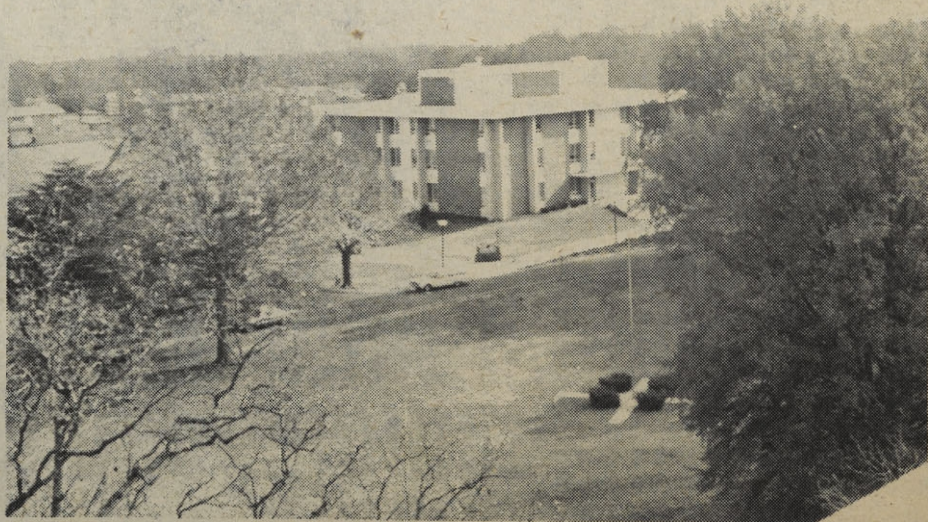
ted to the emotional separation of "town and gown" that afflicts every college in almost any town.

Saint Augustine's College has existed as an institution of the Episcopal Church for 107 years. I wonder how many Episcopalians know anything about the place?

It is the purpose of this article to tell you something about Saint Augustine's, its role in higher education, its special mission to the young in our day, its credentials, and to appeal for the continued endorsement and support by the Church. We feel, somehow, if Episcopalians knew what we are doing—that is, the average man in the pew—we would be a long way toward accomplishing our goal.

Saint Augustine's College is fully accredited by the Southern Association of Colleges and Schools, the Association of American Colleges, the American Council on Education, the North Carolina Association of Colleges and Universities, the American Medical Association, and the Association of Episcopal Colleges.

It has a physical plant valued at



BOYER CLASSROOM BUILDING is one of the college's newest additions.



# Hood planning begins early

Continued from page 1

WORK STARTS AT the first board meeting in the fall. The group elects a dean, this year the Rev. Frank Griswold of the Diocese of Pennsylvania, and reviews evaluations from summer conference members.

"We decide what we want to offer next year, based on the evaluations sheets and our own personal needs and concerns," Mrs. Peirce explains. Tasks are assigned, but the board doesn't meet again until January, and the only other scheduled activity is a spring meeting for the working staff "though there's a lot of writing and phoning."

Every conference-goer has his or her own explanation for the why, but basically the conference is much hard work by Mr. Griswold; Mrs. Peirce; the Rev. Henry Mitchell, assistant dean; Flossie Reddick, treasurer; the Rev. Elsa Walberg, chaplain; the Rev. Arthur

Hildebrand, liturgist; the Rev. Robert Coble, youth staff; the Rev. David Lassalle, recreation; the Rev. William Smalley, evening programs; Charl Kapp, nurse; and Mrs. Robert Dildine, secretary.

THE 1974 PROGRAM featured a special all-conference presentation by Cynthia Wedel, former president of the National Council of Churches, and the Rev. Theodore Eastman, rector of St. Alban's, Washington, D. C., who discussed lay/clergy relationships. They asked conferees to keep this relationship in mind during the week, seeking fresh insights from their workshop experiences.

The twice-a-day workshops included classes by Dr. Cynthia Bourgeault in theology of the arts; the Rev. Lynwood Swanson on death and dying; Dan and Zoe Montague with transactional analysis training; Canon James Smith, leading a Jungian course from the

St. Louis Educational Center; the Rev. Barry J. Kramer on values clarification; a Philadelphia Life Center team's presentation of techniques for non-violent conflict resolution; the Rev. Paul Westman's leading of a family-centered program for parents and children; Brother David, SF, and the Rev. Evelyn Newman on contemplation; Marilou Theunissen with a course on human sexuality based

on the Unitarian sex education curriculum; Henry M. Cook on communication skills; and Barry Menuet on lay ministry.

So 260 learning, growing, celebrating Episcopalians spent that June week in collecting the kinds of memories which led the author of the conference brochure to say "HOOD is an experience you'll remember for the rest of your life."

—Janette Pierce

## Women and service

Continued from page 1

New Zealand, meeting in Hamilton, approved ordination of women to the priesthood. Each of the eight dioceses must now ratify the decision.

DR. PHILLIP POTTER, World Council of Churches' general secretary and the only man to address 170 women delegates to a "Sexism in the 1970's" consultation in West Berlin in June, said, "Neither men nor women will become truly human unless this disease of sexism is diagnosed and cured. Sexism, like racism, is sin."

THE LUTHERAN WOMEN'S Caucus has established a scholarship fund to encourage women to study at Seminex—Concordia Seminary in Exile—in St. Louis, Mo.

THE NORTH CAROLINA CONFERENCE of the United Methodist Church established at its annual meeting a commission on the role and status of women in that Church.

THE NATIONAL COUNCIL OF CHURCHES' Division of Education and Ministry has formed a task force to study possible "sexist

language" in the text of the Revised Standard Version of the Bible.

UNITED METHODISTS Sharon and Thomas Emswiler have just written a book, published by Harper and Row, entitled *Women and Worship*. A guide to non-sexist hymns, prayers, and liturgies, the book contains original prayers, responses, and hymns as well as complete liturgies on such themes as "the liberated wedding."

And, in a much lighter vein, a song now circulating in the Episcopal Church, sung to the tune of *South Pacific's* "Nothing Like a Dame," gives a lyrical version of the problems Episcopal women face in their Church.

Apparently originating with the "Way-Off Broadway Players" of St. Mark's, Little Rock, Ark., the song's chorus goes: "This Church has no place for a dame, / No place you can name. / If you want to be ordained, / You had better not be a dame!"

—Judy Mathe Foley

## County funds rehab unit

A community health program initiated by the San Juan Mission, Farmington, N. M., to help Navajo Indian Mission members with alcohol abuse problems is now municipally-funded and serves the entire region.

In 1971 the program received partial financial support from the city of Farmington and became known as the Municipal Court Rehabilitation Program. This year the mission ceased channelling private grants into the program,

but the Farmington City Council in June voted public funds to continue it for at least another year.

During its five years, the joint program founded the only Navajo-language Alcoholics Anonymous group in the country and spurred educational, preventative, and rehabilitation programs in San Juan County.

