

Title: *The Episcopalian*, 1974

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

PRIESTHOOD:

Eleven women are ordained in Philadelphia, setting off a wave of debate.

Pages 1,2,6,7,8,10,11,13

PRAYER BOOKS:

Liturgical renewal remains a sticky question for the Church.

Page 3

PROGRAMS:

Lay people strive to learn. Pre-schoolers learn to strive.

Pages 12, 17

PROPHECY:

These six may be influencing your thinking whether you know it or not.

Pages 14, 15

THE Episcopalian

• July 29 service in Philadelphia subject of special meeting

Ordination invalid Bishops declare

Seventeen days after three bishops ordained 11 women to the priesthood in Philadelphia, Pa., the House of Bishops, in a special meeting called to deal with the issue, declared those ordinations invalid by stating their "conviction that the necessary conditions for the priesthood in the Episcopal Church were not fulfilled on the occasion in question."

The 146 bishops voting—with only 9 negative votes and 8 abstentions—also said the four bishops, including non-ordaining Bishop Ramos, were wrong to perform the service because they violated the collegiality of the House of Bishops, the legislative process of the Church, and the constitutional and canonical requirements for ordination (see complete text, page 7).

In two additional resolutions offered by Bishops Lloyd Gressle of Bethlehem and John Wyatt of Spokane, the House expressed support for the eight bishops whose deacons participated in the July 29 service and offered "pastoral services or consultation" to "all deacons and others" in the name of the House.

The decision came at the end of the special meeting, held in Chicago August 14 and 15, which Presiding Bishop John M. Allin called "to evaluate our corporate responsibility to the Constitution and Canons of the Episcopal Church."

The House of Bishops adopted a resolution which based validity largely on the fact that the four bishops were not acting on behalf of a recognized church community. "We are convinced that a bishop's authority to ordain can be effectively exercised only in and for a community which has authorized

him to act for them and as a member of the episcopal college."

This theological rationale was based on a report by Bishop Arthur A. Vogel of West Missouri for the House of Bishops' Committee on Theology. Bishop Vogel said the "Church is most fully realized in the Holy Eucharist, which from the time of the early Church has been offered by the community, led by bishops whose duty it has been to enable the community to best represent itself in its most significant and vital act."

Bishop Vogel said the committee felt a serious question as to the intention of the service and its participating bishops. "Can those who fracture community [by acting outside the canons] admit persons to that same community? I would say no. Only a rite has been undergone in the Philadelphia service. I can accept the service as an act of outreach and concern, which it was intended to be, but I cannot accept it as an ordination." Suffragan Bishop John Walker of Washington questioned the use of the singular pronoun, and Bishop Vogel answered that he was speaking for the committee. Bishop John Burt of Ohio is chairman of the Committee on Theology, which includes Bishops George Alexander of Upper South Carolina; Stanley Atkins of Eau Claire; William A. Franklin of Colombia; C. Kilmer Myers of California; Donald J. Parsons of Quincy; Jonathan G. Sherman of Long Island; William G. Weinbauer, Coadjutor of Western North Carolina; and Bishop Vogel.

After the resolution passed, Bishop Paul Moore of New York asked bishops who had signed charges against Bishops DeWitt, Welles, Corrigan, and Ramos to withdraw them because "I feel that an ecclesiastical trial on this issue at this point in history would do little good." Bishop Harold Robinson of Western New York, who had presented formal charges to the Presiding Bishop that morning, announced he and the other two bishops necessary to bring charges—Bishop G. Paul Reeves of Georgia and Suffragan Bishop J. Stuart Wetmore of New York—would withdraw their charges.

The meeting then became somewhat confused as bishops tried to clarify the resolution they'd passed. Bishop Robert B. Hall of



BISHOP ALLIN, left, celebrates Communion at House of Bishops' meeting while Alison Cheek, standing, and Jeannette Piccard observe from the doorway.

Virginia asked if the resolution meant "that those persons ordained in Philadelphia were not ordained to the priesthood." Bishop Allin answered that he understood that was so. Immediately several bishops changed their votes to "no."

Bishop Wesley Frensdorff of Nevada said his abstention meant he was not clear on the resolution's use of "validity." He asked that the vote be reconsidered. That was ruled out of order because a reconsideration vote must be moved by someone who voted in the affirmative.

Bishop Robert P. Varley of Nebraska asked that this be given

more consideration at the House of Bishops' regular meeting in Mexico this coming October.

Bishop Hall of Virginia asked for clarification of the last paragraph, which asks those concerned to wait for the next General Convention. "Suppose the vote is against ordination. Does that deny a diocese the right to proceed?"

Bishop Allin responded that "no thing is absolutely given at any point in time. . . . If it's right, it will be right and it will come forward. . . . We need to share fully and communicate because we are part of the General Con-

Continued on page 7

Women respond; Willie resigns

Ten of the 11 deacons responded to the bishops' action in a statement read by the Rev. Carter Heyward of New York: "We are shocked and saddened that the House of Bishops has seen fit to escalate the conflict and disunity in our Church by declaring our ordination to the priesthood invalid. We will not speculate on the theological implications of their intemperate action except to state our view that such a position calls into question the validity of all Anglican orders."

The women also questioned the House of Bishops' authority to make such a ruling and called upon theologians of the Church to "offer guidance on this basic question of doctrine and polity."

The women, who said "we know ourselves to have been validly ordained by duly consecrated bishops in the presence of nearly 2,000 clergy and laypersons," said they could not accept the decision. "Each of us will make her own decision as to how and when to affirm the priesthood she knows to be hers."

Dr. Charles V. Willie, vice-president of the House of Deputies,

who gave the ordination sermon on July 29, called the decision an "exercise of male arrogance of the most blatant kind." He said the House of Bishops talked to the men who did the ordaining but never recognized the nine women who were in Chicago for the House of Bishops' meeting. He compared the situation to being black.

"If you think the women ordained in Philadelphia July 29 are unlearned, we can send them to seminary. If you think they are not holy enough, we can teach them to pray. But if you dismiss them from the priesthood because they are female, they can do nothing because God Almighty made them that way. To question the ability of a woman to be a priest is to question the judgment of God Almighty."

The next Sunday at Grace Episcopal Church in Syracuse, N.Y., Dr. Willie announced his resignation as vice-president of the House of Deputies and as a member of the Church's Executive Council, saying he could not "be party to that kind of oppression that won't even admit that women exist."

WELCOME, SOUTHWEST FLORIDA READERS

Starting this month, *The Southern Cross*, diocesan paper for Southwest Florida, and *The Episcopalian* will be sent in combination to some 16,500 families in Bishop Hargrave's jurisdiction. We are happy to be working with Editor Joyce Smith and hope you all enjoy the results.

continuing *Forth and The Spirit of Missions*
An independently-edited,
officially sponsored
monthly published by
The Episcopalian, Inc.,
upon authority of the
General Convention of
the Protestant Episcopal
Church in the
United States of America.

DIRECTORS

Hiram W. Neuwoehner, Jr., President
James Milholland, Jr., Vice-President
Inez Kaiser, Vice-President
George T. Guernsey, III, Vice-President
Arthur Z. Gray, Secretary
Samuel W. Meek, Treasurer
John M. Allin, Richard J. Anderson,
Isabel Baumgartner, Polly Bond,
William McK. Chapman, Margaret Cousins,
Ivol I. Curtis, L. Philip Ewald,
John C. Goodbody, Robert L. Hartford,
Kennett W. Hinks, Marion Hood,
Howard Hoover, Ralph E. Hovencamp,
Robert E. Kenyon, Jr., William S. Lea,
Elizabeth B. Mason, Elliott D. Odell,
John W. Reinhardt, Robert A. Robinson,
Dean T. Stevenson, Jean Anne Vincent,
Samuel G. Welles

EDITORS

Henry L. McCorkle, editor-in-chief
Judy Mathe Foley, managing editor
Jeannie Willis, editor-at-large
Emmaretta Wiegart, production editor
A. Margaret Landis, associate editor
Janette Pierce, associate editor
Harriette M. Padgett, assistant to editor
Robert Wood, art consultant

CONTRIBUTING EDITORS

Richard J. Anderson, Polly Bond,
Leonard Freeman, Salome Hansen,
Martha C. Moscrip, Mary Morrison,
Babs Green Zimmerman

PROFESSIONAL SUPPLEMENT

Richard J. Anderson, editor
Linda D'Aprile, ass't editor

DIOCESAN EDITIONS

The Churchman:
Central Pennsylvania
Kermit Lloyd, editor

The Bishop's Letter:
Kentucky
David Reed, editor

The Church in Hiawathaland:
Northern Michigan
Thomas Lippart, editor

Diocesan News:
Pennsylvania
Marion Hood, communications

Jubilate Deo:
South Carolina
George C. Chassey, Jr., editor

BUSINESS DEPARTMENT

Leila Seitz Cooke, advertising manager
Helen Kingan, business manager
Marcia Petzold, circulation manager
Anita Spence, ass't circulation manager
Jean B. Weir, parish consultant

Subscription service phone:
215-564-2010, ext. 29

The Episcopalian, September, 1974
Vol. 139, No. 9

Published monthly by The Episcopalian, Inc.,
1930 Chestnut St., Philadelphia, Pa. 19103.
35¢ a copy, \$4 a year; two years, \$7. Foreign
postage add \$1 per year. Second class postage
paid at Philadelphia, Pa., and additional mail-
ing offices. ADVERTISING OFFICE: 1930
Chestnut St., Philadelphia, Pa. 19103. Copy-
right © 1974 by THE EPISCOPALIAN, Inc.
No material may be reproduced without
written permission. Manuscripts or art sub-
mitted should be accompanied by self-ad-
dressed envelope and return postage. Publishers
assume no responsibility for return of un-
solicited material. THE EPISCOPALIAN is a
member of the Magazine Publisher's Associa-
tion, National Diocesan Press, Associated
Church Press, and Religious News Service.
SUBSCRIPTION ORDERS, CHANGE OF
ADDRESS, other circulation correspondence
should include old address label and zip code
number. All postal returns are to be sent to
Box 2122, Philadelphia, Pa. 19103.

About the Cover

Bishop Edward Welles (right) and
others lay hands on the head of a
woman deacon during the July 29
service in Philadelphia. A Phila-
delphia Inquirer photo.



WORLD NEWS BRIEFS

Reaction by Episcopal bishops to the July 29 ordination of 11 women was swift. Below we excerpt some of their statements about the event.

BETHLEHEM—Bishop Lloyd E. Gressle of Bethlehem said he could not support the action. He said he would rather see ordination of women as priests happen through "persevering, debate, and personal testimony" that would produce "a fullness, freedom, and dignity now denied women in the Episcopal Church."

CINCINNATI—Bishop John M. Krumm of Southern Ohio said that though he believed women should not be excluded from priesthood, he could not "acknowledge the validity" of the July 29 event. He also stated he is afraid demands to discipline the bishops will side-track discussion about ordination in preparation for the 1976 General Convention.

TRENTON—Bishop Albert W. Van Duzer of New Jersey said the issue was not ordination but disobedience. "The bishops involved encouraged a group of persons to defy the doctrine and discipline of the Church, which they themselves had sworn to uphold and protect." He said the action brought "pain and anguish upon the faithful. Many see the grievous scandal of the Successors-to-the-Apostles acting as wolves and not as shepherds in a day when lawlessness is seemingly everywhere."

KALAMAZOO—Bishop Charles E. Bennison of Western Michigan issued a pastoral to his people in which he listed seven points of objection, including disobedience to discipline; disregard for a request by the Presiding Bishop to study the issue; misuse of sacramental authority and power; and abuse of ordination vows and episcopal responsibility.

MIAMI—Bishop James L. Duncan of Southeast Florida said in a pastoral, "Sooner or later the question of women's ordination will be solved by the Holy Spirit. The real issue facing the Church . . . is whether this Church can survive as a constitutional and democratic church in the face of such a breach of trust." He said he hoped the House of Bishops "will provide leadership in this grave matter" but reminded his people "that our age is not noted for its disciplined life." Only as people respond to a disciplined life, Bishop Duncan concluded, "can we expect renewal will come to the Church and to the nation."

LOS ANGELES—Bishop Robert C. Rusack of Los Angeles said the service was "open defiance to the doctrine, discipline, and worship of the Episcopal Church" and that the House of Bishops would have to bring the participating bishops "to account" for their "uncanonical action."

HARRISBURG—Bishop Dean T. Stevenson of Central Pennsylvania said, "I oppose the idea of several bishops without jurisdiction and without the authority of the Church taking this important matter into their own hands. . . . The priesthood differs from the prophetic office. The prophet acknowledges no authority save that of God and his conscience, but the priest bears responsibility to speak and act for God in Christ in His body, the Church."

EAU CLAIRE—Bishop Stanley Atkins of Eau Claire called the ordination "illegal and a gross violation of the collegial basis on which the Episcopal Church is organized."

ALBANY—Bishop Wilbur E. Hogg of Albany said he voted negatively as a deputy to the last General Convention because "my instincts told me the timing and atmosphere at this juncture are wrong. . . . This has little to do with whether or not I believe women can be made priests. It has everything to do with my conviction that in a day of lawlessness in high places of responsibility, bishops of the Church should not be guilty of a like defiance of due constitutional process."

CHICAGO—Following the ordination Bishop James W. Montgomery sent a letter to all diocesan clergy pointing out the utter illegality of such an action and forbidding any of the women from exercising ministerial functions of any kind in the Diocese of Chicago. In an August 9 statement he said, "A bishop always acts for the Church, the whole Church. He is not a free-floating magician. He is subject to canon law." He concluded, "There are no women priests in the Episcopal Church. The issue is still to be resolved, and, God willing, it can be done, preserving both the unity and charity of the Church."

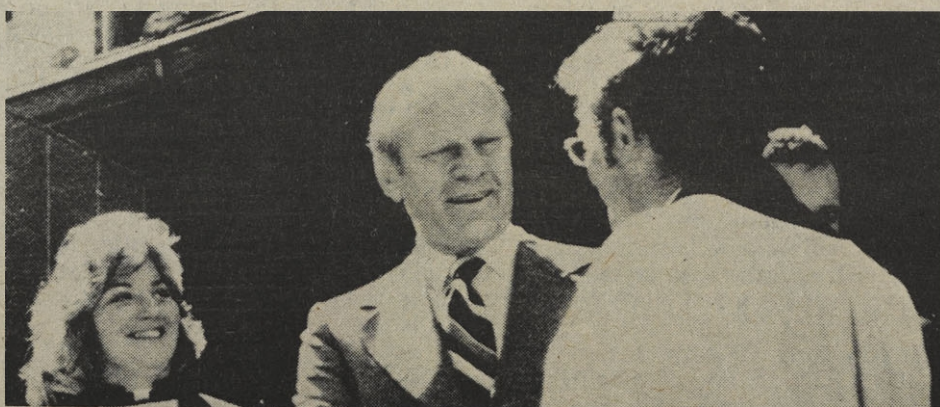
DETROIT—Bishop H. Coleman McGehee, Jr., of Michigan said he was convinced the participants were "moved by the spirit rather than by the letter of the law to make reality of the scriptural ideal that 'in Christ there is neither male nor female. . . but all are one.'" Saying that such action was not without precedent in the Episcopal Church, he asked the prayers of the people of his diocese that "God will guide our bishops to a prompt and faithful resolution of this matter, ever mindful of our responsibility to liberate persons."

DENVER—Bishop William C. Frey of Colorado was "surprised and saddened" and said it would "only bring unnecessary pain and anguish to the body of Christ because, however one feels about the issue itself, it is an action taken outside the laws that one has sworn to uphold."

PORTLAND—Bishop Frederick B. Wolf of Maine said the ordinations were invalid and that none of the women involved could "exercise her diaconate in this diocese, nor may she exercise a priesthood she does not possess." He said the "irresponsible" action would "confuse and distort future deliberations on this issue. . . . What is at stake here is not the question of ordination of women. . . [but] the disregard of the due process of the Church's method of ordination and of the democratic process in the Church's decision-making."

SAN JUAN—Bishop Francisco Reus-Froylan of Puerto Rico said he gave much thought to attending but "concluded that by attending such a procedure I might do more harm than good. It is, after all, a violation of the constitution of the Church. It may actually result in setting back the movement to ordain women."

Ford at Immanuel



Calling for reconciliation and a healing of our national wounds, President Gerald R. Ford took office on August 9. Two days later Mr. Ford, an Episcopalian, attended Morning Prayer with his family at Immanuel-on-the-Hill, Alexandria, Va., where he has worshipped for several years. His attendance brought an overflow crowd of 500 and also changed the preacher for the day.

The Rev. Patricia M. Park, a deacon who assists at Immanuel, was to preach, but the rector, the

Rev. William L. Dols, Jr., returned from his Cape Cod vacation to give the sermon because "it was such a special day for the parish." Mr. Dols echoed President Ford's installation address, calling for a binding of the wounds.

During the service Mrs. Park read a prayer for the President which was written by Bishop John A. Baden, Suffragan Bishop of Virginia.

Mrs. Park read the Gospel at the July 29 ordination service in Philadelphia.

UPI Photo

BETWEEN THE LINES

An interview with Massey Shepherd on Prayer Book revision

Perhaps no group in the Episcopal Church has a more difficult long-range task than the Standing Liturgical Commission. Dr. Massey Shepherd, a long-time Commission member and a liturgical expert in his own right, talked informally about this task shortly after the Commission's June meeting.

Massey Shepherd gives the impression of being patient and thorough in everything he does. A professor at Church Divinity School of the Pacific in Berkeley for the past 20 years, he is greeted warmly by students, clergy—anyone who has met him. A broad, kind smile often punctuates his look of concentration. Dr. Shepherd is obviously dedicated to the goal of liturgical renewal, and at times the responsibility of this work seems to weigh heavily on him.

Past Misunderstandings

The misunderstandings which surround *Services for Trial Use* Dr. Shepherd finds especially disheartening. "Some people seem to think our aim is to force contemporary English on people," he says. "It is not. We shall be introducing several rites in different styles to satisfy the needs of all congregations." Contemporary and traditional will stand side by side.

Even though many church people have expected only one form of each service to be chosen, Dr. Shepherd believes "it is necessary to have two rites at this time. Nor are we alone in using two or more alternative rites." On a recent sabbatical, the CDSP professor discovered that the Anglican Church in New Zealand and in Australia face the same liturgical questions. "Both use the same two styles: contemporary and the more traditional," he reported.

Dr. Shepherd hopes Episcopalians will understand that changes in language or form are not superficial. The revision has involved in-depth study and sensitivity to today's needs. "The prayers in the 1928 Prayer Book assume an established Church, a rural lifestyle, and no technology. Liturgy has to be revised so people feel it gives meaning to their lives, gives them direction, so that spiritual values don't get crushed. There have been a tremendous number of changes in the world since 1928."

The Commission's real work, then, has been between the lines of any written words. The aim is to reflect today's world view in a sound liturgical framework so we don't "freeze one point in history—one form—for all time."

Nor has this revision by any means been newly conceived.

Minnesota Sioux revive ancient pottery crafts

Nowadays pottery displays are a common feature at Episcopal Churchwomen meetings in Minnesota. Throughout the diocese the ECW is helping to market pottery made by the Mdewakanton Sioux Indians of the Lower Sioux Agency in Morton.

Traditionally the Mdewakantons were both hunters and farmers

who made domestic containers from hides and local clays. When most Sioux were moved to the Dakotas following the 1862 Indian uprising, Bishop Henry Whipple used his influence with his friend Abraham Lincoln to retain three small reservations centered around Episcopal missions at Morton, in Prairie Island, and near Pipestone, where stone for peacepipes was quarried.

In 1971, through an arts and crafts project at Morton, the Mdewakanton Sioux again started producing traditional clay pottery. Interest and talents developed, so in 1972 the group applied for a Small Business Loan. A five-member business committee, composed of community members, oversees the operations and has hired Joan Pendleton to manage the community-owned shop which employs two potters, two designers, and a kiln operator.

All pottery is handmade on a wheel. The designs are either incised or painted freehand. Each article is unique and reflects age-old Sioux traditions or the modern imagination of talented Sioux craftsmen.

Inquiries about the project should go to Mrs. Joan Pendleton, Lower Sioux Pottery, Rt. 1, Morton, Minn. 56270.

—Viola C. McConnell



Edward T. Dell, Jr.

"Actually the Liturgical Commission was set up right after the 1928 revision," Dr. Shepherd pointed out. "It was to receive information and report on the next revision. Interest in revision emerged after World War II, and in 1949 the Church authorized the procedure of trial use. The Liturgical Commission was charged to bring a plan for revision to the next General Convention." These steps have been followed: presentation of study results, then trial use of a proposed new rite, then more study and refining of the services.

Because of misunderstandings about the Commission's work, "I should like to see more educational material," Dr. Shepherd said, "but the Commission is not responsible for education. We did put out the Prayer Book Studies, but we don't have time or authorization for more. Most of the energy goes into the proposed Prayer Book itself. It's too bad, in a way, because I think it would help if we could. We have to rely on communication on the local level—through the diocesan liturgical commissions and newspapers."

The Months Ahead

"The proposed new Prayer Book," Dr. Shepherd went on, "must pass two General Conventions. It can't be amended in between. It can be cut but not amended. Our problem now is to go over the material we have and the suggestions, to refine what we've done, and to unify it into a single book." That document will be brought before the 1976 General Convention and, if passed, will come up for approval again at the 1979 Convention.

Next summer is the deadline for completing the proposed book, which will then be published six months in advance of General Convention. The time pressure is building. The committees, which do the nitty-gritty work, must forge ahead on their particular tasks as well as constantly sort through comments and suggestions.

Dr. Shepherd reports the Commission has received much feedback. Some reaches the group directly. "Mostly, though, we work through the diocesan liturgical commissions which in fact were set up to advise the bishops on trial use and to disseminate

information about it."

The major task now is "review and refining, with an eye open for creative suggestions. Never before have we had a chance to look at the whole, to make a horizontal study of certain aspects." For example, a new committee has been established on "singability" of the services. Members of the Joint Commission on Church Music will be consulted in this area. "We are trying to look at the proposed book from every angle."

A Big Book

Another important task is content: which services should be included and which should go into a new Book of Offices which is being compiled. "Size is a concern," Dr. Shepherd said. "With all the services and a listing of a three-year cycle of Scripture lessons, it will be a big book." Typography and format are being studied carefully in this regard.

The rite of initiation, or confirmation, needs more work. Bishops have disagreed over this service. "After all, this is their service," Dr. Shepherd said. "But I feel we can work out with them a satisfactory and effective revision." The Standing Liturgical Commission will make a presentation to the House of Bishops this fall.

Deadlines, size, contents, singability, theology, and the daily offices were some of the issues discussed at the Commission's June meeting in San Francisco, the first to be held on the West Coast. Another of the meeting's notable aspects, according to Dr. Shepherd, was Presiding Bishop John Aillin's attendance. "It is significant he was there and participated. Not only did the Presiding Bishop show his support, but he contributed to the proceedings."

The work progresses though time is short. The group meets again in October before the House of Bishops' meeting. Committees will probably meet more often.

"A major difficulty," Dr. Shepherd said, "is to keep lines of communication open—both ways." As the Standing Liturgical Commission's work nears completion, the need for open dialogue may be more important than ever. Massey Shepherd, for one, has put much effort into promoting mutual understanding.

—Carol Tewksbury

Switchboard

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

JULY 29, 1974

In response to the recent ordination of women as priests in Philadelphia by four bishops of our Church:

I wondered what we were lacking. The four bishops have given us the answer—priestesses, of course! In Christ's day, when having women priests was a feature of the day's paganism, Christ rejected having the same. Yet in our day, when this practice has become almost non-existent, we proud Episcopalians have restored an ancient practice. Bully for us!