For further information, write the Rev. Jack Wheat, Box 382, Farmington, N. M. 87401.

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**1929 SONGS (ARTIST)**

Ain't Misbehavin' (J. Teagarden/P. Whiteman)  
Heat To Me (T. Wilson w/Billy Holiday)  
I'll Get By (Harry James w/Dick Haymes)  
Buttons Up Your Overcoat (Bessie Coleman)  
Marie (T. Dorsey w/L. Leonard)  
Me and My Shadow (Joan Smith)  
Standard (Morton Gould)  
Some Day (Peter Knight)  
Louise (Maurice Chevalier)  
Some of These Days (Sophie Tucker)  
I May Be Wrong But (R. Squires w/W. Scott)  
Tip Toe Thru the Tulips (Terry Baxter)  
I'll See You Again (Gladys Swarthout)  
Can't Give You Anything But (Claire Sisters)  
With a Song in My Heart (Wally Scott)  
Why Was I Born? (Gogi Grant)

**1930 SONGS (ARTIST)**

Embraceable You (T. Dorsey w/J. Stafford)  
Life Is Just One of Those Things (M. Chevalier)  
Paradise (Terry Baxter)  
Mini Mocha (Cab Calloway)  
Blue Skies (Arranged by G. Williams)  
O! That I Sing (Robert Mandel)  
The Peanut Vendor (Perez Prado)  
All of Me (Connee Boswell)  
As Time Goes By (Terry Baxter)  
Moon Comes Over Mountain (Columbia Orch.)  
Lady of Spain (Hugo Montenegro)  
Night Was Made For Love (R. Page w/B. Bowen)  
Goodnight Sweetheart (R. Noble w/S. Lanson)  
Moon Hugs (Duke Ellington)  
Your's (Lester Young w/Dinah Shore)  
Dancing in the Dark (Terry Baxter)

**1931 SONGS (ARTIST)**

Heartaches (Elmo Tanner)  
Life Is Just One of Those Things (M. Chevalier)  
Paradise (Terry Baxter)  
Mini Mocha (Cab Calloway)  
Blue Skies (Arranged by G. Williams)  
O! That I Sing (Robert Mandel)  
The Peanut Vendor (Perez Prado)  
All of Me (Connee Boswell)  
As Time Goes By (Terry Baxter)  
Moon Comes Over Mountain (Columbia Orch.)  
Lady of Spain (Hugo Montenegro)  
Night Was Made For Love (R. Page w/B. Bowen)  
Goodnight Sweetheart (R. Noble w/S. Lanson)  
Moon Hugs (Duke Ellington)  
Your's (Lester Young w/Dinah Shore)  
Dancing in the Dark (Terry Baxter)

**1932 SONGS (ARTIST)**

I've Told Every Little Star (B. Johnson & D. Hume)  
Brother Can You Squeeze a Dime? (Rudy Vallee)  
Willow Weep for Me  
April in Paris (F. Martin & E. Fitzgerald)  
Drums in My Heart (Robert Mandel)  
Put Out Lights & Sleep (L. Home w/L. Hayton)  
Surrender Dear (Ging Crosby)  
Mini Mocha (Cab Calloway)  
Speak To Me of Love (Robert Bentley)  
The Song Is You (Frank Sinatra)  
Soft Lights Sweet Music (Wally Scott)  
How Deep Is the Ocean (E. Fisher w/H. Winterhalter)  
Getting to Be a Habit (G. Lombardo w/B. Croley)  
I Got Right To Sing The Blues (L. Armstrong)  
Night & Day (R. Peterson w/W. Scott)  
One Hour With You (Maurice Chevalier)

**1933 SONGS (ARTIST)**

I Wanna Be Loved By You (Helen Kane)  
The Catfish (Hugie Wetherill)  
Ever See A Dream Walking? (M. Chevalier)  
Who's Afraid of the Big Bad Wolf? (Ben Bernie)  
Swing Weather (Lena Horne)  
Easter Parade (Peter Knight)  
Ika Ika Doo (Jimmy Durante)  
Smoke Gets in Your Eyes (Terry Baxter)  
Good Night My Love (E. Fitzgerald w/B. Goodman)  
Sophisticated Lady (Duke Ellington)  
Everything I Have to You (Gladys Swarthout)  
Heat Wave (Cilla Markwell w/R. Ogden)  
Orchids in the Moonlight (T. Martin w/L. Sandrey)  
Hail the Fair (Don Carmichael w/K. Kay)  
Temptation (Duke Ellington)

**1934 SONGS (ARTIST)**

You're the Top (Johnson & Williams w/B. Bowen)  
What a Difference a Day Makes (Frank Hunter)  
Don't Blame Me (Nat King Cole)  
Cocktails for Two (S. Jones w/City Slickers)  
I Got a Kick Out of You (Nat King Cole)  
Very Thoughtful of You (R. Noble w/S. Lanson)  
One Night of Love (Grace Moore)  
Moon Glow (Ames Bros. w/Sid Ramin)  
Deep Purple (Terry Baxter)  
Good Night My Love (E. Fitzgerald w/B. Goodman)  
Blue Moon (Terry Baxter)  
All Through the Night (Percy Faith)  
Auf Wiedersehen, My Dear (Renee)  
You & the Night & the Music (Robert Mandel)  
All I Do Is Dream of You (Mancini Lockyer)  
Solitude (Duke Ellington)

**1935 SONGS (ARTIST)**

I'm in the Mood for Love (K. Berrige, Johnny Gibbs)  
Southwest Men (Helen Edy)  
East of the Sun, West of the Moon  
Music Goes Round & Round (E. Wright w/T. Dorsey)  
I Got Plenty of Butte! (Lawrence Tibbett)  
Begin the Beguine (Artie Shaw)  
Check to Check (Fred Astaire)  
Foolish Things Remind Me (B. Goodman w/H. Ward)  
I Got Plenty of Butte! (Lawrence Tibbett)  
Moon Over Miami (L. Sherwood w/E. Duchan)  
A Sweet Mystery of Life (L. McDonald & H. Eddie)  
Beas, You're My Woman Now (L. Tibbett & H. Jenson)  
You Are My Lucky Star (E. Powell w/T. Dorsey)  
I've Got My Love to Keep Me Warm (L. Sandrey)  
When You Wish Upon a Star (Frank Barber)  
Hearme of You (L. Clinton w/H. Soodley)  
Make Beautiful Music (Buddy Clark w/W. King)