I thought our example was Christ, His practice, teachings, and principles, rather than "what would be nice." We were to do all things in decency and order, obeying the laws and practices of our Church (at least until they were lawfully changed). But the four bishops have set me straight. If you don't like the laws of the Church, you simply publicly defy them and all lawful authority along with them by taking the course you feel best. So I guess I need no longer fear the possible wrath of my diocesan should I wish a change in any practice contrary to my ideas of [what is] proper for the Church. Or is the moral here—you can only flaunt the laws of the Church if you are a bishop?

Duane V. Fifer
Indian Harbour Beach, Fla.

I read that Prof. Charles V. Willie, preacher at the service during which 11 women deacons were admitted to the priesthood, characterized the ordination "not as an event of arrogant disobedience but as a moment of tender loving defiance." That pronouncement must surely rank with John Ehrlichman's justification of the illegal acts of the White House Plumbers as being excused by the god of "national security."

Watergate has effectively demonstrated the harm and the evil that result from the abuse and misuse of power. It is indeed sad the Church has shown society that the Body of Christ also has in its ranks persons who have no regard for due process and established lines of authority.

Peter E. Van Horne
Kula, Hawaii

APPLAUSE! APPLAUSE!

Congratulations on the June issue. The Episcopalian has changed its outward form, but the inner content still has the same stimulating articles and interesting information about the Church in this country and around the world. I hope you will continue publication for many years.

Anne Brooke Smith
Warrenton, Va.

Count me among those who are enthusiastic about The Episcopalian tabloid. It is crisp and attractive and full of news.

Thank you for your considerable ministry.

Samuel W. Wysong
Laurel, Md.

I look forward to receiving The Episcopalian and in every issue find much to applaud as well as much to enlarge my viewpoint.

The July issue has two articles which particularly interested me, "Peace of the Lord to Whom?" by Kathryn Waller and "Have You Noticed?" by S. Scott Ralston.

Eleanor L. Kraemer
Scranton, Pa.

NAMELESS BARK?

We get tired of The Episcocats. Why don't you give us some Episcopups? (no signature)

SPREADING THE FOOD MINISTRY

So, what else is new? I am referring to your article, "Compliments to the Chef" (May issue).

Trinity Church, Lewiston, has been feeding senior citizens for almost five

years. The program began as a Model Cities program and shifted into a Title VII program this year. The program is run by others than parishioners of Trinity, but the relationship between the church and community through this effort has brought untold blessings our way.

We, too, have a "Meals on Wheels" program which was a pilot for the state of Maine.

Our seniors are involved in many phases of the life of Trinity Church, and in an area where the population is almost 90 percent French Roman Catholic, this is indeed a feat.

At present almost 75,000 meals a year are being served in the church and under the Meals on Wheels programs.

I could go on and on about Trinity Church and the joy it is to be able to serve in this part of the vineyard, but I just wanted you to know that the church is involved in a people ministry. What I have said here is just a bit of the total picture as far as I can see as to what the Church ought to be doing in the name of God.

Kenneth Connor
Lewiston, Me.

OUTWARD/INWARD

I was dismayed to read Mrs. A. H. Sterne's reaction to going barefoot to Communion (Switchboard, June issue). She says, "Even clubs and restaurants in

many cases won't allow men in without coat and tie." Coats, ties, and shoes are not evidence of moral worthiness. To the extent that the atmosphere surrounding Communion discourages those who would be uncomfortable in clubs and restaurants, our permissiveness has not gone far enough. The Church is not a restaurant; it's a place to feed the hungry. There's a difference.

William J. Evans
Orange, Calif.

THE LAST BUT NOT FIRST

In an article on Philadelphia Divinity School's last commencement exercise (see July issue), we reported that two women were the first and last female alumnae. The Rev. Alec Fraser of Owen, Wis., informs us they were not the first: "Margaret Culley obtained her Th.B. there. There are also numerous alumnae from the early fifties under Dean Gifford, including my own wife."

SOLUTION TO BIBLE ACROSTIC IN THE AUGUST ISSUE

"Christ has no body now on earth but yours. Yours are the feet with which he is to go about doing good, and yours are the hands with which he is to bless us now." -St. Teresa, Christ Uses You

Chaplains meet

Studying Models

Today some 800 Episcopal priests work in campus ministry. Approximately one-fourth of these do full-time college work. The others are attached to a parish, serve a mission near the campus, or take part in some other form or style of ministry.

Types of college work—some traditional, others quite novel—were discussed in one workshop.

Out of this group came several definite ideas, among them: chaplains don't think recruiting church members is part of their work. They are on campus to serve people, period.

More than half the Church's college chaplains have graduate degrees in addition to their theological work.

More than 60 percent share programs with Roman Catholic or Protestant colleagues. In every province of the Church more than one-third of the chaplains also share budgets with other denominations. But they share without conforming. Most Episcopal chaplains carefully keep their identity as Episcopalians.

I'm a Student

Ten years ago this country had some 500 community colleges; today it has more than 1,000.

Two chaplains who understand the special needs of inner-city campuses led the metropolitan ministries discussion—Wisconsin's Bill Coats and Bill Starr of Columbia University, New York City.

As one ESMHE member said, "Ask a young person on a regular campus who he is, and he will tell you, 'I am a student.' Ask one on a city campus. He is a worker.

Coming up

SEPTEMBER

- 1 Thirteenth Sunday after Pentecost
- 8 Fourteenth Sunday after Pentecost
- 14 Holy Cross Day
- 14 Celebration of the 90th Anniversary of the founding of the Order of the Holy Cross with a Eucharist at the Cathedral of St. John the Divine, New York City, at 11:00 a.m. Bishop Moore presiding and preaching. The public is invited to the service and to a picnic lunch in the Cathedral Close (bring your own; the Cathedral will provide coffee and tea).
- 15 Fifteenth Sunday after Pentecost
- 21 St. Matthew, Apostle and Evangelist
- 22 Sixteenth Sunday after Pentecost
- 23-27 Annual Conference of Diocesan Liturgical and Music Commission Chairmen, Episcopal Conference Center of the Diocese of Northwest Texas, Amarillo, Texas. Standing Liturgical Commission and Church Music Commission representatives will also be present.
- 24-26 Quarterly meeting of the Episcopal Church's Executive Council, Greenwich, Conn.
- 29 Seventeenth Sunday after Pentecost
- 30 St. Michael and All Angels

SUBSCRIBER SERVICE
Please include an Episcopalian address label to insure prompt service whenever you write us about your subscription
mail to: The Episcopalian, Box 2122, Philadelphia, Pa. 19103
change of address
If you're moving, please let us know four weeks before changing your address. Place address label here, print your new address below. If you have a question about your subscription, place your magazine address label here and clip this form to your letter
to subscribe, mail this form with your payment, and check: new subscription or renew my present subscription
subscription rates: 1 year \$4 or 2 years \$7
Please add \$1 per year for each overseas subscription
Payment enclosed or Bill me later
name (please print)
address
city state zip code
parish diocese

NARNIA COMES TO TV

C. S. Lewis fans will be delighted to know that the *Chronicles of Narnia* are being prepared for the television screen.

Trustees of the Episcopal Radio-TV Foundation recently approved story outlines and drawings of the principal characters for the television version of the prominent Anglican author's mythical kingdom, which has become as real to Lewis buffs as the countries in which they live.

Hubley Studios, Inc., will produce the television version, which will probably appear in the 1975-76 season. John Hubley has been interested for several years in making films based on the Narnia tales. He has studied the books and attempted to obtain film rights.

John and Faith Hubley have received three Oscars among their 40 national and

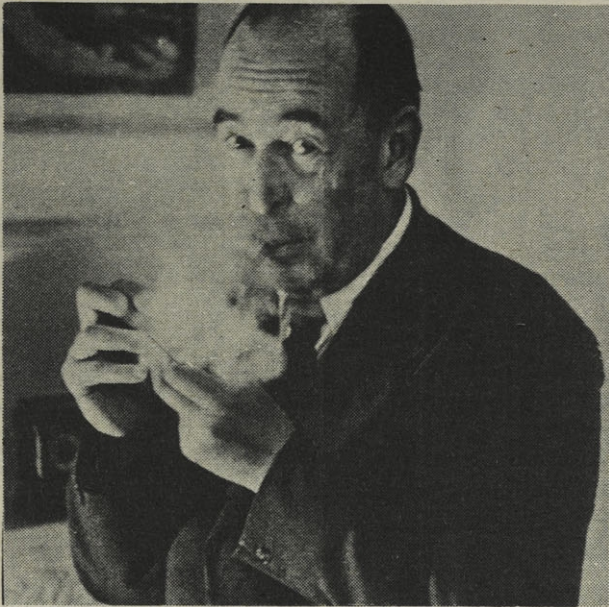
international awards. Mr. Hubley created the cartoon character of Mr. Magoo and supervised animation of *Gerald McBoing Boing*. Together the couple has produced segments for *Sesame Street* and *The Electric Company*.

Walter Hooper, C. S. Lewis' personal secretary, quotes the author:

"The whole subject [of religion] was associated with lowered voices, almost as if it were something medical. But supposing that by casting all these things into an imaginary world, stripping them of their stained-glass and Sunday school associations, one could make them for the first time appear in their real potency? Could one not thus steal past these watchful dragons? I thought one could."

C. S. Lewis' inclinations were correct, and the seven Narnia books experienced—and still do—extraordinary success, bringing fan mail from both adults and children.

John S. Murray



C. S. LEWIS

Ruckelshaus speaks to California group

SAN FRANCISCO—The 400 people at a recent conference sponsored by the Diocese of California heard some encouraging words on energy and human values, but the picture was not all rosy.

Speaker William D. Ruckelshaus, former director of the Environmental Protection Agency, stressed the importance of taking an overview of the energy crisis: "I've heard people talk about the energy problem versus the environmental problem. But I believe that if these are seen as antagonistic, we're never going to solve either one of them."

Mr. Ruckelshaus warned against the dangers of crisis management. "We never galvanize to effective action until a crisis. Then we enact legislation that is impossible to administer. . . . We see laws in terms of tough and weak, but we don't pay enough attention to what is wise. . . . We must rid ourselves of the notion of the infallibility of science, that science will somehow come up with a solution, because science may not do so in time."

He supplied a global perspective: "The energy crisis here means I wait an extra two hours at the

airport. In India it means wheat can't be planted or harvested and the people there face famine."

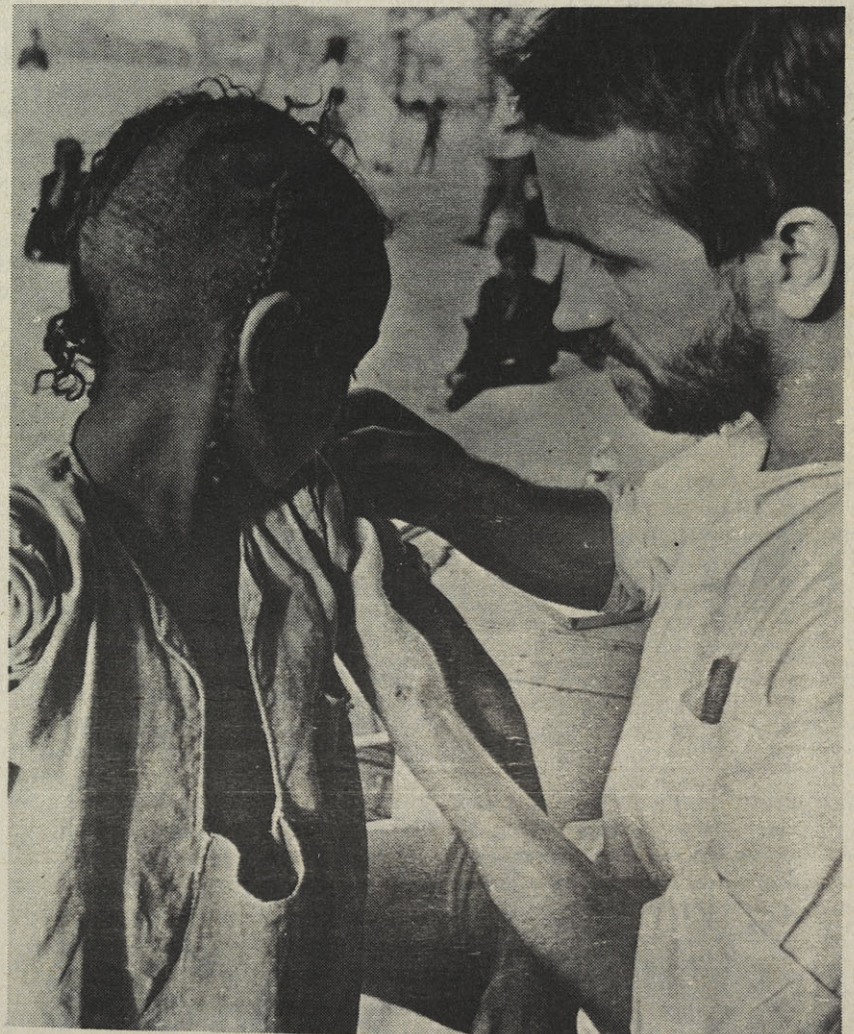
Dr. Willis W. Harman, a futures research expert at the Stanford Center for the Study of Social Policy, observed, "We have a high standard of living but have to settle for a lower quality of life."

Other experts in attendance were S. David Freeman, director of the Ford Foundation Energy Policy Project; David J. Rose, professor of nuclear engineering at M. I. T.; Joseph Fisher, former president of Resources for the Future; and Daniel B. Luten, University of California geographer and environmental consultant.

The speakers advocated lowering America's need for energy rather than increasing production. They saw the starting point as a change in values so production and consumption will no longer take precedence over the environment and the quality of life. Mr. Ruckelshaus urged greater public involvement in political decision-making. Dr. Harman placed hope in public pressure on large corporations. He also saw in the country's new spiritualism a possible shift toward new values.

—Carol Tewksbury

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



W. D. Knighton Photo

THE GREENING OF ST. JUDE'S took place when members of the youth group at St. James-by-the-Sea, La Jolla, Calif., traveled to St. Jude's Ranch, Boulder City, Nev. Their mission was to install a sprinkling system for the lawn of a home which gives shelter and security to 24 abused or abandoned youngsters. The non-sectarian, non-profit home is directed by the Rev. Herbert A. Ward, Jr., and staffed by Anglican Sisters of Charity and volunteers.



here is my contribution to:
**The Presiding
Bishop's Fund
for World Relief**

Name _____
Address _____
City _____ State _____ Zip _____

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

E-9-74

CHRONOLOGY

The July 29 ordination of 11 women to the priesthood was historic. The 11 women deacons who were ordained before some 1,500 witnesses at Philadelphia's Church of the Advocate were the Rev. Mmes. Merrill Bittner, Rochester; Alla Bozarth-Campbell and Jeannette Piccard, Minnesota; Alison Cheek, Virginia; Emily Hewitt, Carter Heyward, and Marie Moorefield, New York; Suzanne Hiatt, Pennsylvania; Betty Bone Schiess, Central New York; Katrina Swanson, West Missouri; and Nancy Hatch Wittig, Newark.

The three officiating bishops were Robert L. DeWitt, resigned of Pennsylvania; Daniel Corrigan, retired head of the Home Department; and Edward R. Welles, II, retired of West Missouri. Also present—but not as an ordaining bishop—was Antonio Ramos of Costa Rica, the only diocesan of the four.

The past two General Conventions have voted on women's ordination to the Episcopal priesthood. At Houston in 1970 General Convention seated women as deputies but defeated a resolution which would have made them eligible to be ordained deacon, priest, and bishop. It did, however, make canonical changes to admit women to the diaconate.

At the 1972 House of Bishops' meeting, a roll call vote—of 140

members voting—was 74 in favor of women's ordination, 61 against, and 5 abstentions.

In 1973 at Louisville, General Convention's House of Deputies defeated a proposal similar to that of 1970. It received a numerical majority but failed because divided diocesan deputations are counted negatively.

In Louisville 56 bishops signed a statement favoring women's ordination, and new Presiding Bishop John M. Allin called for a study of the priesthood.

From October, 1973, to the end of June, 1974, the question has not raised much public discussion in the Church. Women deacons, however, have continued to meet with bishops and standing committees. In June the Very Rev. Edward G. Harris, then Dean of Philadelphia Divinity School and now co-Dean of Episcopal Divinity School, Cambridge, Mass., and Dr. Charles V. Willie, vice-president of the House of Deputies, separately called for bishops to begin ordaining women. (See August issue.)

A chronology of events includes:

JULY 10—Twenty people met in Philadelphia and made plans to ordain an undetermined number of women deacons to the priesthood. Bishops DeWitt, Welles, Corrigan, and Charles F. Hall, retired of New Hampshire, were to be the ordaining bishops. The group made plans to enlarge the number of women and have women deacons who wanted to be ordained submit their qualifications to the bishops for review. Bishop Hall later decided not to join the other three because he did not believe strongly enough that this was the right action. At the House of Bishops' meeting on August 14 he said he "withdrew in penitence" and praised the courage of the other three.

JULY 19—After Alison Cheek told Bishop Robert B. Hall of Virginia that she planned to be ordained, he asked the diocesan Standing Committee to consider giving canonical approval. The Committee voted 5 to 4 against, with three members absent.

JULY 20—Bishop Lyman Ogilby of Pennsylvania—in a letter to his diocese—said he supported the "Christian consciences of the persons projecting this ordination" and thought the service would be "theologically valid though irregular," but he would neither participate nor give his consent or approval.

That same day the 11 women and three bishops sent letters of their intentions to all the bishops of the Church and to the press.

JULY 22—Canon Charles H. Osborn, executive director of the American Church Union, stated the proposed ordination could not "be construed as an official action of the Episcopal Church" because the ordaining bishops would not be acting at the request of the women's diocesans but rather as "schismatic *episcopi vaganti* (wandering bishops)."

Canon Osborn said the action is not within the "catholic faith" because catholicism has "no provision for women priests." He also pointed to the 1973 resolution introduced by Bishop G. Paul Reeves of Georgia and adopted by the House of Bishops which stated that no bishop would "act independently or uncanonically in regard to the ordination of women to the priesthood. Apparently these men reject any moral obligation to abide by the majority decision of their brother bishops."

Canon Osborn chastised Bishop Ogilby for not prohibiting the service and called the women "unwitting victims of these anxious and impetuous men of retirement as well as of their own impatience concerning the Church and what they believe to be their vocation."

That same day Bishop Robert R. Spears, Jr., of Rochester asked his diocesan Standing Committee to give approval to the Rev. Merrill Bittner's ordination; the vote ended in a tie.

JULY 23—Bishop Allin held a telephone conference call with all Province presidents about the proposed ordination.

DeWitt and asked him to reconsider his decision.

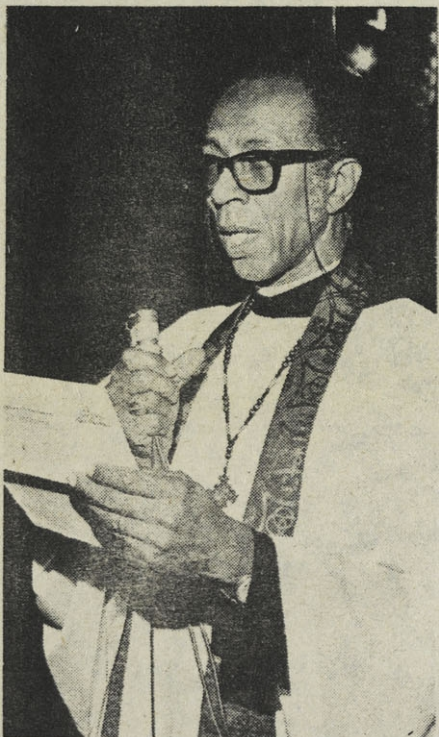
JULY 28—The participants and their families and presenters gathered in Philadelphia for a Eucharist. The three bishops met with the women until late evening to again reconsider the proposed action and to have a last consultation among themselves before the ordination.

JULY 29—Eleven women were ordained in a 1928 Prayer Book service. Bishop Ogilby reiterated his July 26 warning and took steps to restrain the Rev. Suzanne Hiatt from exercising priestly functions. **JULY 30**—Bishop Harold Robinson of Western New York asked other bishops to join him in bringing charges against the participating bishops.

JULY 31—Presiding Bishop Allin called a special meeting of the House of Bishops for August 14 and 15 at a hotel at Chicago's O'Hare International Airport. Diocesan bishops took varied actions regarding the ordinands.

AUGUST 6—Dr. Willie wrote to both Bishop Allin and Bishop Ned Cole, Jr., of Central New York, asking them to propose to the House of Bishops that a special General Convention be held immediately because the Church "should be given the opportunity to pass laws eliminating discrimination against women. This could be our finest hour."

AUGUST 15—The House of Bishops said the four bishops were wrong in their action and that the ordinations were not valid.



J. Martin Natvig

OPENING THE SERVICE, the Rev. Paul Washington likened the event to a baby's birth: "What is a mother to do when the doctor says a baby is due on August 10, when on July 29 she has reached the last stages of labor pains? . . . It would not be an occasion for suing the doctor, for getting a divorce, or for punishing the child because it arrived too soon. . . ."

MIXED REACTIONS to the service are mirrored in the faces of the Rev. John A. Schultz (left) of Ambler, Pa., and Ann Smith, presenter of the Rev. Suzanne Hiatt.

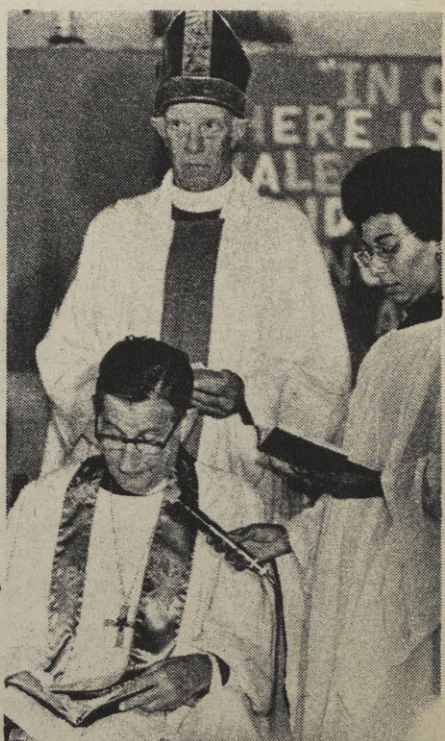


J. Martin Natvig

PART SPECTACLE, PART MEDIA EVENT, part religious happening, the service was widely covered by the press, who "crawled over the cathedral-like Church of the Advocate like pseudo-hunchbacks, assailing Notre Dame. The ordinands themselves were virtually hidden from view in the ring of cameramen who jostled for position."

JULY 25—Bishop Allin sent telegrams to the three bishops and to the 11 women, saying, "I . . . beg you to reconsider your decision." **JULY 26**—The American Church Union met at the Church of the Good Shepherd, Rosemont, Pa. The 100 people attending decided not to take a civil court suit—charging a misuse of church property—to stop the service. They voted instead to have Canon Osborn deliver a five-point Bill of Particulars on July 29.

That same day Bishop Ogilby sent another letter to the diocese, saying that all Pennsylvania clergy as well as clergy from other jurisdictions who participated would be "conducting themselves in violation of the Constitution and Canons of the Church" and would be subjecting themselves to possible disciplinary action. He said he would remain in close consultation with the Presiding Bishop until the matter is resolved and, with the advice of the Standing Committee and chancellor, take any actions appropriate. Bishop Ogilby and Pennsylvania's Standing Committee had previously met with Bishop



J. Martin Natvig

ADVOCATE'S SENIOR WARDEN, Barbara Harris, assists Bishop Corrigan. Bishop Edward Welles is standing behind them.



Philadelphia Inquirer



J. Martin Natvig

Bishops

Continued from page 1

vention. Let's do, by God's grace, what is right."

Bishop William Crittenden, retired of Erie, who voted "yes," moved for reconsideration, but the necessary two-thirds vote was not forthcoming. Bishop Crittenden then changed his vote to "no." Others then followed. The confusion at the meeting's end showed that Bishop Allin's plea at the beginning "to draw the graph so clearly that the whole world will know" had not been fully met.

The key resolution was originally a substitute for a substitute. Bishop George Murray of the Central Gulf Coast presented the report of the Resolutions Committee on Thursday morning, August 15. The committee had received 13 resolutions, ranging from requests to regularize the ordinations to calls for disciplinary action. Bishop Murray, in essence, said the committee could not recommend any of them since the House could neither legislate women's ordination nor take disciplinary action. He said the committee would offer a substitute, dealing with the stated purpose of the special Chicago meeting—the unilateral action of the four bishops. The House did not see printed copies of any of the 13 resolutions, which were read by Bishop Murray.

The committee's substitute, when it reached the floor, was a concise, single sentence: "Resolved, that the House of Bishops declares that priestly orders were not conferred on the 11 deacons at the service in Philadelphia on July 29, 1974."

The resolution was immediately seconded and the vote called for when Bishop Frensdorff of Nevada hurried to a microphone: "I'm flabbergasted with this. I find it most inadequate in dealing with the pain and the problem. This has no pastoral effect and doesn't spell out any of the reasons for taking this action."

His concern was echoed by Bishop Moore of New York. "We already labor under a disadvantage in my diocese. Our Church is flawed in that it denies Holy Orders to women. . . . I don't know if I could go home if the House refuses to affirm the possibility of ordination for all persons."

Continued on page 10

CAN THE HOUSE OF BISHOPS CENSURE OR DISCIPLINE? THE ANSWER IS NO

In the warmth generated by the Philadelphia Event on July 29, some people expected the House of Bishops might take disciplinary action against the bishops and deacons involved. Under the rules and law of the Episcopal Church contained in the Constitution and Canons, the House of Bishops, in essence, cannot take such action in matters of order.

In the case of bishops who allegedly break the Church's law, national ecclesiastical courts take over. In the case of priests or deacons, diocesan ecclesiastical courts have jurisdiction. No person can be disciplined unless formal charges are brought against him or her and sustained through the proper court procedures, which are complicated and lengthy.

Charges on doctrine, like heresy, are another matter and handled differently.

Text of the House of Bishops' Resolution

The House of Bishops in no way seeks to minimize the genuine anguish that so many in the Church feel at the refusal to date of the Church to grant authority for women to be considered as candidates for ordination to the priesthood and episcopacy. Each of us in his own way shares in that anguish. Neither do we question the sincerity of the motives of the four bishops and 11 deacons who acted as they did in Philadelphia. Yet in God's work, ends and means must be consistent with one another. Furthermore, the wrong means to reach a desired end may expose the Church to serious consequences unforeseen and undesired by anyone.

Whereas our Lord has called us to walk the way of the Cross through the questions and issues before us resulting from the service in Philadelphia on July 29, 1974, and

Whereas the Gospel compels us to be as concerned with equality, freedom, justice, and reconciliation and, above all, love as with the order of our common life and the exercise of legitimate authority, therefore, be it

Resolved, That the House of Bishops, having heard from Bishops Corrigan, DeWitt, Welles, and Ramos the reasons for their action, express

our understanding of their feelings and concern but express our disagreement with their decision and action. We believe they are wrong; we decry their acting in violation of the collegiality of the House of Bishops as well as the legislative process of the whole Church.

Further, we express our conviction that the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question; since we are convinced that a bishop's authority to ordain can be effectively exercised only in and for a community which has authorized him to act for them, and as a member of the episcopal college; and since there was a failure to act in fulfillment of constitutional and canonical requirements for ordination, and be it further

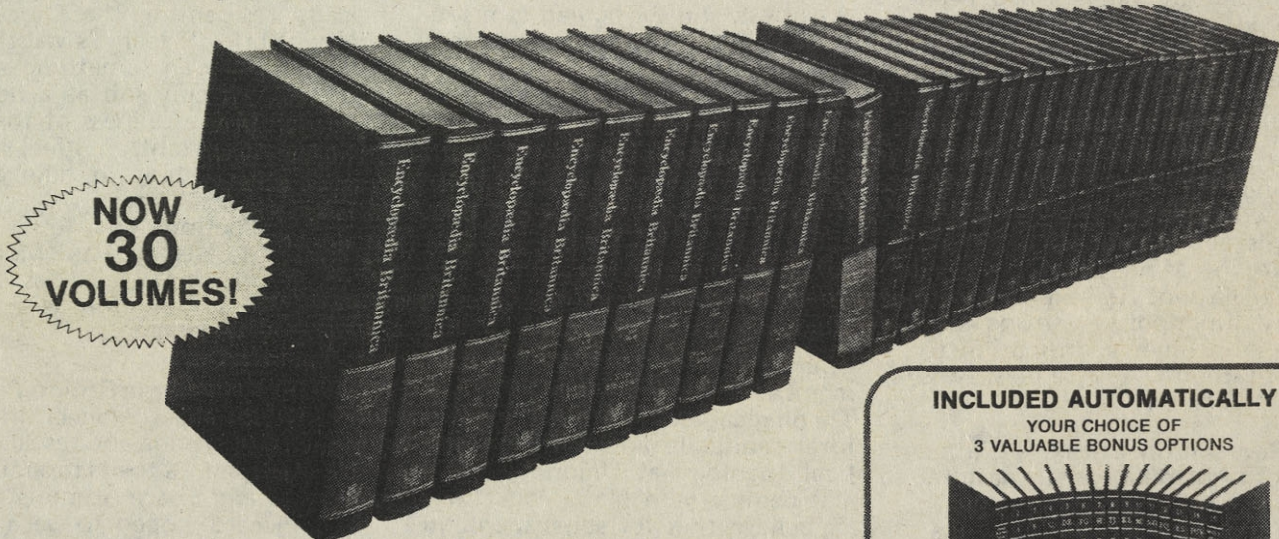
Resolved, That we believe it is urgent that the General Convention reconsider at the Minneapolis meeting the question of the ordination of women to priesthood, and further be it

Resolved, That this House call upon all concerned to wait upon and abide by whatever action the General Convention decides upon in this regard.

Adopted, House of Bishops, August 15

A substantial GROUP DISCOUNT for **THE** *Episcopalian* readers

introducing a revolutionary new 3-part *Home Learning Center*



THE *new* ENCYCLOPAEDIA BRITANNICA

This Publication has made arrangements with Britannica for you to receive a substantial group discount!

Easier to read . . . Easier to understand . . . Designed to be used!

For over 200 years Encyclopaedia Britannica has been recognized as the reference standard of the world. Now . . . the world's most authoritative and complete reference work has been redesigned and totally rewritten to bring your family a far more readable, usable, informative encyclopedia than ever before available. And it can be yours at a substantial group discount—a price lower than that available to any individual—which offers valuable bonus options included automatically.

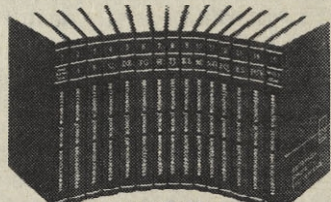
In a dramatic 3-part arrangement that makes seeking, finding and knowing easier than ever, THE NEW ENCYCLOPAEDIA BRITANNICA provides quick facts clearly and concisely for the school-age child, and at the same time can motivate student and adult alike into the magical world of self-enrichment.

Mail Coupon Now . . . for special, new Preview Booklet

May we send you, free and without obligation, our new Preview Booklet which pictures and describes THE NEW ENCYCLOPAEDIA BRITANNICA in detail. We'll also give complete information on this exciting group discount which automatically includes the valuable bonus options described above and details on the Book a Month Payment Plan.

No Envelope or Stamp Needed—Fill Out Coupon—Fold It in Half—Tape or Staple Together and Mail.

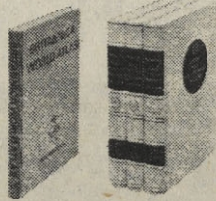
INCLUDED AUTOMATICALLY YOUR CHOICE OF 3 VALUABLE BONUS OPTIONS



OPTION NO. 1
Britannica Jr. Encyclopaedia 15-Volume Set



OPTION NO. 2
Annals of America 20-Volume Set



OPTION NO. 3
Britannica World Atlas
& Webster's
Third New
International
Dictionary



Free Booklet Certificate

TO: THE *new* ENCYCLOPAEDIA BRITANNICA

Gentlemen: I am a reader of this publication. Please mail me, free and without obligation, your special new full-color Preview Booklet which pictures and describes THE NEW ENCYCLOPAEDIA BRITANNICA—now in 30 volumes! Also include complete information on how I may obtain this revolutionary *Home Learning Center*, direct from the publisher, at the SUBSTANTIAL savings extended to my Group.

Name _____

Street Address _____

City _____

State _____

Zip _____

If you presently own an encyclopedia (name of encyclopedia) (year of purchase)

GC717 PH The Episcopalian

SOC 14

FIRST CLASS
PERMIT NO. 24221
PHILADELPHIA, PA.

BUSINESS REPLY MAIL

NO POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

Postage will be paid by

THE EPISCOPALIAN

Box 2122 - Middle City Station

Philadelphia, Pennsylvania 19103

WHY THEY DID WHAT THEY DID

The Rev. Merrill Bittner, 27, works part-time with women in prison and part-time on the staff of the Church of the Good Shepherd, Webster, N.Y. Both the rector and the vestry of Good Shepherd (by a vote of 10 to 1) backed Ms. Bittner's participation in the July 29 service. "I could not live with saying no to this action. . . . Sometimes opportunity chooses you instead of you choosing it. This is a time when it has chosen me. . . . This is a chance for the Church to take a strong moral stand."

Bishop's action: On July 29 Bishop Robert R. Spears, Jr., of Rochester appointed five members of the diocesan Standing Committee to a special committee to consult with him on "the irregular ordination." He also suspended Ms. Bittner from the exercise of ministry. He said, "While I regret the necessity of this action and object to the unilateral exercise of sacramental authority by bishops without jurisdiction, I am convinced that careful, reasoned, prayerful steps will result in the inclusion of women in the priesthood and episcopate."

The Rev. Alla Renee Bozarth-Campbell, 27, is a liturgist. She and her husband are members of the Ecumenical Oblates, an interdenominational religious order based in Minneapolis, Minn. "I've been praying for more courageous bishops. . . . When I heard about this, I felt my prayers had been answered. . . . I feel the greatest implication of this matter is not just the issue of priesthood but the theology of woman itself. . . . Are we full persons and can we be full Christians? If we can't, the Church is saying something rather deadly about women."

Bishop's action: Bishop Philip F. McNairy of Minnesota has asked Sister Alla not to exercise any priestly functions. A strong supporter of women's ordination to the priesthood, his request was made reluctantly.

The Rev. Alison Cheek, 47, a native of Australia, is a pastoral counselor in Washington, D.C., and a part-time staff member at St. Alban's Episcopal Church, Annandale, Va. "I have a lot of turmoil and grief around my decision. I'm not very brave and don't look forward to the hatred I'll evoke. At the same time I go with joy at having come of age."

Bishop's action: When Virginia's Standing Committee split 5 to 4 over approving Mrs. Cheek's ordination, Bishop Robert Hall informally asked her not to function as a priest. In an August 1 statement the bishop said, "For the moment nothing of a definite

nature can be said concerning the ordination, and I want to urge upon every person a 'wait and see' attitude." On August 5 Bishop Hall said he saw no present need to discipline Mrs. Cheek and added, "I hope through the meeting of the House of Bishops some kind of *modus vivendi* can be worked out where there won't be any need for any disciplinary action at all."

The Rev. Emily Hewitt, 30, a faculty member at Andover-Newton Theological School, Newton Centre, Mass., is a doctoral candidate at Union Theological Seminary, New York City. "It was right to ordain women a very long time ago. . . . If I finally can't exercise the office I'm called to, it seems better to do that than to make a mockery of the Gospel. It's better to be faithful, even for a short period of time, than not to do it at all."

Bishop's action: On August 1 Bishop Paul Moore of New York asked Miss Hewitt not to function as a priest, and she agreed to his request. On August 8, following a meeting of New York's Standing Committee, Bishop Moore said, "I firmly believe that before long women will be ordained to the priesthood regularly in our Church, and I hope that this recent action will not delay such a consummation."

The Rev. Carter Heyward, 28, an assistant at St. Mary's Episcopal Church, Manhattanville, N.Y., is a member of the Church's Board for Theological Education and a doctoral candidate and tutor in practical theology at Union Theological Seminary in New York City. "I believe that for some men and women it's time for an action like this to happen, for the Church to be put on the spot about us. . . . I don't want to be deposed, but that doesn't bother me. . . . I believe history will vindicate us. . . . They might call us all the names in the world, but that's better than being invisible."

Bishop's action: On August 1 Bishop Paul Moore of New York asked Miss Heyward not to function as a priest in that diocese. She assured him she did not intend to do so.

The Rev. Suzanne Hiatt, 37, has been an author, teacher, and social worker but is currently unemployed. "God is calling women

to be faithful. . . . We will practice ecclesiastical disobedience of the canons in order to be obedient to the will of God. . . . The issue has to be raised for the Church. It won't deal with it until some action forces them. We feel called to do that."

Bishop's action: Bishop Lyman Ogilby of Pennsylvania asked for and received Ms. Hiatt's assurance that she would not exercise priestly duties until her status was clarified. In a pastoral letter Bishop Ogilby said, "I know the hurt and pain we bear when the Church, the Body of Christ. . . is scarred by dissension and strife, broken vows and trusts, and violations of its own ordinances. I know, too, how strenuously I am tempted to, and do, fall short of manifesting the gifts and graces of the Holy Spirit if I speak and act in bitterness, anger, and vindictiveness."

The Rev. Marie Moorefield, 30, is a chaplain-trainee at Topeka State Hospital, Topeka, Kan., and canonically resident in the Diocese of New York. "I feel it's worth risking losing even something important to me, my job as a hospital chaplain. The fullness of the ministry is important. . . . I feel strongly it's important to take a prophetic stance."

Bishop's action: In a letter dated August 1, Bishop Paul Moore of New York requested Miss Moorefield not to function as a priest. She agreed.

The Rev. Jeannette Ridlon Piccard, 79, has been a pioneer in aerospace exploration and research and a consultant to the National Aeronautics and Space Administration. Dr. Piccard hoped to be a priest when she entered Bryn Mawr College in 1914. "I won't be any worse off now than I was for 50 years. . . . If we are one in Christ, then it is God's business, not man's business even though he believes himself inspired, to say what vocation God has chosen for another person."

Bishop's action: Bishop Philip F. McNairy of Minnesota requested Dr. Piccard to refrain from exercising priestly functions, a request he made "with much pain."

The Rev. Betty Bone Schiess, 51, is executive director of Mecca Senior Center, Syracuse, N.Y. "What the Church is saying to women [in refusing to ordain them as priests] is so utterly damaging. . . . For me to stay on as a deacon and not participate in this ordina-

tion would be as though I had made peace with the oppressor." **Bishop's action:** Bishop Ned Cole, Jr., of Central New York has suspended Mrs. Schiess from functioning as priest or deacon. She has refused to waive a trial and commented, "I'm bemused by the fact that I'm being dealt with in a way that appears extra-canonical." Reportedly the diocesan Standing Committee refused to declare her ordination to the priesthood invalid but endorsed Bishop Cole's suspension.

The Rev. Katrina Swanson, 39, has served on the staff of St. George's Church, Kansas City, Mo., where her husband, George, is rector. "I think God has been calling me all my life. The time is right. Now I can do something about it. . . . My father and my grandfather used to say ordination and marriage are things you should not bother with unless you cannot live without them. That's why I'm doing this."

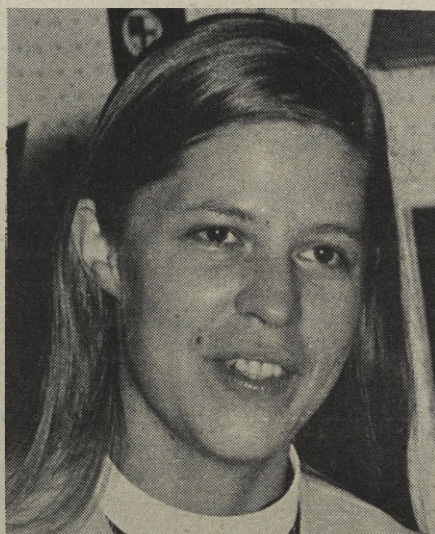
Bishop's action: Bishop Arthur A. Vogel of West Missouri, with the support of the diocesan Standing Committee, wrote to Mrs. Swanson on July 31 with a "godly admonition" that she refrain from wearing clerical garb and performing clerical functions until she either accepts suspension or stands trial before a diocesan court. Bishop Vogel urged acceptance of suspension without trial until the Church "positively approves, through its due processes, the ordination of women to the priesthood and until you have been able to meet—to the satisfaction of your diocesan Commission on Ministry, Standing Committee, and bishop—the national and diocesan physical, emotional, and academic requirements for ordination. . . ." At press time Mrs. Swanson had not replied to the letter.

The Rev. Nancy Hatch Wittig, 28, is curate at St. Peter's Episcopal Church, Morristown, N.J., and managing editor of *The Newark Churchman*, a Diocese of Newark publication. She was formerly a minister to youth at All Saints, Millington, N.J. "I've always been a nice, good southern girl and never bent people out of shape, but I feel this is my time. . . . Was I called to Christ's ministry or to the ministry of the Episcopal Church? . . . In part it has to do with the realization of my own integrity."

Bishop's action: Bishop George E. Rath of Newark informed Mrs. Wittig that he considered her a deacon in good standing but put her under his personal inhibition against functioning as a priest "until the House of Bishops or the General Convention shall declare valid her 'ordination' as a priest."



MERRILL BITTNER



NANCY WITTIG



BETTY SCHIESS



CARTER HEYWARD

reflecting on the faith

Settle out of court

We have a hard time with anger these days.

It used to be simple. We were taught in church school that anger was **WRONG**. So we bottled up the whole thing, forgetting it if we could and "forgiving" with a kind of grim determination, fortified by the conviction that this was what the Bible told us to do.

Now we know more about how poorly the bottle-up technique works, and we have swung to the opposite extreme: express your hostility, let it all hang out. The new rules don't seem to work any better, however, and we're not happy about them either.

What does Jesus actually say about anger? Does He absolutely forbid it? If so, He didn't practice what He preached because He himself is reported as being angry at least once (Mark 3:5), and we can hear tones of anger in His voice on several other occasions. (Mark 8:17-18, 9:19)

The famous passage in the Sermon on the Mount, from which the simple no-anger rule is drawn, is actually far from simple.

First Jesus cites the old law: "You shall not kill; and whoever kills shall be liable to judgment." (Matt. 5:21 RSV)

We would expect a new law to follow, but none does. Instead Jesus picks up the second half of the sentence, the prudential part in which you weigh consequences and decide to refrain from something not because it is wrong but because it is too dangerous.

"I say to you that every one who is angry with his brother shall be liable to judgment." (Matt. 5:22 RSV)

Anger is dangerous because it makes you liable to judgment, Jesus says. But this "judgment" can't be literal—no one is ever taken to court for being angry. So what's the danger?

Jesus gives us a clue in what follows. "Whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire." (Matt. 5:22-23 RSV)

Anger never stands still. If we nurse it, it leads to actions that are nothing less than murderous. Anger can lead to abuse; and abuse can lead to complete contempt for the other person—that person whom Jesus consistently calls "your brother."

How liable we are in anger to forget that the person who angered us remains our brother through it all and must be treated as we would like to be treated! If we forget that, we'll end in that hell of icy fire, contemptuously seeing individuals, groups, and whole societies in what C. S. Lewis described as "that awful clarity which hell affords."

To deal with anger right away and gain back our brother is important—so important that Jesus sets it even before our relationship with God. "If you are offering your gift at the altar, and there remember that your brother has something against you,"—anger is a two-way street, after all—"leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer

your gift." (Matt. 5:23-24 RSV)

As a picture of what to do and how to do it, Jesus gives us a lawsuit image: "settle out of court." And anyone who has ever been to court will know how apt his description is.

"If a man brings a lawsuit against you. . . be friendly with him while there is time, before you get to court; once you are there, he will turn you over to the judge, who will hand you over to the police, and you will be put in jail. There you will stay, I tell you, until you pay the last penny of your fine." (Matt. 5:25-26, *Good News for Modern Man*)

Only a poor parable has just one level of application, and this one has at least two. Settle out of court—deal inwardly with the adversary, the anger itself; recognize

its existence, see how valid it is, come to terms with it and so end its power to lead you into the prison of hatred.

Settle out of court—deal outwardly with the person who has angered you; do whatever is necessary to make him a brother again in your heart and your life and so save yourself from the prison of separateness.

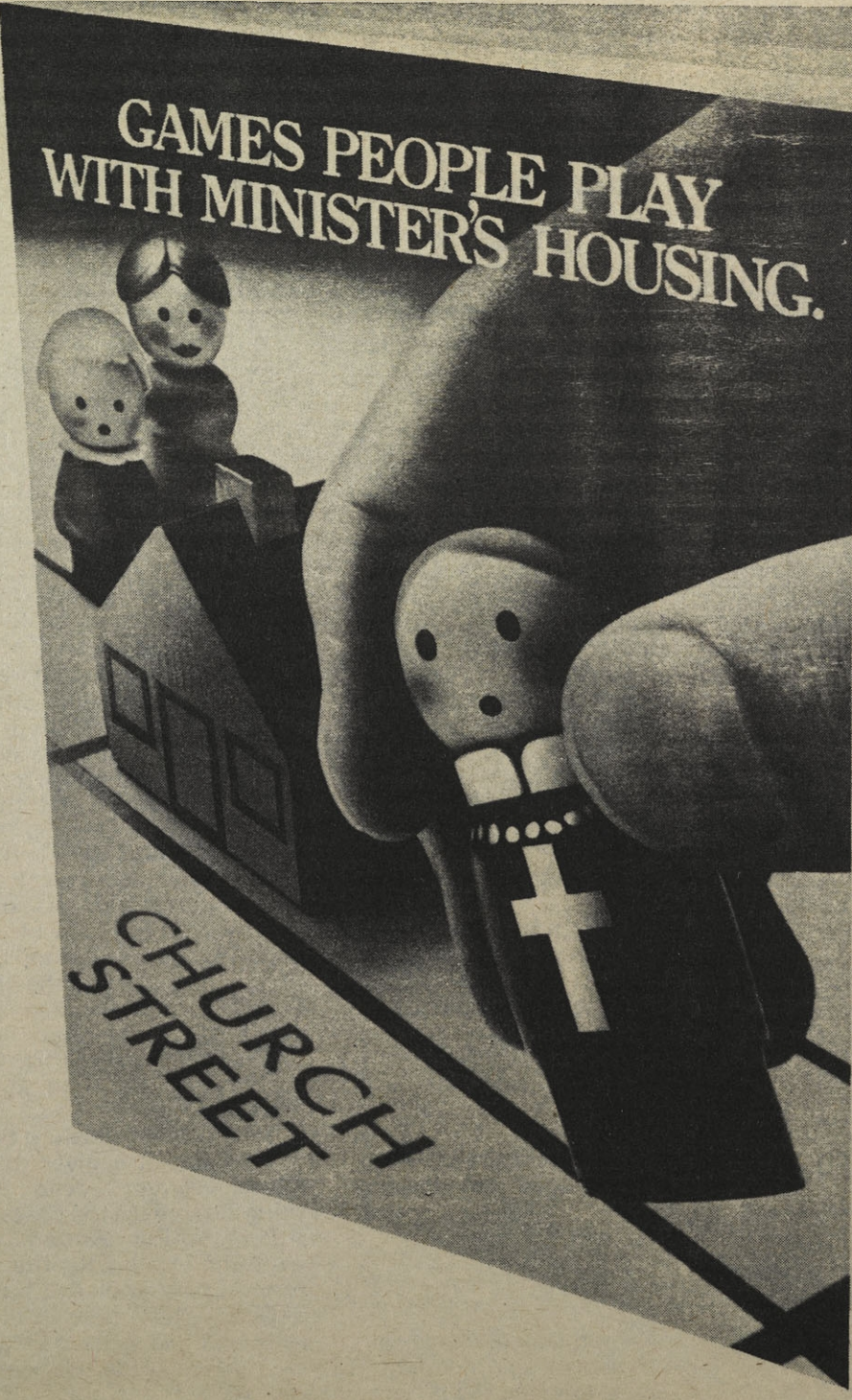
The Old Testament offers a wonderful piece of advice: "Leave off from wrath, and let go displeasure." (Psalm 37:8, 1928 BCP) Anger is a fact of life, as are hunger and illness and pain, but it does not need to take you over and become *you*. Neither bottle it up nor let it out but set it aside, don't identify with it, be the master of it.