**1936 SONGS (ARTIST)**

Small Hotel (Johnny Douglas)  
Whispering (Johnny Douglas)  
It's A Sin To Tell A Lie (Fats Waller)  
I Only Have Eyes For You (J. Gibbs w/Dreamers)  
In a True Way They Say About You (F. Harris)  
In the Chapel By the Moonlight  
The Touch of Your Lips (Billy Dan)  
Indian Love Call (W. Edley & J. McDonald)  
Limehouse Blues (Duke Ellington)  
Penny for Heaven (Robert Mondel)  
Dream Boat Comes Home (G. Lombardo w/H. Lombardo)  
Poncia (David Rose)  
Moonlight & Shadows (E. Duchan w/L. Sherwood)  
I Can't Get Started With You (Bunny Berigan)  
When Leave Heaven (G. Lombardo w/C. Lombardo)

**1937 SONGS (ARTIST)**

Thanks For The Memories (Terry Baxter)  
Bel My Best Du Schen (Ray Lombardo)  
Where Or When (Wally Scott)  
Nice Work, If You Can Get It (F. Carle)  
My Fanny Valentine (Marty Martin)  
Dippy Doodle (T. Dorsey w/Edith Wright)  
I've Got My Love To Keep Me Warm (L. Brown)  
Donkey Serenade (Allan Jones)  
So Rare (G. Lombardo w/C. Lombardo)  
Once In A While (Tommy Dorsey)  
Lady In A Tramp (S. Grose w/R. Mandel)  
September in Rain (G. Lombardo w/C. Lombardo)  
Bob White (B. Goodman w/Martin Tilton)  
Moon Got In My Eye (H. Kamp w/Bob Allen)  
That Old Feeling (G. Lombardo w/C. Lombardo)

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**1938 SONGS (ARTIST)**

September Song (Walter Huston)  
Jeepers, Creepers (Terry Baxter)  
One O'Clock (Count Basie)  
My Heart Belongs To Daddy (Marty Martin)  
Mum, Mum, A Beautiful Day (W. Chevalier)  
I Married An Angel (Benny Goodman)  
Flat Foot Boogie (Benny Goodman)  
I'll Be Seeing You (Terry Baxter)  
Music Maestro Please (T. Dorsey w/E. Wright)  
Any Old Time (Billie Holiday w/W.A. Shaw)  
T.P. Tin (G. Lombardo w/Lombardo Bros.)  
You Go To My Head (L. Savitt w/T. Hatters)  
My Romance (Adelle Lugh w/Richard Benson)  
My Raverie (Larry Clinton w/Bee Wain)  
Change Partners  
This Can't Be Love (Johnny Desmond)

**1939 SONGS (ARTIST)**

Lara's Theme  
Three Little Fishes (Kay Kyser)  
If I Didn't Care (Nat King Cole)  
Do I Love You? (A. Shaw/Helen Forrest)  
Sent Yesterday Here Today (J. Mercer w/B. Goodman)  
God Bless America (Kate Smith)  
Frenesi (Artie Shaw)  
Over The Rainbow (Bill Bowen)  
Beer Barrel Polka (Gladys Swarthout)  
Swing Weather (Lena Horne)  
All The Things You Are (J. Leonard w/T. Dorsey)  
South Of The Border (Sonny O. The Platters)  
My Prayer (Lillian Haynes)  
Wishing (Sinclair Enns)  
Day In Day Out (W. Forrest w/A. Shaw)  
Lipstick Low (G. Miller w/Ray Eberle)

**1940 SONGS (ARTIST)**

Footloose (T. Dorsey w/T. Sinatra)  
Southwest Men (Helen Edy)  
Cabin in the Sky (Ethel Waters)  
Songs My Mother Taught Me (J. Dragonette)  
I Hear A Rhapsody (C. Bernet w/B. Goodman)  
There's a Good Reason (G. Miller w/J. Dorsey)  
The Last Time I Saw Paris (Lanny Ross)  
Tuxedo Junction (Glenn Miller)  
So Rare (G. Lombardo w/C. Lombardo)  
All or Nothing At All (F. Martin w/C. Rogers)  
Telling Chance on Love (G. Kane w/G. Kades)  
You Stopped Out of A Dream (Carmine Valente)  
When You Wish Upon a Star (Frank Barber)  
Hearme of You (L. Clinton w/H. Soodley)  
Make Beautiful Music (Buddy Clark w/W. King)

**1941 SONGS (ARTIST)**

Heart Of Texas (A. Ray w/B. Schaller & S. Hartul)  
Suckle Down, Winsack (James Watson)  
I Cover The Waterfront (Artie Shaw)  
Don't Walk Without You (A. Shaw w/Paula Kelly)  
Take The A Train (Duke Ellington)  
Dancing in the Dark (Artie Shaw)  
Bewitched (Wally Scott)  
Jersey Bounce (Benny Goodman)  
There I've Said It Again (Vaughn Monroe)  
Chattanooga Choo-Choo (Glenn Miller)  
White Cliffs of Dover (Ken Barrie)  
This Love Of Mine (Tommy Dorsey & Frank Sinatra)  
Blues in the Night (Dinah Shore)  
The Hot Set Song (Freddie Martin & Eddie Stone)  
How High The Moon (Terry Baxter)  
Don't Take Your Love For Me (The Three Suns)

**1942 SONGS (ARTIST)**

Paper Doll (Johnny Gibbs)  
Jingle, Jangle, Jingle (Freddie Martin w/C. Rogers & S. Wade)  
Sleepy Lagoon (Tommy Dorsey)  
Juke Box Saturday Night (The Modernaires, w/G. Miller)  
Serenade in Blue (G. Miller & R. Eberle)  
Happines Is A Thing Called Joe (W. Herman & F. Wayne)  
When The Lights Go On Again (Vaughn Monroe)  
Hooray For Love (G. Kane w/G. Kades)  
That Old Black Magic (Terry Baxter)  
Dear Santa Claus (Dorothy Dandridge)  
My Devotion (Charlie Spivak & Gary Stevens)  
Rose O' Day (F. Martin & E. Stone)  
Parade (Duke Ellington)  
There Are Such Things (Frank Sinatra & Tommy Dorsey)

**1943 SONGS (ARTIST)**

Speak Low (C. Markwell w/Ronnie Ogden)  
For Me And My Gal (A. Lymer, Chail w/Bill Sherman)  
A Pink Cocktail For A Blue Lady (G. Miller, Skip Nelson)  
Kansas City (Lew Brown & M. Chorus)  
Manhattan Serenade (T. Dorsey, J. Stafford)  
Misty (Four King Sisters)  
People Will Say We're In Love (A. Drake & J. Roberts)  
Besame Mucho (Andy Russell)  
Holidays For Sinners (David Rose)  
Dearly Beloved (A. Ray & Bill Schaller)  
Oh, What A Beautiful Morning (Alfred Drake)  
Moonlight Mood (G. Miller & Skip Nelson)  
The Surreal With The Fringe On Top (A. Drake)  
Parade (Duke Ellington)  
It's Always You (Teddy Powell w/Peggy Mann)  
Oklahoma (Alfred Drake & Joan Roberts)