Put this way, the task does not sound impossible. Jesus seems confident it can be done—and He asks us to do it.

—Mary Morrison

Mary Morrison, author of *Jesus, Man, and Master*, leads Bible study groups and trains parish leaders.

How to play fair with your minister: a clear, concise, objective (and free) report.



Parsonage versus housing allowance versus renting versus owning, etc.

On and on go the possibilities and the pros and cons when it comes to minister's housing.

And about the only thing everyone agrees on is that the issue is complicated, divided and vitally important to the welfare of you in the congregation and your minister.

In the interest of serving those who serve, we have prepared a special report on this topical subject.

You owe it to your church, yourself and your minister to read this report. It's free.

So send in the coupon below today.

Rush _____ copies of 74B, your new housing report. Thanks.

Name _____

Address _____

City _____

State _____ Zip _____

Ministers Life and Casualty Union
Department J
Ministers Life Building
Minneapolis, Minnesota
55416
Phone (612) 927-7131



MINISTERS LIFE and casualty union

Center seeks art listings

The Center for Contemporary Celebration at Purdue University is preparing a directory to facilitate communication between the nation's artistic and religious communities. It will list both artists and religious organizations known to be supportive of the arts.

Project coordinator Kent Schneider invites participation from artists and organizations. Send particulars to the Center at 320 North St., West Lafayette, Ind. 47906.



**What you
should
know
about**

fire and casualty insurance

by MORGAN SMITH
Vice President and Manager
of The Church Insurance Company

Last month's article dealt with property claims. This one will discuss liability insurance, a few typical claims and ways they can be prevented.

First—what is liability insurance? It is any form of coverage whereby the insured is protected against claims of other parties based on specified causes. The insured's liability for damages under such coverage usually results from his negligence. Court records show increasingly that individuals, business concerns and non-profit institutions can be held liable for personal injuries and property damages for the most unexpected reasons. These unusual hazards are so numerous, and often so remote, that it would be impractical to insure against them specifically, yet any one of them may bring severe financial hardship, or actual ruin. As an "All Risk" policy, the Comprehensive Liability Policy form protects the insured against those remote but possible hazards at very small cost. In brief, it can protect the insured against all liability hazards except those specifically excluded either in the schedule or printed portion of the policy. Particular attention should be given to adequate limits of protection. Increasing one's coverage above the basic limits that can be bought is amazingly inexpensive and should be considered.

What are some of the causes of claims in church properties? One was a loose handrail that failed to support a woman who slipped on the stairs. Another was a torn carpet that caught a boy's foot. Still another was a cellar window well not properly covered and a volunteer worker backed into it while mowing the lawn. Or consider the many times people have slipped on newly waxed floors or the uncleared icy sidewalks.

How do you protect yourself or your church from such accidents? I'm sure you have answered this question yourself. An inspection of one's property will reveal many maintenance defects such as torn carpeting, loose handrails, cracked plaster, slippery floors and the like. Routine inspections and normal maintenance are the best protection against possible injury that might occur to you and others who use the church.

Is your church adequately insured and does it periodically inspect for hazards that might cause injury?

Have you a question?
Send it today to:

Mr. Morgan Smith
The Church Insurance Company
800 Second Avenue, New York, N.Y. 10017

THE FLAX
MARY MOORE
Box 3394-F Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
Fair Linens Chasubles Communion Linens
Chalice Palls. Funeral Palls. Needlepoint Pieces.
**HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE**
Write For Our Catalog

CASSETTE TAPES

of
Outstanding Charismatic Leaders
in
Testimonies, Sermons, Teachings

Inspirational Tape Club offers you the opportunity to buy hundreds of never-before available tapes. No obligation to buy any tapes . . . but you're kept up to date with reviews of new ones which become available each month.

Introductory membership only \$1 . . . for which you also receive the late Peter Marshall's "Some Things I Know" . . . now a collector's item.

Send \$1 with your name and address to:
Inspirational Tape Club, Dept. EP-24
41 East Main St., Mesa, Arizona 85201.

Ordinations invalid Bishops say

Continued from page 7

"Don't rule the action invalid. Give the whole Church a chance to regularize it," he pleaded. "Let us allow the Church to catch up. This is an insult to the dignity of women. People on the street don't understand the delicacy of our orders. Validity is not a question of degree. Some of the components of the service were valid and some were invalid. We talk of a fractured Church: I'm concerned about a fractured world. We must reach out to the world and particularly to our own women."

Bishop Robert R. Spears, Jr., of Rochester called the short resolution "a cheap cop-out." He said the topic of ordination should be fully discussed. "I live in a community where this is not a dead issue but a live option." He reported that one-half of the members of his diocesan Standing Committee had attended the Philadelphia ceremony and had come within one vote of certifying one of the 11 women, Merrill Bittner, who participated. "If nothing happened at Philadelphia, wherein is the offense?" he asked.

Bishop Philip F. McNairy, from whose diocese two deacons went to Philadelphia, opposed the resolution, adding that "elements of validity" existed at Philadelphia. He termed the Church's present stance on women's ordination archaic, "... a law that does not

fit the century the Church is trying to serve."

Suffragan Bishop John Walker of Washington, one of the Church's several black bishops, said, "Any person of color would be remiss in not speaking out against the resolution. . . . We would never have made the strides we did if blacks had waited on the legal process to reach its natural conclusions."

Bishop Walker said he was aware of the July 29 service but decided not to participate because he felt the women had not exhausted all procedures available to them for changing the Church's rules.

Bishop Allin said the bishops had to respond to the questions raised by the service. "The buck stops here. We can say we don't know, that we'll answer later, or other responses, but we *must* answer."

Bishop Otis Charles of Utah agreed it would be hard to "go home" if the issue were not dealt with. "My people expect us to deal with this issue in a broad way."

Eventually the resolution was returned to the committee—but not before Bishop Charles reintroduced a resolution sponsored by himself, Bishop Frensdorff, Bishop William Spofford of Eastern Oregon, and Bishop Richard Trelease of Rio Grande.

This resolution asked concern for equality, freedom, justice, and reconciliation but decried the July 29 event. The resolution requested that the women ordained in Philadelphia be inhibited from priestly functions until the General Convention authorizes the ordination of women to all orders. It asked the House of Bishops to commit itself to the principle of "free and equal access" to all orders regardless of sex and called on the Church to enact legislation to make this possible at the next General Convention (Minnesota, 1976).

With this text and the committee's resolution to work on, the parliamentary confusion was broken with Presiding Bishop Allin's help. Bishop Murray's committee again went into session to draft another resolution, the one which finally passed.

The meeting did not totally resolve the question of possible trial for the four bishops though Bishop Robinson of Western New York and colleagues withdrew the one set of charges which had been made public. Immediately after the Chicago meeting Bishop Allin said he had other charges on his desk. He will call their presenters and ask if, in view of the House of Bishops' action, they should like to withdraw them. At press time, however, information regarding withdrawal was not available.

YES!

Our common dilemma is presented at the outset by the requirement that each ordinand, firstly, declare her belief that the Holy Scriptures of the Old and New Testaments contain all things necessary to salvation; secondly, take the canonical oath of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America; and thirdly, make a similar liturgical promise placed in the ordinal.

The conflict between both revelation in the Scriptures and the doctrine of the Church, on the one hand, and the discipline, rules and regulations, and common practices of the Protestant Episcopal Church, on the other hand, have long been both observed and experienced.

There is nothing new in being compelled to choose the truth revealed in Scripture and expressed in doctrine when this truth is in conflict with our rules and ways.

This is such a time. Neither the Word nor the great expositions of that Word forbid what we propose. Indeed, that which both declare about women in creation and in the new creation commands our present action. The time for our obedience is now!

—Bishop Daniel Corrigan
Response to objections
raised during the service

NO!

Bishops, and this is the last time the faithful can call you bishops, I object.

You have said you act according to conscience. That itself is unconscionable if your conscience is not the conscience of the Holy Catholic Church. Bishops preach not themselves but the Gospel.

You are breaking many laws of the Church. One of the laws which you break is a law of the Council of Nicaea, Canon 19:

If any bishop shall dare to usurp what belongs to another and to ordain in his church any such person without the consent of the proper bishop from whom he has seceded, let the ordination be void.

After 1,600 years the unanimous voice of the Fathers of Nicaea declares this ordination void. We do not gain 11 priests today; we lose four bishops.

You may break the laws, Sirs. Our Saviour broke many laws. But you break today a law he did not break. That law is this: God shall be called Father and so shall His priests.

From Melchizedek to the Twelve to us today it is given to be called Father. Anyone who does anything else breaks the peace between Adam and Eve. Anyone who does anything else breaks the peace between Christ and His Church.

God is here now as Father and as Judge. He sees you doing what He refused to do. He sees you trying to make stones into bread.

That is not sacramental grace; that is magic.

You may break the laws, Sirs. You may twist the tongue which called God, Abba. You may mutter the Nicene Creed after you have repudiated the Nicene Council. You may break the happy witness of the saints, men and women, who never did what you want to do. But there is one law you can never break. You can never break the law of creation: God's gift to the universe of man and of woman, each holy and each different, each with certain gifts which cannot be exchanged.

Because of what you are about to do, neither you nor these women can stand at an altar and offer up a redeemed creation. You can only offer up the smell and the sound and the sight of perversion. You four men have led these women to this. We cannot stop you. God the Father is your judge through God the Son. He said:

Whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!
You are the men.

—The Rev. George Rutler
Address to contest the
ordination

July 29: a commentary

Whatever else happened on July 29, 1974, when three retired bishops ordained 11 women to the priesthood over the protests and prohibitions of their brother bishops and the authority of various standing committees, it was an historic event.

It was part spectacle, part religious happening, part media event. The press crawled over the cathedral-like Church of the Advocate like pseudo-hunchbacks, assailing Notre Dame. The ordinands themselves were virtually hidden from view in the ring of cameramen who were fighting, jostling, and swearing for position. The heroes were wildly cheered by their respective allies, and the villains were booed. In the end the score was Christians 11-Lions 0—or the other way around, depending on your point of view.

At 12:20 p.m. the first ordination took place when Bishop Corrigan laid hands on 79-year-old Jeannette Piccard. By 3:00 p.m. it was all over.

The real question is *what* was over—and what has begun?

Almost before the noise subsided in the sanctuary and the last bits of cheese and wine were consumed at the courtyard party, the pastoral letters and admonitions were coming in from the various



Philadelphia Inquirer

JEANNETTE PICCARD stands with Dean Edward G. Harris, the Master of Ceremonies.

bishops and standing committees involved. Battle lines were being drawn.

Bishops Welles and DeWitt said they have no plans for further ordinations of women before the 1976 Convention, but if that Convention fails to act positively, they will indeed consider further action—suggesting that other bishops may follow suit. Several women seminarians and deacons in attendance expressed similar feelings although others voiced great reluctance to go against the Church's discipline.

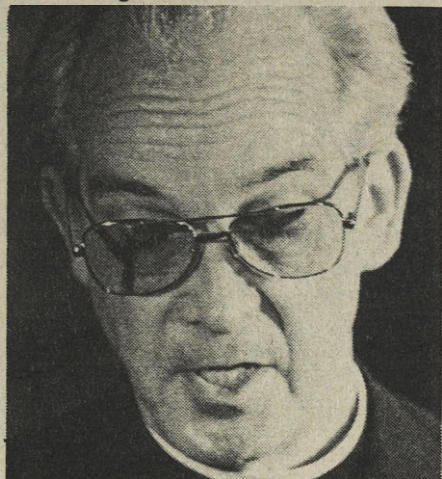
To isolate the issues and rationales involved is difficult. Reason did not exactly run rampant in the proceedings. Charles Willie in his thundering sermon oration first stated that Convention's democratic will had been in favor of this step—that the actual majority had voted for ordaining women but was frustrated by an outmoded method of vote tabulation. A few paragraphs later he lambasted the same Convention as being sexist because it was predominantly male. But no one seemed to mind the inconsistencies—supporters cheered both statements.

On the other hand, the remark of the Rev. George Rutler that these women wouldn't be able to offer up the holy sacrifice of the Eucharist but only "the smell and the sound and the sight of perversion" were not exactly calculated to appeal to the intellect either.

The Episcopalian

The one clear fact of the incident is it left many people deeply torn and in great anguish—torn between a love for the Gospel and a sense of injustice on the one hand and a respect and concern for the unity, integrity, and authority of the Church on the other.

Many of the bishops of the dioceses in which the women are canonically resident had been in the forefront of the move to ordain women. They suddenly found themselves in the painful position of having to condemn an action



J. Martin Natvig

STATING HIS OBJECTIONS is Canon Charles H. Osborn, executive director of the American Church Union. The Rev. George Rutler of Rosemont, Pa., and the Rev. R. DeWitt Mallary, Jr., of the Committee for the Apostolic Ministry, also objected.

they had been praying and working for.

Similar feelings were voiced by a group led by the Rev. John M. Scott, who said at the service that they could not approve the circumstances of this action but that they were "nevertheless firmly convinced that the Holy Spirit is leading the Church to ordain women to the priesthood" and that they would work and pray toward that end at the next Convention.

Putting the question of women's ordination aside, what are some of the *pros* and *cons* of this "irregular" ordination? Perhaps the strongest argument on the pro side is one reaches a point at which one can no longer be party to what is patently an historical injustice. To do so is to participate in that injustice and to violate the call of Christ's Lordship. This same argument, with both secular and religious underpinnings, supported the various forms of civil disobedience in civil rights' struggles of recent vintage.

One then looks at these actions in the light of Christ's call to be part of the *new* creation—to be in the world but not of it, to be citizens of the Kingdom of God over any worldly citizenship. In this view one is called to live one's life in the light of the Gospel—proclaiming with one's life and actions the way things *should* be rather than what they are or "have to be." In this view one hears the words that "in Christ there is neither... male nor female" and acts upon them, regardless of the "worldly" situation.

On the con side, apart from obvious objections that such actions violate canon law and do not reflect the voice of the whole Church, the strongest probable argument focuses on the meaning of ordination and whether it is a "magical action" or a more functional commissioning. Put more bluntly, is a bishop's laying hands on someone's head and calling him

or her a priest sufficient for him or her to be so? Do we vest irrevocable magic in a bishop's hands, or do those hands function only as the representative of some larger body?

One interpretation of the bishop/priest relationship is the bishop ordains priests to carry out part of the bishop's ministry in an area. The bishop remains the chief pastor of all the people in a diocese, and the priests are his (or her) representatives.

In this view the ordinations are irregular—if not invalid—for the ordaining bishops have no dioceses, have no ministries to which to commission the women, and their action thus reduces ordination to a kind of primitive, magical rite. The argument of "no ministry" becomes more compelling when one remembers that some of the women have been told by their diocesan bishops they will be suspended if they try to exercise their priesthood.

The pros and cons go on ad infinitum, *ad nauseum*. The real question is where do we go from here?

And we're also left with four bishops who decided to by-pass General Convention's decision. This hardly seems to be an auspicious time in history for bishops to be asserting their executive powers in unilateral actions. Even if we agree with their actions, what do we do if some other bishops decide to take similar unilateral movement on other issues?

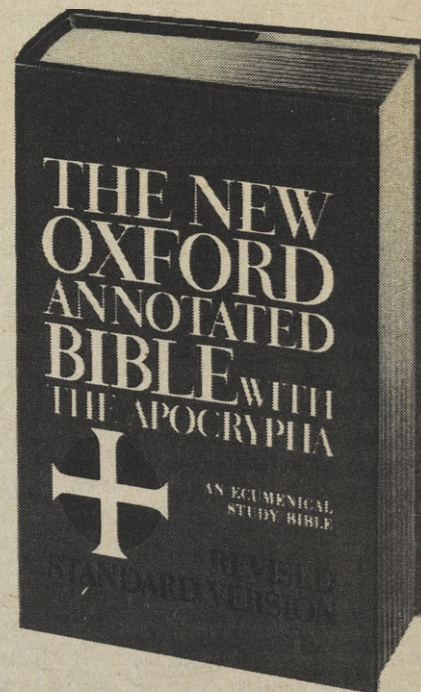
The issues which face us are thorny. Perhaps the comments of the Rev. Edgar Romig, chairman of the Diocese of Washington's Standing Committee, explain where many of us stand. "My fear is this is going to split the Church wide open. But my hope is, in some way we can't even guess or understand, the Holy Spirit will use this to bring us to a deeper commitment and fellowship in Christ." —Leonard Freeman

Companions for Bible study

This thoroughly updated edition incorporates the results of the latest biblical scholarship and the most recent archaeological discoveries. The many reading and study helps include introductions, page-for-page annotations, supplementary articles, and full color maps with index.

THE NEW OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA
An ecumenical study Bible.
1,936 pages plus maps; 5¾ x 8½"
08900A. Cloth (Shown). \$12.50

Also available:
THE NEW OXFORD ANNOTATED BIBLE
1,600 pages plus maps; 5¾ x 8½"
08900. Cloth. \$9.95
Edited by Herbert G. May and Bruce M. Metzger

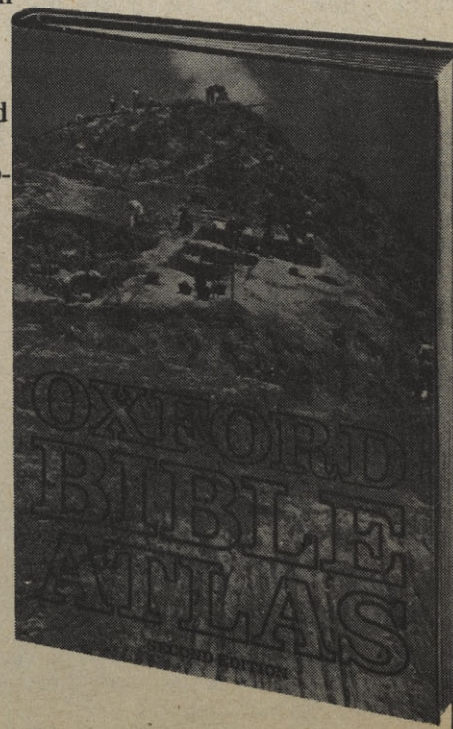


For this new edition the latest archaeological advances have been considered in revising the 26 full-color maps, the extensive geographical and historical survey, and the article on archaeology and the Bible. With a comprehensive gazetteer, and many superb photographs, including some taken in the Holy Land in 1973.

OXFORD BIBLE ATLAS
Second Edition
Edited by Herbert G. May
144 pages Cloth. \$9.95

Recently published:
THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH
Second Edition. Revised by
F. L. Cross and E. A. Livingstone
1,552 pages \$35.00

OXFORD
UNIVERSITY PRESS
200 Madison Ave., New York, N.Y. 10016



A do-it-in-your-parish plan for preschool education

What many parents and educators of preschool children previously thought was idle or aimless play is in reality the way a child explores and discovers the world.

Yet many Christian educators are reluctant to include playtime in church school classes for 3-to-5-year-olds because "We have so little time that we need every minute we have for religious instruction."

We have discovered that Montessori techniques, such as an activity center and supervised play, will greatly enhance the church school experience both for the child and the church. The plan we outline below, first developed at St. Luke's Episcopal Church, Rochester, Minn., can be readily adapted by any church school.

THE ACTIVITY CENTER is a tool to help preschoolers develop self-images and reinforce self-confidence. Preschool children are naturally curious and turned on to life and learning. They are receptive to exploring and absorbing whatever wonders the world provides.

Exploring by his or her free will and choice helps a child to feel good about him or herself and good about the place in which he or she is—church.

The activity center should be in a bright, clean, and tidy area. Pictures and posters of subjects to which a child can relate—other children, the family, pets, nature—should be on the walls at the child's eye level—standing or sitting. Green plants hanging from the ceiling also add beauty and warmth. Child-sized tables and chairs or small throw rugs should be provided so the child has a place at which to work.

An activity center is usually a set of shelves which contain a number of activities for children to work with. The activities should be on the children's ability level and should be self-contained, i.e., on trays or in baskets if the activities have several separate parts. They should be neatly arranged and in the same place each

week. If an activity has not been used for several weeks, it should be replaced.

The activity center's actual contents are limited only by the instructor's imagination and resourcefulness. See the list in box below for suggestions which have stood the test of time; they may serve as a nucleus for a wide assortment of activities.

Two other elements are the library corner and the interest table.

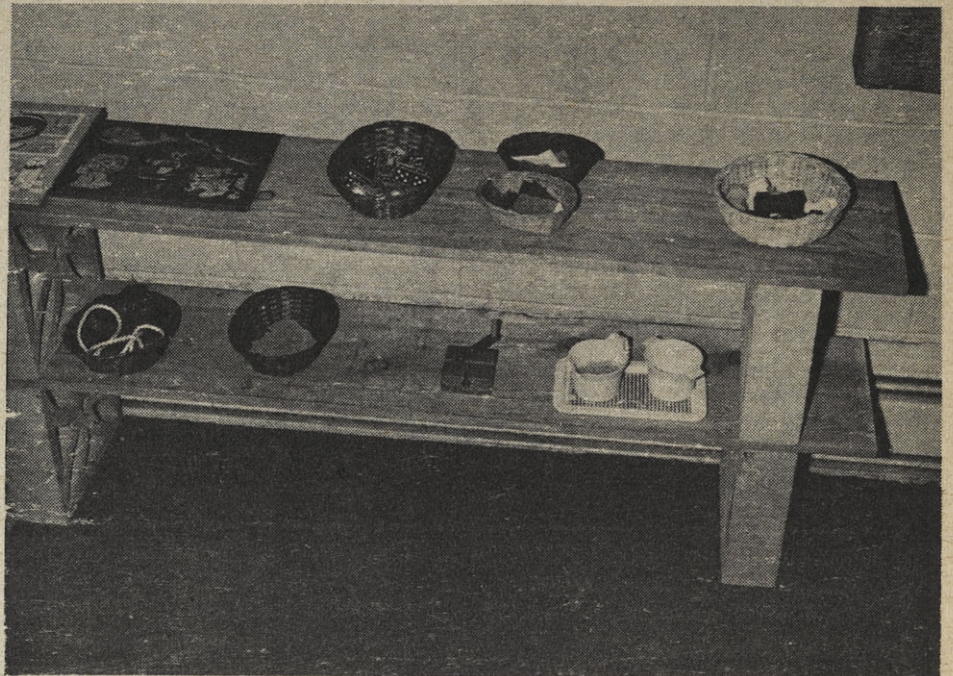
THE LIBRARY CORNER should have a small warm rug, soft pillows, and a limited selection of carefully chosen books with which the children can curl up to discover for themselves or share with a friend.

THE INTEREST TABLE should be in a confined area which fosters appreciation of a simple sculpture, fascination of an ant farm, the mystery of an x-ray, and even the subtle sensitivities found in touching experiences with common rocks. Generally a single item is displayed at a time. The display can be changed frequently to provide a continuous parade of wonders which the child may anticipate from week to week.

Some children will need little introduction to this open classroom environment; they will only need to see the activities on the shelves to begin working with them spontaneously. Others, unaccustomed to freedom of choice, will need to be encouraged to choose an activity and will need to be introduced to the mechanics.

A good idea is to set basic ground rules:

- A child chooses only one activity from the shelves at a time.
- The child then carries the activity from the shelves to a place where he or she can play with it.
- That activity is the child's until he or she returns it to the shelves.
- The child decides whether anyone else may work with him or her.
- The child is responsible for returning the activity to the shelves when he or she is finished with it.
- The child is then free to choose



A TYPICAL SMALL ACTIVITY CENTER holds supplies for eight different activities on pine boards (1" x 12" x 5') separated by ornamental blocks (12" x 12" x 1").

another activity.

A SESSION with a typical group of preschoolers who have an activity center might be similar to this. After being warmly greeted by the teacher, the child chooses an activity to play with as classmates arrive. When all are present, the teacher walks around the class, stopping to chat with specific children if he or she feels this would not be an interruption. This helps establish or enrich rapport between teacher and child.

After about 20 to 30 minutes the class is ready to return the activities to the shelves and begin its worship or other group work. Later, toward the end of the period, the children may again return to the activity center for more exploring until they are called for by their parents.

WHAT YOU ACCOMPLISH with this open classroom technique contributes to effective Christian education for preschoolers in several ways.

- When children play together, they acquire basic social skills, such as sharing and respect for others. Such lessons are learned through actual experience rather than by verbal instruction.
- Play which is supervised by caring, understanding adults is one way a young child's self-image is enhanced. The child learns that he or she can make choices which are respected by peers and concerned adults. The child also learns that this choice can bring enjoyment, helping to build a positive self-image.
- Children enjoy play activities in group settings, and children who enjoy themselves in church school will gladly return. This seems a natural way to help children associate joy with church.

Preschool children cannot sit through long lessons on abstract religious ideas. To expect that even a simplified lecture format of concrete Christian ideas and stories would command a child's aware-

ness for more than a brief period of time is unrealistic.

While we concede that some religious instruction has a place in the church school experience at this age level, it may frequently be overdone in a well-intentioned but futile attempt to engender beginnings of religious faith. Modern psychological research shows that self-image is a basic component of religious faith. Supervised play is probably more effective in generating a positive self-image.

Thus, supervised play which centers around an activity center will teach preschool children concepts and attitudes which are important to their religious development. Such activities will help establish a positive self-image, a sense of security, and will allow the child to grow emotionally, intellectually, and physically. When all of these things take place in the context of Christian education, the Church and the child benefit immeasurably.

FOR FURTHER READING

Maria Montessori: Her Life and Work, E. M. Standing, The New American Library, New York, 1962.

A Parent's Guide to the Montessori Classroom, Aline D. Wolf, Random House, New York, 1968.

Readiness for Religion: A Basis for Developmental Religious Education, Ronald Goldman, Seabury Press, New York, 1968.

Teaching Montessori in the Home, Elizabeth G. Hainstock, Random House, New York, 1968.

John F. Crist and Sandra Logan developed this concept of open classroom education while he was assistant rector of St. Luke's Church, Rochester, Minn., and she chaired the preschool department there. Father Crist is now curate at Trinity Church, Indianapolis, Ind., where he is developing an Activities Center. Mrs. Logan, who has worked in a Montessori school, now lives in Charlotte, N. C.

MATERIALS FOR THE ACTIVITY CENTER

- A set of letters and numerals on cards or of magnetized plastic, cut-out, or sandpaper forms.
- Geometric stencils to be traced and/or cut out.
- Sets of primary color cards, colored plastic Easter eggs, colored beads, patches of cloth, squares of paper—all to sort and match.
- Small pitchers containing colored water, beans, and confetti to be poured.
- Rings, balls, barrels, and boxes of graduated sizes to be stacked.
- Lotto cards for matching shapes, animals, designs.
- Puzzles—display three or four at a time, offering varying degrees of difficulty to solve.
- Baskets containing scraps of material of many different textures, two of each for feeling and matching.
- Cloth drawstring grab bag containing objects to be felt and guessed at.
- Peg board; plastic tiles; tinker toys; flat, octagonal, or cylindrical plastic forms for three-dimensional designs.
- Two sets of blocks—one for building and one for making designs.
- Bead stringing; sewing cards; needles, yarn, and burlap or cloth for sewing.
- Play clocks to manipulate and real clocks to watch the inner workings.
- Hand puppets.
- Nuts, bolts, pipes.
- Small tree stump with child's hammer and nails.
- Child-sized work bench and tools.
- Crayons and newsprint, clay or flour dough, cutting and pasting exercises.
- Weights, magnets, water and air experiments, plant growth activities.



Philadelphia Inquirer/William Steinmetz

KATRINA SWANSON gives Communion to her uncle, Sam Welles, who provided family history for this article. An active layman, Mr. Welles is past secretary of New York's Standing Committee; a three-time deputy to General Convention; trustee of General Theological Seminary; former religion editor for *Time* and *Life*; editor of *The World's Great Religions*; and now a freelance writer and journalist.

"The Welles Express"

Easily the most colorful bishop among the four who participated in the July 29 ordination of 11 women in Philadelphia was Bishop Edward R. Welles, II. Not only was he immediately distinguished by his mitre and what one non-Episcopal participant called his "Methodist" oratorical style, but he is an honorary vice-president of the American Church Union, a group that formally protested the service. To add to the Wellesian flavor, his daughter, Katrina, was one of the ordinands.

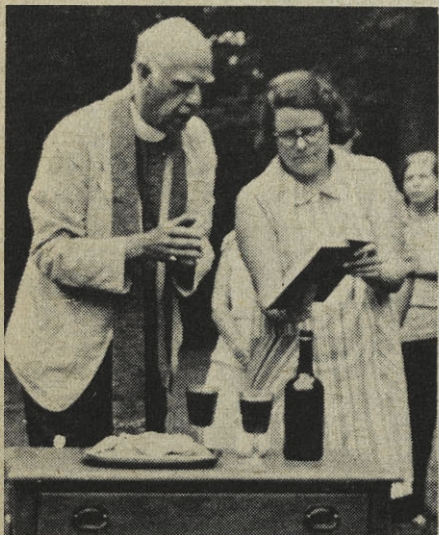
"The fact that my own daughter was one of those ordained had nothing to do with my decision," Bishop Welles said. "The principle of having women priests is what matters."

Bishop Welles, who argued in favor of women's ordination to the priesthood in the House of Bish-

tired [as Bishop of West Missouri in 1972] was today because otherwise we bishops here could have ordained all these women in my see city."

Members of Bishop Welles' family—the first American progenitors of which came from England to Connecticut in the early 1700's—have always been vigorous and often lively Episcopalians. The family—beginning with Thomas, the first American Welles—has helped found Episcopal churches in at least six states.

This led Bishop Ned Cole, Jr., of Central New York to say in 1967 at the 150th anniversary of St. Paul's, Waterloo, N.Y., "The family ought to be renamed 'Welles Fargo.' And anyone who knows Ed Welles would be quite willing to call him the 'Welles Fargo Express.'"



Betty Medsger

AT A GATHERING OF DEACONS and their families and friends on the Sunday preceding the July 29 ordination, Bishop Welles, assisted by the Rev. Suzanne Hiatt, celebrated an outdoor Eucharist. The stole he is wearing was his ordination gift to Ms. Hiatt. At right, William Swanson, Bishop Welles' grandson, carries the torch during the procession.

ops and at the 1968 Lambeth Conference, has said he feels his own ministry is not whole as long as women are denied ordination as priests. He was disappointed by the General Convention's failures in 1970 and 1973 to approve women's ordination.

When Presiding Bishop John M. Allin, a personal friend, asked Bishop Welles to reconsider, he did so in prayer and anguish, not reaching his final decision to ordain until less than 12 hours before the service began.

Afterward he said he was glad to have done so. "My only regret is I could not do it as a diocesan. The first time I regret having re-

Bishop Welles' participation in the Philadelphia service was not the first time a Bishop Welles has been controversial. His grandfather, the first Edward Randolph Welles, was consecrated Bishop of Wisconsin in 1874.

Arguments between high and low churchmen were then at their fiercest, and Bishop Welles—whose Milwaukee cathedral was one of the earliest to be so called in this country—sometimes tried to bring order out of bedlam at diocesan meetings. According to legend, during one near-riot in a Milwaukee saloon, the owner could only stop a fight by jumping on his bar to shout: "Gentlemen, gentlemen,

remember this is *not* an Episcopal convention."

The first Bishop Welles shocked many Episcopalians in his own diocese by wearing a mitre—then considered "periously close to Rome." The present Bishop Welles wore his grandfather's mitre during the Philadelphia ordination.

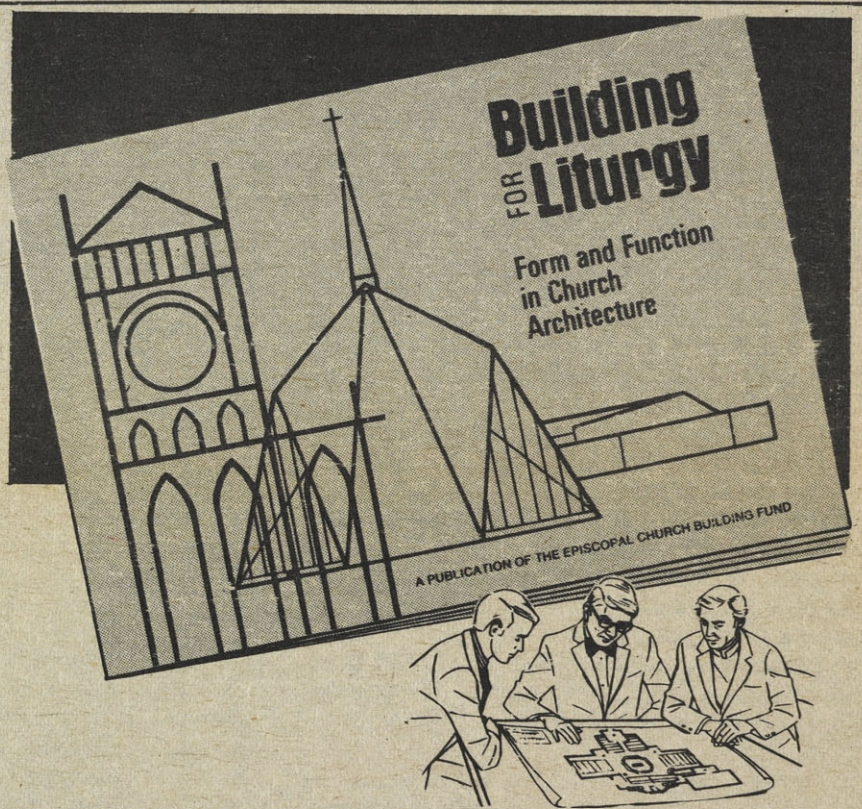
The first Bishop Welles' two sons became priests, one of whom, Samuel Gardner, a canon in the Diocese of New Jersey, was called a saint by some and a "consecrated mule" by the diocesan chancellor. The current Bishop Welles asked his canon father to hold a private retreat for him before his ordination and remembers being told never to yield on what he believed to be right.

Katrina Welles Swanson, an eighth generation American Welles, has her own share of stubbornness and determination. Now 39 years old, she says she has wanted to be a priest since her childhood and became this country's sixth woman deacon soon after the 1970 Gen-

eral Convention allowed this. She is married to a priest, the Rev. George Swanson, and has two sons, all of whom were present in Philadelphia—her husband as her presenter.

When asked at a press conference what the women deacons would like to be called, Mrs. Swanson answered that she would follow the Eastern Orthodox tradition of taking a new name and would like to be called Katrina Martha Swanson—"Martha, because I happen to do a lot of work in my kitchen."

Though Mrs. Swanson and her father agreed they would reach their decisions separately regarding the July 29 event, 10-year-old William Swanson had no compunction in speaking out. When asked to identify himself on the Sunday preceding the service—at a time when his grandfather was still agonizing over whether he would ordain or not—he said, "I'm William Swanson. I'm going to be in the procession tomorrow. My mom's going to be ordained, and I hope my grandfather is going to do it."



BUILDING or RENOVATING?

Ask for your free copy of this new booklet today.

This new publication of the Episcopal Church Building Fund is intended to help your congregation approach any building or renovation plans with a clearer understanding of the true function of a church structure.

It was written by the Rev. Sherrill Scales, Jr., a Trustee of the Fund and widely recognized church architect, in cooperation with the Rev. Leo Malania, the Coordinator of the Episcopal Church's Standing Liturgical Commission.

"Building for Liturgy" will come to you as one more service of the Episcopal Church Building Fund, an agency devoted exclusively to serving local congregations with loans for the construction, purchase, repair or improvement of church properties.



EPISCOPAL CHURCH BUILDING FUND
1990 South Sproul Road, Broomall, Pa. 19008

Please send me _____ copies of BUILDING FOR LITURGY

Name _____

Church _____

Address _____

City _____ State _____ Zip _____

ES

PROPHETS FOR TODAY

Eleven of the world's most influential Christian thinkers as chosen by Interchurch Features editors

by James A. Taylor,
The United Church Observer

"There are no giants any more," stated the principal of a theological seminary. "The last one was Paul Tillich, and he's dead."

The great names, whose interpretations of Christian faith were familiar among the world's clergy, if not always in the pew, may be gone. But others are taking their places. When editors of seven leading Canadian and American church magazines asked church leaders to name living persons who were shaping—and sometimes shaking—the Christian faith today, they compiled a list of more than 50!

The editors belong to a loosely organized group called Interchurch Features. The participating magazines, with a total circulation of over 2 million, were *U. S. (Roman) Catholic*, *The Lutheran*, *A.D. (United Presbyterian and United Church of Christ)*, *Today (United Methodist)*, *The Episcopalian*, and *The United Church (of Canada) Observer*.

In an all-day session in a small Philadelphia office, the editors hammered out their criteria:

- the persons must be living;
- their message or personal background must be recognizably Christian; and
- the main thrust of their thinking or action should be understandable by, and should have a continuing effect on, the average church member no matter whether he or she is aware of it.

The editors settled on 11 names, today's living giants of the Christian faith.

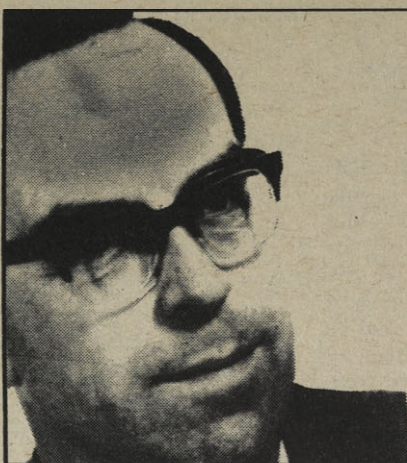
The most dominant theological presence of our time, the editors agreed, was the European theologian Jurgen Moltmann. Moltmann, more than any other, qualified to succeed such late great thinkers as Barth, Tillich, Niebuhr, and Bonhoeffer—whose effects are still being felt. As professor of Systematic Theology at the German Universities of Bonn, Wuppertal, and now Tübingen, Moltmann launched the new hope movement in theology.

Historically, hope was related to the end—of life, of the world, or of the world as we know it when it will be changed by the Second Coming. Moltmann introduced a new understanding of God, in a history that goes right on into the future, and of the Church and its mission. Instead of a hope that ignored the present for the future, he saw a hope that opposed the way things are.

He related hope to social reform and cultural change. In a sense, he offered a hope for life to victims of today's chaotic world instead of just hope for an after-life.

Moltmann's personal friendship with Communist philosopher Ernst Bloch has helped to bridge the gulf between Communist and Christian thought and opened the theological door for the Latin American priests and laity who mix Christian and Marxist ideologies.

Like the writings of the theologians who preceded him, Moltmann's books are not ordinary household reading. (His most important book is *The Theology of Hope*, his most recent *The Gospel of Liberation*.) But his impact can be measured by the growth of the theology of liberation, led by South America's theologians Rubem Alves and Gustavo Gutierrez, and by the increased emphasis in North American Churches on social change rather than personal devotional reform.



JURGEN MOLTSMANN

Professor at the University of Tübingen, Germany

"The reconciliation in the Cross of Christ has in itself a world-changing impulse. The Resurrection shows it to us. If the power of death is broken, then the power of fate is broken also. . . . Whoever is reconciled is also changed. If God has reconciled the world with Himself, then all relationships in this world are changeable for the person who believes. Nothing must remain as it is. Everything can become new."

—from *The Gospel of Liberation*



HANS KUNG

Professor at the University of Tübingen, Germany

"How is the Church with her message of freedom to be regarded as credible by men if she herself does not show herself as a place of freedom? How is she to show herself as a place of freedom unless freedom shines out everywhere through her institutions and constitutions, her ministries and ordinances?"



JAMES M. GUSTAFSON

Professor at Chicago Divinity School

"The Christian moral life is a life of discipleship to Christ. . . . It is not to find perfect coincidence between my wishes and His commands. . . . but to live in faithfulness to Him both when there is coincidence and when there is discord. . . . As one who is called into faith and newness of life through Christ, the Christian is. . . obligated by that life and that call to turn to Christ to be the central norm, the main source of illumination for his words and deeds."

—from *Christ and the Moral Life*

Swiss theologian Hans Kung, by coincidence, also teaches at the University of Tübingen. But while Moltmann is from the Reformed Churches, Kung is devotedly Roman Catholic. While Moltmann is concerned with the world, Kung seems preoccupied with saving an institutional Church. While Moltmann looks to the future, Kung concentrates on questions more than 400 years old.

Kung gained a reputation as an extreme radical, if not a heretic, for his criticisms of papal infallibility and of Roman Catholic Church structures. He is personally far from radical. He teaches with a kind of benevolent authoritarianism; he declines any political or activist involvement; his methods are painstakingly orthodox and his arguments as carefully assembled as a Swiss watch.

The evidence of his impact on the Roman Catholic Church, and indirectly on all those whom Pope John XXIII called "separated brethren," is the vehement reaction against his views from every part of the Church—not only from traditional conservatives but also from other theologians, such as Karl Rayner, who had been considered fellow radicals.

Both his threat and his influence have the same cause: Kung re-opened the Reformation struggle of Martin Luther and John Calvin to renew the Church, catholic and reformed, in the light of the Gospel message.

Two other academic theologians, both North American, made the list of 11. Neither is as widely known as Moltmann or Kung, but their influence is increasing.

James Gustafson is professor of Christian Ethics at Chicago Divinity School, the University of Chicago. Ethics, simply, is the study of moral principles. The importance of renewed public and private morality in a Watergate country is obvious.

Gustafson's voice will probably be neither loud nor boisterous. He's an unspectacular man,

a careful scholar, and a good teacher who has remained relatively unknown because he has not allowed himself to become embroiled in public controversies. But his voice is being heard.

He is particularly influential among students and through their future sermons and work will influence untold others. Gustafson has been a consistent opponent of situation ethics, which insist upon no absolute rules of right and wrong, that what is relatively good or bad depends on circumstances. Gustafson maintains and teaches that rules do prevail in applying the New Testament commandment to love others.

Bernard Lonergan is a Canadian Jesuit who studied and taught in Oxford, London, Rome, and now at Regis College in Toronto. Other eminent theologians have described him as "the decisive Roman Catholic philosopher of religion today." But one of them admitted that even for him, Lonergan is "a notoriously difficult thinker—I use the word 'formidable.'"

Lonergan's first book, *Insight*, has been lavishly praised as a philosophic classic and its author compared to philosophers of world-wide renown, such as Bertrand Russell, Alfred North Whitehead, Jean Paul Sartre, John Locke, and David Hume. *Insight* examines the whole field of human knowledge and the process of understanding.

His most recent book, *Method in Theology*, brings together what has been diverging historical and academic approaches to theology and the social sciences. It's unlikely it will ever be read by the average minister or church member, but Lonergan's peers consider his work so important they've held North American conferences to enable other theologians to better grasp its implications.

Lonergan's contribution has been to build a framework that will make much more difficult the tendency for future theological thinking to chase its own tail down a one-way street.

The Episcopalian

In contrast to the first four, Billy Graham has had direct influence on people all over the world. He has personally spoken to more people, in more places, than any previous evangelist in the world's history. The numbers who have attended his rallies speak for themselves: 2.3 million in New York, 2.6 million in Glasgow, Scotland, and 3.2 million in Korea, including a staggering 1.1 million at a single meeting.

Graham would be the first to admit he is not a theological innovator. He has been criticized for concentrating on personal conversion and salvation rather than on curing social ills. He's been challenged for avoiding positive stands on current problems, such as racism, although he succeeded in holding multi-racial rallies in South Africa.

He's been accused of being a backwoods boy who has responded to a nursery tale Bible in which Christ is the fairy godmother who can instantly change an ugly frog into a lovely Christian. He's been charged with confusing American culture and Christianity: the American system, he has said, "is the best in the whole world. I pray to God we won't lose it."

Despite the attacks, his charm continues to disarm critics, and he continues to call for personal repentance and conversion. He rejects ultimate solutions because present society is "built on the cracked foundations of human nature. Our greatest need is a change of heart."

Years ago, sometime after a high school conversion experience, when he was having doubts about the Bible, he vowed to believe its truth without trying to answer all its problems. "If that's intellectual suicide," he says, "so be it."

His theological approach has obvious appeal. Ever-increasing numbers of people flock to hear him, and he receives 8,500 written requests for speaking engagements each year.

Another world figure is Archbishop Helder Camara of Brasil. When he failed to be awarded the Nobel Peace Prize, his admirers raised

\$255,000 for their own "people's peace prize." Characteristically, he turned the money over to the poor in his diocese of Olinda and Recife in northeastern Brasil.

Archbishop Camara may be better known to the world than to Brasil itself. Because he dares defy his country's military government and denounce injustice, he is the victim of press censorship: the only time his name is mentioned is when he is being attacked.

Although he has spoken widely, particularly in Europe, his influence comes not from preaching but from personal example. He's a frail, balding, bird-like 65-year-old who resembles a country priest more than a world-famous archbishop.

He doesn't live in the episcopal palace; that was turned over to the poor and the maimed. He lives, instead, in two bare little rooms behind a church. The outside wall is pock-marked by machine gun bullets. He's constantly harassed by ultra-patriot groups. At night he's threatened by phone calls. An assistant was hung from a tree and riddled by gunshot.

Archbishop Camara's people love him because he won't back down. His cry is not hope, not charity, but justice. He describes man as a co-creator, working with God for a full creation. He himself has known the misery suffered by his Brazilian people—he was born in northeastern Brasil, and five brothers died in childhood only months apart.

Now he denounces all forms of misery: torture, repression, economic slavery, poverty, including his Church's historic role in maintaining the status quo. "The social order is really an established disorder," he thunders. "Misery is not the will of God! It is our sin!"