**1944 SONGS (ARTIST)**

Sentimental Journey (Nat King Cole)  
Run And Coca Cola (Vaughn Monroe)  
It Had To Be You (Earl Hines w/Madeline Green)  
Strange Music (Johnny Douglas)  
San Fernando Valley (Four King Sisters)  
There Goes That Song (S. Kane & Nancy Norman)  
Ac-cent-Choo The Positives (A. Shaw w/L. Lynn)  
I Love You (Wally Scott)  
Dance With A Dolly (Tony Pastor)  
Blue Rain (G. Miller w/Ray Eberle)  
Lili Marlene (Marlene Dietrich)  
Don't Fence Me In (Ray Rogers)  
You Hurt The One You Love (S. Kane w/B. Williams)  
I'm Makin' Believe (H. McIntyre & Ruth Taylor)  
I Dream Of You (T. Dorsey w/T. Stewart)  
Twilight Time (The Three Suns)

**1945 SONGS (ARTIST)**

It's Been A Long Time (H. James w/K. Kallen)  
Atchison Topeka & Santa Fe (Dorsey-Sentimentalists)  
Linda (Buddy Clark)  
Till The End Of Time (Perry Como)  
And The Angels Sing (Benny Goodman)  
June Is Busting Out All Over (Peter Knight)  
Hooray For Love (G. Kane w/G. Kades)  
Old Lamp Lighter (S. Kane w/B. Williams)  
Grand Night For Singing (James Melton)  
Pennsylvania 6-5000 (G. Miller & Skip Nelson)  
If I Loved You (M. Moser, R. Preston w/R. Mandel)  
Laughing On Outside (S. Kane w/B. Williams)  
Symphony (Freddie Martin w/Clyde Rogers)  
Goodbye (B. Goodman w/Peggy Mann)  
La Vie En Rose (Edith Piaf)

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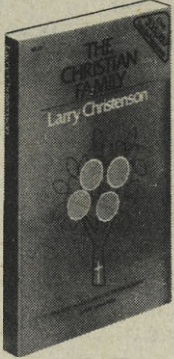
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LEONARD FREEMAN

## Getting The Word Out

# Two Quick Portraits Of Media Men

Our initial communications column ("Developing the Narrow View," April, 1974) elicited some interesting responses about a variety of media efforts throughout the Church, including a well-designed multiple-mailing effort in New York City and a proposal for a model Video Tape and Cable Project in Minnesota. We'll be reporting on these and other approaches to narrowcasting in future columns. Let us know what you're doing.

Until then, I want to share the experiences of two communicators.

**AWARENESS BUILDER:** The Rev. Bob Wollard, chairman of the Task Force on Electronic Media for the Diocese of Michigan, sees his role as "trying to build in some awarenesses in the diocese of the use of electronic media—suggesting things—knocking on doors."

His interest in audio cassettes as "probably the most readily available electronic medium for most parishes" led Bishop Coleman McGehee to send his first Pastoral

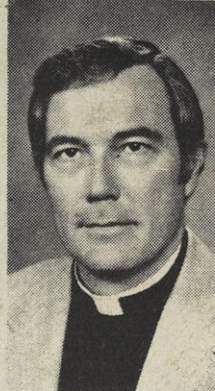
Letter by cassette and to tape a sermon for this year's diocesan Lenten Study Program.

Mr. Wollard foresees increased opportunity to use video-cassettes as players become more readily available and he has arranged a number of demonstrations and tests, including the video-taping of Bishop McGehee's consecration.

In addition to his Task Force



WOLLARD



FAGAN

Ball Studios

work, Mr. Wollard is diocesan chaplain to the Henry Ford Hospital in Detroit and, since 1964, the diocesan representative to the Metropolitan Detroit Council of Churches' Radio/TV Department.

A 1963 graduate of Virginia Seminary, he is married, and the father of three children.

**TV PIONEER:** In 1971 and 1972 in the Diocese of East Carolina, the Rev. Frank Fagan pioneered the use of commercial TV facilities for diocesan presentation by the bishops and Mr. Fagan on the diocese and its needs.

The diocese bought the air time, but since Sunday morning is not considered prime commercial time, costs were relatively low (approximately \$1,000 to \$1,200 total for station and production costs) while exposure to the desired Episcopal audience was high.

According to Mr. Fagan, response was "tremendous" and the productions probably contributed to a 10 percent rise in diocesan income in both years.

Mr. Fagan, a 1961 graduate of the University of the South's School of Theology at Sewanee, was involved in radio/television work for twelve years prior to entering the ordained ministry. During his radio days, when he was known as "Fearless Fagan," one of his radio roles was the voice of comic-strip character Steve Canyon on the Armed Forces Radio Network.

Married, with two children, Mr. Fagan recently became rector of St. Helena's Church, Buford, S.C. He is also chairman of the Diocesan Division of Stewardship.

## Bible Acrostic

by Willard S. Smith

### Directions for solving Bible Acrostic

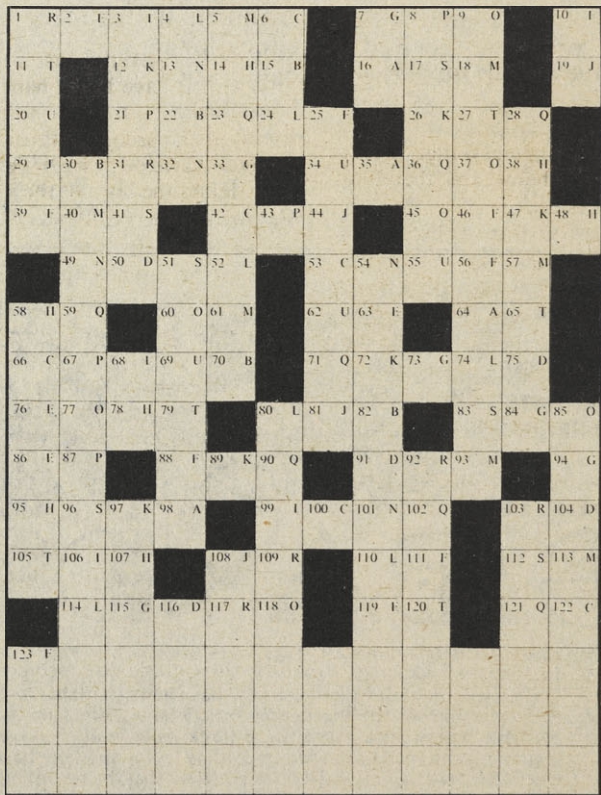
Over the numbered dashes write, letter by letter, the words which are indicated by dashes (- - -) in the quotations. Dots ( . . . ) indicate an omitted word or words.

Transfer these words, letter by letter, to the correspondingly numbered squares.

When completed, the diagram, read from left to right, will form a quotation or verse with a religious message. The first letters of the words in the acrostic, read downward, give (1) the author's name and (2) the name or title of the quotation.