As a youth, Archbishop Camara was a fascist who wanted to change the world. Working first as a country priest and later in the slums of Rio de Janeiro, his approach changed. In 1960, already a bishop, for the first time, he says, "I got up in the pulpit and started talking about charity as justice, not beneficence."



Enjoy your Retirement!

Consider DRUIM MOIR, the endowed home for retired clergy and church workers, located on a 14-acre estate in Chestnut Hill, just twenty minutes from central Philadelphia.

The home, which is operated by the Houston Foundation, is a non-denominational retirement residence with individual guest rooms and provision for medical care.

For further information and a copy of our illustrated brochure, please write DRUIM MOIR, Box 27129, Philadelphia, Pennsylvania 19118.

LOW COST RETIREMENT

WANT SAFETY, SECURITY, QUIET, MODERATE CLIMATE

Live independently, with dignity, in beautiful Bristol Village designed to fit your pocketbook. B.V. is a top retirement bargain in U.S.

Lease for life new ^{BRISTOL VILLAGE HOME} garden apt., or 2-3 bedroom house built in the '50s. All on one floor - no steps.

Join church minded, happy folks in arts, crafts, social and spiritual programs. Clean air, beautiful hills, lakes and people.

National 111 Wendy Lane,
CHURCH RESIDENCES Waverly, Ohio 45690

IN THE NEXT ISSUE: Muzorewa, Reuther, Deloria, Greeley, and DuPlessis



BERNARD LONERGAN

Professor at Regis College, Toronto, Canada

"The Christian Church is the community that results from the outer communication of Christ's message and from the inner gift of God's love. Since God can be counted on to bestow His grace, practical theology is concerned with the effective communication of Christ's message. The message announces what Christians are to believe, what they are to become, what they are to do."

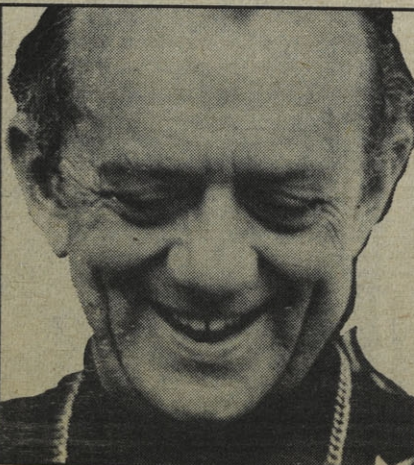
—from Methods in Theology



BILLY GRAHAM

Evangelist

"Biblically, evangelism can mean nothing else than proclaiming Jesus Christ by presence and word and by trusting the Holy Spirit to use the Scriptures to persuade men to become His disciples and responsible members of His Church. . . . Evangelism and the salvation of souls is the vital mission of the Church. The whole Church must be mobilized to bring the whole Gospel to the whole world."



DOM HELDER CAMARA

Archbishop of Olinda and Recife

"It is impossible to stay in the sacristy, impossible to stop with only the love of God. The love of God impels us to love our fellow men. To love, not with words alone but with acts and in truth. How can we close our eyes, our ears, our consciences before the injustices which leave more than two-thirds of mankind in miserable, sub-human conditions while the rest of humanity runs the risk of self-dehumanization through excesses of comfort and egoism?"

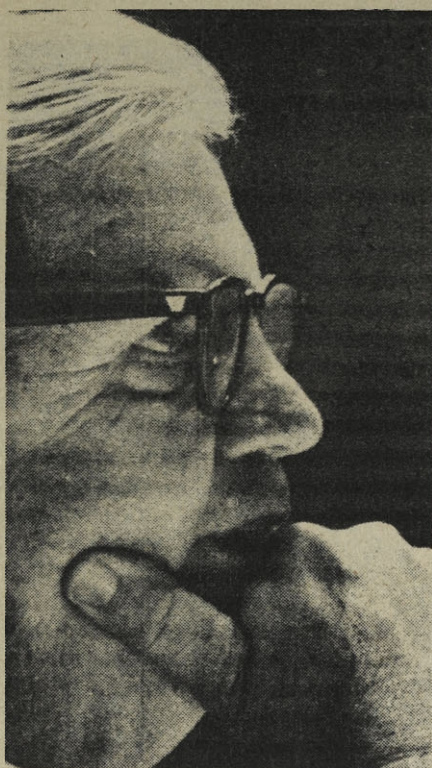
OXFORD • BRISTOL
More For Your Travel Dollar
9-Day Budget English Holiday
\$448
From
Hometown Departures
Why Pay More?

- Take off just 5 working days
- Price includes your jet flights, accommodations, meals, sightseeing, and a professional escort
- First Class and Student Tours also available

For information, write:
Wholesale Tours International, Inc.®
387 Park Ave. S.
New York, N.Y. 10016
Ask your pastor to lead you on a tour.

Please rush me your free tour brochure for the Nine-Day Budget Tour of England.

Name _____
Address _____
City _____ State _____ Zip _____
Home Phone _____
Business Phone _____
☐ Pastor ☐ Layman



Jeannie Willis

Hugh McCullum

Editor,
Canadian Churchman

We were walking down the grassy slope behind Washington's magnificent Cathedral of St. Peter and St. Paul toward the College of Preachers and a press conference with the new Presiding Bishop of the Protestant Episcopal Church in the U.S.A. It was a beautiful day, hot and green, and the services had been memorable.

The lawn behind the Cathedral was covered with people who were either hurrying to the press conference or slipping away from the huge crowds in front of the enormous, unfinished Gothic structure.

A familiar, kind of lumpy figure in black suit and unfashionably high clerical collar was helping a lady down the hill. He was carrying a suitcase. He jovially greeted all passersby, but few stopped to chat, and just before I paused to say hello, I couldn't help wondering about the retired Presiding Bishop of that troubled Church to our south.

John Hines was the man, and he was leaving for his retirement home in North Carolina. He was leaving behind a Church in the hands of a new man, John Allin, and the future of the 3 million or so Episcopalians was cloudy.

But John Hines, like a craggy warrior, didn't seem worried. We joked a bit about Watergate, and he commented on the Cathedral for though John Hines has never been big on buildings, he likes this great national shrine and wants to see it finished some day.

A couple of times later that day I caught myself thinking about the man who led the Episcopal Church out of its ghetto of establishment and prestige and influence and into the battle for justice and equality and concern. Episcopalians moved unwillingly, and many stopped giving because of his anti-racism program; the national Church suffered badly in a financial way.

He was viciously attacked in some quarters and shunned by

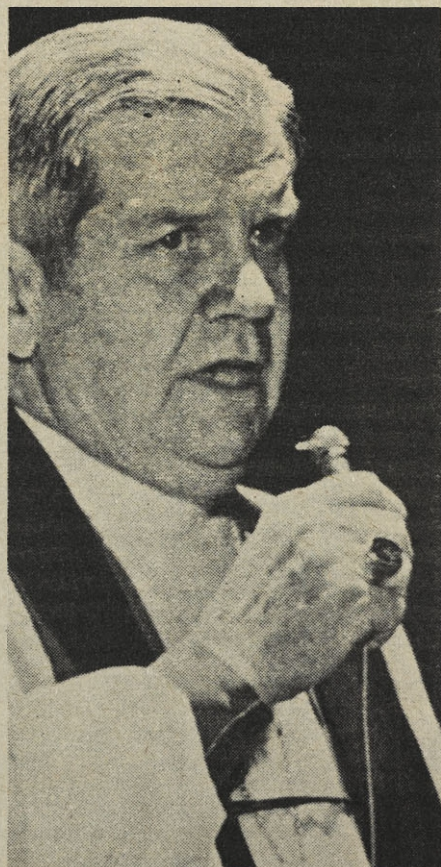
TWO REMINISCENCES OF LEADERSHIP - 1965 — 1974

others. He was blamed for dividing the Church, and his credibility was called into question. But through it all he moved with rare good humor, with high integrity, with great courage, and with undaunted faith. Kind of unusual words for leaders in the 20th century anywhere, especially in the U.S. But courage and integrity and faith and friendliness were what made John Hines one of the greatest leaders in the whole Anglican Communion in the 20th century.

And people knew it.

The first half of the service which inaugurated this new Presiding Bishop was a fitting and moving Eucharist. Just before it started, John Hines and his wife slipped into the Cathedral. He was carrying the same robe case, and he looked around for the right door to enter the bishops' vesting room.

High in the north transept the press watched people nudge each other and look his way, and suddenly applause started and didn't



Jerry Wachter

stop until he left the nave of the church; everyone stood up to pay tribute to that gallant man.

The same thing happened the next morning, only this time during his part of the procession into the Cathedral, and it started in the press gallery and spread throughout the building.

John Hines is a man you describe as "great" and wish for a better adjective. There is one—it's "Christian."

Then you realize that here in Canada and across the ocean in Britain and around the world a lot of people are better off for knowing him or for having heard his magnificent sermons or his impassioned speeches in meetings like the Anglican Consultative Council.

And a lot of people who have never heard of him are better off, too, because of his courage and be-

cause he put his beliefs and his faith ahead of prestige and power.

Not often do you find courage and integrity like that, coupled with such warmth of personality. You wish men like that could go on forever, but they can't, and maybe that's the best way.

Theodore F. Jones

Canon to the Ordinary,
Massachusetts

It's 9:30 in the morning. The stained glass in the Cathedral could not look more lovely with each lancet and rose trying to outdo the others in brilliance. The Jerusalem Cross inlaid in the floor of the Crossing is so polished it seems to stand out in relief. The organ alternately booms and trills softly—no tune, not even chords, just restless preparatory sounds.

Somewhere, hidden, the tympanist is tuning the marvelous tools of his trade. Ushers, male and female, resplendent in red carnations, pace without purpose in the great emptiness, waiting for the time—now only an hour away—when the doors will open and the crowd pour in.

Orchestrating the scene, microphone in hand, is the Master of Ceremonies, standing in the pulpit, stripped to his shirtsleeves, directing each movement of the liturgical symphony. Bishops and priests, laymen and vergers scurry at his bidding.

Rapidly he sets the scene: "It's the third verse of the Processional—the Cathedral Chapter should be passing—tum-de-dum—here come the members of the Executive Council—don't crowd but keep moving—vergers get them to their assignments—tum-de-dum. Members of the ecumenical community—vergers again! get them seated—back row, choir, Gospel side. President of the House of Deputies, right here, please, at the Crossing, Gospel side; that's your mike. Secretary of the General Convention beside you.

"O.K., Dr. Guilbert, don't block Dr. Coburn—tum-de-dum—step faster please. Bishop of Washington and Bishop Hines here, at the Crossing, Epistle side. That's your mike, Bishop Hines; say something please to test your voice."

That voice! Tested on so many more meaningful occasions, raised in so many hard causes in the years gone by, resonant, steadfast, patient: "My Brother, we are gathered here. . . ."

"O.K., Bishop Hines, that's good, that's enough."

Now comes the new Presiding Bishop to sit uneasily on the horrendous chair placed for him at the Crossing. "Lean forward

please, Bishop Allin, to receive the gifts as they are presented. Open your hands, please—you know, a gesture of receiving, of acknowledgment—a gracious gesture, please." Bishop Allin looks bemused, the gesture self-conscious.

"Now, gift-bearers, keep moving—a steady flow if you please. O.K., so much for that. Now, all to your assigned places in the stalls. Vergers help! Dr. Coburn, there! Dr. Guilbert, there! Bishop of Washington, to your throne. Vergers keep it flowing. Now, Bishop Allin, to the High Altar."

All eyes are now on the High Altar; all backs are turned to the Crossing. The scene has shifted. That part of the drama has been played out. The next act is about to begin.

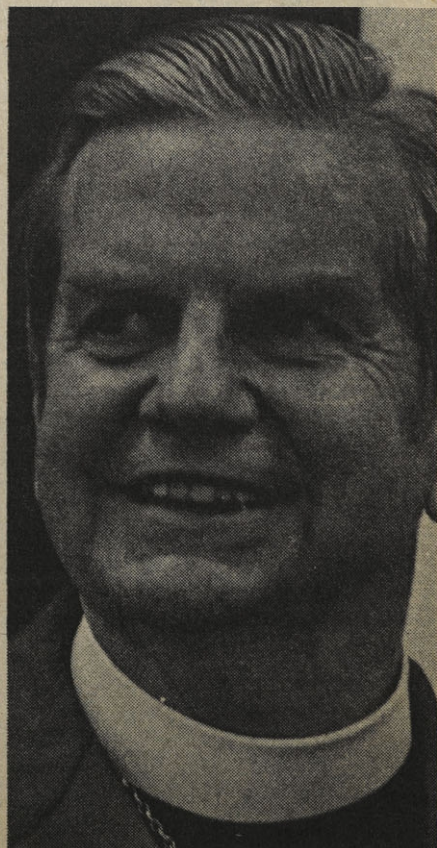
The Crossing is deserted now. Only one figure remains. Where does he belong? Certainly not just standing there in front of a dead microphone.

Again, the Master of Ceremonies, his back to the Crossing, picks up the action: "Prayers at the Altar over now. The Presiding Bishop! Move to your throne, please."

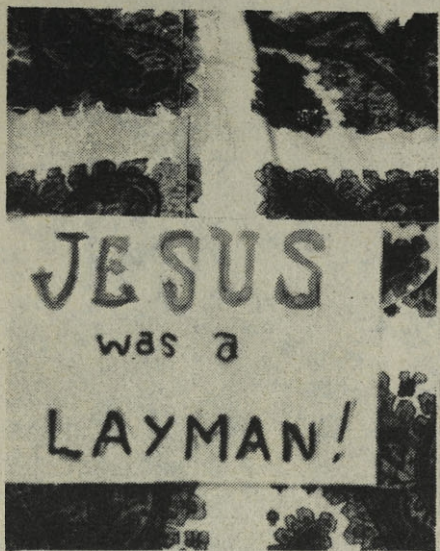
The lonely figure at the Crossing starts tentatively toward the Chancel. The Master of Ceremonies catches the action from the corner of his eye and looks down from the pulpit.

"No, not you, Bishop Hines. We're finished with you now. Just take your place somewhere over there where the other bishops will sit."

An hour later the trumpets blared, the organ thundered, and the drama was acted out for real, there at the Crossing. The transfer of the Presiding Bishop's office, symbolized by the passing of the crozier from Bishop Hines to Bishop Allin, was accomplished. But I know when the transfer really took place, and I cried.



Joseph M. Harte, Jr.



Carolyn Aniba

A COLORFUL SHIRT carried this identification tag at a laity convention.

What is Lay Ministry?
According to the Diocese of Central New York's definition, it occurs whenever church people respond to everyday situations on the basis of their convictions and commitments as Christians. In other words, it is the Church's most visible ministry—carried on by 99 percent of its members, 24 hours a day, seven days a week.

This ministry is certainly not limited to that nourishing hour on Sunday morning when the parish gathers to celebrate together, but this is often the place it receives its most concrete recognition: lay reader, usher, altar guild member, teacher. Sometimes lay ministry is misunderstood as a new synonym for parish housekeeping tasks.

Though lay reading, teaching church school, and leading prayer or youth groups are important forms of ministry, lay people usually have active interests and vocations in the world outside the Church. The Sunday school teacher may be active in the Sierra Club, the PTA, and the local group on prison reform. The lay reader may belong to the Chamber of Commerce, run a business, and hold an elective office in local government.

Should these people's Christian contribution to the community stop at the edge of the parish property?

Often at Sunday services after a particularly moving sermon, some-

one will say, "But he was really talking to the ones who weren't here."

These absent people are those the lay person will meet during the coming week. Can he or she share some of the insights received from the pulpit on Sunday with co-workers on Tuesday? Because that is what—and where—lay ministry is.

Traditionally church people left the task of ministry to the tiny one percent of Episcopalians ordained to Holy Orders. Yet for every one chance people "who weren't here" have of meeting a deacon, priest, or bishop, they have 99 chances to meet a lay person and that lay person will transmit the image of the parish, the Church, and the Faith.

This is a heavy responsibility for laity, one they received at Baptism. But as the necessity and desire for lay people to assume it becomes apparent, the Church is working to provide support and encouragement.

In the 1973 pre-General Convention survey of dioceses, support for lay ministry ranked among the top priorities. A leading layman, Dr. Charles V. Willie, vice-president of the House of Deputies, heads Executive Council's Program Group on Lay Ministries. Principal Episcopal Church Center staff members for Lay Ministries are also lay people: Olive Mae Mulica and D. Barry Menuet.

One of the Program Group's immediate goals is development of a churchwide network of lay assemblies to enable regional development of appropriate lay theological education programs.

The Diocese of Central New York has made lay theological education a top diocesan priority. It already provides a variety of training and discussion events on theol-

ogy, communications, organizational development, and spiritual enrichment. Last spring the diocese hosted a regional conference (see July issue) that might move toward the lay assembly concept.

At Bishop Matthew Bigliardi's invitation, Mr. Menuet recently met with 13 lay people in the Diocese of Oregon. Following a day-long discussion, the group decided to disband a cumbersome diocesan lay ministry department and focus attention on "a needed program . . . a lay school of theology" for the diocese.

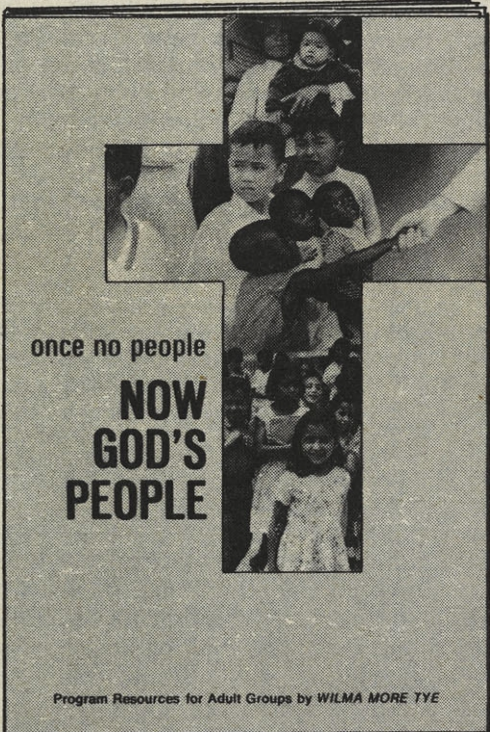
The Program Group is also considering developing new types of teaching materials. Traditionally, theological education has come to the laity from priests—often the rector's direct teaching—or through

reading. But in the March, 1974, issue of *St. John's Review*, Hong Kong, Frances M. Young, former coordinator for Lay Ministries, says, "Christians today . . . are not limited by ancient interpreters of the faith. . . . Nor can theology be a purely academic study taught to seminarians, then reproduced in lecture form by clergy to lay people. . . . Many lay people find that kind of lecture has little to help them in the problems and decisions they face every day."

Several dioceses are exploring the possibility of preparing material for lay people to use with and for each other. Such material would go beyond the concept of "shared ignorance" and aid honest

Continued on page 18

How your group can learn about Christian leprosy work.



Send for this adult program book. There is no charge, and the book can help your group find new insights into the fight against leprosy.

You will be challenged by the truth about leprosy — little-known facts to combat old superstitions and fears tormenting leprosy victims even today.

Read about ALERT, a remarkable training center in Addis Ababa, Ethiopia. Here doctors and therapists come from all of Africa to study new surgical techniques, therapy methods and medicines for leprosy treatment.

Learn how Christian missionaries and scientists work together to bring God's love, modern medical care and the promise: "If any man be in Christ, he is a new creature." And understand the devastating psychological effect on

people suffering from leprosy.

Christ himself showed us his concern for leprosy victims. And now American Leprosy Missions enables you to help your group follow in His footsteps as they learn about leprosy.

Here is a complete, organized study book with worship and discussion programs, instructions, scriptural references, and suggested hymns.

Just fill in the coupon and we will send you a copy of the book, at absolutely no cost to you or your group. Thank you for caring — and God bless you.

Please send me "Once No People, Now God's People."

NAME

CHURCH OR GROUP

ADDRESS

CITY

STATE

ZIP

American Leprosy Missions, Inc. 297 Park Avenue South, New York, N. Y. 10010
AN INTERNATIONAL SERVICE SINCE 1906

EP94

An example

Lay Ministry in Action

In late 1970, residents along Philadelphia's prestigious Main Line were finally willing to admit drugs were a problem.

For some time the people who worked with youth in churches, schools, and recreation programs had been aware of growing drug use but were reluctant to talk openly about it. Most parents were eager to have the police enforce existing drug laws—at least until their own children became involved! Since no one talked about how widespread drug use really was, most parents felt alone and frightened and often violently over-reacted to their children's use of any drug. This sometimes resulted in destroying family communication at the time it was most needed.

During the winter of 1970-71, a deanery-wide panel on drug problems—including some honest teenagers—brought forth a commitment from the 12 member churches to find some way of providing drug abuse service. The

churches were in three political subdivisions which had never worked jointly on a project before, but under the leadership of a young lawyer, a clergyman, and a housewife, things began to happen.

Each township was just beginning to move: one in forming a citizens group, one in working through the local health department, and the third in establishing a hot-line, using both public and private funds.

Deanery members sought information through surveys of their communities, and in a series of meetings held in a local Episcopal church tied it all into a single organization which works with existing agencies but cuts across township lines.

Within weeks, township commissioners, social service agency heads, school administrators, and community leaders were working as a team. The group's first officers included two Episcopalians, a Jew,

Continued on page 18

Urban parish uses mass mail

Since the appearance of my first Communications Column on narrowcasting—the use of mass media tools and techniques for achieving communication for a special audience (see April issue)—I've received reports from church bodies of a number of their fresh and provocative uses of various communications media. These have ranged from proposed development of videotape recorders and cable TV for church use to conference brochures that were themselves marvels of narrowcasting skill. One in particular included both an audio cassette and mini-filmstrip viewer—all in a 10 x 12 manila mail folder.

One of the more interesting—and easily applicable—narrowcasting approaches was that of a recent public relations/evangelism project by All Angels' Church in New York City.

According to Vestryman Edgar Byham, All Angels' recently witnessed a growth in spirit, adding new members who suggested that word about the parish's good activities should be shared with others.

Since All Angels' is a neighborhood parish rather than a city-wide one, vestry members decided many of the mass media approaches for getting the word out (newspapers, radio, TV) would be inappropriate—too costly or wasteful of effort. They also realized many traditional approaches to PR/evangelism would be wasteful in their kind of urban neighborhood: the 30 blocks immediately surrounding the parish contain almost 3,000 family units for potential contact.

The vestry chose a mass medium which is a staple of professional message senders but often overlooked by church people—direct mail.

Mass direct mail campaigns are a Madison Avenue stock in trade, as a quick look at your daily "junk mail" attests. The senders don't expect a huge proportion of the recipients to respond—just 2

or 3 percent is plenty. But that 2 or 3 percent can be an awful lot of people. In a city of 6 million people, 2 percent would be 120,000 people! In a town of 10,000, that 2 percent would be 200 people—a substantial addition to any parish roll. And since the mail rates are low, the campaign can be a relatively inexpensive process.

Of course, a parish must have a good presentation and something to sell. Just getting an envelope into someone's house isn't going to do much good if it contains nothing of value. And at the other end, when people come to buy, one must be able to deliver the advertised goods. In that respect he must know what he's trying to sell.

All Angels' experience is particularly noteworthy here. The parish settled on a limited mass mailing of 3,000 to the immediate area of the church. But as a kind of mini-market research, it sent out three different letters, representing religious, fellowship, and neighborhood spirit approaches—all of which they felt they could deliver.

To date about 120 people (a rather healthy 4 percent response) have replied to the mailing, asking either to be put on the parish mailing list or requesting further information about the church. Mr. Byham reports only one truly negative reply. The number of newcomers at services has increased markedly, many citing the mailing as the instigator.

Whether this activity will produce more parishioners for All Angels' in the long run remains to be seen. But the parish made contact, and a door was opened. Scripture says, "How shall men believe... if they have not heard." Direct, mass mail can be an effective and economical way of getting the word out. It's too often overlooked.

If you'd like more information on the All Angels' project, contact: Mr. Edgar K. Byham, All Angels' Church, 251 W. 80th St., New York, N.Y. 10024.

Cathedral Age Photo—Brotzman



WE MUST ACCOMMODATE ourselves to the needs of others, says Washington's Suffragan Bishop John M. Walker, shown above in the National Cathedral's Children's Chapel with children from the Beauvoir School. Bishop Walker formerly met twice a month with the children—each time with a different group—for worship, a story, a song, or a "person-oriented" service. He thinks Episcopal church schools must include other than Episcopal traditions "to honor the lives of all of our children." At sessions like the one shown above, Bishop Walker and the children discussed such questions as: What is Baptism? What is the altar's purpose? What is Lent? Why do we have to believe in God? Who is Allah? Why do we pray for the dead?

Lay ministry role Continued from page 17

exploration of individual beliefs and how they can be applied in day-to-day living.

Others are seeking a way for lay people to "do" theology on their own: working on questions in their own lives and their faith with the support of other lay people.

Miss Young notes: "Lay theology is not a watering down of clerical theology but a new exploration, relating theology to philosophy, the sciences, the culture."

She continues, "Lay people are not second-class citizens in the Church but as baptized members carry responsibilities that are different from those of the clergy

but equally essential to the life of the Christian community."

Dr. Willie speaks urgently of the need for lay people to recognize and exercise their ministry: "When I talk of ministry, I speak of the ministry of the whole Church, not just of that portion of church membership which is ordained. All ministry is one, with multiple roles, some of which are performed by lay persons, some by ordained persons. But ordination doesn't confer mystical powers. We are all humans with the same standing before God and the same responsibilities for carrying out His ministry."

—Janette Pierce

Lay ministry example Continued from page 17

and a Roman Catholic, all active laypersons. Several board members had worked on diocesan lay ministries projects and found organizational skills learned there helped in founding the new agency.

Everyone seemed to have a clear view of the organization's mission. Members would support parents faced with drug-using children, would encourage youthful users to avail themselves of existing agencies or would provide new ones where needed. They would find ways to educate the community not only to the danger of drugs but also to the fact that the users were not fearsome strangers but its own children in need of love and compassion as well as discipline.

So many things went right during the early days of organization that some board members said, "Luck?" and some said, "Faith?" But the facts are Republican and Democratic elected officials cooperated for the first time in memory, three school districts en-

dorsed the group, a bank donated incorporation costs, the group located an outreach house on the first day of searching, and public and private funds, plus the right people to help, always seemed to turn up just when needed.

Now entering its fourth year, the agency's staff of 15 operates in four townships, working closely with public and private schools as well as social service agencies and local governments. The new president is an active Episcopal laywoman who deeply appreciates the local churches' continued interest. In addition, she is often able to call on the professional talents of other lay people in her parish and is assured of the support of her rector and the whole congregation.

The communities the organization serves do not see it as a church project, but the founders who remember that first deanery meeting on drugs know their Church enabled and encouraged them to identify and respond successfully to a community need.

The Episcopalian

Suggested readings about the ministry of the laity

The Alphabet of Grace, Frederick Buechner, Seabury Press, New York, 1971.

Audenshaw Papers, Mark Gibbs, editor, Audenshaw Foundation, 1 Lord St., Denton, Manchester, England.

Beyond God the Father, Mary Daly, Beacon Press, Boston, 1973.

"The Enablers," Judy Mathe Foley, *The Episcopalian*, June, 1973.

God's Lively People, Mark Gibbs and Ralph Morton, Westminster, Philadelphia, 1971.

"Lay Ministry Findings and Hopes,"

Frances M. Young, special supplement to *The Episcopalian*, January, 1972.

Listening to Lay People, National Council of Churches, 475 Riverside Dr., New York, 1971.

New Hope for Congregations, Loren B. Mead, Seabury Press, New York, 1972.

The Rule of Taizé, Roger Schutz, Les Presses de Taizé, France.

Toward Love and Justice, Presbyterian Church, U.S., Philadelphia, 1971. (Available at 225 Varick St., New York, N.Y. 10014.)

White Racism: A Psychohistory, Joel Kovel, Atheneum, New York, 1970.

College chaplains meet in Kansas

Continued from page 4

He's a tenant. And he is buying himself credits. For him the proverbial excitement of learning is mostly a myth."

"The community college student usually has to take longer getting through school," Bill Wood of Wayne University said. "Many of them work full time, sleep in their cars—and go to school. I stand in awe of them!"

Flo Viverette, a faculty member at Winston-Salem State, described many of her students as "overburdened people, often carrying three jobs—that of being a parent, a bread winner, and a student. They miss school, don't get enough sleep. I don't know how they survive. And if they drop a class, they have to pay for it all over again. Certainly if the Church is to minister to these people, it will have to be done in non-traditional ways."

Florence Bonner, a faculty member who is also working on her Ph.D. at Houston Community College, hopes she is able to pass along to students some of the faith her Church has given to her.

"But career goals are pretty real here" was another comment. "There's the pressure of onward and upward—and jobs are tight."

One chaplain stated, "We need to make society aware that these metropolitan schools need more help from us than do the so-called elite institutions."

Barbara Schlachter, who led the workshop on the ordination of women, noted: "Society's cultural norms are changing much faster than the Church is willing to change. Is the Church telling women they aren't as important as structure?"

One man in the group commented, "I don't see how the Church can afford to alienate a whole generation of youth with its stand against women."

The workshop on tenure was led by faculty member Gregg Maltby of New Mexico State University and Henry Strobel of Houston, a deacon and an assistant professor of bio-chemistry at the University of Texas School of Medicine.

Bishop Robert DeWitt, retired Bishop of Pennsylvania, spoke briefly on the revival of the *Witness* magazine; the Rev. Myron Bloy, Jr., explained the activities of the Church Society for College Work; and Jim McAlpine represented the Church's youth program as an Episcopal Church Center staff member.

Quest for Freedom

Dr. Tom Govan, professor of history at the University of Oregon, based his address on the study of a paper he wrote in 1957 and which he immediately labeled a "pre-Sputnik work," stating that the world has changed considerably since it was written. The question he put to the group was: "Has the university and its quest for freedom changed?"

Dr. Govan quoted Milton Steinberg: "There is no truth unless first there be a Faith on which it may be based," and led finally to describing the power within the university, student-teacher relationships, and tenure, including the purpose for which it was de-

vised and the manner in which it is used today.

William Stringfellow based his talks on his most recent book, *An Ethic for Christians and Other Aliens in a Strange Land*, applying it to the university.

Mr. Stringfellow called Dr. Govan's text "an analytically and extraordinarily perceptive paper... about what, as I understand it, is a wholly erroneous premise." (Much laughter.)

"As I hear Tom, he speaks now as he did years ago—with great idealism and romanticism about the university as an institution in a fundamentally constrictive posture toward the Church. Such theological comprehension as I have of the reality of principalities and powers belies this."

Mr. Stringfellow sees the matter of "human identification of the principalities" as "affected funda-

mentally by the event of our fall-
"ness," which he defines as "radical confusion as to identity and vocation."

He asserted that all institutions are called "to the enhancement of human life." He spoke of the Genesis story of how man was given dominion over a world which included "principalities and powers." Because of man's fallenness, the relationship, he said, "has now made man the servant of the principalities." This he believes is also true of man as he relates to the university.

How ESMHE Began

John Worrell is credited by most members as "the one who really got us underway" with a meeting at Seabury-Western in Evanston, Ill., in 1968. Later a steering committee met at the

Notre Dame convention on behalf of higher education; and still later the organization decided to sponsor the General Convention Youth Program at Houston. This it thought to be the most practical way to make the Church aware of its need to minister to youth.

President David Fly stated ESMHE's stance: "Our concern is not simply with ministry on the campus; we are concerned with *all* ministry. We are discovering in the 1970's what some people might refer to as a sort of neo-denominationalism—and I realize that term is often used with a lot of negative connotations. But I think it is possible that as a result of the ecumenism of the late 1960's, denominations have been challenged to take their own heritage seriously. And this we of ESMHE are doing today."

—Salome Hansen



June 4, 1974, Princeton Theological Seminary, Princeton, New Jersey. The Reverend and Mrs. Daniel McDonald Roberts, Jr. and their daughter, Heather, share the excitement of graduation with Visiting Professor Helmut Thielicke. Dan and Kathleen started their insurance program with PMF last spring.

You know theology, exegesis, homiletics, counseling. But what about coping financially?

If money had been your goal, you'd have gone for an MBA. Your goals are different. But as you pursue them money will become an inescapable factor in your future. Particularly as your family grows.

At Presbyterian Ministers' Fund we've devised ways to make life insurance affordable—even for a struggling student. That's why PMF is chosen by so many seminarians of all faiths.

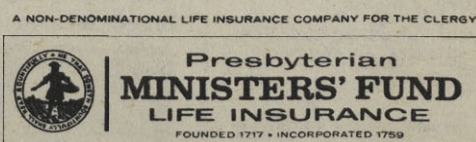
PMF programs give you maximum protection now, can be converted later into insurance that yields tangible benefits during your lifetime. Benefits like helping to educate your children (it's never too soon to plan for that!), provide ready cash if you need it, make your retirement carefree.

Among all life insurance companies, PMF is the *only* one which has specialized in serving the religious professional for so many years. We've been at it since 1717. Our representatives (many of them ordained clergy) are compensated in a way that leaves them free to advise you objectively. And they appreciate the problems you face as no other insurance advisor can.

We'd be pleased if you'd give us a call. Collect and absolutely free of obligation. We're anxious to meet our 258th graduating class. Call:

1-800-523-4810

(Weekdays, 9:00 to 4:30 Eastern time. In Pennsylvania dial 1-800-462-4950).



1809 Walnut Street
Philadelphia • Pennsylvania 19103

**We've helped
257 graduating
classes learn.**

We
Are Pleased
to Announce the
Publication of

THE EPISCOPAL EUCCHARISTIC LECTIONARY

Now all the proposed Propers for the yearly cycles A, B and C are together in a durable professionally printed book. Published in the most commonly used Revised Standard Version, the words of the Gospel, Epistle, Lessons and Collects are printed in clear, readable type on quality paper and stitch bound within an attractive, durable cover.

- Contains Revisions of 1973 General Convention.
- Eliminates weekly typing, duplicating and stuffing.
- Eliminates gathering, filing and storing of used, duplicated or leaflet Propers.
- Eliminates problems of slow weekly or monthly delivery or leaflets.
- Saves you money.

It is our privilege to offer you this practical, inexpensive, complete Episcopal Eucharistic Lectionary at limited INTRODUCTORY PRICES. Include payment with order and save C. O. D. costs. Delivery guaranteed to be made in time for advent year A.

1-10 books@ \$3.95
11-49 books@ \$3.50
50-99 books@ \$2.75
100+ books@ \$2.00

Send your order today to:

EPISCOPAL
EUCCHARISTIC LECTIONARY
ST. MARK'S EPISCOPAL CHURCH
2040 WESTRIDGE
WICHITA, KANSAS 67203

Do Your Sermons Have Middle-age Sag?

Here's a new wrinkle—SELECTED SERMONS. A complete sermon for each Sunday. Thoughtful, bible-based sermons, especially contributed by such outstanding preachers as:

The Rev. Dr. David H. C. Read (Presbyterian)
The Rev. Dr. Robert V. Moss (U.C.C.)
The Rev. Edward McKenna (Roman Catholic)
The Rev. Dr. Jack Jarman (Disciples)
The New Archbishop of Canterbury (Anglican)
The Rev. Dr. John R. Claypool (Baptist)
The Rev. Dr. Benjamin Garrison (Methodist)
The Rt. Rev. John M. Allin (Episcopal)

The price? \$6.50 a year—less than 12¢ a sermon. October 1974 to October 1975. Fill in the coupon below, write a check and mail it now.

SEABURY BOOKSTORE
815 Second Avenue, New York, N.Y. 10017

Enclosed is my check or money order for \$6.50. (\$7.50 in Canada; \$8.50 overseas.) Please send me a full subscription to SELECTED SERMONS, Oct. 6, 1974 to Sept. 28, 1975.

E9

Name _____

Address _____

City _____

State _____ Zip _____

In Person

Elias W. Saleeby, Executive Council controller, received the insignia and diploma of Commander of the Order of the Star of Africa in a special ceremony in New York City on April 23. President William R. Tolbert, Jr., of Liberia authorized the award for work Mr. Saleeby has done in that country.

The Rev. Lawrence I. Ferguson, an Episcopal priest, is the new chaplain of the Notre Dame University Alumni Chapter in Dallas, Texas.

The five-year "banning" order, a form of house arrest, the South African government had imposed on Lutheran theologian Dr. Manas Buthelezi was lifted in late May. The government gave no reason for the original order to silence the cleric, nor did it give any reason for the revocation, believed to be the first issued before a ban has run full term. Next year Dr. Buthelezi will teach at Wesley Theological Seminary in Washington, D.C.

Dr. Paul Stauffer, a United Methodist, is the new president of the Interreligious Foundation for Community Organization (IFCO). He succeeds the Rev. Atha Baugh, a Baptist, as head of the ecumenical agency pledged to support economic, social, and educational development of minority groups.

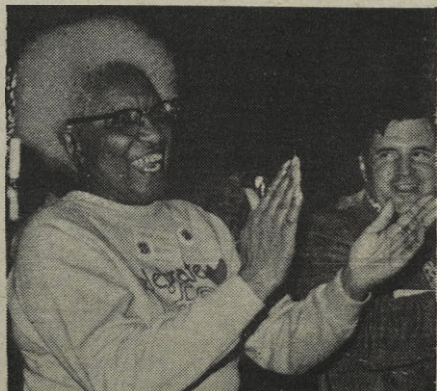


C. Darrell Phillips

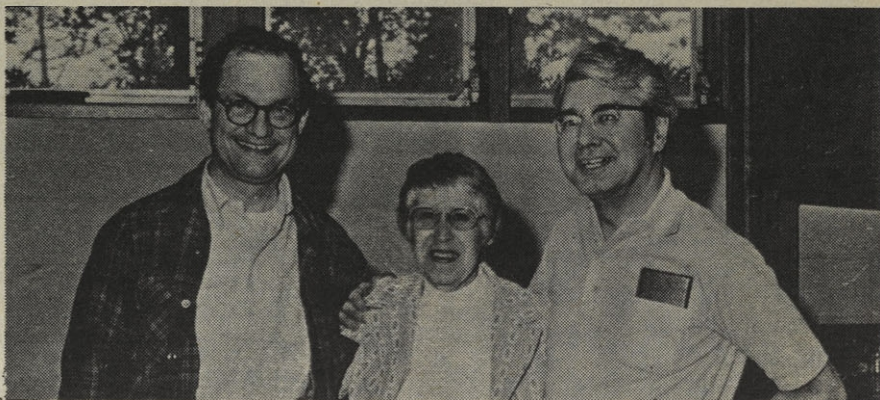
The Rev. Herman Page (left) of Liberal, Kan., accepts a Rural Workers' Fellowship citation from Bishop William Davidson of Western Kansas. Bishop Davidson is chairman of the new Joint Commission on the Church in Small Communities.

The Rev. Loren B. Mead heads the Alban Institute, an independent, non-profit organization which works ecumenically to strengthen local congregations. The Institute is a permanent outgrowth of Project Test Pattern, an Episcopal Church research and development program. With headquarters at facilities of the Washington Cathedral, the Institute is "independent of but closely related to" the Church. Working with Mr. Mead are the Rev. James D. Anderson, the Rev. Tilden H. Edwards, Jr., and the Rev. John C. Harris.

Quintella Jasper, a communicant of St. Philip's, Buffalo, N.Y., is a new member of the national Faith Alive board of directors.



Elmore Hudgens



C. Darrell Phillips

DOROTHY GOUDIE, secretary of Roanridge Conference Center and a professional churchworker for 17 years, retired recently. Mrs. Goudie poses with the Rev. H. Boone Porter (left), Roanridge director, and Bishop George Masuda of North Dakota.

The Rev. William O. West, rector of Calvary Church, Washington, D.C., will be president of the Council of Churches of Greater Washington for the coming year.

Anglican Bishop John Howe's reappointment as secretary general of the Anglican Consultative Council quashed rumors that he might be named Archbishop of York to succeed Dr. Donald Coggan, now Archbishop of Canterbury-designate. The reappointment surprised many because his present term does not expire until 1975.

Bishop Coadjutor Robert S. Kerr succeeded Bishop Harvey D. Butterfield as diocesan of Vermont in ceremonies in the Cathedral Church of St. Paul, Burlington. Bishop Kerr, a native of Newport, R.I., served Vermont parishes for 28 years before his election last December to be coadjutor. Bishop Butterfield, now retired, became diocesan in 1961.

Eleanor Lewis, a former Lay Ministries chairperson, attended the Consultation on Sexism in the 1970's in West Berlin this summer. The meeting, sponsored by the World Council of Churches, attracted worldwide participation in examining the roots of discrimination against women in every society.

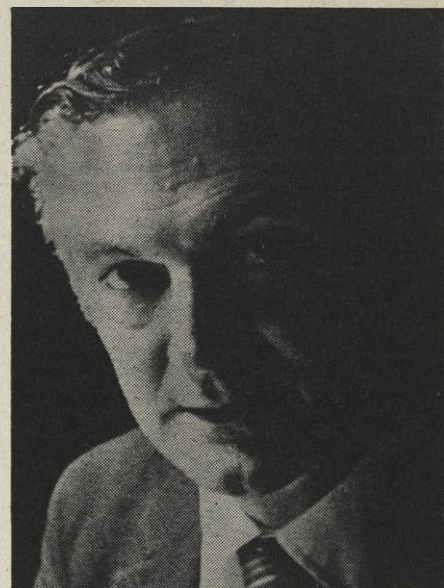


Bishop Robert B. Gooden, retired Suffragan of Los Angeles who celebrates his 100th birthday in September, publicly renewed his ordination vows in a ceremony at St. Mark's, Glendale, his home parish. Bishop Gooden was ordained to the diaconate in 1904.

The Rev. Robert E. Stenning, former rector of St. Paul's Episcopal Church, Dayton, Ohio, is the new national director of CROP, the Community Hunger Appeal of Church World Service. From the organization's headquarters in Elkhart, Ind., he will be responsible for all phases of CROP's anti-hunger projects and fund-raising.

Steve Hogwood of Stone Mountain, Ga., and a 1974 graduate of the University of the South, will do graduate work at Duke University in the fall, aided by a \$1,000 NCAA scholarship. The soccer player is the university's eighth NCAA scholarship winner.

The Rev. Terence J. Finlay, rector of St. Bartholomew's Church, New York City, was chaplain during the recent centennial season of the Chautauqua Institute, Chautauqua, N.Y.



Dr. Alec Wyton, organist-choirmaster of St. James' Church, New York City, will serve as coordinator for the Standing Commission on Church Music, a position funded by General Convention last fall. A performer, composer, and teacher, Dr. Wyton's numerous positions include being organist and choir-master at the Cathedral of St. John the Divine, New York City, and teaching at Union Theological Seminary, New York City, and Westminster Choir College, Princeton, N.J.

The Ven. Frederic P. Williams, Archdeacon of Indianapolis, is chairman of the Commission, which is charged with overseeing all phases of liturgical music and with working in close cooperation with the Standing Liturgical Commission on Prayer Book revisions.

Communication on church music should be sent to Dr. Wyton at 865 Madison Ave., New York, N.Y. 10021.

The Rev. Donald Jones and his wife Margaret are two-thirds of a national chaplain team of the Christian family movement. The Joneses, from Holy Communion Church, Lake Geneva, Wis., will work with the Rev. Edward Hamel, a Roman Catholic clergyman. The trio will provide support for the organization's national staff and volunteers to encourage Christian family witness in the world. The ecumenical agency is located at 1655 W. Jackson Blvd., Chicago, Ill.



The Episcopalian

THE WITNESS: Quest for a social stance in the 70's

The Witness, a journal which from 1920 through the 1960's reported on social concerns, is being reborn this month with a special, pre-publication issue, reporting on the July 29 ordination of women to the priesthood. Regular publication on an 18-issues-a-year basis will begin in the fall under the editorial direction of the Rt. Rev. Robert L. DeWitt, resigned Bishop of Pennsylvania and president of Church and Society. Renewal of publication began at the request of William B. Spofford, owner and publisher, who died over two years ago.

The Witness is overseen by an editorial board called the Episcopal Church Publishing Company. Subscription costs are 60¢ per copy and \$5.40 per year.

In preparation for publication Bishop DeWitt traveled around the country, holding six consultations which involved nearly 100 people and personally interviewing 25 other people in an attempt to answer the questions: "Where do you think people are today?" "What are they looking for?" Bishop DeWitt reports his findings below:

"OUR CIRCUITS ARE OVER-LOADED," many said. Too many issues today are calling for top priority consideration. The dean of a cathedral told us that if a publication brought together the seven smartest people in the world, he would not give what they reported the time of day. Already, he said, he had read what too many bright people had written, and he was more confused than ever.

THE POWER SHORTAGE—How adequate is our world supply of natural resources? Not long ago, a federal department surveyed the threats to our resources of fuel, water, food, and wildlife. The published survey was titled: "We Have Fifteen Years?" What does it mean to be 17 years of age—like one young person I consulted—and read a pamphlet from your government which questions whether we have 15 years?

Yet who knows how many years we do have? Riding in a plane during the recent gasoline shortage, I asked the passenger next to me what he did for a living. He replied, "I'd rather not tell you." Under urging, he said, "Well, as a matter of fact, I work for (name of petroleum company deleted), but I'd rather not discuss it." With further prodding, he gave a long explanation of how the petroleum industry is misunderstood, is really working in the public interest, and is not at all responsible for the shortage of gasoline. Finished, he then turned to me and said, "And you know, my wife doesn't believe a word I've told you."

WATERGATE SPILLOVER—Are our political structures and the other institutions that control our lives dependable? How dependable are the people who direct them? Richard Goodwin

wrote recently in *The New Yorker* on bureaucracy: "Structures built by men have acquired an independent intention whose necessities are not those of human freedom. And the authority to check its force, to redirect the apparatus of production, does not exist."

A cynical view of institutions, and yet have you not wondered at the irony that people have the power to form institutions, only to see those institutions overpower their creators? Have you ever tried to stop a war in Vietnam? Or re-order our national priorities? Or change corporate policy?

Many have tried. Consequently, their confidence in our institutions—and in the people who manage them—is not great.

We received an identical reaction from two separate consultations with college students. We told them we were interested in enlisting as writers nationally known persons who would command students' respect. When we solicited suggestions, we met with silence. We then produced a list of 40-odd writers prominent in American life, pausing after the reading of each name to see if it would meet with positive response. Silence. And at each consultation, in almost identical words, a student finally said: "Bishop, there are no public figures that command our respect."

SPOILS OF DEFEAT—A bank president, in response to a casual, "How are you?" replied, "I'm tired of losing!" He was referring to a number of civic reforms in which he had invested hope and energy. But he spoke for many of us. Not just "losing" the war in Vietnam but the war on poverty, the war on racism. We have all lost a lot of wars. And this losing has raised our consciousness but lowered our morale. The questions have outrun the

Support urged for bills

Several bills pending in Congress would greatly increase the flow of material contributions from American corporations to voluntary organizations, including a number which are church-related.