We have used the King James version of the Bible.

(Solution in next issue)



- A. "Deborah: awake, awake, utter a - - -" (Judges 5:12)  
B. "Consecrate yourselves - - - to the Lord" (Exodus 32:29)  
C. "And - - - - - for his Son from heaven" (I Thess. 1:10)  
D. "After - - - days again his disciples were within" (John 20:26)  
E. "The - - - goat is the king of Grecia" (Dan. 8:21)  
F. "- - - one - - - for the house of his fathers" (Num. 1:44)  
G. "Go ye now unto my place which was in - - -" (Jer. 7:12)  
H. "From the south, under - - - -pishah" (Josh. 12:3)  
I. "I will give thee a - - - of life" (Rev. 2:10)  
J. "His meat was locusts and wild - - -" (Matt. 3:4)  
K. "This is a people - - - and spoiled" (Isa. 42:22)  
L. "The wicked shall not - - - the earth" (Prov. 10:30)  
M. "He shall come down...as - - -" (Psalm 72:6)  
N. "I will... - - - down all thy strongholds" (Micah 5:11)  
O. "Which of - - - - - the king of Israel?" (II Kings 6:11)  
P. "- - - and Dedan...shall say unto thee, Art thou come?" (Ezek. 38:13)  
Q. "Blessed is the man that - - - temptation" (James 1:12)  
R. "- - - as - - - are in word by letters" (II Cor. 10:11)  
S. "- - - - - I, but the grace of God" (I Cor. 15:10)  
T. "They had made themselves - - - to David" (I Chron. 19:6)  
U. "How good...to dwell together in - - -" (Psalm 133:1)

- 98 35 16 64  
70 30 82 22 15  
42 122 53 66 100 6  
116 50 75 104 91  
86 63 119 76 2  
46 88 56 25 123 39 111  
33 94 73 115 84 7  
95 38 107 14 78 48 58  
106 3 68 99 10  
108 19 81 44 29  
89 72 12 26 47 97  
110 74 52 80 114 4 24  
61 57 113 18 93 40 5  
101 54 32 13 49  
85 118 60 9 45 77 37  
87 43 21 67 8  
90 121 71 36 23 59 28 102  
117 31 1 92 103 109  
83 41 51 96 17 112  
65 79 105 11 27 120  
69 20 55 62 34





Summer 1974

## A Question of AMNESTY

Many thousands of young Americans in Canada, Sweden and other countries want to come home, but cannot or will not under present conditions. Other hundreds of thousands are in jail or suffering under less than honorable discharges. What are we to do about them?

One outgrowth of the fighting in Southeast Asia that most of us recognize, but try not to think about too much, is the situation of the young men who either dodged the draft or deserted after induction into the armed forces.

Theirs is a difficult dilemma — for them and for us — and one that this church and this country will have to meet squarely, sooner or later.

Several things weigh against an early decision in this matter.

- Watergate and its effect on government, its uncertainties.
- The plethora of national problems (shortages, high prices) that affect everyone here at home and therefore seem more pressing.
- The undeniable fact that our country is still involved in Indo-China, supplying not only materiel but also personnel. (The CIA operates its own airline there.)
- The emotionalism that beclouds the issue, making rational argument hard to come by. This last was apparent even at General Convention, where a resolution calling for general amnesty and also for benefits to veterans of the Indo-China fighting equivalent to those given veterans of other conflicts passed the House of Bishops but failed in the House of Deputies. However, it stands as a resolution of the House of Bishops.

Nevertheless, an early decision on amnesty might be healthy for all concerned. So will you take a few minutes to think through this thorny subject which should concern you as much as it does the Bishop for the Armed Forces?

### What Is AMNESTY?

Amnesty is not having to say you're sorry. It is wiping the slate clean, pretending nothing ever happened and that things are the same as they were before that "nothing" ever happened.

Amnesty differs from *pardon*. To pardon is to forgive a trespass. Asking pardon is admitting to a mistake; it is saying, "I have sinned."

Here is the rub for many. Those feeling that treason has been committed may be able to forgive, but not to forget. The young men, many of them, feel they were right all along, that their consciences are clear, that they have done nothing wrong.

### Is AMNESTY New to the U.S.A.?

The surprising answer is *yes* — in the sense of blanket amnesty without conditions. Actual amnesty has never been tried.

True, amnesty *with* conditions, or amnesty *for some* groups but not for all, has been tried. Several past Presidents and Congresses have had a hand in it.

Abraham Lincoln, for instance, was known as a pardoning President. Despite the most divisive of wars, despite millions who defied the laws of the United States, despite deserters and bounty jumpers and copperheads, he tried hard to pardon and bind up the wounds of war. He offered to those in the South (but not its leaders) "full pardon and restoration of all property rights except to those in slavery." Another time, he ordered amnesty for all Union deserters — with the condition that they rejoin their units and serve out their enlistments. But draft evaders were never included.

Following World Wars I and II, there were no general amnesties, either. Woodrow Wilson seemed vindictive. Not until Coolidge's presidency was there amnesty, and that only for deserters from the military.

Harry Truman, when he was President, set up a three-man Amnesty Board (it was really a Pardon Board) to decide whether individuals who had been convicted of refusing to fight should continue to be punished. Ten percent of the 15,000 considered were pardoned, mainly on religious grounds. The Board's policy was to refuse clemency to any who "set themselves up as wiser and more competent than society to determine their duty to come to the defense of the nation."

Incidentally, Truman granted full pardon to all former prisoners who had served honorably in the armed forces for a least one year. So men with criminal records were pardoned, but men whose convictions led them to violate the Selective Service Act were not. Omitted from amnesty were blacks who refused to serve in segregated armed forces units, Puerto Rican nationalists who went to jail insisting they owed no allegiance to this country, Hopi Indians whose beliefs prohibited participation in war, and 4,300 Jehovah's Witnesses who languished behind bars.

Those are a few of the applicable acts of history — although some people put the fighting in Southeast Asia in a different

category; it was certainly unpopular, as interventions go, and is now thoroughly hated. Too, unlike the other instances, it was never a *declared* war.

### Whom It May Concern.

We are all involved as Americans. The families of the young men are closely and tragically involved. But the actual young men affected break down into the following categories.

#### Military personnel:

• **Deserters.** Those in uniform who have gone Absent Without Official Leave for more than 30 days, usually to foreign countries (Sweden, for one).

• **Less-than-honorable discharges.** Those cashiered from the service with Undesirable, Bad Conduct or Dishonorable Discharges. Quite a few of these, especially in the Undesirable category, grew out of refusals to perform duties — sometimes by reason of conscience.

#### Civilians:

• **Conscientious objectors.** Those opposed to war, or specifically to the fighting in Indo-China, who acted legally. A few were jailed.

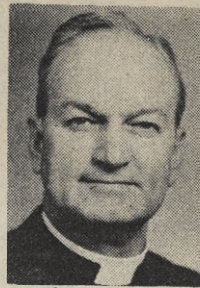
• **Draft evaders.** Those who may or may not have registered for Selective Service, but went into hiding here or elsewhere (usually to Canada) to avoid induction into the armed forces.

• **Draft resisters.** Those who refused to cooperate in any way with the national draft (also usually in Canada).

### The Mournful Numbers.

How many young men are included in these categories? Statistics are hard to come by, but more are involved than you think.

Less-than-honorable discharges may total as many as 500,000, according to Dr. John Swomley, Jr., of the St. Paul School of Theology. He estimates other categories as: 37,000 deserters (admitted by the Pentagon), 40,000 to 75,000 draft evaders and resisters in foreign countries, and about 5,000 still hiding in the States.



Bishop Hobgood.

### The Bishop's Corner

The subject of amnesty has brought an automatic emotional reaction in every person with whom I have discussed it.

I have felt so very strongly a need for loving reconciliation between those who have served and those who chose exile because of conscience. The need of love for the families is one that cannot be denied. Nor can we ignore the demand of responsibility for good citizenship, even though we might disagree with each other on political grounds.

Amnesty needs to be discussed, and I thought that this issue of *Priest in Uniform* (our new name) would be the normal and acceptable place to do so.

Please join me in prayers for the healing of our national differences; for those whose emotions are clouding objective thinking; for families divided by political differences; for those still separated as an aftermath of Vietnam; for the future of our country; and most of all, for a solution that will accord with the purposes of the Almighty.

### What's to be Done?

Many solutions have been advanced, differing in detail. But they break down into three major proposals. (continued)

Everything but the name is the same. *Serving the Armed Forces*, with this issue, becomes *Priest in Uniform*.

Kathy Sassman (l.), daughter of Chaplain and Mrs. William D. Sassman, exchanges pleasantries with the newly crowned "Miss Lackland" during the recent festivities at Lackland Air Force Base in San Antonio.





1. **The Status Quo.** The attitude here is that the young men "have buttered their bread — now let them lie in it." They knew what they were doing, and it amounted to treason. Some Americans even feel the exiles are lucky they are not being extradited and brought to trial.

The percentage of those who believe in leaving things the way they are is apparently small. Yet this seems to be the present stance of the U.S. Government.

2. **General Amnesty.** This plan is frankly a welcome home, with no strings attached. A blanket dispensation — for those in every category, usually also including those whose offenses went beyond desertion or draft evasion. A new beginning, therapeutic alike to the exiles and the rest of us.

It is interesting to note that the percentage of Americans favoring total amnesty for those who left the country, according to the Gallup Poll, rose from 29% in 1973 to 34% in 1974.

3. **Pardon, or Conditional Amnesty.** This is the area between the two extremes. And obviously there is variety here. Two of the approaches are:

- **Half and Half.** All draft dodgers and objectors would be amnestied, on the theory that most of them acted out of conscience and courage. Deserters would have to stand trial as members of the armed forces.
- **Probationary penance.** All young men would be asked to do some public service, in VISTA perhaps or in a hospital, the term of service to be one or two years. Here again deserters might not be included. This plan asks each side to admit that mistakes have been made.

## The Challenge.

Amnesty is a complex and controversial issue. Discussions tend to get heated. But it is important that Episcopalians, individually and collectively, search for answers.

Pertinent to the search is the basic question of what you or any American should render unto Caesar, a debt that Jesus vouchsafed to us. But — where do we draw the line between Caesar and God today? The answer may not be the same as before Vietnam.

Again, are we ready to admit that communities and individuals both can make moral decisions that are wrong? Can the person who says "My country, right or wrong" be as mistaken as the one who says "My conscience, right or wrong?" And vice versa.

Is there a solution among the many suggested that is fair and just? Or is there another possibility?

If you have thoughtful opinions to share, we will try to give them room in future issues of the Newsletter. Meantime, we acknowledge background help from Mrs. Ima D. Wright — a mother from Missouri (both meanings), from *The Chaplain* and its editor Fr. Swanson, from *Event*, and especially from those in the office of the Bishop for the Armed Forces.

Some of those attending the 20th Annual Episcopal Church Conference in Berchtesgaden, Germany. In front are some of the young people who were confirmed by Bishop Hobgood. On the second row, you may recognize the Rev. Dr. Charles Price of Virginia Seminary (3rd fm l.), Bishop Hobgood (next rt.), Mrs. Hobgood, Mrs. Browning, Bishop Browning of the Convocation of the American Churches in Europe (in informals), Mrs. Brinkhues, and Bishop Brinkhues of the Old Catholic Church. Up in the far left corner, helping to hold up the Hotel Walker, is Father Burgreen, the assistant to Bishop Hobgood. Attendance was the largest yet.

## WHAT THEY ARE SAYING ABOUT AMNESTY

*"The many who fled this country rather than fight in an undeclared war, or in a war they considered immoral, should be permitted to return home. The same rationale does not apply to those who deserted the armed forces."*

— Lloyd M. Bucher, Commander, USN (Former Capt. of the *Pueblo*)

*"Most who argue the case for total and unconditional amnesty insist that the web of deception and self-deception which marked the American conduct of the war created the very situation that led to such offenses as draft resistance and desertion."*

— Kermit Lansner, *Newsweek* columnist

*"It is my view that those who chose to desert the United States, or to break the law by dodging the draft, have to pay the penalty . . . I say: 'Pay the penalty; others paid with their lives.'"*

— Richard Nixon, President of the United States

*"Would it be too much to suggest that we empty our jails of all protesters — the guilty and the innocent — without judging them, call back over the border and around the world the young men who are called deserters, drop the cases that are still awaiting judgement on our college youth?"*

— Richard Cushing, Cardinal, now deceased

*"The Christian youth waving a bible and chanting, 'Hell no, we won't go!' should be treated in a different manner from that accorded the military deserter waving a Viet Cong flag and chanting, 'Hell no, we won't go!'"*

— Wilfred L. Ebel, LTC, USAR

*"Whether the country may rightly demand military service of a citizen is one thing. Whether it may rightly demand of him some service for the common good rather than for his own gain is something else again."*

— Carroll Simcox, Editor, *The Living Church*

*"How can amnesty be explained to parents, wives, children — all those who have lost a son, a husband, or a father in their country's service? How can we excuse ourselves to the prisoners of war, the missing in action, or their suffering families?"*

— John Geiger, National Commander, The American Legion

*"The men who have voluntarily suffered the dreadful ordeal of prison or the awful loneliness and hardship of exile have suffered enough for their convictions — right or wrong. So have their wives, their parents, their children."*

— Robert V. Moss, President, United Church of Christ

*"What is needed now is a large dose of healing and reconciliation and genuine Christian love."*

— Clarence E. Hobgood, Episcopal Bishop for the Armed Forces

## School for Brides

"I was appalled when I heard that the divorce rate for Korean-American marriages was 82%," says Chaplain (Lt. Col.) Dallas C. Banks, Assistant at the 19th Support Group in Taegu, Korea. "Something had to be done."

And Chaplain Banks did something. With encouragement from Brigadier General Frederick C. Krause, Commander of the 19th Support Group and Taegu Sub-Area Command, and support from Mrs. Yvonne Jones, an Army Community Service volunteer who is directing the program, the Chaplain opened a school for Korean brides.

Classes offer many housekeeping hints, and also cover budgeting, baby care and cultural differences that could cause a marriage to end in divorce. Husbands are allowed time off to accompany their wives to class.

"We figure this might give us a chance to beat a few problems before they happen," says one of the husbands. "We're happy now, but we know we have changes and adjustments in store back home. We intend to stay happy."

The course is 12 hours — 2 hours a week for 6 weeks — and the bride or fiancée will receive a certificate of completion. Hopefully, too, according to Chaplain Banks, she will have knowledge and confidence that will help her to be a successful wife and mother in the United States.

### QUOTABLE QUOTES

*I would have thought, with the cutback of military forces after the Vietnam conflict ended, that we might not receive as many requests for scriptures from the chaplains. Actually they're asking for more.*

—John Reimer, American Bible Society, in a conversation with Chaplain Burgreen

*The spirit of the risen Lord in our day loves the disciple who is still capable of amazement; for he who is capable of amazement is still far from passing judgment.*

—The Rt. Rev. Sigo Lehming, Evangelical Bishop for the Armed Forces of West Germany (from his sermon to the Episcopal family conference in Berchtesgaden).

## ONE ANSWER

The Episcopal Peace Fellowship, which will be joining with representatives of the Bishop for the Armed Forces in reassessing the Episcopal chaplaincy, has launched a nation-wide peace offensive.

The Fellowship proposes a program of peace education in the dioceses; mobilizing opposition to the continued U.S. involvement in Vietnam and Cambodia; presenting peace memorials at diocesan conventions; supporting reconstruction work in Indo-China through giving to the Presiding Bishop's Fund for World Relief; enforcing the church's pastoral mission to resisters and veterans; and, finally, getting passage of the 1973 House of Bishop's resolution calling for a general (unconditional) amnesty at the next meeting of General Convention.

Bishop Hobgood greets one of the conferees at the Berchtesgaden Episcopal family conference. In the background is his daughter, Leigh Ann, whom he had just confirmed.



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Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017

The Episcopalian



EXCHANGE

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

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

EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

**CHRISTMAS/GREETING CARDS**

Please add the following to your list of groups which want used cards: St. Margaret's Guild, Episcopal Church of the Good Shepherd, Sunset Dr. and Mary Lane, Webster City, Iowa 50595.

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a small wooden ambry (wall mount) and a sanctuary light (hanging type) for a mission church? We will pay shipping, but write before shipment. The Vicar, Christ Church (*Sei Ko Kai*), 2140 Pierce St., San Francisco, Calif. 94117.

**VESTMENTS WANTED**

The Hispanic Episcopal Center is a community project which serves the Hispanic population of about 3,000 persons in Port Chester, N.Y. Father Marco Mejia is director of the center and rector of the Spanish-speaking congregation, which presently uses the facilities of St. Peter's Episcopal Church in Port Chester. Father Mejia would like to obtain some eucharistic vestments (any color). If your church has extras to share, please send to the Rev. Marco Mejia, Director, Hispanic Episcopal Center, P.O. Box 1263, Port Chester, N.Y. 10573.

**HYMNALS AVAILABLE**

If your parish can use approximately 100 copies of the 1940 Hymnal (pew size), most of which are in good condition, write to Calvary Episcopal Church, P.O. Box 187, Fletcher, N.C. 28732.

and ended exhausted from the struggle. Others escape into apathy. At some point we all find ourselves driving cars without thought of gas shortages. Or we put down our papers unread.

Behind these phenomena, I believe, is a fundamental confusion about who we are collectively, as Americans and as Christians.

*The Caterpillar and Alice looked at each other for some time in silence: at last the Caterpillar took the hookah out of its mouth and addressed her in a languid, sleepy voice.*

*"Who are you?" said the Caterpillar.*

*This was not an encouraging opening for a conversation. Alice replied, rather shyly, "I—I hardly know, Sir, just at present—at least I know who I was when I got up this morning, but I think I must have been changed several times since then."*

*"What do you mean by that?" said the Caterpillar sternly. "Explain yourself!"*

*"I can't explain myself, I'm afraid, Sir," said Alice, "because I'm not myself, you see."*

*"I don't see," said the Caterpillar.*

*"I'm afraid I can't put it more clearly," Alice replied very politely, "for I can't understand it myself, to begin with; and being so many different sizes in a day is very confusing."*

No escape from future shock, seemingly. Future shock, the gas shortage, the Zebra killers will not go away. I maintain that awareness does help in the cure, however, even if it does not necessarily prevent the disease. The person who knows he has tuberculosis may be as sick as the one who has it unknowingly. The former at least knows what he is up against. I like to remember H. Richard Niebuhr's line: "When a person feels himself up against it, that against which he is up is God." We have no escape, but God is what we cannot escape from, not fate or society's ills. And in this gracious bondage lies the possibility of true freedom.

—Carol Tewksbury

reflecting on  
the faith

OUR SPIRITUAL  
ENERGY CRISIS

Americans are doing it again. Playing the ostrich.

Recently I was manning (men can *have* this job) a booth at a convention of educators. The booth next to mine used *Future Shock* as part of its display. One passerby responded to the book by saying: "I don't believe in all that—it's just a publicity put-on." The man obviously is suffering from an advanced case of the very dis-ease Toffler describes. And yet, I am no less a victim for all my marvelous awareness. There's no escape, apparently.

This time the problem is gasoline. Due to lack of interest, the energy crisis has been cancelled. Chief Heavy-Foot-on-Accelerator has returned. Toll takers on the Golden Gate Bridge report the abandoning of car pools. The lone rangers ride again.

Here in San Francisco we are witnessing senseless murders of innocent people. Nearly all neighborhoods have been hit by the so-called Zebra killers. Young black men are shooting whites for no apparent reason. Early speculation linked the killers to a cult in which initiation was achieved by murder of a white. Speculation goes on, and so do the killings. Even though the streets are visibly emptier, many people I have talked with claim that their lives are not affected. They say they are going out anyway or that they never venture out at night normally. But the city feels different.

Simon Scanlon, editor of the Roman Catholic magazine, *Way*, observes that the only part of the city where streets are not deserted is skid row. There life is no different. Violence in the streets, senseless murder—and what crime does make sense?—is a way of life there. Ironically, the tenderloin is safer these days from the Zebra killings than any other section.

We are using up our resources. Not just natural resources, but also our spiritual resources. We face a spiritual energy crisis as we dull our senses and bury our spirituality. Some have tried to solve the hard ethical issues

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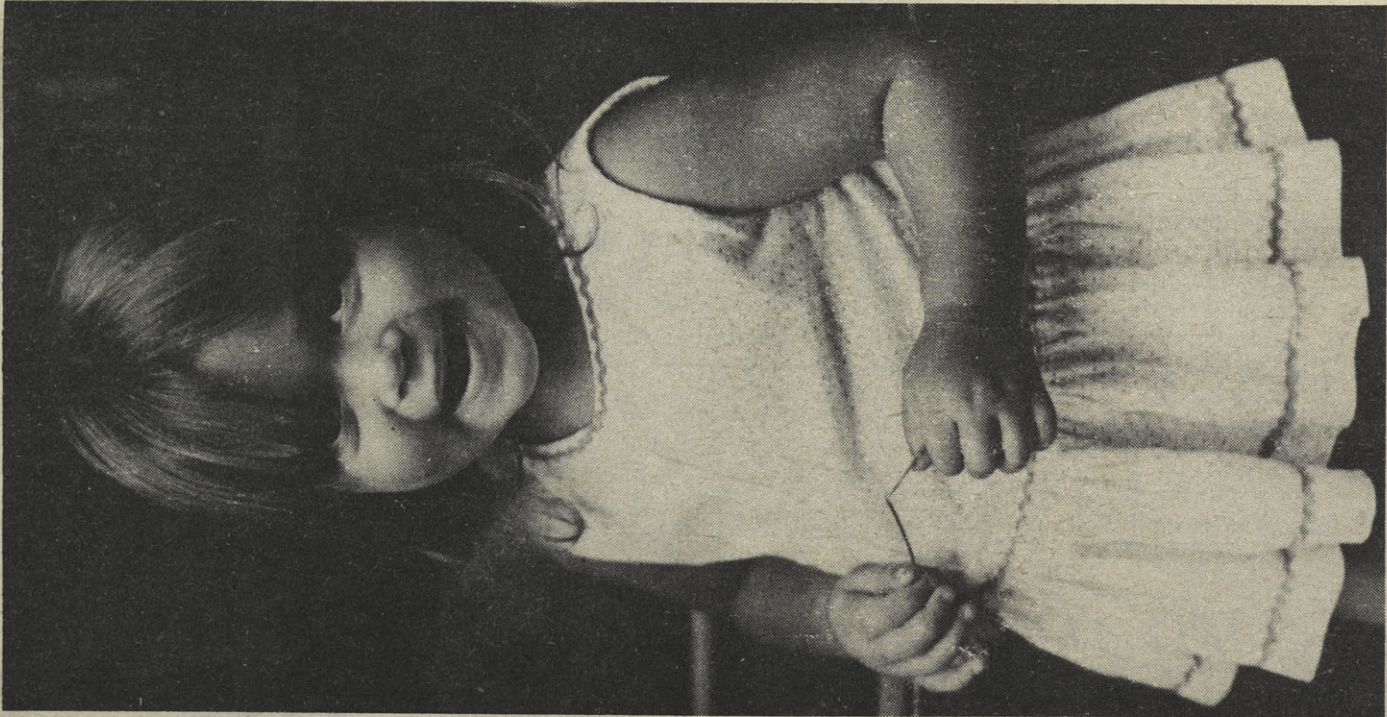
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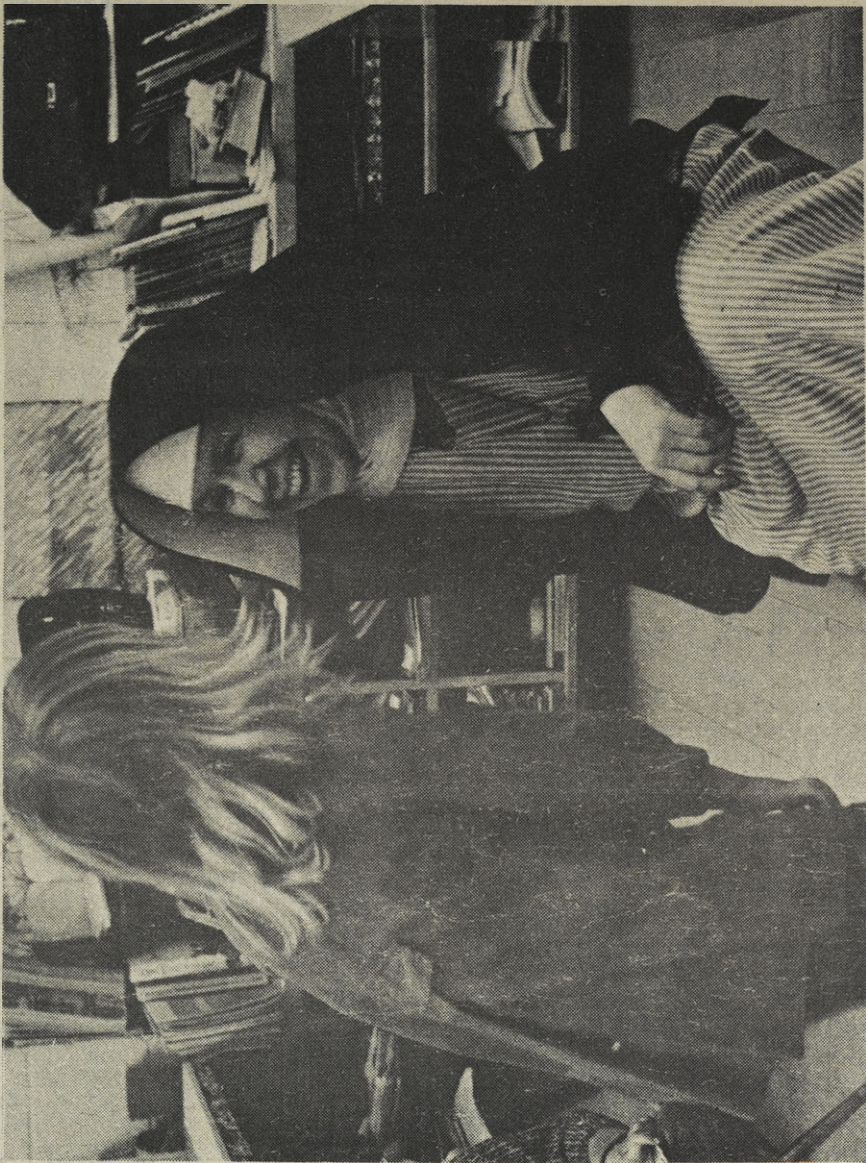
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AUGUST, 1974

# THE Episcopalian



Teaching is only one facet of the life of a religious.

## Communities of faith: report on the religious life

See page 9

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