Until 1969 major firms could claim a tax deduction of fair market value for donated goods, and contributions flowed freely. An amendment to the Internal Revenue Code that year, however, allowed companies to deduct only production costs. Contributions to church agencies which provide medical assistance at home and abroad decreased by some \$50 million annually. This drop came when health care needs of the world's poor were soaring.

The Episcopal Church, through membership in Interchurch Medical Assistance, receives medicines and medical supplies from leading pharmaceutical houses. Lagging

answers. A high school girl said, "I am so discouraged about everything that I find myself retreating into personal relationships because friends are the only thing I can count on."

Two high school students at one of our consultations said they had watched their older brothers and sisters struggle in the peace efforts during the 1960's and had concluded that such efforts were in vain. One 17-year-old boy in the Midwest was asked what he thought about this magazine project. He said, "Well, I think it's a good project if you get your kicks out of that kind of thing."

BETWEEN THE ACTS—A moral lethargy pervades the nation. Not immorality but lethargy. In the words of Albert Camus: "A saving indifference—taken for composure. Despair saved them from panic." It looks like the time between the acts. Because nothing is happening on stage, we drift into the lobby for a smoke and a chat. Meet people. Make small talk. Again Camus: "A vast despondency, not to be taken for resignation, though a sort of passive and provisional acquiescence."

This is the mood we encountered in our attempt to find where people are.

We are a people whose knowledge of our world is largely received via the 6:30 news and one metropolitan daily. We are an unaffiliated people. We identify with no mass groups. We have no satisfactory theory about our problems. We have no adequate answers.

Yet we found evidence of a hoping for hope. May I quote Camus one last time? "Once the faintest stirrings of hope became possible, the dominion of the plague was ended." Hope is related to faith, justice, and love. These are the stuff of the Church's mission, now as always.

donations, however, have necessitated purchase of items previously contributed, and the resulting increase in costs have had to be passed on to consumers, many of whom cannot meet the higher fees.

The bills now pending would compromise on the deduction of full market value versus only production costs. Arthur D. Wilde, executive director of Interchurch Medical Assistance, asks Episcopalians to write their representatives in Congress or the Hon. Wilbur Mills of the House Ways and Means Committee, urging support of tax deductions which would again increase the supply of donated drugs and materials.

For further information on the program, write Mr. Wilde at Interchurch Medical Assistance, Room 246, 475 Riverside Dr., New York, N.Y. 10027.

TRINITY CLUB
For young people in
the 20's and 30's
Meeting at
THE CHURCH OF THE HOLY TRINITY
1904 Walnut Street, Philadelphia, Pa.
Phone: 567-1267
SUNDAYS 6 PM - 8 PM
Supper - Speaker/Program - Coffee Hour
Come and Join with Us!

TRAIN WITH CONFIDENCE
If you cannot go away to a resident school enroll in a HOME STUDY course, and earn your diploma or degree from a school which has been approved by the Department of Education and is affiliated with the Florida Association of Community Colleges. Write for catalog E10.
AMERICAN BIBLE COLLEGE
Pineland, Florida 33945

THE GUILD OF ALL SOULS
A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church.
Posthumous Members may be enrolled for continual remembrance.
THE REV. RICHARD L. KUNKEL
Superior-General
For further information address
The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

ST. MICHAEL'S MASS
Music for Eucharist - Rite 2
For Unison Voices & Organ
An easy setting in joyful dignity by
THE REV. BENJAMIN HARRISON
6630 Nall Ave., Mission, Ks. 66202
Send \$1.00 for examination packet for Priest, Organist/Choir and Congregation.

Discussion in S.S. ? Yes!

IF You have good questions
You use Study Guides by:

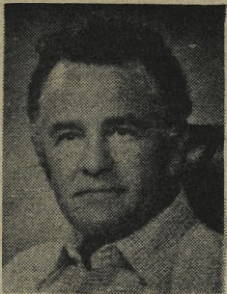
NEIGHBORHOOD BIBLE STUDIES
Dobbs Ferry, New York 10522
— Send for Catalog —

Free Booklet on Wills
This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP-974, 815 Second Ave., New York, N.Y. 10017.

CONSIDER
Our Parish News Inc.
FOR ALL YOUR PRINTING NEEDS
Send us a sample for free price quote.
Attention, Jack De Morro
Our Parish News Inc.
214 Wooster St. • New Haven, Conn. 06511
Phone (203) 865-2314

HOLLAND • GERMANY • FRANCE • SWITZERLAND • BELGIUM
More
For Your
Travel Dollar
9-Day Budget
European Holiday
From
\$478
Hometown Departures
Why Pay More?
• Take off just 5 working days
• Price includes your jet flights, accommodations, meals, sightseeing, and a professional escort
• First Class and Student Tours also available
For information, write:
Wholesale Tours
International, Inc.®
387 Park Ave. S.
New York, N.Y. 10016
Ask your pastor to lead you on a tour.

Please rush me your free tour brochure for the 9-day budget tour of Europe
Name _____
Address _____
City _____ State _____ Zip _____
Home Phone _____
Business Phone _____
☐ Pastor ☐ Layman
E9



Keith Miller

"The New English Bible communicates the meaning with dignity and beauty."

THE NEW ENGLISH BIBLE is preferred because it is accurate, beautiful, clear, dignified.

A completely new translation into the language of our time, it is the Bible for today and tomorrow. Look at it. Own it. Read it.

At your bookstore.

Cambridge University Press and Oxford University Press

Myth as a force for the human spirit



JUNG has shown that man has capacities to touch more than just a space-time world. Some of the best sophisticated modern thought sees myths not as untruths but as catalysts that help achieve a grasp of spiritual reality.

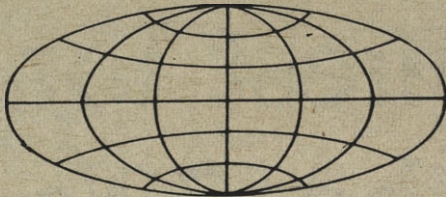
Consequently myths and symbols of Christianity are as necessary and significant today as when the New Testament was written.

When modern man is relieved of his positivistic bias he is open again to the realities of which Jesus and the church fathers speak. This stimulating new book shows how — through myth — man can understand his place in history and eternity.

At your bookstore • Paper, \$4.95

FREE tabloid for related reading and in-depth information on all titles from the "Publishers to the Total Christian Community." Simply write and say: "send me FREE issues of Paulist Publications." (48 pages, 6 issues per year) PAULIST PRESS, Dept. E1, 400 Sette Drive, Paramus, N. J. 07652

MISSION INFORMATION



C. S. Lewis would approve. Somewhere in his writings, I remember being scolded for reading not Plato but about Plato, not Aquinas but about his writings, not the Bible but about the Bible. The Anglican Centre in Rome makes it possible for Roman Catholic theologians and seminarians to study Anglican theology, history, et al—and not about it.

The Rev. Harry Smythe, the Centre's Australian director, says, "The Anglican Centre is designed to make known in Rome the tradition of faith held within the Anglican Communion. This involves the forging, almost always on the initiative of the Centre, of a large number of public and personal relationships. Informed understanding of Anglicanism I have found to be minimal, but the interest in it is widespread.

"As I point out not infrequently, we represent a catholic tradition of faith and order which began to reform itself sharply some 400 years ago. We have learned to live with our own internal diversities and tensions, so conceivably we have something constructive to offer to other Christians, especially to our Roman Catholic brethren concerned with renewal and convulsed sometimes in the ambiguities of change.

"Mostly our work must be interpretive and educational. Many useful links have been made, not least of which has been the Anglican teaching presence in the Pontifical Gregorian University. In 1972-73 I was the first Anglican professor of Anglican Studies there, followed in 1973-74 by Professor Owen Thomas of the Episcopal Theological Seminary in Cambridge, Mass."

The Centre's educational ministry is furthered by a series of studies held there during each term of the Roman academic year, by visits to seminaries and universities, and by occasional public lectures delivered in Rome and other parts of Italy. "This system," says Dr. Smythe, "has built large groups of student friends. I have had much pleasure as well in receiving at the Centre the women of St. Paul's within the Walls [the American congregation in Rome] and in this way make sure the Centre does not remain aloof from the local church in some self-contained academic and diplomatic immunity.

"The Library, of course, remains a fundamental instrument of policy. Having some 7,000 volumes, it is now the largest collection of Anglican material on the continent of Europe. Gifts allow me to rebind valuable books, and finances are somewhat improved, thanks to substantial gifts from the Church in North America.

"The Anglican Consultative Council held in Dublin increased our income significantly, and SPCK in London has committed itself to substantial support for a three-year period, allowing us to work out an imaginative program we hope to initiate this fall by inviting to Rome, as Senior Fellow of the Anglican Centre, Bishop John Hines.

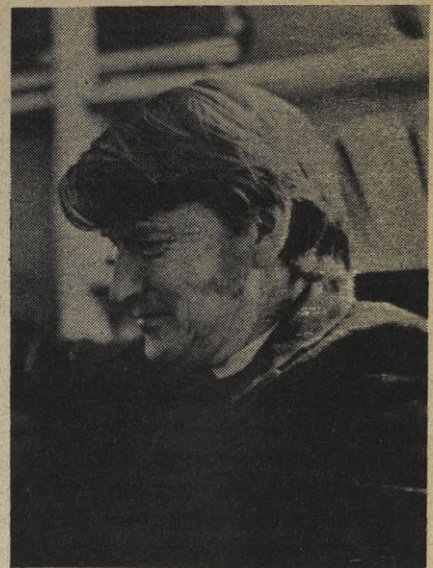
"My contacts with the Secretariat for Promoting Christian Unity remain regular and important and useful. His Eminence Cardinal Jan Willebrands always receives me with courtesy and gives thoughtful consideration to matters I draw to his attention. Some of these conversations have important practical consequences.

"I am received always with the utmost courtesy and affectionate interest by His Holiness Pope Paul VI, whose personal understanding of the Anglican Church since his period of office as Cardinal Archbishop of Milan has done much to further the relationships between the two communions. It is good to know that in the place of highest authority in the Roman Catholic Church, the enmities of 400 years are repented of and are being overcome by patience and a policy of peace.

"On one occasion His Holiness assured me quite simply that he prayed every day for the Archbishop of Canterbury, for the Anglican Centre, and, indeed, even for me. In a private audience of July, last year, when I had several important matters to present for His Holiness' attention, he received me ceremonially as "the Anglican ambassador," resolved with marked kindness the issues I laid before him, and reassured me of his prayers, imparting his blessing. Much remains to be done, but how greatly the situation has changed!"

Canon John V. Taylor, in a CMS newsletter, says, "To see ourselves as others see us is notoriously difficult. But it is always enlarging because even though what others see is not the whole truth, to align our eyes to their point of view is a splendid exercise in objectivity. And it is a wise thing to open oneself to all that is true in that disconcerting, alien point of view before taking the further step in objectivity, which is to recognize the flaw or the bias in the eye of that other beholder."

Jeannie Wilkins



Cornelia Keller Stutts

John S. Spong

Bishop Hines chooses author

A casual remark over dinner, followed up and amplified, will result in an authorized but unofficial biography of the Rt. Rev. John E. Hines, Presiding Bishop retired.

The author, the Rev. John S. Spong, said, "The first time it was mentioned, Bishop Hines just laughed. But when we brought it up again, he said he would consider it and finally agreed with the rest of us it should be written."

Bishop Hines has consented to six weeks of personal interviews with Mr. Spong. Three of the bishop's close friends will serve as an advisory editorial board: the Rev. John B. Coburn president of the House of Deputies, Suffragan Bishop Scott Field Bailey of Texas, and Bishop Robert Brown, retired Bishop of Arkansas.

Rector of St. Paul's Church, Richmond, Va., and a member of Executive Council, Mr. Spong began his research on June 1 and has traveled, talked, and read extensively ever since.

He has interviewed many members of the bishop's family, investigated old church records and news clippings, generally tracing Bishop Hines' early life, beginning with his birth in Seneca, S.C. Mr. Spong is also taping interviews with people who worked with Bishop Hines.

The author, who has two earlier books to his credit, sees the biography as falling into four general sections. "First I plan to write on the shape of the Church in history. I want to show how John Hines' ministry was a natural part of the historical evolution of the Church."

The second part of the book will show the forces and influences that shaped Bishop Hines' ministry from his birth to his arrival in New York as Presiding Bishop.

"Then I want to discuss the changing Church during Bishop Hines' tenure." Mr. Spong sees several themes emerging in the theology of involvement as shown in the General Convention Special Program and in the reshaping of worship forms and Church structure, begun under Bishop Hines.

The final section will be an evaluation of Bishop Hines' style of ministry.

Mr. Spong will resume his research next summer and begin writing in 1976. He hopes for publication in the fall of 1977.

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.

EQUIPMENT OFFERED

The DeKoven Foundation for Church Work has the following to give to a parish that could use them: an oak altar—72 inches by 28½ inches by 41 inches, with an 8-inch attached reredos and a 19-inch unattached reredos—and a small

reading desk, 36 inches high. If your parish could use the equipment, please write Sister Mary Valerie, C.S.M., DeKoven Foundation for Church Work, 600 21st St., Racine, Wis. 53403.

SEWING BOOK FOR BLIND AND VISUALLY IMPAIRED

Blind author Adele Brown and the (Roman) Catholic Guild for the Blind announce publication of *So What About Sewing*—the first sewing book for blind and visually impaired persons. Printed in both Braille and large type print, the book contains instructions for the be-

ginner as well as those with sewing experience. It also describes techniques for both hand and machine sewing.

To order a copy (\$8) please specify the Braille or large print edition, both of which consist of two volumes. Send check or money order to the Catholic Guild for the Blind, 67 W. Division St., Chicago, Ill. 60610.

SUPPLIES NEEDED BY NEW MISSION

St. Francis' Mission, now almost four months old and using borrowed quarters, needs altar linens, a lectern Bible, kneeling cushions, and sacred vessels. If

you can help, write to the Rev. Richard A. Lewis, 11828 S. 84th E. Ave., Bixby, Okla. 74008.

DOES YOUR VESTRY HAVE A COPY?

A Vestryman's Guide, the vestry procedures manual sponsored by the Episcopal Church Foundation and published by Seabury Press, is now in its fourth printing. The 64-page book was written by Van S. Bowen, Foundation vice-president.

The guide (\$1.50) may be ordered from The Seabury Press, 815 Second Ave., New York, N.Y. 10017.

EPISCOCATS Featuring Professor Higgins



St. Anselm's, the Episcopal church at 682 Michael Lane in Lafayette, Calif., has no church mice. Instead, the church is "owned" by a church cat. Professor Higgins, if he could satisfactorily communicate, probably would deny belonging to a church and would insist in characteristic cat fashion that he is owned by no one and the church belongs to him.

Professor Higgins tries to attend all forms of the church's program, maintaining identical loyalty to the worship, the church dinners, all social functions, and even study sessions. He does not occupy the same pew each Sunday but is unbendable in his desire to sit next to his favorite parishioners.

He loves all the children, and they love him. A growing number of adult members apparently are charmed in some irresistible way by Professor Higgins, who has been a part of St. Anselm's for four years.

Professor Higgins, who sniffs out a party expertly, received his distinguished *My Fair Lady* name because his mustache and his proper bearing resembled Henry Higgins. "But we call him Kilmer here," says Betty Shaw, church office secretary. "Kilmer is the last name of the cat's owners and, coincidentally, the middle name of the bishop of our diocese, C. Kilmer Myers."

Professor Higgins, a most amiable feline, has a comfortable and modern no-questions-asked relationship with the Charles B. Kilmers, who claim him as their own. The Kilmer home is a short walk from the church, and Professor Higgins never deviates in his travels between his two homes, smartly crossing the street at exactly the same point each day.

Mrs. Kilmer describes him as a "house cat, American" and says he probably started the church-going habit because he was lonely before the Kilmer daughters, 2

and 3 years old, were born. They have a 10-year-old brother.

"We tried to keep him from going to the church because we didn't want him to be a bother," Mrs. Kilmer says, confirming that the Professor was selective about his parish and chose St. Anselm's rather than the Roman church which the family attends. "We would lock him in the house on Saturday nights, hoping to keep him at home on Sundays, but somehow he would always get out and go right to the church. Finally I stopped trying—nothing I did was helping the situation."

Seven-year-old Professor Higgins was hit by a car several months ago, suffering a fractured pelvis, but he is now back to his old routines.

A St. Anselm's member remarks sagaciously, "If he hadn't made it, I do believe he'd be a vicar in the next world now."

—Mary Moore Fife

Education Guide

SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12. Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus.

25 miles west of Philadelphia.

Write Headmaster

BOX 5, PAOLI, PA. 19301.

MILLERSBURG MILITARY INSTITUTE

Highest Army Rating. Accredited S.R. (ROTC). COLLEGE PREP. IN THE JR. HIGH-Grades 9-12. HEART OF THE BLUE GRASS. 79th YR. All Athletics band. For "Portrait of Our School," write:

Admissions, Box V, Millersburg, Ky. 40348

For Best Results
try the
NEW EPISCOPALIAN
write or call
LEILA S. COOKE
advertising manager
1930 Chestnut Street
Philadelphia, Pa. 19103
phone: 215-564-2015

SCHOOLS FOR GIRLS

Your young girl will be a 21st century woman!

How can she be prepared for that unpredictable world? What schooling will give her both the specific skills and the inner resources that will help her to grow to her fullest potential?

At Saint Anne's School, a small and warm day or stay school in the Greater Boston area for girls in grades 7 through 12, each student is encouraged and aided to find and develop her capabilities, to search with others for answers to questions she herself asks, and to face the challenges of the next century with a full awareness of the infinite value of her own life.

May we help you prepare your young girl? Write today for our descriptive catalog, "An encounter for growth".

SAINT ANNE'S SCHOOL, EPISCOPAL
18 Claremont Avenue
Arlington, Massachusetts 02174

SCHOOLS FOR GIRLS

Margaret Hall

A small college preparatory school for girls in Kentucky's Bluegrass region. Programs in Mexico and England. Emphasis on developing essential academic skills, fine arts, riding, indoor pool. Episcopal, but all faiths welcome. Founded 1898. Write:

The Rev. Colley W. Bell, Jr., Headmaster
Box E, Versailles, Ky. 40383



ON TOP OF A HILL IN CLEAN AIR
An hour from New York
ST. JOHN BAPTIST
SCHOOL FOR GIRLS
Mendham, N.J. 07945

Where girls are first
Grades 7-12. Boarding & Day.
Accredited. Small Classes.
Tel. 201-543-4161

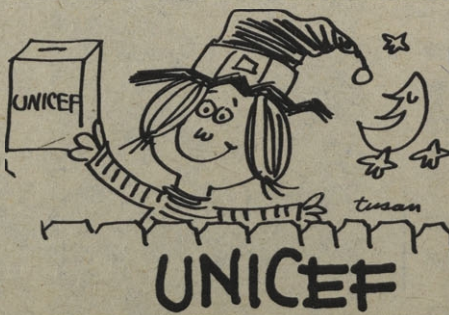
UNIVERSITIES AND COLLEGES

VOORHEES COLLEGE

DENMARK, SOUTH CAROLINA 29042
Dr. Harry P. Graham, President

A Fully Accredited, Four-Year Liberal Arts and Career Oriented Institution. The College is affiliated with the Protestant Episcopal Church and has maintained, for over 75 years, its original, historic mission of providing quality education under the Christian influence. Beautifully located in rustic setting.

For information write: Director of Admissions
or telephone: (803) 793-3346



COEDUCATIONAL SCHOOLS

PATTERSON

Coed College Preparatory
(Girls, Day only)

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Advanced placement courses, Post Graduate. Gym, sports, lake.

Summer camp for boys 6 to 16 years. Outpost Camp. Back packing. Outdoor cooking. Skiing, other water sports. Periods 2, 4, or 6 weeks. 2-week Football Clinic. Write

THE REV. FLOYD W. FINCH, HEADMASTER
Box F, Lenoir, North Carolina 28645

WASHINGTON COLLEGE ACADEMY

EST. 1780

Near Smoky Mts. Fully accred. Coed. Grades 9-12. College prep. & career focused programs. Small classes. Modern dorms. Campus church. Scholarships. Self-help program. Catalog: T. Henry Jablonski, Pres., Box E-9, Washington College, Tennessee 37681

SEWANEEN ACADEMY

Formerly Sewanee Military Academy
The College Preparatory School
of the University of the South... Est. 1868

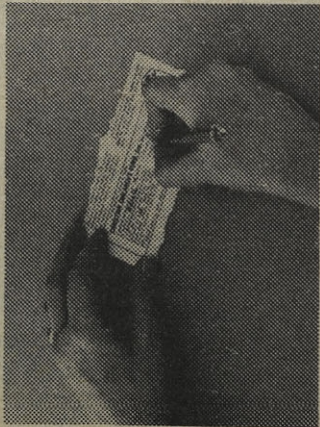
Coed Boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Summer School-Camp.

Write to: Director of Admissions

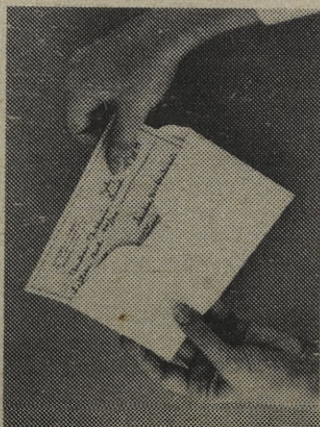
SEWANEEN ACADEMY
2502 Tennessee Ave.
Sewanee, Tennessee 37375.



What happens when you decide to sponsor a child?



1 First, you fill out the coupon at the bottom of this page to describe the child you'd like to sponsor. (The cost is only \$15 a month.)



2 Second, you put the coupon in an envelope along with your first monthly payment and mail it to: Christian Children's Fund, Inc., Box 26511, Richmond, Virginia 23261.



3 And third, in about two weeks, you will receive your sponsored child's photo and background information, plus details about the project where the child is being helped.

This young fellow in Kalimpong, India, is one of the lucky ones—he already has a CCF sponsor.



4 Fourth, you may write directly to your sponsored child, and your letters are answered. Correspondence is translated and sent to you from overseas—the child's original letter and an English translation. (Staff workers help children unable to write.)

5 Fifth, both you and the child you sponsor can benefit from the person-to-person relationship that grows as you and the child get acquainted.

Of course, the material assistance you send is vital, but your sponsored child also needs the personal warmth of knowing that you care.

Please, decide *today* to sponsor a youngster through Christian Children's Fund. A child is waiting . . .

Christian Children's Fund, Inc. is registered (VFA-080) with the U.S. Government's Committee on Voluntary Foreign Aid, and is a member of the International Union for Child Welfare, Geneva.

Sponsors needed in Brazil, India, Guatemala and Indonesia.

Write today: Verent J. Mills

CHRISTIAN CHILDREN'S FUND, Inc.

Box 26511, Richmond, Va. 23261

I wish to sponsor a ☐ boy ☐ girl in (Country) _____ Name _____
☐ Choose any child who needs my help. Address _____
 I will pay \$15 a month. I enclose first payment of \$ _____. City _____
 name, story, address and picture. State _____ Zip _____
 I cannot sponsor a child but want to give \$ _____.
☐ Please send me more information. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7. EP-1690

THE Episcopalian

SEPTEMBER 1974

CONSTITUTION & CANONS

FOR THE GOVERNMENT OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
OTHERWISE KNOWN AS

the episcopal church

ADOPTED IN GENERAL CONVENTIONS
1789-1973

Printed for the Convention

1973



The Philadelphia Event: Conscience vs. Order

50787
TX
78705
NLSIV
CHURCH HISTORICAL
606 RATHERVUE PL
AUSTIN, TEXAS
78705SC#606RATC9 DEC74 8E
CHURCH HISTORICAL
SOC

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS