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Bishops to meet in Mexico

Oaxtepec, Mexico, the one-time winter residence of Montezuma, will be the setting for the October 13-19 meeting of the House of Bishops. A report from the Council on Ministry and discussion of ecumenical and liturgical concerns will top the agenda, according to House of Bishops' secretary Bishop Scott Field Bailey. These issues were most frequently mentioned in response to a questionnaire sent to the bishops last spring.

Asked if ordination of women to the priesthood might be discussed, Bishop Bailey said, "I imagine there will be some interest in rehashing Chicago." [There the bishops declared that the July 29 service in Philadelphia was not valid as an ordination to the priesthood for 11 women deacons.] He said the agenda would allow the usual opportunity for any bishop to bring a particular subject to the meeting's attention.

Bishop Bailey agreed with Presiding Bishop John M. Allin's wish that the bishops have a relaxed meeting in the country setting 56 miles from Mexico City. "What we all hope is we'll have time for talking with each other; that we can relax, deal with business, and communicate with each other," said Bishop Bailey.

He also said Mexico had been chosen so "we can celebrate the life of the Church in Mexico." The setting of the government-built resort hotel for Mexican workers lends itself to this purpose, as will the meeting's Mexican-flavored schedule, which includes a daily siesta and dinner at 8:30 p.m. The Presiding Bishop, who is in charge of the week's worship, is expected to use the Spanish Prayer Book.

The weekend before the meeting the bishops will meet in Mexico City with members of both the Mexican Church and the American community.

When working on their main agenda items, the bishops will use the same format they recently employed in Chicago: meeting as a whole to hear presentations, small groups for discussion, then back into plenary session for group reports before taking any official action.

Ministry concerns will include pastoral development, Board of Theological Education activities, and clergy deployment. Bishop Bailey said the House has invited

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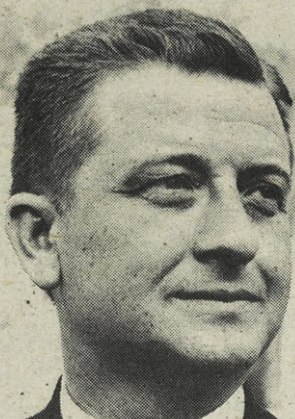
NEW PENNSYLVANIA READERS, HELLO

Welcome to the Pennsylvania Diocesan Edition of *The Episcopalian/Diocesan News*, which begins this month for more than 10,000 new families. We hope you will enjoy this combination coverage of local, regional, national, and worldwide events.

PROFESSIONAL SUPPLEMENT

THE Episcopalian

Bishops consider charges



Bishop Brady

Controversy surrounding the July 29 service of ordination of 11 women in Philadelphia continued in September when four midwestern bishops indicated they were considering filing charges against the four bishops who participated in the event.

In early September Bishop Albert W. Hillestad of Springfield was circulating a petition to charge Bishops Robert L. DeWitt, resigned of Pennsylvania; Daniel Corrigan, retired head of the Home Department; Edward R. Welles, II, retired of West Missouri; and J. Antonio Ramos of Costa Rica with violations of the



Bishop Atkins

Constitution and Canons, their ordination vows, and the rubrics of the *Book of Common Prayer*.

Three other bishops—Stanley H. Atkins of Eau Claire; William H. Brady of Fond du Lac; and Charles T. Gaskell of Milwaukee—were expected to join Bishop Hillestad in bringing the charges before Presiding Bishop John M. Allin. At press time, however, the four bishops had not officially presented the charges to Bishop Allin, who has named three bishops—John T. Walker, Suffragan of Washington; Christoph Keller, Jr., of Arkansas; and Hal R. Gross, Suffragan of Oregon—to receive



Bishop Hillestad

them. This is the first step in a lengthy disciplinary procedure prescribed by church law.

Unless a majority of these three bishops can prove that the charges do not have canonical and factual grounds, they must appoint five presbyters and five laymen to a Board of Inquiry which acts as a grand jury. If the Board of Inquiry finds sufficient grounds for trial, the matter is eventually given to a standing nine-bishop Court for the Trial of a Bishop.

The charges which Bishops Hillestad, Atkins, Brady, and Gaskell are considering revolve mainly around three issues: (a) violating the requirement for bishops and standing committees to give consent to ordination; (b) officiating without the Bishop of Pennsylvania's request; and (c) "all of the deacons [in the July 29 service] were women."

The bishops will cite Canon 18, section 9, against Bishops Corri-

Membership declines

The decline in Episcopal Church membership continued during 1973 at a rate of 4.25 percent, exceeding the 4.16 percent rate of 1971 and negating the leveling trend of the 1.7 percent rate in 1972. Latest figures, prepared for Executive Council by Trinity Press, Ambler, Pa., show a total baptized membership of 2.932 million in domestic dioceses at the end of 1973, compared with 3.062 million in 1972.

Communicants, who statistically usually lag behind the figures for total baptized membership, declined at an equivalent 3.6 percent rate to 2,073,800.

A spectacular 20 percent decline in church school pupils in the three years since 1971 gives indication of leveling since only an insignificant decline of .02 percent occurred in 1973. But the effect of zero population growth may be indicated in the fact we now have only one child in nursery or kindergarten for every 17 of our 957,924 households. All church school classes seem pathetically small, averaging seven pupils per teacher.

Some indication of the success of new liturgical provisions may be

gleaned from data on the number of unconfirmed children admitted to Holy Communion. The 73,396 children so reported represent at least 16 percent of the potential number.

Other indicators show some strength. Although baptisms of infants declined, as might be expected with the national decline in births, adult baptisms increased slightly, keeping the total decline in newly baptized to 61,657 from 62,863. Confirmations of 67,582 in 1973 were reported as compared with 69,083 for the previous year.

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DIOCESES GIVE the national budget 21 cents per household, per week.

FOR RESPONSES

TO THE HOUSE

OF BISHOPS'

CHICAGO RESOLUTION

See page 3

gan, DeWitt, and Welles. This canon says bishops without jurisdiction are still subject to the Canons and General Convention. This charge is omitted against Bishop Ramos, who says he did not ordain but did lay on hands. He is the only bishop with jurisdiction among the four.

Bishop Hillestad said he felt "it would be disorderly not to press charges. Where there is a provision for due process and a clear violation of the Canons and Constitution, the process ought to be allowed to proceed."

Other bishops are expected to sign the four bishops' petition but at press time had not yet done so.

continuing *Forth and The Spirit of Missions*
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WORLD NEWS BRIEFS

YORK—Creation of a new Anglican Diocese for Europe was recom-
mended in a report to the General
Synod of the Church of England.
At present the Anglican presence
in Europe is divided into three ele-
ments: the Jurisdiction of North
and Central Europe, the Gibraltar
Jurisdiction (both under the
Church of England), and the Con-
vocation of American Churches in
Europe. The clerical-lay commit-
tee recommended that the unified
diocese have appropriate relation-
ship with the English and American
Churches.

WASHINGTON—Rep. Charles C.
Diggs, Jr., of Michigan has filed
suit in federal court against the
Secretary of Commerce, charging
that discussions with South Afri-
can authorities about importation
of Namibian fur gives implicit rec-
ognition to South Africa's disputed
control of Namibia. U.N. trustee-
ship of Namibia, administered by
South Africa, terminated in 1966,
but South Africa has refused to
yield control. A number of Episco-
pal organizations, as well as indi-
vidual church people, have sup-
ported efforts for Namibian self-
determination.

GENEVA—Muriel Webb, social
worker and Episcopal Church
Center staff member from 1947 to
1971, is the new director of the
World Council of Churches' Com-
mission on Inter-Church Aid, Refu-
gee and World Service. The agency
channels some \$30 million each
year to church service programs
around the world. A consultant to
the American church relief agency,
Church World Service, she is an ex-
pert in refugee and migration work.

NEW YORK—Dr. Roger Shinn, a
United Church of Christ clergyman,
has accepted the post of acting
president of Union Theological
Seminary. He succeeds Episcopal
Bishop J. Brooke Mosley, who re-
signed. Dr. John Coburn, rector of
St. James' Episcopal Church
here, heads the presidential search
committee. Dr. Shinn, Reinhold
Niebuhr Professor of Christian
Ethics at Union, stressed his pref-
erence for teaching over adminis-
tration when he took the temp-
orary post.

INDIANAPOLIS—A \$1.5 million
grant from the Lilly Endowment
Foundation will fund an ecumeni-
cal National Institute for Campus
Ministries to serve as a general re-
search and service organization for
all faiths. Episcopal clergyman
Myron Bloy, Jr., director of the
Church Society for College Work,
is one of the incorporators.

DURBAN—Some 300 black and
white delegates picked Anglican
Bishop Phillip Russell of Port Eliz-
abeth to be the next Bishop of
Natal on the third ballot. It was
the first time lay delegates have
voted for a bishop. If he accepts
the post, Bishop Russell will suc-
ceed Bishop Vernon Inman, who
retired in June.

EVANSTON—The Central House
for Deaconesses has changed its
name to the National Center for
the Diaconate in order to reflect
an expanded ministry which in-
cludes the whole diaconate. The
Center will continue as a resource
for information, guidance, and pub-
licity concerning the diaconate, ac-
cording to the Rev. Frances Ziel-
inski, director. The address is
1914 Orrington Ave., Evanston,
Ill. 60201.

COVENTRY—Vandals have dam-
aged the famed charred cross of
Coventry Cathedral. Made from
two beams of the 14th century
cathedral which German bombs
destroyed during World War II,
the cross has become a world-wide
symbol of reconciliation. From its
housing in the stone of the altar,
it was removed and its headpiece
and one arm broken off.

NOTRE DAME—The University of
Notre Dame purchased 20,500
titles in 29,500 physical volumes
from the Philadelphia Divinity
School library upon that school's
merger with the Episcopal Theo-
logical School in Cambridge,
Mass. The purchase is the largest
single increase in Notre Dame's re-
ligion collection in recent years
and will enhance it in areas of
American Protestantism and
Anglican church history. The Epis-
copal school moved 30,000 vol-
umes to the new Episcopal Divin-
ity School, the institute which
resulted from the merger.

NEW YORK—The Ford Founda-
tion has given a \$75,000 grant to
help support a women's program
at the Graduate Theological Union
(GTU), Berkeley, Calif. GTU, a
consortium of theological schools
which also acts as a graduate insti-
tution, will use the funds for par-
tial salary of an Office of Women's

Affairs' coordinator, for one or
more visiting scholars, and for con-
ferences and publications. Grants
for projects on women in religion
are part of a broader Foundation
program, relating to women in all
professions.

JERUSALEM—Two new Anglican
bishops for the Middle East were
consecrated in St. George's Cathed-
ral here in late August. The Rt.
Rev. Faik Haddad, Bishop Coadju-
tor of Jerusalem, Jordan, Lebanon,
and Syria, will become bishop of a
new united Diocese of Jerusalem.
The Rt. Rev. 'Aql 'Aql is Assistant
Bishop for Jordan, Lebanon, and
Syria, residing in Amman, Jordan.

KANSAS CITY—Lutheran Church
Women will emphasize concerns
which relate to aging, literacy,
children's rights, criminal justice,
and world hunger during the next
three years. The 362 delegates to
the women's triennial convention
also approved a \$1.5 million budg-
et for 1975 and elected Ruth-Marie
Rosser of Kingsport, Tenn., to a 3-
year term as president.

WASHINGTON—A bill sponsored
by Rep. H. John Heinz, III, of Penn-
sylvania, would allow taxpayers
the option of taking a tax credit
for 50 percent of their charitable
contributions in lieu of currently
allowed deductions. HR 15722
would establish tax credit limits,
but the net effect if the bill be-
comes law, would be to increase a
middle income taxpayer's tax de-
duction. "We've been searching for
a way to encourage contributions,"
said Rep. Heinz, an Episcopalian.

PHILADELPHIA—LaVonne Alt-
house, editor of *Lutheran Woman*
magazine for the past 12 years,
became pastor of the 700-member
Salem Lutheran Church here on
September 1. This is the second
congregation in the Lutheran
Church in America to call a woman
although the denomination has or-
dained 13 women.

MEDIA—This Pennsylvania com-
munity is the new national head-
quarters of the Associated Church
Press (ACP). Dennis E. Shoemaker,
executive secretary of the organiza-
tion of editors and publishers of
predominantly Protestant period-
icals, announced the move.

EAST meets in West

The Episcopal Asiamerica Strat-
egies Task Force (EAST) continued
its transition from an ad hoc com-
mittee to a recognized section of
Executive Council's Mission Ser-
vice and Strategy Program during a
recent San Francisco meeting.
Under the leadership of chairman
Lincoln Eng, the task force drafted
a charter and proposed a 1975
budget. Both items must be ap-
proved by Executive Council.

The task force's purpose is to
expand existing programs among
Asian and Pacific peoples, to de-
velop new programs, to encourage
theological reflection, and to pro-
mote ways to articulate the Gos-
pel to Asian and Pacific peoples.
The proposed budget of \$220,200
would provide funds for travel,
national conferences, regional
meetings, training, special projects,
and a hoped-for regional office in
San Francisco.

The Rev. Winston W. Ching is

executive officer for the task force,
assisted by Nancie Oyama, both of
San Francisco. Serving on the task
force with Father Eng are the Rev.
Messrs. Matthew Y. Ahn, Chicago,
Ill.; Martin Bayang, Boston, Mass.;
George Lee, Honolulu, Hawaii;
Timothy Nakayama, Seattle,
Wash.; Timoteo Quintero, Hono-
lulu, Hawaii; Albany To, New
York, N.Y.; Victor Wei, Oakland,
Calif.; and John Yamazaki, Los
Angeles, Calif. Also serving are
Carole Lee and Betty Lee of San
Francisco, Calif., and Samuel T.
Shoji of Seattle, Wash.

Co-opted members include Bish-
op E. Lani Hanchett of Hawaii;
the Rev. William C. Heffner, Exec-
utive Council staff; Bishop C. Kil-
mer Myers of California; the Rev.
Shunji Nishi, Church Divinity
School of the Pacific; and Canon
James Pun, director of Chinese
ministries, Diocese of California.

—Diocesan Press Service

The Episcopalian

Women Seven bring charges in Midwest

On August 12 three clergy and four laymen of the Diocese of West Missouri filed charges with Bishop Arthur Vogel. They presented "Katrina van Alstyne Welles Swanson, a clergyman of this diocese, for trial for offenses against the doctrine, discipline, or worship of this Church and for conduct unbecoming a clergyman."

The charges also point to non-fulfillment of diocesan canons: required approval of the Committee on Ministry, the diocesan bishop, and the Standing Committee as well as prior appointment to a position as specified by the canons. In addition, the seven men say Mrs. Swanson violated the ordination vows she took as a deacon by participating in the July 29 service.

The charges were presented by the Rev. Messrs. William A. Jarvi, Peter M. Sturtevant, and Leopold H. Hoppe. The four laymen who signed the document are Thomas Burr, Clifford Hall, S. L. Higinbotham, and Edward S. Washburn. All the signers are from Kansas City where Mrs. Swanson—until her recent inhibition (*see September issue*)—was an assistant at St. George's Church, of which her husband is rector.

As yet Bishop Vogel has taken no action on the presentment.

In Pennsylvania 50 clergymen signed several "submissions of information" concerning the Rev. Suzanne Hiatt and 12 priests identified as participants in the July 29

service. According to the Rev. John Schultz, Trinity Church, Ambler, these individual documents have been presented to Bishop Lyman Ogilby.

Father Schultz said the clergy were proceeding under Title 4, Canon 10, which deals with abandonment of the communion. He termed this canon "a more charitable way" to discipline the participants.

Under the canon the Standing Committee must certify that acts which constitute abandonment of the communion or a renunciation of ministry have occurred. If such charges are found valid, the bishop may inhibit those charged from ecclesiastical functions for six months. If the individual does not refute or retract the alleged acts, the bishop is then charged to depose him.

This canon has no judicial provision. All action is at the discretion of the Standing Committee and the bishop, and no appeals procedure is outlined.

Bishop Ogilby said he hopes women's ordination will be reviewed at the House of Bishops meeting.

Other responses

On September 10 the Standing Committee of Central New York lifted the inhibition on the Rev. Betty Schiess so she can function as a deacon in good standing. Bishop Ned Cole also named a committee—Mary Lou Crowley, Utica; Jane Bonney, Watertown; and the Rev. Messrs. Stanley P. Gasek, Utica; W. Paul Thompson, Binghamton; and James A. Corl, Endicott—to review the situation and report to him within the next few weeks.

In other action the Standing Committee voted to:

- request the House of Bishops to call a special General Convention in the spring of 1975 to consider women's ordination to the priesthood and episcopate;
- urge the special Convention to regularize the irregular ordinations performed in Philadelphia;
- urge Mrs. Schiess not to perform any public formal act of a priestly nature; and
- ask Mrs. Schiess to present the necessary documents for ordination to the priesthood in order to facilitate an orderly procedure for possible regularization.

In the Diocese of Virginia the September 7 meeting of the Standing Committee resulted in no action. The Rev. Alison Cheek is still considered a deacon in good standing but has asked for a leave of absence from liturgical duties even though she remains on the staff of St. Alban's, Annandale.

The Diocese of Washington's Standing Committee voted to petition the House of Bishops for a special General Convention. And in Ohio Bishop John Burt said he had received informal suggestions for such a meeting but had not been officially asked to present the topic when the bishops meet in Mexico.

—Janette Pierce



THE ACCUSED BISHOPS, left to right, Edward Welles, Antonio Ramos, Robert DeWitt, and Daniel Corrigan, are shown leaving the bishops' meeting in Chicago.

House of Bishops' Resolution: Other responses

Following a House of Bishops' resolution passed in Chicago on August 15, Presiding Bishop John M. Allin on August 19 wrote to the 11 women deacons who participated in the Philadelphia ordination service, offering the House of Bishops' help.

He said the House of Bishops "sees the ordination of women as an urgent matter and will do its part to deal with this as swiftly as possible. Many hold out real hope that it will come. However, there will be an interval between July 29 and the time when the issue is clarified."

Bishop Allin suggested the importance of using the time "to cope as creatively as possible with your question of what to do, how to feel, and how to plan personally and professionally."

He offered the services of the Office of Pastoral Development, a House of Bishops agency under Bishop David Richards' direction. He said Bishop Richards and others would be available for counsel and asked the women to "communicate in this way with the House of Bishops."

Several of the women responded immediately by saying they were in Chicago on August 14-15 and did not understand why the bishops did not communicate with them then. They said they would not pass up an opportunity to do so now.

The Rev. Alison Cheek of Virginia, in a letter to Bishop Allin, reminded him that "faith without works is dead and that pious talk masking brutal action does not effect reconciliation."

Bishop Robinson

The day after the Chicago meeting Bishop Harold Robinson of Western New York sent a letter to all bishops, explaining his decision to drop charges against the three ordaining bishops (*see September issue*). "My reason for presenting the charges was to guard the in-

tegrity of the Faith and Order of our Church, which would include reprimanding the accused. I believe the action of the Bishops fulfilled that purpose, and since I was not out 'after a pound of flesh,' I withdrew my charges."

Bishop Robinson said, "I have suffered agony since I left Chicago, asking myself if I did the right thing for the welfare of our Church. . . I did what I thought was right, and I tried to understand the mind of Christ for all persons and for His beloved Church. Justice mingled with mercy is always good."

Bishop Reeves

On August 19 Bishop Paul Reeves of Georgia wrote a letter to all bishops, saying he had a "number of anguished second thoughts" about withdrawing his name from the list of charges circulated at the Chicago meeting (*see September issue*). He said he had decided that "to have taken such firm action regarding the women deacons yet to have done almost nothing about the bishops who made it possible for these women to break ordination vows they had made" was "terribly unfair."

He said unless further action is taken, no bishop could "ever again discipline one of his clergy who violates constitution, canon, ordination vows, or godly admonitions. If a bishop may do as he pleases, why cannot a priest?"

For these reasons, he said, he decided to "add my name to the support of another presentment that has been made. . . To have done other would involve me in breaking my own ordination vows as I understand them."

Bishop Charles

On August 20 Bishop Otis Charles of Utah sent letters to all members of the House of Bishops, stating his dissatisfaction with the process at the Chicago meeting which made impossible discussion of the substantive issues raised.

He said the theological committee's statement was a "beautifully articulated statement of invalidity based upon identifiable eucharistic community." But, he added, "from my point of view you could argue the case for validity from the same presentation."

Bishop Charles requested the Presiding Bishop and the Agenda Committee to "make provision for theologian consultants from outside the House's membership" to attend the October House of Bishops meeting in Mexico. "My personal preference would be the

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Statistics

Continued from page 1

Of all the declines experienced, those in the number of marriages and burials from 33,386 to 23,686 and from 55,015 to 39,639 respectively seem most pronounced. Fewer non-members are using the Church for these services, and some dioceses have not reported totals.

On the financial side, the new report forms provide information that the level of giving in plate and pledge in 1973 averaged \$4.19 per household per week. A 60¢ increase is forecast in pledges of 1974.

Total receipts in parishes reached the \$306 million mark, up from \$293 million. And while 1972 saw a substantial drop in giving by parishes to diocesan and general Church purposes, 1973 saw a recovery of \$1,927,499 to \$38,645,361. But this 77.5¢ per household per week was largely used at diocesan level. The dioceses reported giving \$10,644,259 toward the national budget in 1973 (21¢ from each household per week) compared with \$10,416,440 in 1972, \$10,809,024 in 1971, and \$11,212,470 in 1970.

In 1973 the Church had 11,854 clergy, of whom 4,763 were non-parochial.

These figures are preliminary and subject to adjustment. Some dioceses failed to meet reporting deadlines or omitted some totals.

Switchboard

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

MORE ON JULY 29— AUGUST 15

I think you must at least take some of the blame for the fiasco which occurred when the bishops made an abortive attempt to circumvent their vows and ordain women to the priesthood. You have consistently reported what you labeled “debates” on this move and then have proceeded to give only the “poor women” side of the picture. As early as high school I was taught that debate had two sides. You have never reported but one. This is probably a conscious editorial policy since you cannot be blind to the other side. Take a look at the cover of the August issue for a case in point.

Please don’t feel you must now compound the error by applauding the bishops who were so obviously misled in their duty. Their plea that the majority of the Church was behind them was a specious one since rule of the majority has never been an article of faith in the Church.

J. Williamson Brown, Jr.
Frankfort, Ky.

ED. NOTE: Speaking of both sides, how many of the items (including “Switchboard”) did you miss seeing?

It was with deep disappointment and keen distress that I read in the *New York Times* this morning [August 16] of the action of the House of Bishops yesterday in Chicago.

The conclusion I draw is a bishop can flout and disobey with immunity the Constitution and Canons of the Church which he was sworn to uphold at the time of his consecration.

The illegal ordination in Philadelphia involved no question of doctrine that could be subtly disputed. Here was the plain breaking of the law, undercutting every bishop’s authority within his own diocese.

And yet all the bishops could do was tap their brethren lightly on the knuckles. (I thought what was justified “civil disobedience” was the infliction and acceptance of due punishment.) Such pusillanimous action suggests to me the end

of any discipline in the Episcopal Church.

We could never discipline the laity except to deny them marriage and Communion for cause. But we did have a way of holding heretical and contumacious priests and bishops in line: the threat of an ecclesiastical trial.

Now I wonder how in justice any bishop could bring a lowly priest like myself to trial for breach of ordination vows if he were unwilling to do the same thing to a “big enchilada.”

The action, or non-action, of the House of Bishops strongly shakes my faith in the *bene esse* of episcopacy.

David R. King
Elizabeth, N.J.

WHO IS GUILTY?

How can a Church claiming Christ as its Lord not agree on amnesty? The young men who refused to cross an ocean to wage an immoral war in someone else’s land are condemned as draft “evaders.” The men whose consciences would not let them continue in a war where “free fire zone” meant napalming children in hundreds of villages are called “deserters.” These men are not criminals and neither are the men we sent into combat by force or by deception.

If we must find guilt, it is with ourselves for being silent partners in a war to support a cruel dictatorship. From [many] come pleas to stop our “aid” but we are too busy with “church” affairs like budgets and buildings to hear them or to serve God. We cannot even grant an amnesty to those who could hear.

Dana S. Grubb
Gaithersburg, Md.

NATURAL FIBERS USED

Your July issue gave good coverage of the installation of the new Presiding Bishop. There was an error in one picture caption that I would like to bring to your attention.

On page three it says the bishops wore copes and mitres of white brocade. None of their vestments was made of brocade, and they did not wear copes. Because the theme of the eucharistic celebration was taken from the Gospel about the Good Shepherd, I used natural fibers. Off-white silk and wool worsted was used for the chasubles and wool crepe for the mitres. The embroidery on the mitres was done in threads of a variety of textures and tones from white to cream.

Darlene Keane of Arlington, Va., wove the pallia of the same threads used in the embroidery, with the addition of gold for the crosses and the wrappings on the fringes.

I felt it a great honor to design and make the bishops’ vestments for this historic event and would appreciate your making the record correct.

Marjorie Coffey
Washington, D.C.

IT’S MY TURN NOW

The Rev. H. Camp Gordinier’s editorial, “My Turn Now” in [the August] issue of *The Episcopalian*, is a calculated insult to thousands of Episcopalians whose only offense is an abiding loyalty to the *Book of Common Prayer*. His sneering reference to “liturgical mandarins” manifests a petulant exasperation with the fact that many churchmen are not willing to abandon the Prayer Book for a

half-baked mass of liturgical pottage.

Mr. Gordinier’s solemn appeal for “the unity of this Church” rings hollow. Where was the disunity before this current craze for defective innovation began?

Those interested in maintaining the Anglican heritage in this country would do well to write the Society for the Preservation of the Book of Common Prayer, Box 12206, Acklen Station, Nashville, Tenn. 37212.

Nelson L. Dawson
Louisville, Ky.

EACH ORDER WORTH MANY PAGES

In your article on the religious life in the August issue of *The Episcopalian* (which I enjoyed greatly), you barely mentioned All Saints’ Sisters. The short blurb under the picture of Sister Barbara Anne painting Christmas cards just scratches the surface. You did not mention that the sisters make and distribute a great deal of the altar bread used in our churches and by the Armed Forces.

For many years St. Gabriel’s, which is on the grounds of the convent and run by the sisters, ministered to retarded children in a pilot program of the State of Maryland. When this program ended, St. Gabriel’s was turned into a retreat house, the need for which is manifested by the fact that weekends are taken up by various groups until well into 1975.

Virginia W. Thompson
Baltimore, Md.

HAPPY TO DO IT

Including the CPC-NBF Quarterly in the July issue of *The Episcopalian* has brought the “Ministry of the Printed Word” performed by dedicated volunteers to more people than we have been able to reach.

The Church Periodical Club, organized in 1888 by eight women who were concerned about the lack of reading material available to our clergy and others in isolated places, was the beginning of a service which has expanded as the need has grown. We continue to serve old established programs and reach out to embrace new areas as they develop.

Our organization is purely volunteer, and our support is from contributions of individuals and groups. We are a supportive group who work closely with the National and World Mission and the Episcopal Churchwomen through projects sponsored by the United Thank Offering. Requests [range] from one book to whole libraries. We can only respond as our contributors do. You can see why we are so grateful for your recognition of the Church Periodical Club.

Mary L. Harrington, Chairman
National Books Fund Committee
Somerset, N.J.

Coming up

OCTOBER

- 6 Eighteenth Sunday after Pentecost
- 13 Nineteenth Sunday after Pentecost
- 13-19 House of Bishops annual meeting, Oaxtepec, Mexico
- 18 St. Luke the Evangelist
- 20 Twentieth Sunday after Pentecost
- 20-27 Episcopal School Week
- 23 St. James of Jerusalem, Brother of Our Lord Jesus Christ and Martyr
- 27 Twenty-first Sunday after Pentecost
- 28 St. Simon and St. Jude, Apostles

ANYONE KNOW WHY IT’S DONE?

Since my recent retirement I have had opportunity to visit churches of various traditions. Among other things I’ve noticed the clergy practice of wearing academic hoods. It seems to be a popular custom in most Presbyterian, Methodist, and Baptist churches but is rarely seen in churches that lean toward the catholic tradition: Roman, Lutheran, and Anglican.

I am pleased this trend [is not observed] in our churches for academic hoods are out of place with the exception of such events as baccalaureate services and Theological Education Sunday. There is no more justification for a clergyman’s wearing his hood for divine services than for an attorney’s wearing his in a court room or a physician’s wearing his in his office.

Eldred Johnston
Columbus, Ohio

CORRECTION

August issue, page 11. The priest with Brother Andrew, Father Bozarth, and King Hussein is the Rev. ‘Aql ‘Aql, priest at Irbid, Jordan, not Bishop Cuba’in.

PLEA FOR FAIRNESS

My brother Julio and I are distressed by the position taken by some religious groups on the jurisdictional dispute between the United Farm Workers of America and the Teamsters Union. This dispute has escalated to include boycotting of Gallo products, and some UFW boycott committees throughout the nation have resorted to false statements about our company in their efforts to gain sympathy and support.

Unfortunately, as it has turned out, we did not take firm steps to refute these falsehoods and distortions of the truth as soon as they began to be circulated. We know Cesar Chavez to be a man with honorable motives, and we have held him in high regard, personally. We also know he has encountered many difficulties administratively in developing his young union. We gladly gave him facilities and every possible assistance when he represented our ranch employees from 1967 to 1973 for we share his beliefs in the rights of farm workers and his aspirations to better their lives.

We realized that the inflammatory statements originated with the zealots in the various committees and trusted that (1) it was another administrative problem and would be corrected internally by the executive level of the UFW and (2) the statements were so patently lies, distortions, and exaggerations that few would believe them.

We now believe we have turned the other cheek long enough. It appears that a number of religious groups have endorsed a boycott of all Gallo products in the sincere but mistaken belief that we are cruel and inhuman exploiters of farm workers and their families. Further, many supply an endorsement without inquiring about the facts.

I will tell you quite frankly that this has been a saddening and disillusioning experience for my brother and me. Because we have honored and respected the wishes of our farm workers to change unions, we have been caught in the middle of a jurisdictional dispute between the two unions. This in turn has subjected us to vilification and character assassination. If there is any moral justification for this, we are at a loss to find it.

Ernest Gallo
Modesto, Calif.

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The mark of Cain on us?

WASHINGTON—Historians of the future will remember 1975 as the first year of the Big Hunger. Initially it will cost the lives of perhaps 20 million people (according to Nobel laureate Norman E. Borlaug) and trigger cataclysmic social and political unrest.

This time of starving, which got well under way while our wise men were arguing about what President Nixon said to John Dean and vice versa, has overtaken us because of the fateful conjunction of three events:

- a climatic shift produced by the cooling of the earth;
- the huge rise in the world price of petroleum; and
- the geometric expansion of the world's population.

The cooling of the earth, which has become pronounced in the past 50 years, has driven the monsoon rains southward and caused severe droughts across much of Africa and Asia.

Some agronomists like Borlaug, the father of the so-called "green revolution," argue that disaster can be averted through a combination of heavy use of fertilizer and the development of high-yield grains. But the quadrupling of the price of oil, which is used to produce nitrate fertilizer, makes a mockery of this option even if there were (which there is not) sufficient plant-capacity to meet the demand.

The only countries with sufficient grain reserves to avert famines in other parts of the world are the United States, Canada, Australia, and New Zealand. In 1961, these countries had on hand enough grain to feed the world for 95 days; today's stock has dwindled to enough for 29 days (the lowest level in 20 years), and a year or two of bad weather here could empty the grain elevators.

Population-control programs in Africa, Latin America, and Asia have, almost without exception, failed. Sometime next year the world's

population, rising at a rate of 3 percent annually, will reach 4 billion, 90 percent of them in the underdeveloped countries. Neither democracy nor peace will survive in areas where the roots of both are weak.

Given an unusual degree of cooperation among nations—which means sacrifices on the part of rich societies such as our own—it might be possible to blunt the teeth of the famine. But with Americans in a perhaps understandably sour and isolationist mood, there is little reason to believe that such cooperation and sacrifice will be forthcoming: In January, the House of Representatives cut off the American contribution to International Development Association's fund for the world's poorest nations.

Like the Black Death that killed a third of the world's known population in the 14th century, the great famines of the 1970's and 1980's will make the world a different place from what it was and leave the mark of Cain upon those of us lucky enough to survive them.

And what will it do to us as people to watch 20 million people starve? And what thoughts will cross the minds of those hungry, barefoot millions? What messiahs will reveal themselves? Which civilizations will crumble? And who, at the last, will remember, or care, what John Dean said to Richard Nixon or Nixon to Dean?

Reprinted from *The Philadelphia Inquirer*.

God comes to Madison Avenue

by William A. Rusher

A friend of mine, from a fairly typical religious background, remarked not long ago that he no longer goes to church. "Church," he explained, "doesn't do anything for me."

Well, to be perfectly frank, I'm hardly a diligent churchgoer myself these days. The relentlessly liberal atmosphere in many churches, the wild overemphasis on the "social gospel," the desperate effort to be "with it" (whatever "it" is) would surely make even the most devoted Christian wonder, as he files into his neighborhood church, whether he has wandered by mistake into the local office of the ADA.

But something in the tone of my friend's remark I found just a little off-putting. "Church doesn't do anything for me." Isn't there an implicit assumption in that sentence that church (or even religion generally) exists, or at least ought to exist, exclusively to please us?

It is a familiar syndrome, and I think I can put my finger squarely on its origin: Madison Avenue.

At a certain point in the growth of America's affluence, so many products were competing for the public's favor that it became necessary to advertise one's wares extensively and ingeniously. One great theme then dominated the chorus: the suggestion that the whole external world is jostling around in a desperate effort to please you and me.

From the ads in every magazine, from the commercials on every television program, the message pours forth, reinforced a hundred times a day: You are the monarch; we, who have things to sell, are merely your slaves and exist only to give you pleasure.

Small wonder that a person bathed in such an atmosphere from birth finds it possible to say, "Church doesn't do anything for me."

How much more profound are those moral precepts which teach us to look not for pleasure or reward but for a justification outside ourselves: in service to God, or to others, or to some ideal worthy of a man's lifetime. And so it is, or ought to be, with our attitude toward church.

Its services aren't staged to please us. It is, rather, we who exist to serve, in part through that church, purposes we understand only dimly or not at all. And the only true and lasting satisfaction a man can have is the intuition that, just maybe, he has served them.

Reprinted from *The Philadelphia Inquirer*.

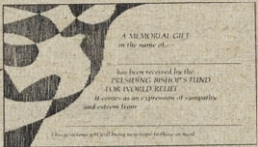
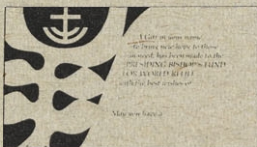


ELEVENTH COMMANDMENT apparently works for the Rev. David P. Wasgatt of Grace Lutheran Church in Newport, Del. He put this sign on the site of a new church, and so far the land remains uncluttered.

by Smith Hempstone

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Noye's Fludde in Charleston

"Kyrie, Kyrie Eleison!" Every night for a week this cry was heard and dramatically answered when the Episcopal Young Churchmen of St. Michael's and St. Philip's Churches in Charleston, S. C., presented *Noye's Fludde*, a Chester Miracle play written in Middle English and set to music by Benjamin Britten.

A gigantic, wooden Ark, which reached from balcony to balcony, was constructed in St. Philip's. Sixteen macrame artists created the sides of the Ark, which were added as the play unfolded. Projection screens, on which the story of creation was shown, were the sails. The screens also pictured the flights of the raven and dove released by Noye as he stood in St. Philip's high pulpit, the Ark's captain's bridge.

When the flood subsided and the dove returned bearing an olive branch, a rainbow magically appeared from the tall center mast, symbolizing God's promise to Noye and all mankind. As the 70 young people who represented all manner of animals, birds, and insects sang "Alleluia," their plain costumes were transformed into



AT THE HEIGHT OF THE FLOOD Brooke Myers, as Noye, and Amey Maybank, as his wife, stand on the Ark with Sem (Dolph-Rustin), Ham (Carter Maguire), and Jaffett (Dickie Stoppelbein).

brilliant cloaks which reflected not only the rainbow's color but also God's love for His creation. They then filed out of the church, singing hymns of praise and thanksgiving under banners of the sun, moon, and constellations.

The Rev. Ralph Byrd, St. Philip's assistant rector, and the Rev. Edward Covert, then St. Michael's assistant rector, were responsible for this audacious undertaking which brought together a cast of 90, a full orchestra with piano and organ, and an imaginative lighting and stage crew. Both congregations' vestries gave their support as did the rectors, the Rev. Canon Sam Cobb of St. Philip's and the Rev. Edwin Coleman of St. Michael's, who was also a percussionist in the Fludde orchestra.

The Charleston Fludde was beautifully designed and directed by Julian D. Wiles, Jr., who has worked creatively with the Episcopal Young Churchmen for the past three years. The orchestra and choral music were under the tal-

ented direction of W. Benjamin Hutto, chairman of the Music Department of Porter Gaud School. Brooke Myers, who plans to study for the Episcopal priesthood, sang and played Noye.

More than 300 members of both congregations helped in all aspects of the miracle play's 10-month preparation and final production. Enthusiasm was so great that only one young person was cut from the cast for non-attendance.

Creative Eucharists were held before the monthly practices. The Eucharist was celebrated on the Ark itself before the opening night performance. A post-play evaluation revealed that for most young people, the experience was the highlight of their year and, for some, of their lives.

Any parish could, by joining with other churches—both Episcopal and other denominational—attract outside talent and try a *Noye's Fludde* experience and find it a worthwhile effort.

—Jean B. Weir



ANIMALS LEAVE THE ARK and file down through the church's pews. The Ark's macrame sides were added during the performance. Its sails were shown on projection screens behind the Ark.

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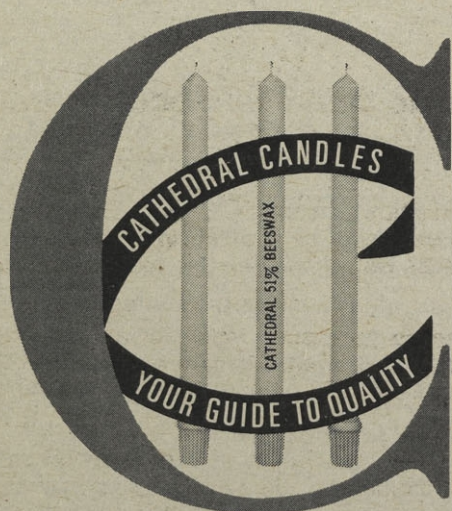
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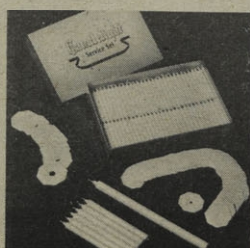
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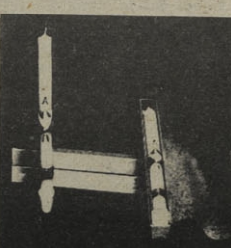
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Shrimp fleet blessing in Louisiana bayou

In August more than 600 people gathered in Louisiana's Bayou du Large for the annual United Blessing of the Shrimp Fleet. The blessing of this fishing community's boats is an old tradition, but this is only the third year St. Andrew's Episcopal Church and St. Eloi's Roman Catholic parish have joined for the event. Prior to 1972 the two churches held separate blessings.

The Rev. Charles Frederick, St. Andrew's vicar, and the Rev. Louis Chaisson, pastor of St. Eloi's, prayed: "O God our loving Father . . . we call upon you to extend your loving hands upon those who work on the waters; grant them your blessing; grant them safety

Invitations sent to all diocesan parishes invoked the hymn: "They cast their net in Galilee/ Just off the hills of brown;/ Such happy, simple fisherfolk,/ Before the Lord came down."

St. Andrew's and St. Eloi's have served the 23-mile winding bayou—the nearest route to the Gulf of Mexico—for a total of more than 160 years. Their parishioners' main occupations are fishing, trapping, and work in the oil fields.

Father Frederick says the hymn's last verse has become a reality to the people of the bayou: "The peace of God, it is no peace,/ But strife closed in the sod./ Yet, brothers, pray for but one thing—/ The marvelous peace of God."



AT THE SHRIMP FLEET BLESSING (back, left to right) the Rev. Michael Finnegan, pastor of St. Patrick's; the Rev. Louis N. Chaisson of St. Eloi Roman Catholic Church; the Rev. Charles Frederick of St. Andrew's Episcopal Mission; and Ann B. Davis, special guest, pose with participants in the service.



SHRIMP TRAWLER, *Captain Rudy*, coming in with a catch for the blessing. Oyster luggers also ply the waterways of Louisiana's coast where hurricanes, tides, and man-made channels threaten the shellfish supply.

and protection." The prayer also asked for a productive shrimping season. The priests then sprinkled the shrimping trawlers and other vessels and blessed them.

The Young Christian Folk Singers and organist Michael Guillot provided background music for the swelling voices of the participants, one of whom was TV's Ann B. Davis, who was in the area to visit friends.

The ceremony was followed by the traditional boiled seafood feast.



October, 1974

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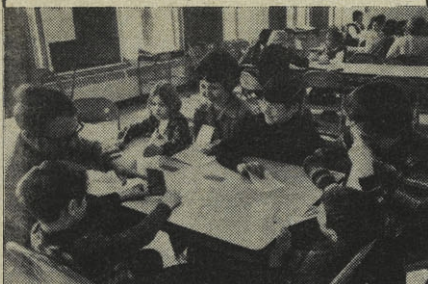
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N. B. White



"Saint" celebrates at Iona

St. Columba's Church, Washington, D.C., hit upon a novel way to celebrate its centennial this year—a musical play about its patron saint. Parishioners Dan Kehde and Bob Whitmore wrote the original book and score, following a suggestion from rector Bill Swing.

Since *Saint* opened in March to critical acclaim, it has played over 30 performances in and around Washington. It has also been shown on television and broadcast by the Voice of America.

But the most unusual performance took place in June in the ancient abbey on the Island of Iona, to which 63 parishioners took the musical drama. Iona, an island in the Inner Hebrides, is closely associated with St. Columba's missionary efforts in Scotland. The cast also gave performances on the Scottish mainland and in London.

Back in Washington the cast

Caroline Bishop



RETURN TO IONA (top): The cast of *Saint*, from St. Columba's, Washington, D.C., recreated the life of St. Columba on the Island of Iona. Here Columba (Bob Capone, foreground) is surrounded by his teacher, Finian (John Riley); his parents, Fedelmith and Eithne (Henry Beale and Missy Horan); an Irish girl (Susan Beale); and two of Fedelmith's lieutenants (Michael Hyatt, top, and Ray Wilson).

DURING A PERFORMANCE (above) in Iona's ancient Abbey, Columba's parents, lesser Irish royalty, ponder the fate of their son. The historical Columba is closely connected with Iona where he lived while doing missionary work in Scotland.

the first woman deacon in the diocese, during a special centennial Eucharist.

Looking ahead, St. Columba's is planning an ecumenically supported program for the elderly, to be housed in its former rectory which is now called Iona House.

Seminarian David Rich says the year's activities have given St. Columba's "the opportunity to reflect upon where we have been, where we are, and where we are heading." A good goal for any anniversary observance.

—Janette Pierce



N. B. White

ENROUTE TO IONA, *Saint's* cast members and other parishioners from St. Columba's stop over in London.

faces a full fall schedule with performances set for many Roman Catholic parishes at the invitation of the Roman Catholic Diocese of Washington.

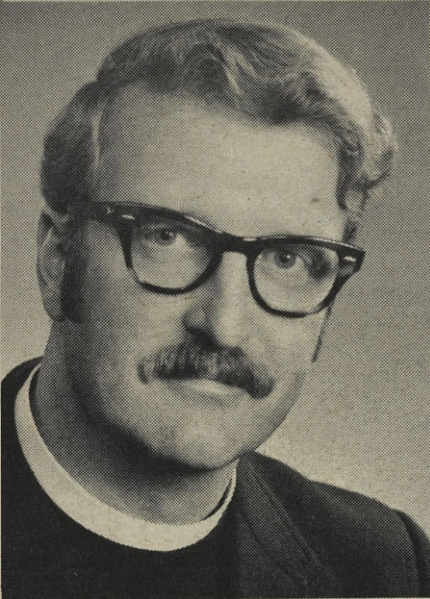
But St. Columba's hasn't just spent the year in looking back. On June 9 the parish participated in the ordination of Allison Palmer,

Charles Yarnall



A VESTMENT WORKSHOP was one of seven groups which resulted when the Rev. Warren C. Skipp, rector of Trinity Church, Swarthmore, Pa., invited his parish to deepen its understanding and experience of the Eucharist through preparation for a Pentecost festival. For a month cross-aged groups aged 6 to 90 worked together at church and in their homes to create a liturgy, compose original music, bake Communion bread (and a loaf for each family to take home after the service), make flower garlands, crosses, chalices, vestments, and altar hangings. One parishioner provided home-made wine. Classes were offered on church history and various aspects of the Eucharist. Said one woman, "We discovered we are creative and important to the act, but more important, we discovered we are indeed a warm and loving family in Christ."

Good Samaritan, meet St. Barnabas



Wonderland Studios



A FLEA MARKET, PRAYERS, AND CONTRIBUTIONS resulted in mutual benefit for the Rev. Daniel Sullivan (left), Good Samaritan, Paoli, Pa., and the Rev. Francis C. Apple (right), St. Barnabas', Kyle, S. D. Their two parishes now share a joint venture: the Paoli parish provides resources for economic development on a South Dakota Indian reservation.



Theodore Hetzel

The Rev. Daniel Sullivan, rector of Good Samaritan, Paoli, Pa., became concerned with the problems of the Sioux Indians long before they were compounded by the second battle of Wounded Knee.

In February, 1973, the Rev. Francis C. Apple, minister to 400 Episcopal Indians at Pine Ridge, S.D., accepted Good Samaritan's invitation to visit and discuss his people's needs. During the visit he remarked, "We're going to have trouble." Within two weeks Wounded Knee made headlines throughout the nation.

Good Samaritan rushed financial aid, food, a pick-up truck, and shelter for the homeless who slept in pews at several mission churches in Wounded Knee.

The battle at Wounded Knee is now history, but strife and severe problems continue to plague the depressed nation of Oglala Sioux Indians. The division between conservative and militant factions is still painfully evident, adding to the continual frustration of a people who for generations have lived with poverty and deprecation in a culture which grew out of nature and the life of the land.

The Oglala's economy disintegrated with the buffalo's demise, but the people acquired sizeable herds of cattle and adapted to a new economy. This, too, disintegrated in recent generations under a Bureau of Indian Affairs' program to lease tribal lands to white ranchers.

"Father Apple depends entirely on the Holy Spirit as the vehicle for creating a Christian life and education for himself and his people," says Father Sullivan. "His approach to the mission of the Church is in step with the charismatic renewal of the Church. His commitment to the social revolution and the redress of wrongs is in total reliance on the redemptive power of the Holy Spirit in the lives of his people and in their relationship with the white man."

When Good Samaritan parishioners again asked Father Apple how they could help, he replied that his people needed the means to purchase a herd of cattle. With this herd his people could require the Bureau of Indian Affairs to rescind white ranchers' leases so they could have their land back to use for food and profit.

Out of that conversation the parish formed the Dakota Committee, and "Operation Cattle" got off the ground.

Returning to St. Barnabas' Church in Kyle, S.D., Father Apple told his parish that Good Samaritan had verbally committed a \$10,000 "gift from the heart," payable by September, 1974. With it the Indians could purchase at a Nevada auction one \$1,000 bull and 24 Hereford yearlings at \$350 each, as well as feed

Continued on page 14

\$5,000 is death insurance. \$50,000 is life insurance.



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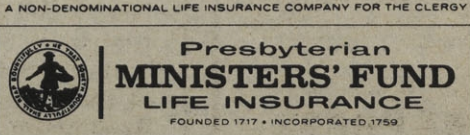
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"Ordination begins in a local community"

At the Chicago House of Bishops' meeting in mid-August, Bishops Donald J. Parsons of Quincy and Arthur Vogel of West Missouri reported for the Committee on Theology. Bishop Parsons summarized the points of the Committee's concern about the July 29 ordination of 11 women in Philadelphia. Bishop Vogel then provided a theological "perspective" on that event. The two papers later became the basis on which the House of Bishops made its decision.

Several bishops suggested the materials should have wider distribution, and to that end we reprint both here in full. —The Editors

Bishop Vogel's Report

Our perspective is found in our vocation, and our primary vocation as Christians is to bear witness to the love of God for all persons in Jesus Christ and to serve the world in Christ's name. Let us, even now, bear our witness to the world, showing we are Christian in *all* we do.

I believe it is easier to let the recent service of ordination in Philadelphia be a political victory or defeat, on the model of a secular, pluralistic society, than it is to witness, under present circumstances, to the nature of the Church as a community and to the role of the bishop in the community. In Christian community, we have a responsibility for each other and to each other not found in a secular society.

Hugh of St. Victor said, "Where there is love, there is clarity." Love produces community, so, in the name of love, we must be clear about community. The Church is a community of witness to the Resurrection. All Christian ministry (ordained or not ordained) is for the building of community. "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ. . . ." (Ephesians 4:11f., RSV)

Even in the New Testament we find that the diversity of ministries and activities within the community showed the need for a focus

of the community's unity, the coordination of the community's activities, promotion of its mission, and the discernment of the Spirit within it. The need for oversight (*episcopate*) and the centering of the functions we have just mentioned led to the development of the episcopacy in the Church's life. (Cf., ARCIC Statement on MINISTRY AND ORDINATION, Canterbury, 1973)

It is impossible to keep the Holy Eucharist out of consideration at this point for the Christian



Bishop Vogel

community is most itself in the Holy Eucharist, the paradigmatic act of Christian community. (We know the Church as the "mystical body" of Christ; that terminology developed because the Church was thought to be most itself in the holy mysteries.)

In the early Church the bishop presided at the eucharistic assembly. (*Didache*) The person who focuses the Church's unity and exercises oversight in the Church would properly preside at the community's most solemn gathering. Nevertheless, the Holy Eucharist is offered by the whole community; the bishop unifies the action of the community by his presidency of the assembly. The bishop at one time, in a sacramental manner, (1) represents the Son to the assembly, (2) represents the people to God, (3) represents the Church to itself, *i.e.*, he represents the unity of the people with each other.

Bishops are *in* community, for community; they are the community's servants, enabling the community to be itself. In the early Church bishops and their communities are never thought of apart.

Presiding over the community and focusing its unity, the bishop, as we said, represents Christ to the Church and the Church to itself. The bishop is able to do this because as bishop he is, as it has been put, the "subject of the tradition" of the community (*koinonia*). The lived presence of the bishop is the constant call to the community to be its whole self in unity and mission. That is why the breaking of community by a bishop is so serious.

Let us pause to notice here that a true community is governed by a lived fidelity to itself rather than by an appeal to law and statutes. Such lived fidelity is called the community's "tradition." Tradition is not something abstract found only in the past and in books; it is an on-going communal life. Even Aristotle said friends do not need laws; if people have to

appeal to laws in their relations to each other, they are less than friends. Laws and canons are meant to protect community in times of stress and crisis and to specify details for good order; the mere breaking of canons is not the ultimate offense to a Christian community.

The bishop is not the possessor of tradition; the tradition *informs* him. As subject of the tradition of Christian community, the bishop is the fit channel for conferring orders within the community. By conferring orders, the bishop promotes order in the community.

Bishops associate others with them in ordination. Within a diocese the bishop and presbyters form a college among themselves; the bishop and deacons constitute another community. The important point is that ordination, accordingly, is entrance into a new community—the ministerial community—rather than the bare bestowal of a power. In ordination bishops do not pass on a power which they possess as individuals to other individuals who do not have it. That would be a baton-passing theory of ordination; the community would count for no more than a crowd watching a relay race. It is also most important to remember that bishops form a community with each other; the collegial nature of their ministry is emphasized by the presence and action of at least three bishops at every ordination of a bishop.

After all we've said about the role of the bishop in the Church and in the Eucharist, it is most important to remember that *ordinations always take place in a eucharistic context*. Why? The answer is found in the fact that ministry is always in and for community. The early centuries of the Church's life are singularly instructive in this regard.

Dr. J. D. Zizioulas, an Orthodox staff member of the Faith and Order Secretariat of the W.C.C., in an article entitled "The Eucharistic Community and the Catholicity of the Church," makes the point that "the catholic Church" was a term first used by Ignatius of Antioch and then, in reference to the local Church, the eucharistic community.

"A fundamental function," Dr. Zizioulas writes, "of this 'one bishop' was to express in himself the 'multitude' of the faithful in that place." (Page 323 of the above-mentioned article found in *ONE IN CHRIST*, 1970-3; all following quotations are *ibid.*) The bishop was, in other words, an expression of the wholeness and unity of an identified community. Dr. Zizioulas goes on to point out that the conferring of orders was restricted to the eucharistic community and that ordination was "an exclusive right of the bishop, *not as an individual but as the head of this eucharistic community*. . . ." (Page 324) It was the eucharistic context and the place of the bishop in the eucharistic community which expressed the "catholic" nature of the Church, Dr. Zizioulas states. "Catholic" is here used in its basic Greek sense of the "wholeness" of the Church.

Dr. Zizioulas goes on to say that the bishop possessed the exclusive right to ordain "because of his capacity as the head of the eucharistic community—hence his inability to ordain outside this community—and in relation to his role



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as the one who offers the entire community in the Eucharist to God. . . he must himself be existentially related to a community. There is no ministry in the catholic Church that can exist in *abso-luto*." (Page 334) He concludes that "there is no apostolic suc-cession which does not go through the concrete community." (Page 335)

The point is community is al-ways, in some sense and in the first place, intimate and, so, local. Ordination by the laying on of hands is the *culmination of a process which begins in a local community*, which is to be served by an ordained minister. Our canonical requirements for ordina-tion reflect this process by the certification required of a pro-posed candidate for ordination at the parochial level by those who know the candidate personally, the rector and the vestry; and by the testimonies required of the Commission on Ministry, the Standing Committee, and the bish-op on the diocesan level.

I will conclude these remarks with certain observations about the use of such terms as "irregu-larity" and "validity" in relation to ordination.

There is little trouble with the word "irregularity." A sacramen-tal action is said to be irregular if it is attended by some canonical im-pediment. Because of the canons which were broken at the service of ordination in Philadelphia, there can be no doubt that, on any in-terpretation, the ordination was irregular.

The concept of "validity" offers certain complications because the word is used in several senses in the contemporary theological community. In the use of the word suggested by the Roman

Catholic theologian F. J. van Beeck, it means "ecclesiastical recognition." A ministry, on this view, may be genuine and true without being valid. The question to ask is, "Does a Church juridi-cally recognize the ministry?" This interpretation of validity has found great favor among ecumeni-cal theologians because, on the view, when one Church says that another Church's ministry is in-valid, it means no more than that the former Church does not juridi-cally recognize the ministry of the latter Church. Such a statement does not say that the ministry of the Church being judged is not a true, efficacious, and genuine one. For reasons next to be given, I do not think that such juridical re-cognition as is required by this use of the term "valid" can be given to the service of ordination in question.

The other meaning of "valid," the one with which most of us are

probably familiar and which was learned from the theological man-uals of a generation ago, is "effica-cious." In this use of the term, a sacrament is said to be valid if it is "strong," if it actually effects what it signifies. If certain criteria are met (*i.e.*, if the proper matter, form, intention, minister, and re-cipient are present), then the grace of the sacrament is offered with absolute certitude (*ex opere operato*, from the "work worked").

In trying to determine the valid-ity of the service of ordination in Philadelphia according to the use of "validity" we are not consid-ering, special attention must be paid to the intention and minister of the sacrament. The "proper inten-tion" of a sacrament is now just the "right words"; the proper minister must have and will the proper intention. The intention must originate in the community and be sacramentally personified

by the community's bishop or his delegate within the episcopal col-lege. Such authorization is neces-sary, or the people and bishop are not acting as a community—as one—as the Church.

Where there is no such authori-zation, where the jurisdiction of one bishop and community is usurped by a bishop (or bishops) without jurisdiction, community and collegiality are broken. But ordination, we have seen, is en-trance into the ministerial com-munity.

The question then arises: "Can those who fracture community, *by the act of fracture*, admit to community?" "No," is the only answer I can conceive. Only a service, or rite, has been under-gone.

There are different levels of communication in the instance before us with contradictory mes-sages: (1) the words of the service, which say one thing; (2) the frac-turing of the episcopal college by the way the service was done, which says something else. The situation in which the Church thus finds itself is called a "double bind" in psychology; which mes-sage should one believe? One is wrong either way for no *one* thing has been said or done.

To conclude, I must say I am touched by the testimony of my brother bishops who participated in the Philadelphia service. I can accept the service as the act of outreach and concern it was in-tended to be but not as an ordina-tion. The ingredients of ordination simply were not present.

Bishop Parsons' Report

The Committee on Theology in no way seeks to minimize the genuine anguish so many in the Church feel at the refusal to date of permission for women to be considered as candidates for ordination to the priesthood. Neither does the Committee question the sincerity of the motives of the four bishops 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.

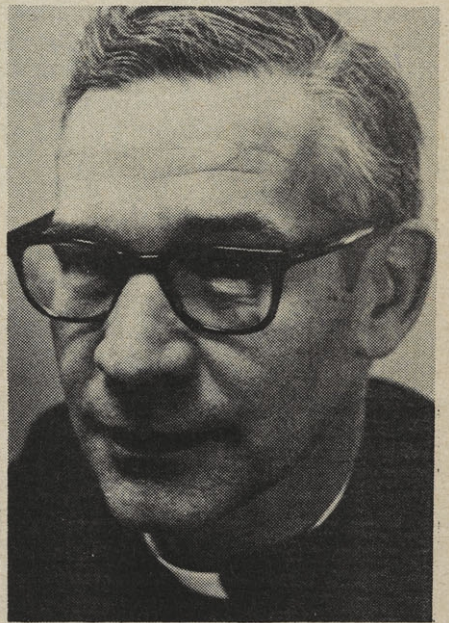
Passionate preoccupation with the question of the ordination of women, either pro or con, may prevent our perceiving other significant issues raised by the way the thing was done, issues which affect the integrity of the Church's life. A thoughtful response to this event demands an aware-ness of these implications.

The action of these four bishops raises serious questions about (1) the nature of the Church, (2) the nature of ministry, (3) the authority of bishops, and (4) the meaning of ordination. These questions are not trivial matters; they are of profound consequence to the life of the Church. Consideration of them is required in order to reach a sound judgment on the validity of the alleged ordinations.

The points of concern may be briefly summarized as follows:

- (1) The Church which God created is by its very nature a community.
- (2) Jesus Christ gave the ministry to serve the Church and to help express its essential nature.
- (3) The bishop is the sign of the unity of both the local and the universal Church. This function does not belong to him as an individual but by reason of his membership in the episcopal college.
- (4) Ordination is therefore an action in and for the community, not simply to confer a gift but also to admit the ordinand into the ministerial community within the Church.

For convenience sake these principles have been stated in a bald fashion. The Committee recognizes that full explanation is necessary and also believes that it may be helpful to our discussions to clarify just what is meant by the term "validity" and what is not meant. These two tasks have been entrusted to someone else, namely the Bishop of West Missouri.



Bishop Parsons

EVANGELISTS MEET IN LAUSANNE

When the 2,430 participants in the International Congress on World Evangelization left Lau-sanne, Switzerland, after their July meeting, they took with them re-newed commitment to work, pray, and plan for world evangelization.

And they left for the rest of the world a 15-point, 3,000-word document which sets forth their evangelizing strategy, joining a strong social conscience with con-servative, Bible-centered preaching of salvation.

The participants also approved formation of a Continuation Com-mittee of 30 persons to work to-ward implementing the goals the Congress outlined.

The significance of the meeting, which brought together conserva-tive Protestant leaders from 150 nations, will become more appar-ent in the months ahead. Some observers saw the conference as laying the groundwork for an or-ganization which might challenge the World Council of Churches' activist stance although Congress leaders denied this intent.

Another document, "A Re-sponse to Lausanne," came from a group of participants who felt the Congress had not said enough on Christian social responsibility. One section of the covenant terms socio-political involvement a part of Christian duty, but it also strongly rejects the premise that social action or political liberation could be construed as evangelism.

The covenant closes with the following resolution, "Therefore, in the light of this our faith and our resolve, we enter into a sol-emn covenant with God and with each other, to pray, to plan, and to work together for the evangeli-zation of the whole world."

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PROPHETS FOR TODAY

Part two:

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

by James A. Taylor,
The United Church Observer

The cry of justice is echoed around the Third World. In Africa, which will soon have more Christians than all the rest of the world, Archbishop Camara's counterpart is Bishop Abel Muzorewa whose influence comes not from books or stirring speeches but through personal example. He's a quiet, thorough administrator whom Rhodesia's 5.5 million black people have learned to trust.

The first native-born Methodist prelate in Rhodesia, Bishop Muzorewa is a short, stocky, vigorous black man. Because of his outspoken opposition to the racial policies of Rhodesia's white minority regime, he has been barred from visiting three-fourths of his churches in tribal territories.

Largely because Bishop Muzorewa withheld his support—and with the cooperation of the Rhodesian Roman Catholic hierarchy—the 1973 diplomatic settlement by which Britain would have recognized Rhodesia's unilateral independence failed. The bishop has insisted that any new constitution must recognize Rhodesia's black majority and grant increasing responsibility to black leaders.

Late last year, Bishop Muzorewa was awarded one of the six United Nations human rights prizes for his leadership in the black people's non-violent struggle for justice, freedom, and dignity. But when the awards were given by secretary general Kurt Waldheim, the bishop's chair was empty. Prime Minister Ian Smith's government had withdrawn his passport, restricting again the human rights of Africa's foremost human rights advocate.

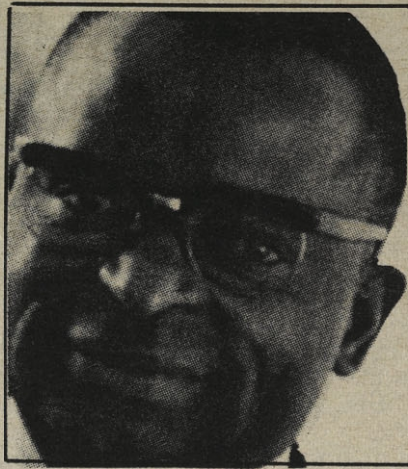
Recognizing their North American readership, and that this continent too had champions of minorities (and sometimes of majorities), the editors added two shapers whose concerns focus on North American society.

Rosemary Ruether probes the relationship between oppressor and oppressed as it applies to Christian anti-semitism, racism, colonialism, and particularly sexism. A professor of historical theology at Howard University, she sees Christianity traditionally as an ideology of oppressors. She aims to change it to a gospel of liberation for the oppressed and, through them, also for oppressors. Her articles in *Christianity and Crisis* and her books, *The Radical Kingdom* and *Liberation Theology*, make clear that the oppressors have been white male society with women, blacks, and others progressively subordinated.

Vine Deloria, Jr., is a member of a forgotten minority: he is a Sioux, reared an Episcopalian on a reserve that includes the town of Wounded Knee. Having served on several national boards and investigative committees, Deloria has been able to study minority problems from an official as well as an inside view.

Some people describe Deloria as the United States' best-known Indian intellectual. In spite of that, his books—*Custer Died for Your Sins*; *God is Red: We Talk, You Listen*—are bright witty, and readable.

After hearing that a river which runs through Cleveland was so polluted it occasionally caught fire, he conceded that white men made better use of the land: "What Indian would have



ABEL MUZOREWA

United Methodist Bishop in Rhodesia

"[I am] a child of God, a person, a husband, a father, one who needs liberation, one of five-and-a-half million people in my country who want freedom. If this is an African nationalist, I am one. . . . We are not second class but third class citizens in our own land."



ROSEMARY RUETHER

Professor at Howard University

"We must reflect upon whether these sexual hierarchies, and the consequent exclusion of women from ministry, do not fundamentally contradict the message of Jesus. We have to rediscover the original perception of the Gospel in the early Church as a breakthrough to a redemption that annuls the historical sinfulness of societies which made women, slaves, and alien races inferior and even quasi-demonic."

—from "Woman in a Man's Church"



VINE DELORIA, JR.

Lawyer and author

"Religion cannot be kept within the bounds of sermons and scriptures. It is a force in itself and it calls for the integration of lands and peoples in harmonious unity. The lands wait for those who can discern their rhythms. The peculiar genius of each continent, each river valley, the rugged mountains, the placid lakes, all call for relief from the constant burden of exploitation."

—from *God is Red*

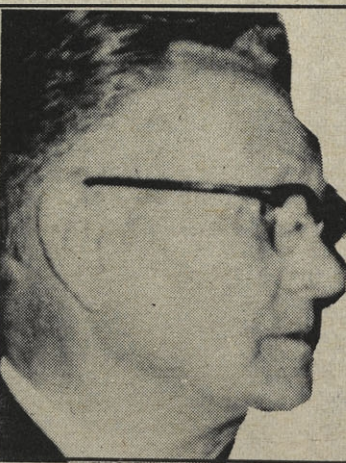


ANDREW M. GREELEY

Roman Catholic priest and sociologist

"There are three great mysteries: the mystery of being, the mystery of the unity of being, and the mystery of evil. The first is not why there is a world or whether there is a God; it is much more profound than that. It is the mystery of why there is anything at all."

—from *The Devil, You Say!*



DAVID J. DuPLESSIS

Pastor, teacher, author

"Those of you who want the Baptism of the Holy Spirit, have you ever made an appointment and talked seriously to the Baptizer? He's on duty 24 hours a day. . . . You need. . . a drink of the Living Water, and once you've got a drink, you've got a well. A well that springs up into everlasting life. . . . And your well can overflow. . . . And, if you can't get it started, well, first take off the cork."

—from *Acts 29*

thought of creating an inflammable river?"

He's able to be objective both about Indian shortcomings and white stereotypes. His context is specifically the United States, but his pleas for "the others" cover all ignored minorities: white, black, red, or Chicano, young or old, male or female.

Deloria is a lawyer. He doesn't consider himself primarily a theologian. But out of a Christian background, with recurring religious examples, he offers North Americans a stirring call for society's repentance and reform. For possible salvation, he looks beyond today's Chris-

tianity: "That a new religion is rising is certain. Where it will arise and who will be its prophet is uncertain."

Andrew Greeley is another popular and prolific writer who brings a different discipline to theology. He is a sociologist and a Roman Catholic priest. Because he dives into difficult theological issues in a more readable manner than most professional theologians, his thinking hasn't received academic acclaim. Yet it has been widely read, in articles and in more than 20 books, including *The Friendship Game: A*

The Episcopalian

Community Theme of Summer Course

"The purpose of this workshop is not to prepare some neat package you can take home and dump on the unsuspecting laity."

So said the Rev. Richard Grein, professor of Pastoral Theology at Nashotah House, one evening last summer. Father Grein and the Rev. Louis Weil, associate professor of Liturgics and Church Music, were facing about 40 persons who had gathered at the Wisconsin seminary for a week of continuing education.

The week had been billed as a workshop on building "community in the parish." Episcopal priests of different ages, a variety of backgrounds; from many parts of the Church, and holding degrees from a number of seminaries attended the workshop. Arthur Bowman, a Lutheran pastor from Freeport, Ill., attended with Clarence Langdon, rector of Grace Episcopal Church in that city. Sister Jane Frances and Sister Margareta of the Sisterhood of the Holy Nativity were also present.

Bishop Walter Jones drove to the workshop from South Dakota, accompanied by three of his clergy: Francis Apple, James Hauan, and Lyle Noisy Hawk.

Those who were Nashotah alumni had received word of the workshop through seminary mailings. Others learned of it through advertisements in church periodicals or by word of mouth. They came from as far away as New Jersey, Rhode Island, Kentucky, Texas, and Georgia—as well as from nearby dioceses in Wisconsin and Illinois.

The Nashotah workshop is probably representative of the type of continuing education most frequently attempted by parish clergy in the Episcopal Church. It was an opportunity to receive some solid content from two seminary faculty members on a subject of genuine concern. It was also a chance to compare notes with contemporaries on a wide spectrum of topics, engage in a little gossip, and meet people from other places. It is no secret, either, that for summer relaxation one can find no better place than the lake area of southern Wisconsin (though participants were given a no-nonsense warning that they would have little free time during the week).

Those at the workshop quickly became aware that the professors had prepared much material to be presented in lecture style, yet both were more than willing to yield to general discussions when the interests of those present dictated.

"If you don't understand what I'm saying, speak up and tell me I'm just blabbing," invited Dick Grein. "That would be helpful to me."

"I've only gotten through two lines of my lecture notes," admitted Louis Weil at one point. The beginning of his presentation that day had sparked a 45-minute discussion of symbolism in the liturgy and practical liturgical matters of interest to the workshop. He had reminded his listeners that "the liturgy is an act of the Church, not an act of the priest in behalf of the Church." And he surprised more than a few of those present when he suggested that a priest might not be out of line in doing no more in the liturgy than offering the collect for the day, the prayer of thanksgiving, and possibly preaching, leaving the rest to lay persons and deacons.

The session drew upon the special knowledge of one group of priests when Thomas Chaffee of Menasha, Wis.; Arthur Woolley, Jr., of North Wildwood, N.J.; and Dennis Maynard of Richardson, Texas, formed a panel to lead a discussion of pentecostalism in the parish.

"What is the business of the Church?" asked Dick Grein during one of his lectures. "What are you trying to do in your parish other than survive?" he asked, pointing out that "people on a survival syndrome, where the whole program is to survive, have already died."

The pastoral theology professor built his presentations around three key words:

kerygma (. . . a message about an event, the proclamation of the apostles. . . their message. . .);

koinonia (. . . fellowship, worship; . . . God has revealed himself as a community of persons, therefore man should respond as a community of persons. . .); and

diaconia (. . . servanthood which creates the world; . . . we are not here to dominate but to serve; . . . Jesus is present in that act of servanthood through which the Church spends itself. . .).

The Very Rev. John S. Ruef had just arrived to assume his duties as Dean of Nashotah House when the workshop commenced. He welcomed participants as his "first class."

Participation in the workshop was about what one would expect. Only about half of those in attendance seemed to have completed any sizeable portion of the suggested background reading. The photo-copied material had been mailed, and the absence of one page from

Continued on page /PS-2



Informal discussions over coffee were frequent and interesting during the workshop on building parish community held at Nashotah House last summer.

Some Post-workshop Reflections

Some of those who attended the workshop on building community in the parish at Nashotah House last summer afterward made these comments:

"With the advent of our Commission on Ministry, the Diocese of South Dakota has been working very hard in the area of really being involved in calling and training and preparing men for ministry. The Very Rev. Paul Davis has been our chairman the last couple of years and has done an amazing job. I personally am interested in continuing education as I have followed that through all of my life in the ministry, attending classes in current theological trends at the North American Baptist Seminary; taking opportunity to brush up on my own language needs, such as Greek and French; and I have asked the diocese and its clergy to make this one of our main thrusts in the years ahead. I guess the easiest way to express it is I am all for it, working hard to have each one of my clergy have an opportunity to participate, and I am asking diocesan support for it."

—Walter H. Jones
Bishop of South Dakota

"I was intrigued by the conference's title—particularly by the word 'community'—since I think this is a real need in our parishes today. Perhaps more than in the recent past persons are looking to their parishes for some kind of community, but I think it has to be a more substantial kind than it has been in the past in some parishes. I had hoped there would be emphasis on the liturgy as a way to build community, as well as to express it, and also some theological basis for community. In some sense I felt we received help in some of that area. They [the workshop leaders] attempted to cover far too much in too short a time—too many diverse things. I really do think it is important to go to conferences of this sort. However, I'm feeling also that a more substantial kind of continuing education is needed. What I'm saying is I think two kinds of continuing education are needed: the short-term conferences that introduce new ideas and expose one to different people and the more intensive study of a defined area."

—Richard H. Humke
St. Matthew's Church
Louisville, Ky.



"Aside from being a pleasant place to spend a summer week, I found the workshop was indeed valuable to me in my work. With more emphasis being placed on continuing education for the clergy, I believe very strongly that each priest should make an effort to attend some kind of workshop at least once a year—being careful to choose the kind of educational offering that will best suit his needs. One reason I attended the Nashotah workshop was its reasonable cost. I would say without any hesitation that the workshop met the best ideals of continuing education for clergy."

—Thomas T. Diggs
Grace Church
Saundersville, Ga.



/PS . . . About Us

This month /PS features a continuing education workshop held at Nashotah House last summer. Workshops such as this are not designed, of course, to be a seminary's major offering in continuing education. (John Blakslee of Nashotah points out that the summer graduate school there began on June 25 with courses in New Testament, Pastoral Theology, Church History, and Liturgics; 26 attended from a variety of denominations and locations.) We are featuring the workshop because (1) it is the sort of continuing education most parish clergy are now experiencing, and (2) it was the most convenient such venture for the editor to attend.

We hope our motive for featuring the workshop is clear: to point out that just about every seminary (Episcopal and others) offers some form of continuing education program, usually in the summer. Yet the priest who is serious about continuing education is still "odd man out" in most dioceses. This is a situation which we think ought to be reversed.

—Dick Anderson

Seminaries Are Seedbeds For Human Formation

E Ekklesia kallei kalous kagathous

In reply to an article by the Rev. Laurence J. James, entitled "Seminary Education: Forget It for Clergy Who Are Parish Priests," which appeared in the June, 1974, Professional Supplement, let me say that as a parish priest myself, I can only heartily endorse his opening Greek inscription. Yes, the Church does call *tous kalous kagathous*, and in so doing it spells out what it believes to be both the formation and foundation of priesthood. Quite rightly, it doesn't want nineteenth century "gentlemen." But it does want "gentlefolk" in precisely the terms those words *kalos* and *agathos* imply: gentle in that deeply spiritual sense of kind, good, generous, honest, solidly-based men and women who have studied and reflected upon what is truly excellent in an atmosphere of excellence. Ministry without this kind of background would indeed be impoverished.

I contend Father James has missed the boat. Seminaries are not trade schools. They are, as the word implies, seedbeds: seedbeds not for the acquisition of professional skills but seedbeds for human formation.

In the 14 years I have spent in the parish ministry, I must confess I have had little occasion to "use" my seminary education. In the course of several moves, most of my seminary notes have disappeared. Besides, I don't know what I would make of them now. At times I have grown lax in my study of Greek—and Hebrew. Occasionally I do resort to preparing a sermon on the basis of sound English translations of the Bible alone. Father James is quite right: the normal parish situation presents few opportunities for learned discourses on Drs. Wand and Moorman. The same may also be said for even more eminent historians I am sure he is familiar with: Harnack, Ritter, Fliche, Dickens, Kitson Clark, Robert Handy, William Clebsch, Sidney Ahlstrom, the brothers Owen and Henry Chadwick, and many more. But I am not disturbed. If seminary taught me anything, it is that learning is not paraded but is thought about and acted upon.

As far as Father James's diagnosis of the current scene in many parishes is concerned, he is most perceptive. He is right: all too often the kind of religion people want is "the establishment on its knees." Billy Graham, Oral Roberts, Rex Hubbard, Katherine Kuhlman, and the rest do offer that kind of religion.

Sometimes the products of theological seminaries do the same. Most of the time, however, they know better. And that is why a seminary-trained person experiences a sense of loneliness in the parish. The gap between vision and practice is bound to be a big one. A person whose mind has been trained to roam the universe will always find the banalities of Main Street uncomfortable and sometimes even demeaning. Even then, a little more exercise in mind- and soul-roaming might offer him or her the character and the compassion to reckon with these frustrations honestly.

Fortunately, I have been spared to these many years the ugly truth Father James has told me about that I am to sell a product, whether that turns out to be faith, tradition, or whatever. Indeed, were most priests in the selling business, the current state of our parish finances would only bear witness to how dreadfully we are botching our jobs. Instead, we have been led to believe we are meant to live up to a vision—a personal human vision.

E Ekklesia kallei kalous kagathous. . . . We may fail more often than we succeed. But at least it's worth trying.

Well, what did seminary prepare me for? How has it helped me in the exercise of parish ministry? My hunch is it prepared me for life rather than a trade. It put that Greek inscription in my ears to buzz within me every waking, sleeping moment of my life. Seminary has forced me to wrestle, using whatever meager endowments of mind and spirit I possess, with what God is calling me to. The notes have perished. But the reality of that struggle remains to be experienced and endured to my dying day.

Seminary taught me little about preaching a sermon. But it did require me to come to grips with the fact that our faith is proclamation—and proclamation to a world, like that little corner of it in Monkey's Eyebrow, Ky., which believes it wants the truth but cannot bear it when it comes. Now if that proclamation is truth, then it has to be a truth so honest, so authentic, so credible that it

comes as that strange voice, like lightning from the sky, to electrify people. Reflection, study, a critical examination of Scriptures and of the Church's tradition aren't simply ornaments for a second son seeking refuge in a learned priesthood for want of nothing better to do. They are the tools for mind- and soul-freeing—his mind and soul; the minds and souls of the people he serves.

Yes, the Sunday sermon must be written. What comes up this week may not be as good or as eloquent as what was preached last week. But still deadlines must be met. And maybe habits of mind and spirit acquired in seminary have taught many of us this is more than a chore or a job to be done. I shall always be grateful I have found sermon preparation fun: fun as a soul-searching, soul-expanding venture. That combination of thoughtful prayer and prayerful thought has always been good for me. Had I gone to a trade school, had I been forced to acquire this disposition on the run in the midst of other pressing demands, I wonder how far along I would be.

I don't remember what was asked me in seminary exams. I would be appalled at the prospect of having to take the General Ordination Exams today, let alone try to pass some out-dated diocesan canonical exam. The allure of academia has faded. I am more absorbed now in the pressing problems people face day-to-day in their lives—their jobs, their marriages, their citizenship in a community—than I am in determining which strata of tradition lies behind that text from Isaiah I am preaching on. For that matter, I never gained in seminary a proper mastery of the textual apparatus in Kittel or Nestle, and what little knowledge I do have of it has faded over the years. What is more, I have often yearned for a Hy-Marx outline to describe for me point-blank just who comes down where on the Synoptic-Johannine Passover dating. Instead, my mind has turned to and been agonized by the cancer of racism and sexism in our society and how these have crippled victor as well as victim. But how much more telling, how much more hurtful these "isms" are when I am forced to reflect upon and study that world which seminary introduced to me, the mythopoeic world of the Mediterranean basin 2,000 years ago, and then discover on the basis of New Testament evidence, witness, and faith that the Lord has shredded it to bits and claimed it for His own:

... his is the primacy over all created things. In him everything in heaven and on earth was created. . . . For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord. . . .

This Lord can even do battle with that mythopoeic world of the Atlantic basin 2,000 years afterward. Seminary also confronted me with this reality. Hopefully the kind of reflection I began half a generation ago will bear fruit in His Name.

Like Father James, I found myself a few weeks after seminary graduation "armed with a deacon's sideways stole, a Prayer Book, Bible, enthusiasm, youth, . . . and energy." I, too, did not know how to "say Mass." At my request, a younger member of the seminary faculty checked me out on such varied items as manual acts, page turning, and proper altar posture. A few months into the diaconate found me trained, under the watchful eye of a rector sensitive to orderliness and care in public worship, in such arcane skills as administering the chalice (or, rather, two chalices: a common cup and an intinction cup; the rector was able to fit both in one hand!), preparing the oblations, and vesting the vessels.

It's strange why seminary didn't teach me these things. But I have no regrets. At least there were teachers around—and a chapel life—to acquaint me with the fact that Mass isn't something that is "said" at all—or even "sung." I learned early on in seminary that Mass is "celebrated," "done," "gathered for," and "carried out." It is the assembly of God's faithful people sharing a meal of bread and wine, where His saving acts in Christ are recalled, rehearsed, projected, anticipated, and truly present in, with, under, and through all of us. This isn't a craft to master; this is mystery to witness.

Fourteen years later I sit in my office, and, week after week, I am confronted with the Sunday service leaflet.

Preludes, postludes, hymns, canticles, introits, sequences, anthems, and selections of readings, intercessions, and eucharistic prayers—a vast body of material to deal with. How can I, not as a priest who "says Mass" but as the presiding officer of a Eucharist, the leader and gatherer of one household of God among many—the local liturgist, if you will—order these materials so the dreadful mystery of the Body of Christ will not be clouded by my clumsiness? Fortescue and Dearmer have helped many a priest, including myself, to do his thing. But seminary has helped many a priest to do God's and the Church's thing. Most of us can't claim to be doing it perfectly or even well. But at least we are trying, and those standards of thought and reflection we began to acquire in seminary have given us the incentive to keep at it. Worship is a terribly frightening thing. I thank God I was apprised of this before I left seminary.

I am glad Father James found his church history courses interesting. I, too, have been fascinated with history. And, inevitably, much of it is as Father James describes it, "digging around in the Church's bones." But those bones once had flesh; they hurt, and pain was in their eyes, too. History is more than mastering facts and dates—more, fortunately, than reading Wand and Moorman. History—or at least the way I learned history in seminary—is re-living the past in our present; it is experiencing that contingent present tense in every age; it is groping for that sense of self-awareness that culture, society, and God's universe have cut out for us. How can I face my history—my past, my present, and my future—as an individual, let alone as a priest, without facing up to those contingent forces and influences which converge upon me and the civilization in which I live? Pain is in every eye. But the miracle is history provides that locus where God exists with us and for us in the person of one called the Incarnate Word: that fragile human being who endured no limit to the pain in His eyes. And learning this kind of history—His history—is grasping hold of that hope and promise when pain in every human eye gives way to joy.

Facts and dates grow fuzzy with time. More and more I value my *Oxford Dictionary of the Christian Church* when I need to figure out once again who Pachomius was. But I never tire of history when I, too, along with Father James, am called to gaze upon the agonies of the people among whom I serve. Seminary taught me to look upon history not as an enemy to be hurdled and overcome but as a partner, that friend who unites my own hopes and fears with those of all God's people through the ages.

One of the most remarkable parish ministers of our age has turned out, *mirabile dictu*, not to have been an Episcopalian. His most eminent pastorate was the Dexter Avenue Baptist Church in Montgomery, Ala., a post he held from January, 1954, through December, 1959. His name was Martin Luther King, Jr., a graduate of Morehouse College in Atlanta, the Crozier Theological Seminary in Chester, Pa. (now associated with Bexley Hall as part of the Rochester Center for Theological Studies), and Boston University. Unquestionably, his greatness transcended his schooling; he would have turned out to have been a giant with no college, seminary, or post-graduate education at all. The Montgomery boycott alone proved his skill as a magnificent parish administrator: the "pastoral director" enabling lay people to carry out their own ministry and do their own thing.

Nevertheless, listening to Dr. King speak to thousands one sultry March afternoon in 1965, on the steps of the State Capitol in Montgomery just diagonally across from his old congregation, I detected something in his oration which betrayed a seminary background. Excepting the allusions, I cannot remember a word he said: time and constant TV replay have made the words of one speech fade into those of another, and my only recourse to recapture those words has been anthologies and biographies. But that speech was special to me simply because it occurred to me that Dr. King and I were striving for something together. It wasn't simply that he quoted Scripture, Greek philosophers, and C. Vann Woodward. No, it was his style; it was the way he put things. His eloquence, as always, had the richness and the power of passion. But this time it was that intensity of passion where heat gives birth to light: that intensity of passion which reaches into our souls and resurrects there a vision of life.

Continued on page /PS-3

Summer Course Had Community Theme

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one of the articles was detected by only a couple of students.

Some filled many pages with notes during the lectures while others barely used a pencil. Attendance at all of the workshop sessions was excellent, however, and hardly anyone left early. Keeping on the assigned topics in the small-group discussions was difficult, yet the opportunity to exchange ideas in such groups was not without benefit.

Few of those who attended the Nashotah workshop were pursuing specific academic goals, but just about all were aware of some of the problems which parish clergy face, and they were searching for some solutions.

The Nashotah custom of daily offices said in community in the chapel as well as a daily Eucharist seemed to quickly affect the workshop students, and attendance at worship was excellent.

"I hope you won't use what you have learned as a

kind of survival kit," warned Dick Grein at the workshop's close, "because to engage in renewal takes a lot of honesty, charity, and integrity."

The words "real renewal" seem best to sum what most workshop participants were seeking. And quite possibly they discovered some clues about real renewal during their week at Nashotah House last summer.

—Dick Anderson

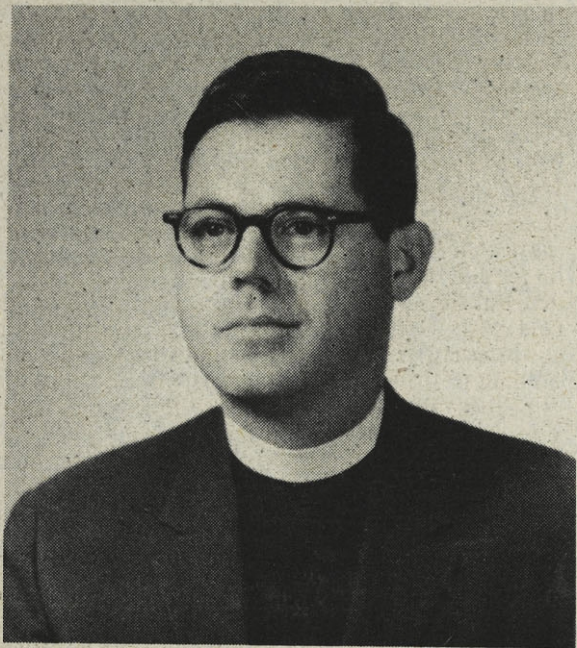
Seminaries Seen As Seedbeds

Continued from page /PS-2

and of society which enables us to become free. I stood there transfixed with a glimpse and an experience, if only momentary, of the "glorious liberty of the children of God." Would that I had but a fragment of that precious gift! Would that I could combine such learning and such insight to create the possibility of life in others! Just to think these thoughts—and to pray there—reminded me again that my profession was no trade.

So I am not convinced, as Father James appears to be, that seminary preparation is an irrelevant luxury. I am not persuaded that we can dispense with learning and all that learning implies: wrestling, doubting, criticizing, and working out our own salvation with fear and trembling over and over and over again. I know that all it takes to make me a priest is a bishop's laying his hands on my head. But life in the priesthood calls for a more exacting preparation: more of myself, more of my mind and soul. *E Ekklesia kallei kalous kagathous* is an extraordinarily good motto for a parish priest. Maybe it's why seminaries exist in the first place: so sows' ears may truly be turned into silk purses.

—William Buttrick



The Rev. William Buttrick is rector of St. John's Episcopal Church, Westwood, Mass. He received an A.B. degree from Princeton in 1955 and a B.D. from Episcopal Theological School in 1960. He has studied at Union Theological Seminary and was a Fellow at the College of Preachers in 1969.

Thanks For Letting Us Know . . .

EPIGRAMMATIC, UNGENEROUS

I write in response to the Rev. Laurence J. James's recent article in your publication, "Seminary Education: Forget it for clergy who are parish priests." Not so long ago I received a post card from Professor Wilhelm Pauck of Stanford University in response to a request of mine to review a book in the columns of the *Virginia Seminary Journal*. The book was by a contemporary German religious thinker. Pauck wrote: "After a superficial reading, I conclude that its topic is esoteric, its thesis contrived, its style verbose, and its outlook incredibly provincial. It is written for a small clique of German theological professors. I am amazed that it was translated into English." (Professor James of Ohio University might note that academics themselves retain not a little common sense when it comes to distinguishing the significant and helpful from the irrelevant.) After reading James's "Seminary education . . .", I was moved to paraphrase Pauck thus: "After careful reading, I conclude that its topic is esoteric, its thesis casual, its style epigrammatic, and its outlook incredibly ungenerous. It is written for those who have failed to appreciate the depths of Christian tradition, understanding, and commitment as they have been taught—and comprehended—in the seminaries of the Episcopal Church. I am amazed that it was printed by your newspaper."

John F. Woolverton
Professor of American Church History
Virginia Theological Seminary
Alexandria, Va.

AMATEURISM NOT RESPECTED

The Rev. Laurence J. James in his article, "Seminary Education: Forget it," summarizes many of the priest's problems but does not provide the correct answer, which is professionalism. Nothing can take the place of a full-time rector who knows what he is doing and does it in a professional, efficient manner. Priests who think the laity can and will fulfill pastoral responsibilities are dreamers. Amateurism is not respected and certainly not financially supported.

James Brice Clark
Rector, St. Barnabas Church
Omaha, Neb.

EXPLICIT ACTION DESIRED

Ouch! Writing from the safety of his apparently non-stipendiary capacity, Father Laurence James ("Seminary Education: Forget it . . .", June, 1974) has enunciated

what I fear is on the minds of many of us small parish clergymen. I read his article at an admittedly bad time—having mimeographed the weekly bulletin that morning and mowed the church lawn that afternoon! But beyond pointing to the utter meaninglessness of so much that we do, Father James makes what I think is a much deeper point—and that is, is the small parish ministry any longer a truly viable profession? In light of the fact that more than 50 percent of all Episcopal parishes number less than 100 communicants (with not much prospect for significant physical growth), can these congregations continue to support a full-time clergyman, and is the worker-priest concept which Father James advocates a reasonable solution? Perhaps so, but it seems to me this is an issue which needs to be dealt with at the highest echelons of the Church. If, on a national scale, worker-priests are found to be the answer, then I personally am all for it. But rather than continue to hear vague rumblings, I would like to see the national Church—and individual diocese—deal firmly and explicitly with this issue.

Grady W. Richardson
Vicar, Grace Church
Cullman, Ala.

JUST PLAIN MANAGING

Amused at your article about vacations in *The Episcopalian* (July, 1974). However, consider this: the work week for "normal people" is five days with Saturday and Sunday off (of course with pay) and a paid vacation of two weeks. Now, if you add up each Saturday and Sunday plus the two weeks' vacation, you'll find the total "days off" comes to 118 days, not mentioning the usual Christmas, New Year's, and Easter breaks. A clergyman takes (supposedly) an uninterrupted one day off per week plus one month of hopefully uninterrupted vacation. That comes to exactly 83 days per year, with no Christmas, New Year's, and Easter breaks. The clergyman is usually paid less and, I would venture to say, works more hours per day than the average person. He receives no company or Christmas bonus or company car or expense account to cover business expenses (like who pays for the baby sitter when we're invited to one of our "fringe benefit" affairs). And you want a solution on how to manage a vacation? Perhaps some people (clergy) in some situations need solutions on how to just plain manage! Just thought I'd share my thoughts with you and perhaps turn the tables for once—give you some amusing reading material!

Mrs. Wayland E. Thomas
St. Mark's Episcopal Church
Orchard Park, N.Y.

/PS . . . Keeping Up Through Reading

COMPETENT MINISTRY: A GUIDE TO EFFECTIVE CONTINUING EDUCATION by Mark Rouch, \$3.75, Abingdon Press, Nashville, 1974.

This is a landmark book by the United Methodist National Coordinator for Continuing Education, who leaves this position this summer to head one particular continuing education agency as co-director of Interpreters House, Lake Junaluska, N.C. Mr. Rouch knows whereof he speaks. And he pulls the whole subject together. It's all there—a tremendous drawing from the psychology and sociology of careers, educational dynamics, and missiology, all focused on continuing education for clergy. Background definitions and purpose statements are furnished, out of much experience and knowledge, to provide guidelines and most helpful instruments and outlines. An effective job by a great fellow and as fine a summary of problems and resources as can be found anywhere in the field. Buy and peruse thoroughly this inexpensive book.

Continuing education is an individual's *personally designed learning program* from the moment basic education is over until retirement. It is an unfolding process, linking together personal study and reflection and participation in *organized* group events. Its purpose is effective ministry by competent practitioners. We are talking of a life-long learning process, involving both planned continuing education and openness to unplanned life-long learning. Continuing education, whose components are individual study, local groups, short-term programs, long-term experiences, and a planning process, goes hand in hand with career development or intentional movement toward established but flexible career goals, taking into account the stages through which the pastor moves and the personal and social dynamics which affect him.

To one versed in the literature, Mr. Rouch's book makes signal contributions in the pulling together and communicating of learnings in three areas. First he offers the best available description of the values and limitations of the professional doctorate now being offered in this decade by a proliferation of institutions. Second is his description of the drive to competence, so important in ordained professional ministry. He relates the *crisis of competence* of our present situation (caused by rapid change, a failure of nerve therein, and a neglect of more or less standard competencies in many places) to the *crises of meaning, of belief, and of authority*, so well delineated in previous works by Jeffery Hadden. And third is a marvelous use of the career stages in ministry studies as applied creatively to the continuing education field.

Mr. Rouch helpfully adapts the classic Donald Super scheme and describes the dynamics of each stage, the crisis and stress particularly pertinent to each, and the normative emphasis of continuing education for that stage. His description of the trial and advancement period of the establishment stage, the middle career stage with its "middlescence" generativity and acceptance that youth is gone, and the pre-retirement stage is worth the price of the book alone. In addition, he contributes valuable listings of the categories of resources, problems, etc.

One must search a long time to find anything critical to say. Perhaps one would be wise, in such a wide-ranging study which will become a standard reference work (and good indices and bibliographies are appended!), to note in the very beginning that the ministry is nowadays a high risk calling in a period of rapid change, which highlights all the more the central importance of continuing education for professional ministry. And also that many future clergy will be tentmakers, and continuing

education in this area is also necessary. Mr. Rouch has, however, on the whole produced the standard work on continuing education for clergy for the present generation.

—James L. Lowery, Jr.

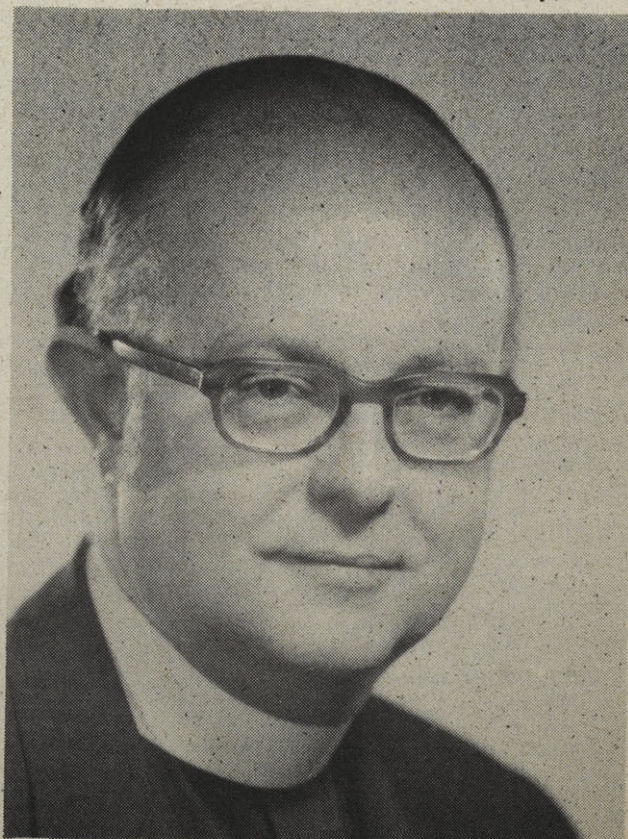


Photo by Fabian-Bachrach

As executive director of Enablement, Inc., in Boston, the Rev. James L. Lowery, Jr., is a clergy ministry development consultant.

/PS...About Clergy List Changes

ANNIS, C. Michael P., from graduate studies at Stanford University to Trinity, Waterloo, IA

BELL, Carl W., from Diocese of Iowa, Des Moines, IA, to St. Mark's, Philadelphia, PA

CAMP, Peter E., from St. Peter's, Glenside, PA, to Trinity, New York, NY

CHAFFEY, A. Leslie, from St. Matthias, Grafton, WV. He will remain as vicar of St. Paul's, Philippi, WV

CURRAN, Charles D., Jr., from Sudley-Westgate Mission, Manassas, VA, to reimbursement supervisor, Virginia Dept. of Mental Health and Mental Retardation. He will continue as a part-time priest in the Diocese of Virginia.

GAMBRILL, James H., from St. Stephen's Memorial, Lynn, MA, to Grace, Providence, RI

GRISWOLD, Frank T., III, from St. Andrew's, Yardley, PA, to St. Martin-in-the-Fields, Philadelphia, PA

HARKINS, James R., from St. James, Prospect Park, PA, to chaplain, Community of the Transfiguration, Cincinnati, and Bethany School, Cincinnati, OH

HAYDEN, John H., from St. Luke's, Darien, CT, to Holy Spirit, Westland, MI

HOLLEMAN, John L., from graduate studies at Oxford University, England, to Good Shepherd, Rosemont, PA

HOUGHTON, Alanson B., from Christ, Shaker Heights, OH, to Heavenly Rest, New York, NY

HOVENCAMP, Otis, from Christ Church Cathedral, Indianapolis, IN, to All Faith, Charlotte Hall, MD

HUBBARD, Thomas B., from Gethsemane, Sherrill, NY, to St. Paul's, Bakersfield, CA

HYATT, David W., from Holy Apostles and the Mediator, Philadelphia, PA, to Trinity, Gulph Mills, PA

JACOBS, Solomon N., from Atonement, Washington, DC, to chaplain, St. Elizabeth's Hospital, Washington, DC

KEEFER, John S., from St. Timothy's, Philadelphia, PA, to non-parochial

KNOX, Jeffrey D., from Emmanuel, Adams, and Zion, Pierrepont Manor, NY, to All Saints, Fulton, NY

LATTIMORE, Malcolm S., Jr., from director of field education, Philadelphia Divinity School, Philadelphia, PA, to faculty, St. Thomas' Seminary, Kenmore, WA

LEECH, W. David, from headmaster, Oregon Episcopal Schools, Portland, OR, to headmaster, St. Mary's School, Memphis, TN

LEWIS, C. Robert, from Grace and Holy Trinity Cathedral, Kansas City, MO, to Christ, Hudson, NY

LEWIS, E. James, from Trinity, Martinsburg, WV, to St. John's, Charleston, WV

LEWIS, Theodore W., from Our Redeemer, Lexington, MA, to St. Paul's, Hopkinton, MA

LINDER, Mark A., curate, St. John's, Ft. Smith, AR, to also St. Augustine's, Ft. Smith, AR

LIU, John Y. F., from Holy Apostles, Hilo, HI, to St. Elizabeth's, Honolulu, HI

LONG, Paul R., from St. Mark's, Erie, PA, to chaplain, Veterans' Administration Hospital, Newport, NY

LOPES, Donald D., from Christ, Gilbertsville, NY, to Good Shepherd, Columbia, SC

LYNBERG, Terence E., from chaplain, University of California at San Diego, CA, to chaplain, University of California at Los Angeles, CA

MACFARLANE, Robert J., St. Stephen's, Spencer, and All Saints, Storm Lake, IA, to Trinity Cathedral, Davenport, and assistant chaplain, St. Luke's Hospital, Davenport, IA

MacCOLL, James R., III, from executive director, Chestnut Hill Community Association, Philadelphia, PA, to St. Andrew's, Wellesley, MA

MACKOV, E. Joseph, from Emmanuel, Great River, NY, to All Souls' Memorial, Washington, DC

MADDOX, William E., III, from non-parochial to St. Augustine's, Brooklyn, NY

McMANUS, James D., from St. Mary's, Tomah, and St. John's, Mauston, WI, to Grace, Menomonie, WI

McNUTT, Charlie F., Jr., from archdeacon, Diocese of Florida, Jacksonville, FL, to Trinity, Martinsburg, WV

MILLER, Charles M., III, from St. Barnabas, Norwich, VT, to Gardner Agency, Norwich, VT

MILNE, William, from St. Peter's, Malvern Wells, England, to St. Thomas, College Station, TX

MOSS, David M., of the Community Pastoral Counseling Center, Park Ridge, IL, to also editorial staff, *Pilgrimage: The Journal of Pastoral Psychotherapy*

MOSS, Frank H., III, from Grace, Utica, NY, to St. Luke's, Chester, and Gethsemane, Proctorsville, VT

MULLINS, Edward L., from St. Mark's, Berkeley Springs, WV, to Grace, Silver Spring, MD

NEIL, Earl A., from St. Augustine's, Oakland, CA, to Committee for Community Action and Human Development, New York, NY

NEVELS, Harry V., Jr., from St. Matthew's, Savannah, GA, to St. Augustine's, New York, NY

NEWBERY, Charles G., from St. John's, Roanoke, VA, to St. John's of Lattingtown, Locust Valley, NY

NORCROSS, Stephen C., vicar of St. Michael's, Kingwood, WV, to also St. Matthias, Grafton, WV

OFFERLE, Robert W., from Trinity, New Castle, PA, to St. Paul's, Washington, DC

OLIVER, Robert G., from Dean of St. Andrew's Cathedral, Jackson, MS, to Dean of the Cathedral Church of the Holy Trinity, Paris, France

ORDWAY, Dustin P., from St. Luke's, Fairport, NY, to supervisor, Ordway School, Rochester, and St. John's, Clifton Springs-Phelps, NY

OXLEY, William R., from St. Thomas, College Station, TX, to St. Peter's, Malvern Wells, England

PAAL, John R., from St. Michael's and All Angels, Denver, CO, to Intercession, Thornton, CO

PADDOCK, John S., from St. Edward's, Columbus, OH, to St. Paul's, Greenville, OH

PANTLE, Thomas A., from Holy Nativity, Plano, TX, to Holy Cross, Paris, TX

PARISH, Dexter E., from St. Andrew's, Waterville; Calvary, Waseca; St. John's, Jangsville; and St. Paul's, LeCenter, MN, to Holy Apostles, New Orleans, LA

PARKER, Robert C., from Trinity-by-the-Sea, Port Aransas, and Our Saviour, Aransas Pass, TX, to St. Bartholomew's, Corpus Christi, TX

PEABODY, Morrill W., from youth director, Diocese of San Joaquin, Fresno, CA, to St. Peter's, Kernville, CA

PERKINS, William A., from sabbatical leave to chaplain, St. Mark's School, Southborough, MA

PETTERSON, Ted R., from St. Paul's, Philadelphia, PA, to Redeemer, Lexington, MA

PHILLIPS, Raymond L., Jr., from St. Andrew's, Canton, NC, to St. Paul's, Ft. Mill, SC

PICKETT, Charles, from General Theological Seminary, New York, NY, to Christ and St. Ambrose, Philadelphia, PA

POWELL, George W., from Epiphany, Kirbyville, and Trinity, Jasper, TX, to St. George's, Port Arthur, TX

PRICE, Kenneth L., Jr., from St. Andrew's, Barboursville, WV, to Trinity, Parkersburg, WV

PRINN, Ronald P., from St. Peter's, Lyndonville, VT, to teaching, Claremont, NH

PUMMILL, Joseph H., from St. Matthew's, Waimanalo, HI, to experimental ministry

RALSTON, William H., Jr., from St. James, Eureka Springs, AR, to St. John's, Savannah, GA

RATHBUN, Arthur J., Jr., from chaplain, Edinboro State College, Edinboro, and Clarion State College, Clarion, PA, to secular work, McPherson, KS

ROBBINS, Joel A., from St. Paul's, Shreveport, LA, to St. Mary's, Texarkana, TX

SAMUELSON, Robert W., from Holy Family, McKinney, TX, to St. Michael and All Angels, Cuernavaca, Mexico

SANDY, Thomas N., from St. Mary's, Park Ridge, IL, to St. Anne's, Warsaw, IL

SANFORD, Charles R. C., from counselor, Salvation Army, Indianapolis, IN, to Calvary, Montgomery, and Good Shepherd, Hansford, WV

SCHAEFER, Philip D., from Zion, Avon, NY, to Ascension, Penfield, NY

SCHANE, Clifford E., from Christ, Winchester, VA, to St. John's, Scottsville; St. Stephen's, Esmont; and Christ, Glendower, VA

SCHLOTTERBECK, Ian J., from Christ, Huntington, IN, to St. Philip's, Benzonia, MI

SCHOMAKER, Kenneth E., from Christ and St. Michael's, Philadelphia, PA, to Good Shepherd, Hilltown, PA

SCOTT, Harry B., III, from St. Andrew's, Ft. Thomas, KY, to St. Thomas, Christiansburg, VA

SESSUM, Robert L., from Nativity, Ft. Oglethorpe, GA, to Christ, Raleigh, NC

SETZER, John W., Jr., from non-parochial to St. Stephen's, Winston-Salem, NC

SHERWIN, Lawrence A., from St. James, Arlington, VT, to mental health clinic, Bennington, VT

SMITH, James D., from Cathedral of St. Paul, Erie, PA, to St. Christopher's, Portsmouth, VA

SMITH, Manning L., from St. James, Charleston, WV, to St. Matthew's, Oakland, MD

SMITH, Robert B., from Annunciation, Lewisville, TX, to All Saints, Ft. Worth, TX

SOX, Harold D., from Grace Cathedral, San Francisco, CA, to history instructor, The American School, London, England

STEINBERG, Willis H., from St. Paul's, Minneapolis, MN, to St. Paul's, Salem, OR

STEVENS, Ralph A., from St. Mary's-in-the-Valley, Ramona, CA, to St. Andrew's, Elsinore, CA

STEVENSON, Frederic G., from St. John's, York, PA, to All Saints, Hanover, PA

STRIBLING, Jess H., Jr., from St. Peter's, Arlington, VA, to law clerk, Washington, DC

TAYLOR, Philip J., Jr., from St. Luke's, San Antonio, TX, to Trinity-by-the-Sea, Port Aransas, and Our Saviour, Aransas Pass, TX

TRAPP, James E., from Trinity, Wheaton, IL, to youth officer, Diocese of Southern Ohio, Cincinnati, OH

TREAT, Kenneth R., from headmaster, All Saints' School, San Diego, CA, to St. Alban's, El Cajon, CA

TRUELOVE, Kenneth E., from non-parochial to Emmanuel, Washington, DC

TURNBULL, Thomas K., from Holy Spirit, Cincinnati, OH, to Christ, Denver, CO

TWEEL, Esber N., from St. Stephen's, Romney, WV, to Good Shepherd, Charleston, WV

WARE, Marshall T., from Our Saviour, Akron, OH, to chaplain, St. George's School, Newport, RI

WARNER, Vincent W., Jr., from St. John's, Roanoke, VA, to Christ, Grosse Pointe, MI

WEBSTER, Donald W., from Trinity, Rutland, VT, to Dean of St. Luke's Cathedral, Portland, ME

WEISE, John W. T., from St. Stephen's, Cincinnati, OH, to Calvary, Ashland, KY, and Christ, Ironton, OH

WHENAL, Barry, from Trinity, Rock Island, IL, to St. John's, Mauston, and St. Mary's, Tomah, WI

WHITE, Harry N., Jr., from executive director, Cathedral Shelter, Chicago, IL, to Trinity, Easton, PA

WHITE, Konrad S., from St. James, Jackson, MS, to Chapel of the Cross, Rolling Fork, MS

WICHAEAL, Robert L., from St. Matthew's, Iowa Falls, IA, to Good Shepherd, Webster City, and Drug Education Prevention Specialist for Area 5 in Iowa

WILBUR, John E., from non-parochial to St. Mary's, Washington, DC

WILLIAMS, David R., from Christ Memorial, Williamstown, WV, to Christ, Winchester, VA

WILLIAMS, Stephen J. C., from P.O. Box 676, Port Orford, OR 97465, to Kosta Hill, Port Orford, OR 97465

WIMBERLY, Don A., from St. James, Baton Rouge, LA, to Christ, Overland Park, KS

WISEMAN, Donald O., from Messiah, Baltimore, MD, to St. Dunstan's, Largo, FL

WOODROFFE, Eleanor T., from Diocese of Southwest Florida, St. Petersburg, FL, to St. Luke's, Germantown, PA

WOODRUFF, W. David, from St. Andrew's, Charlotte, NC, to graduate studies

NEW DEACONS

BARNET, W. Mark, to St. Paul's, Bremerton, WA

BAUSCH, Lawrence D., to St. Dunstan's, San Diego, CA

DOWNEY, Michael J., to St. Paul's Cathedral, Fond du Lac, WI

JONES, Andrew L. C. C., to Good Shepherd, Parkersburg, WV

MIKEL, Joseph F., to St. Stephen's, Longview, WA

MILLER, James B., to Trinity, Huntington, and chaplain, Marshall University, Huntington, WV

PRUITT, George R., Jr., to St. Ann's, New Martinsville, WV

RHODES, Robert W., to St. Luke's, Vancouver, WA

SCHEIBLE, Gordon K., to St. James-by-the-Sea, La Jolla, CA

TOPPING, Harold, to St. Matthew's and St. Joseph's, Detroit, MI

WALKER, John E., III, to Holy Apostles, Oneida, WI

WATKINS, Gilbert H., to St. Paul's, Williamston, WV

WILTSEE, Leon L., to Diocese of Los Angeles, CA

LIFE PROFESSION

Sister JEAN in the Order of St. Helena on July 8

RETIRED

COVELL, Charles V., from Transfiguration, Bat Cave, NC, on September 1. His address will be: 1020 Lugano Dr., Hendersonville, NC 28739

FELL, Harry I., from St. Giles, Upper Darby, PA, on November 3

KEYS, Samuel N., from St. Simon's, Arlington Heights, IL, on December 31

McCONNELL, Edward C., from St. Andrew's, Elsinore, CA. His address is: 1714 Kurtz St., Oceanside, CA 92054

RIDDLE, Sturgis L., from Cathedral Church of the Holy Trinity, Paris, France

TISDALE, Thomas S., from St. Andrew's, Mt. Pleasant, SC. His new address is: 109 Friend St., Mt. Pleasant, SC 29464

RESIGNED

CALLAHAN, Griffin C., from Trinity, Parkersburg, WV

COPENHAVER, William R., from St. Paul's, Wheeling, WV

ROTH, Gary E., from St. Paul's, Seattle, WA, to join the Orthodox Church in America

SANFORD, John A., from St. Paul's, San Diego, CA, to counsel, lecture, and write. His address is: 2829 Albatross St., San Diego, CA 92103

STENNING, Ronald E., from St. Paul's, Dayton, OH

DEATHS

FREEMAN, J. Herbert, age 42

FRYER, William H., age 72

Conference On Self-supporting Ministry Set For November

All persons who are interested or involved in the ministry of self-supporting clergy are invited to a conference from November 22-24 at the Roanridge Conference Center near Kansas City.

The conference will provide an opportunity to hear firsthand from a variety of clergy who are participating in several forms of self-supporting ministry, and also to discuss some of the problems peculiar to these particular ministers. There will also be opportunities to consider the role and function of self-supporting clergy in relation to the rest of the Church.

The conference fee has been set at \$36. Registrations should be sent to the Rev. Boone Porter, Jr., Roanridge Training and Conference Center, 9200 N.W. Skyview Ave., Kansas City, Mo. 64154.

Featured speaker at the conference will be the Very Rev. Urban T. Holmes, author of *The Future Shape of Ministry*, a book in which he gives serious consideration to some possibilities for self-supporting clergy.

Dean Holmes, a former professor of Pastoral Theology at Nashotah House, has had wide experience in both the teaching and pastoral ministry.

BISHOP COGGAN: FROM ERMINE TO WATLING

The Romans built roads, and when they brought their civilization to Britannia in the first century of our era, they laid lines of communication that still run. From Dover, on the English side of the straits, through Canterbury to London they laid out what for generations has been known as Watling St., officialdom's route A2. North from London they made the Via Herminia (our route A1), Englished as Ermine St., running to York—Eboracum—and beyond.

On Jan. 24, 1975, when +Donald Ebor goes to be enthroned as +Donald Cantuar, the 101st Archbishop of Canterbury, he will travel down these roads. Their time-hallowed English names are accidental, but they may illuminate something of what is happening.

Ermine is the fur which dukes, as the senior order of nobility, wear on their ceremonial robes. "Your Grace" is the proper form for addressing dukes (and no one lower), and archbishops have by tradition been so entitled.

There is nothing Roman or grand about the name Watling St. It was probably named after Wat Tyler, who led the peasants of Kent along that way to London in England's most important popular medieval rebellion against the established order.

When (for only the second time in recent years) the General Synod of the Church of England met outside London at York for its summer session this year, the question arose about abandoning "My Lord" and "Your Grace" as the correct forms for addressing bishops and archbishops.

"My impression is," quipped the outgoing Primate of All England, Dr. Michael Ramsey, "they are being abandoned already." Dr. Coggan's comment is not on record.

No formal action was taken. Yet Dr. Ramsey has let it be known that when he retires in November, he wishes no longer to be known as "archbishop" but simply as "bishop." The title of archbishop, he likes to explain, belongs to his office; his ecclesiastical orders are those of bishop. In his enigmatic way, Dr. Ramsey has these past 13 years been steadily walking Watling St.

Members of the Church of England and Anglicans—Episcopalians—around the world, whose one link is their communion with the see of Can-

terbury, will be interested to see how Dr. Coggan will walk.

In appearance, certainly, and manner he is much more straight-forward than the man he succeeds. This is the second time he has followed Dr. Ramsey, for in 1961 he took over from him as Archbishop of York. At that stage he had claims to be more widely known, not least in North America, for during the war years he taught at Wycliffe College, Toronto, and already had made his mark as a biblical scholar broadly within the evangelical tradition.

Back in England, as principal of the London College of Divinity, he established himself in that field. He was, for instance, associated with the group which produced *Fullness in Christ*, a 1951 report which set the tone for post-war liberal evangelical thinking. It stuck firmly to personal acceptance of Christ as Lord and Savior as the first thing. Unlike conservative evangelicalism, which largely stops there, it also saw the Church's role as the redeeming leaven in society, so its concern reached out.

This general stance Dr. Coggan took with him when in his mid-40's he became Bishop of Bradford, pastor amidst the wool mills of west Yorkshire, and then again when he took the great 30-mile step on to York.

England has two nationally autonomous provinces, and the 14 dioceses which make up the smaller northern province have a loyalty naturally focused on York.

Even the *Church Times* arranges its annual inter-diocesan clergy cricket cup in a way that ensures a north-south final. Now that's something untranslatable English for you!

Much more seriously, "Call to the North," a three-year ecumenical evangelistic exercise, owed its drive to Dr. Coggan.

Dr. Coggan's appointment was criticized in the English press as "caretaker." "But I want to take care" was his quick comment, and the press was grateful for a man with ready response.

Dr. Coggan's move from an address reachable by Ermine St. to one at either end of Watling St. (Lambeth and Canterbury) may leave the avant-garde distraught, but he has the percipience to know how to move.

—Christopher Martin

PROPHETS FOR TODAY *Continued*

Future to Hope In, The Jesus Myth, and The Devil, You Say.

Greeley applies sociology's insights for a better understanding of today's religious crisis, particularly in the Roman Catholic Church after Vatican II. For most Romans, he suggests, the old-style Church has ceased to exist. They're trying to find their Christian faith in a new situation with new religious experiences. He denies that people are losing religion. His concern is not whether people are religious but to help them find out what kind of religion they actually have.

David DuPlessis represents the Pentecostal religious experience—what the World Council of Churches in 1960 called "the unusual and extraordinary in the Christian Church as opposed to the normal and mediocre." DuPlessis personally changed into cooperation the WCC's opposition to Pentecostalism, the fastest-spreading movement in Christianity.

Two decades ago, while serving as secretary of the World Conference of Pentecostal Churches, he felt compelled to witness to the WCC. "I will be back by lunch," he told his wife, expecting a brush-off he didn't receive.

As chief statesman of the Pentecostal movement, DuPlessis has preached, taught, and witnessed in 45 countries. He resists denominational labels. He warns his own Churches against becoming, in another generation, a Pentecostal movement without the Pentecost experience.

A favorite theme is "God has no grandsons."

God only has sons: grandsons occur when a generation is raised within a denomination as *born* Christians while being separated by that denomination from being born *again* in the Spirit. "Sectarianism militates against the work of the Spirit," he says. "At Pentecost, the apostles had experience and no doctrine. Today most people have doctrine and no experience."

Many worthy names are not included in this list of the shapers of the Christian faith. The list is a compromise. Not one of the editors involved can accept the entire list without reservation.

Billy Graham, for example: "If he's on the list, you can count me out," announced one editor.

"If he's *not* on the list, you can count *me* out," replied another.

Other editors proposed their favorites, argued for them, and eventually yielded. Economist Barbara Ward was dropped. So, reluctantly, was Bishop John Robinson, author almost 20 years ago of the Church-shaking book, *Honest to God*. Educator Ivan Illich, union organizer Cesar Chavez, healer Oral Roberts, WCC secretary Philip Potter, and theologian Harvey Cox didn't quite make it.

"Knock off Norman Vincent Peale," said one. "He's had his day."

"And—," said another.

"And—," said another.

"Dear God," muttered a small voice amid the bedlam. "I hope it won't be this difficult to get into heaven!"

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'Secret' marriages pose problems for California

LOS ANGELES—In the past five months 1,792 California couples have taken advantage of a confidential marriage statute that allows "secret" exchange of wedding vows and protects the record of the union from becoming a matter of public information.

Originally enacted 28 months ago, the law was designed primarily to help older couples legitimize common law marriages by avoiding any personal embarrassment and at the same time protecting their property rights.

A problem arises because couples a great deal younger than the "golden-agers" the legislature had in mind when they passed the bill are now taking advantage of the statute to avoid both the cost of normally administered pre-marital medical tests and also the legal record which would normally be

public information.

Figures for the past five months show that more people have used the provisions of the law recently than did all those recorded in 1973 when 1,606 unions took place under the shroud of secrecy.

Chairman of the Los Angeles County Board of Supervisors, Kenneth Hahn, says too many individuals use the confidential protection of the law to remarry a second and third time without benefit of intervening divorce decrees.

Record for performing the largest number of secret marriages falls, unquestionably, to the Rev. A. W. Morey of the Long Beach Christian Church. Dr. Morey, who performed 760 such marriages last year, projects 1,200 this year and expects to gross \$40,000 for officiating at them.

Brotherhood has 'renewal'

The Brotherhood of St. Andrew's triennial convention, held in August at Carleton College, Northfield, Minn., set its 1983 centennial goal for "a substantial contribution" toward winning youth to the Episcopal Church.

Only 60 delegates attended the convention, compared with thousands in a heyday year like 1912, but president Hugh Bellas of Moylan, Pa., said, "A renewal has taken place in the Brotherhood, and we think we have found the formula which satisfies youth's thirst for 'the real thing.' We expect efforts from now on to snowball."

The brothers, many accompanied by their wives, saw the formula in action as the Carleton campus simultaneously played host to a Brotherhood-sponsored youth conference called "Amazing Grace."

Under the joint direction of Saratoga, Calif., insurance man Adrian Hodges and the Rev. Eugene Loreda, assistant at Grace Church, Jamaica, N.Y., Amazing Grace turned out to be a Cursillo-type affair with informational presentations on aspects of the Faith offered by a dozen young people and a few adults. During the week 40 youths professed a first "total acceptance of Jesus Christ as Lord."

Twenty Japanese youths, on a tour to the U.S. with a month's stay at Carleton to study English, joined the conference in their spare time. One girl said, "I didn't know anything about Christianity except that Gen. MacArthur was a magnanimous conqueror, and he was noted to be a Christian. But now when I go back, I will find a church and study how to be a Christian."

The pattern for Amazing Grace was developed over a three-year period in Province 1 and 2 workshops at Seabury House, Greenwich, Conn. The developed formula has a joint meeting of adults and youth at which common themes are discussed by each group separately; they meet together in mid-conference and at the end. The groups also mingle at meals and in their free time. The participants relate naturally and mutually inspire each other.

Other convention events included:

- approval of an executive officer to preside at national council

meetings and supervise long-range committee planning, freeing the president for day-to-day operations;

- appointment of a second committee for further study of "what the relations between the Brotherhood and the Faith Alive movement should be";

- planning for a special commemoration for the nation's Bicentennial in connection with the Brotherhood's 1976 Jamestown Pilgrimage; and

- approving extension of Brotherhood work in Liberia, hopefully comparable to Col. Paul Rusch's Kiyosato Educational Experimental Project (KEEP) in Japan.

Bishop George Browne of Liberia had discussed possibilities for using the Brotherhood more extensively in his diocese, and at the convention the Rev. Canon John C. Davis of Virginia Theological Seminary, Bishop Browne's personal representative in this country, actively espoused the project.

In other business the Brotherhood endorsed Andrews Unlimited—a loose fellowship of Episcopalians interested in evangelism. The organization will be jointly sponsored by the Brotherhood and the Episcopal Center for Evangelism.

—John Knoble

Good Samaritan

Continued from page 9

and shelter.

The response: "You mean, the white man will own the cattle, and we will work for them?"

When Father Apple assured his congregation that no strings were attached and that this was an opportunity for their economic independence, they were overwhelmed with disbelief.

"Here in Paoli," says Father Sullivan, "we found tremendous enthusiasm for the project." A man of another faith contributed the \$1,000 for the bull, and many other unsolicited gifts poured in from caring people. Two little girls presented the Dakota Committee with \$2.53.

The Paoli parish raised the bulk of the gift during a two-day flea market. The parish's generosity became the fruit of prayer, and an unexpected profit of \$3,000 will be used to help finance the St. Barnabas' Church Cattle Cooperative, Kyle.

Tradition remains strong among Indian nations—one of the oldest tribal myths being, "We shall stay in our land until the sun no longer rises and the grass is no longer green."

—JAN RIEMER

People Say:



Welsh

"We preach to primitive men and women, for whom the rote acceptance of great answers can bring no authentic relief until the great questions have been asked. Set within the framework of the liturgy, surrounded by the Word, secure within the community of trust, guided by the man of faith, the sermon event may be rediscovered as an event in which the people of this fragile planet may begin to understand how meanings may be found and may begin to see themselves as the people of God."—Clement Welsh, warden, College of Preachers, Washington, D.C., in *Preaching in a New Key* (Pilgrim Press, \$5.95)



Murphy

"In all jurisdictions of the country, children who have committed no crimes are being incarcerated because they are 'incorrigible,' or 'run-away,' a person 'in need of supervision,' a 'minor in need of supervision,' or because they fall under one of the several other classifications employed to lock up children who are not acting the way their parents or a social worker believes they should. . . . Trying to make a court become a rehabilitative social instrument has been a noble experiment but nevertheless a failure."—Patrick T. Murphy, former assistant State's attorney, Illinois, in *Our Kindly Parent. . . The State: The Juvenile Justice System and How It Works* (Viking, \$8.95)



Wilmore

"[The question is] whether or not [the Christian Church in the United States] can any longer encompass within it the masses of non-white persons, who make up the majority of the peoples of the earth, without undergoing radical changes in its understanding of its purpose in the world vis-a-vis robbed, subjugated, and excluded peoples, without dismantling its organizational structures for mission, and without bringing to an end its basic conformity to European theological traditions and Anglo-Saxon styles of life and structures of value."—Gayraud Wilmore, Jr., Presbyterian minister, ethicist, and professor, Rochester, N.Y., in *The Black Experience in Religion*, edited by C. Eric Lincoln (Doubleday Anchor, \$3.95)



Farson

"Children did not always exist; they were invented. The idea of childhood is a European invention of the 16th century. . . . Today we look at these little people around us and think we know what they are. But what they are is actually what we have come to think about them. . . . Children are treated as the private property of their parents. . . . Consumer items. 'Should we buy a new car this year or have a baby?' . . . Our first obligation is then to ourselves, to create the conditions under which we can like and respect our children."—Richard Farson, psychologist, in *Birthrights: A Bill of Rights for Children* (Macmillan, \$6.95)

Appalachia crafts available

A coalition of 34 Appalachian craft groups has produced a catalog of their wares which will be marketed through Operation MATCH (Marketing Appalachia through the Church).

The Rev. Ben Poage, who directs MATCH with his wife Nina, says, "The Church has never been sensitive to the marketing potential of its own structure." Operation MATCH seeks to use that structure so church people will have the opportunity to purchase interesting gifts from cooperatives which church money may have helped fund.

Designed to explain some of the

folklore of Appalachia, the now-available catalog can be used for Christmas gifts or next year in connection with the Sunday school Lenten offering which is designated for Appalachia.

Dioceses and parishes may take advantage of bulk purchase rates and distribute catalogs to their members. Costs are \$2 each from 1 to 500 copies, \$1.50 each from 501 to 1,000, \$1 each from 1,001 to 5,000, and \$.75 each for orders over 5,000. All prices are post-paid.

For further information write to Ben or Nina Poage, P.O. Box 68, Berea, Ky. 40403.

WCC starts loan agency

As the World Council of Churches' Central Committee meeting drew to a close in West Berlin, Episcopal Church delegate David Johnston of New York reviewed with this reporter the major actions of the eight-day meeting. He felt the most important were:

- switching the 1975 fifth General Assembly site from Jakarta, Indonesia, to Nairobi, Kenya;
- incorporating the Program to Combat Racism (expiring Jan. 1, 1975) into the general WCC program;
- establishing an Ecumenical Development Cooperative Society to channel capital funds of member Churches into an agency which will make loans to small-medium industry, handicrafts, low-cost housing, and rural projects;
- protesting imprisonment of Christians in Korea and the Philippines and scheduling visits to these governments; and
- passing a resolution on Jerusalem which recognizes the Orthodox Churches' prior interest as owners of the principal holy places while taking into account the wishes of those who live there; it also suggests administration of holy places "be determined within the context of the final political settlement."

The Council also heard a report from the Consultation on Sexism (see page 16).

Speaking of the Program to Combat Racism and its \$300,000 annual "no-strings-attached" grants to racially oppressed peoples for non-military purposes, Mr. Johnston drew a parallel with the General Convention Special Program. He feels the Episcopal Church cut its ecumenical budget because of opposition to the WCC program and said the Church was unaware that a protest cut would have little effect on the largely voluntarily-funded program.



AT THE 1974 WCC CENTRAL COMMITTEE MEETING anthropologist Margaret Mead talks to, left to right, Oberlandeskirchenrat Ulrich von Bruck of the Lutheran Church of Saxony; Bishop D. Kurt Scharf of the Evangelical Church of Berlin-Brandenburg; and Dr. Paul Albrecht, a World Council staff member.

Having the fifth General Assembly meet in Nairobi, an area served by strong Anglican churches, will "give opportunity to express jubilee," said Mr. Johnston. The WCC abandoned the idea of meeting in Indonesia for fear of endangering both the WCC delegates and the country's unity. Indonesia is 85 percent Moslem, and Moslem leaders had protested the influx of Christians.

Mr. Johnston thought Episcopalians would be drawn to the Ecumenical Development Cooperative Society. Besides Presiding Bishop John Allin's interest in the project, he said several New York bankers had termed the project "financially sound, bringing in 5 percent interest. . . . It will appeal to many as a more positive way of helping developing countries than by voting stock powers or threatening withdrawal to influence corporations. At the same time [it permits an alternative] to investment in companies which do business with oppressive governments."

The Church Commission on International Affairs (CCIA), Mr. Johnston said, had commended a United Nations challenge, calling

for a new economic order to eliminate the widening gap between developed and developing nations. In commending the concept of more equitable distribution of goods, the CCIA noted that if the solution were "steadily accelerating development," this would have to mean "development in human values and not crudely in Gross National Product."

Mr. Johnston said the WCC is criticized as not being representative of "rank and file" church members when it uses the language of "change," even for theologically sound positions.

He said, "The WCC is not so much a world congress as an agency. Chosen leaders of member Churches, sensitive to biblical witness as they see it applying to world issues, keep the WCC on retainer, as it were, to do research and action which individual Churches could not do alone."

An executive committee oversees some 300 staff experts, mostly at world headquarters in Geneva, and every seven years a General Assembly elects a 120-member Central Committee. The Roman Catholic Church, while not a full WCC member, is increasing its involvement.

The West Berlin meeting also heard a report of the five-year "Humanum Studies" directed by Professor David Jenkins of Oxford University, from which comes the meaning of the fifth Assembly theme, "Jesus Christ Frees and Unites." The report begins, "Men are concerned not with who they are but with whether they can survive."

The so-called "challenge" of the recent International Congress on Evangelism in Lausanne, Switzerland (see page 11), pervaded the Central Committee meeting.

"Now the evangelicals have broadened their concept of mission, it will be fun to work with them," commented WCC president Dr. Philip A. Potter. "Only in response to the commands of God, recognized in the vertical dimension of faith, can the Church be inspired to work on the horizontal level."

—John Knoble

John Knoble is a priest-journalist who writes a "Religion Round-up" column for the New Haven (Conn.) Register.

Continued on page 21

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MSS: Five groups share ideas

Mission is not an unfamiliar word to Episcopalians, but through the Church's history it has been defined and interpreted in various ways. When the Mission Service and Strategy Committee (MSS) met July 26-28 in Denver, its members continued to refine that definition.

Mission Service and Strategy brings together five major organizations with responsibilities to ethnic groups—Community Action and Human Development (CAHD); Episcopal Asiamerican Strategy Task Force (EAST); Episcopal Commission for Black Ministries (ECBM); National Commission on Hispanic Affairs (NCHA); and National Committee on Indian Work (NCIW).

These organizations grew out of the 1967 Seattle Convention's commitment to replace paternalism in mission with self-determination. Then at Louisville, Ky., in 1973 the Church reaffirmed that self-determination should become an integral part of mission to ethnic groups and added that the agencies working toward this end

should be brought together. MSS resulted from that decision.

Bishop Richard S. Martin, executive for Ministries at the Episcopal Church Center, heads MSS. George Guernsey of St. Louis, Mo., heads Executive Council's program group for MSS. Fourteen men and women comprise the staff for the five organizations, and they elect a coordinator to serve a one-year term. This year Maria Cueto, NCHA coordinator, heads the MSS unit and presided at the Denver meeting which some 50 committee members attended.

Maria Cueto said this meeting would begin to build communication and organization and attempt to overcome some problems that have previously kept the separate ethnic groups apart.

Bishop Martin suggested the groups should "see ourselves as we really are. To me you are a beautiful picture with the beautiful differences in your faces, your skin color of red, black, or brown. But it seems to be skin color which

Women meet in Berlin

Eleanor Lewis was the Episcopal Church's representative at the June Consultation on Sexism in the 1970's, sponsored by the World Council of Churches in West Berlin. Several years ago Mrs. Lewis headed the Executive Council's Program Advisory Group on Lay Ministries.

Following is her report on the week-long conference.

"Sexism, like racism, is sin." Philip Potter, president of the World Council of Churches (WCC), was addressing 170 women from six continents, meeting under WCC auspices to share their experience of sexism and make recommendations to the Churches.

Sexism was defined as "any attitude, action, or institutional

structure that systematically subordinates a person or a group on grounds of sex."

Mr. Potter spoke at a special session attended by many Berliners. Strongly supporting the Consultation, he explained why it had to be a meeting of women only. "We men are incapable of understanding from within what sexism means because we are mainly responsible for it. And women have far too long acquiesced in our masculine judgments and helped to perpetuate them. We have discovered in the struggle against racism that only the racially oppressed can really liberate themselves, and in the process they will help toward the liberation of the oppressors. This is what women are realizing over the world today."

The women came from 49 countries. Identifying the number of Churches was difficult—does "Methodist" mean the same thing in Germany, Ghana, Mexico, Australia, England, the U.S.A., Korea, South Africa, and the Fiji Islands? At least it had a familiar ring to an American, unlike "L'Eglise de Jesus Christ a Madagascar," "Coptic Orthodox," or the "Batak Church" in Indonesia.

Ten Anglicans came from seven different countries. Representatives from the U.S.A. were Presbyterian, Methodist, Lutheran, United Church of Christ, Roman Catholic, and Episcopalian. Ecclesiastical differences never became important. But we had differences, sometimes felt strongly, over whether we could confine the dis-

cussion to sexism or whether this particular oppression could only be discussed in connection with other oppressions.

In general the women from Europe, North America, Australia, and New Zealand were eager to proceed with the announced topic. Others were more concerned with economic, political, or racial oppression and needed to talk about these first.

A strong sense of unity—as women and as Christians—drew the group together and enabled us to hear each other as well as to speak our minds. In an interview near the end of the week, an African woman said to an American and a European, "We cannot separate ourselves from your pain because we have the same pain. It's a global issue, and we are in it as one unit, to fight an evil, and that evil is injustice."

The Consultation was held at the *Evangelische Johannesstift* (St. John Evangelist Foundation), a cluster of charitable institutions on one campus. The 20 members from Berlin commuted from their homes and acted as gracious hostesses to the other 150.

The joint chairwomen, Pauline Webb from England and Vikarin Diestel from West Germany, and their committee planned and led the working meetings.

Involved in every task and problem was Brigalia Bam, who holds the WCC Women's Desk. She is a beautiful, black South African, a sparkler, who greeted me as an old friend, "Ah, here's my fellow Anglican!"

The Consultation made recommendations to the World Council and its fifth Assembly next year, to the member Churches, and to its own participants. It asks the Churches and the WCC to clean their own houses of sexist theology, life, and language and to study the problems of women as an oppressed group. It also seeks study of other forms of oppression in which Christian people, including women, concur if only by inaction. It asks us all to act, in Christ's name, wherever we have any influence on our church structures, our governments, and our society.

I came away with a strong sense of responsibility to help carry on, as best I can, the work of a remarkable gathering of Christian women.

—Eleanor Lewis

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THE HAPPIEST SEARCH (The Wise Men search for Jesus) and *The Innkeeper's Daughter* (Awful Abigail sees Jesus born in Bethlehem). Order Number 59E2029.

CLEM THE CLUMSY CAMEL (Even a Wise Man's camel knows Jesus is King) and *Donkey Daniel in Bethlehem* (A donkey's view of the first Christmas). Order Number 59E2030.

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Holy Cross celebrates

The Order of the Holy Cross celebrated its 90th anniversary with a special service in the Cathedral of St. John the Divine, New York City, on September 14. Bishop Paul Moore of New York, Visitor of the Order, presided at the 11 a.m. Mass, which was followed by a reception in the Cathedral Close.

The Rev. James O. S. Huntington, OHC, founded the Order when Bishop Henry C. Potter of New York received his vows in New York City in 1884. Father Huntington was the son of the first Bishop of Central New York.

Ten years later the community left New York City for Westminster, Md., and in 1902 moved to its present center of operation in West Park, N.Y.

The Order of St. Helena, a religious community for women founded in 1945, is in association with the Order of Holy Cross.

The Episcopalian



Religious News Service Photo

Prayer united first Congress

When the Continental Congress opened in Philadelphia on Sept. 5, 1774, religious diversity among the delegates challenged their search for national unity. John Adams of Massachusetts discerned a fear among Southerners, predominantly Episcopalian, that the Congregationalists of New England wished to rule the continent.

A commemoration of the bicentennial of the Continental Congress was held this year in Philadelphia. The pages of history reveal how a prayer overcame the differences John Adams feared might wreck the attempt to unify the 13 colonies. Historian Catherine Drinker Bowen tells the story in her biography entitled, *John Adams and the American Revolution*. To the proposal that the Congress should have a prayer, people immediately objected on the grounds that delegates represented a great variety of denominations and a clergyman to please them all would be impossible to find.

At that point Sam Adams, considered a radical and like his second cousin, John Adams, a Congregationalist from Massachusetts, stood up and proposed the Rev. Jacob Duche, an Episcopal clergyman of Philadelphia. This gesture of tolerance gave immediate reassurance that the New England delegates were not insisting on domination.

When Mr. Duche came the next day, he read the 35th Psalm, appointed in the liturgy for the day. In David's words, he intoned: "Plead thou my cause, O Lord,

with them that fight against me. . . . avenge now my cause, my God and my Lord."

Then he prayed: "... Defeat the malicious designs of our cruel adversaries. . . . Be Thou present, O Lord of wisdom, and direct the council of the honorable assembly."

By the time he finished, many of the delegates were weeping. John Adams was prompted to "confess I never heard a better prayer or one so well-pronounced." He said he "never saw a greater effect upon an audience."

In a quirk of history, the man who inspired the Continental Congress with his prayers later found himself caught in conflicting loyalties to the king who was head of his Church and to his country, America. When the British captured Philadelphia during the winter of 1777-78, Mr. Duche restored to the liturgy the prayers for the king, replacing those for the Congress. Then, as a self-admitted Tory, he fled for England.

In 1974 the Rev. Ernest Harding, rector of Old Christ Church, Philadelphia, opened the re-enactment of the Continental Congress with Mr. Duche's prayer, saying he could not improve on it with one of his own.

Above, in a painting by Tompkins Harrison Matteson (1813-84), Mr. Duche leads the Congress in prayer. Kneeling in the group at left are Patrick Henry, John Rutledge, and George Washington.

YOUTH magazine: Christian education tool

If you're where the action is—with your parish's high school program—you have a friend. It's a bright, breezy, thought-provoking, idea-filled magazine called *YOUTH*.

YOUTH is meant to be read by young people on their own, and it will be because it's concerned with the ideas, issues, and personalities young people today care about. Recent issues cover military training in high schools, volunteer work with the deaf, interviews with actor Edward Albert, the Pointer Sisters quartet, and Buckminster Fuller, and notes on how to give a film festival.

The American Indian, student rights, ecology, the arts, and show business personalities are pre-

sented in a way that evokes discussion. *YOUTH* emphasizes inherent Christian values without preaching or admonishing.

And *YOUTH* is also meant for youth group leaders. Besides keeping you in touch with young people's interests, the magazine has plenty of discussion ideas, action suggestions, and program helps. One special issue gave 101 workable ideas.

The magazine is a handy-sized monthly printed for high school youth of various denominations, including Episcopalians. Single or group subscription rates are available from *YOUTH* Magazine, Room 1310, 1505 Race St., Philadelphia, Pa. 19102. Single sample copies are 50¢.

Books

Reviewed by Martha C. Moscrip

Hunting the Divine Fox, Images and Mystery in Christian Faith, Robert Farrar Capon, \$5.95, a Crossroad Book, Seabury Press, New York.

Early in his most recent offering—and to me all his books are offerings in the theological sense—Father Capon says, "... The very first word in theology has to be not about God but about the way we ourselves use words." Robert Capon uses them, especially in *Hunting the Divine Fox*, better than any theological writer I know.

Capon fans will find this book an irresistible delight, and new readers will find it a great place to begin. As the author says, his book is full of "excursions into the fearful and wonderful world of what the Christian revelation has to say about God." His discourses not only shed much light on the Christian revelation but light the reader's hours with chuckles, outright guffaws, joy, and hope.

Study Guide for I'm OK—You're OK, Richard Blackstock, paperback \$1.50, Harper and Row, New York.

This study guide is for those who wish to relate Transactional Analysis, as set forth in Thomas Harris' *I'm OK—You're OK*, to the Christian Gospel. The guide's chapters follow those in *I'm OK—You're OK*, each one providing an introductory statement on the lesson's objective and concluding with a set of questions for discussion and/or individual study.

Bible Learning Activities, Bobbie Reed and Rex E. Johnson, paperback \$2.25, International Center for Learning, A Division of G. L. Publications, Glendale, Calif.

This paperback is divided into two sections: one designed to help the church school teacher plan and prepare a lesson, and the other describing learning activities to be used in conjunction with Bible study in grades 7 to 12. This would be a good resource book for teachers of youth regardless of the course materials used, provided they include biblical material. It would be especially useful for teachers whose course materials have vague lesson plan directions and for inexperienced teachers and/or those who lack self-confidence.

Body Theology: God's Presence in Man's World, Arthur A. Vogel, \$5.95, Harper and Row, New York.

Body Theology is an intriguing title, and in the book's pages Bishop Vogel confronts the reader with an interesting discussion of personal presence and God's absolute difference, from us, as a Person. The author explores Christianity's experiential dimension and offers a Christian way to deal with "future shock."

This theologian says, "Religion is a presence, an event, not an idea; it is a life, not a proposition." In discussing the constant change and rootlessness experienced by 20th century humans, he says, "I believe that personal relationship with the different God we have been discussing provides the basic rooting and orientation for which so many people are seeking. . . ."

This book is not quick or easy reading but is applied to the contemporary, challenges the mind, offers hope for the future, and is solidly based in Scripture and the historic Christian faith. The author, now Bishop of West Missouri, was formerly sub-Dean and William Adams Professor of Philosophical and Systematic Theology at Nashotah House.

Excalibur, Sanders Anne Laubenthal, \$1.25 paperback, Ballantine Books, New York.

Variations on the story of Arthur Pen-

dragon, the Round Table, and the mythical sword Excalibur are so numerous one might think an author would hesitate to try it with a new twist. Luckily for devotees, Sanders Anne Laubenthal has no such qualms. The age-old story of good and evil, witchcraft and Christianity, magic and miracle, wonders and adventure is truly adult fantasy. Although she has placed her *Excalibur* in Alabama, her telling has the true mythical, mystical touch and is high adventure. If this doesn't send you to your nearest paperback bookstore, you can't be a true fantasy buff. *Excalibur* is an original in the Ballantine Adult Fantasy series founded six years ago.

The Gospel According to Andy Capp, D. P. McGeachy, III, paperback \$2.95, John Knox Press, Richmond.

"We need laughter. Humor is honesty and therefore a form of humility," says D. P. McGeachy in the last chapter of a book full of laughs, not only in the Andy Capp cartoons liberally illustrating the 130 pages but also in the delightful text. As Robert Short, author of *The Gospel According to Peanuts*, says in his foreword, "Andy is people. . . just as we really are."

That Mr. McGeachy's little book provides the reader with some clear theological insights into "the means of Grace and the hope of Glory" is not strange. This book is for every man and woman over the age of 12.

The Good Times Songbook, 160 Songs for Informal Singing, James Leisy, Abingdon Press, Nashville. Leader's edition, \$12.95; singer's edition, paperback \$1.50.

Scout leaders, recreation organizers, reunion hosts, and families who like to sing together: take note. Composer-arranger-song leader James Leisy has gathered in his book a great variety of the old favorites and some that may be new to you. Ballads, folk songs, carols, spirituals, nostalgic standards, and many other songs are pitched in keys comfortable to the average singer. Melody lines and chords are included for each song. The cloth edition includes the same songs as well as complete vocal and accompanist scores, information on source meaning, idiom, mood, and other of the songs' characteristics.

Lavishly illustrated and including advice on performance techniques, this edition would be an appropriate gift for your favorite choral director or friend who thinks he could be.

A Circle of Children, Mary MacCracken, \$6.95, J. B. Lippincott Co., Philadelphia.

"I encountered the school without warning. . . and now nothing can erase that room, that school. . . . But there was something strange about the children. It was not their bodies; . . . most were beautifully made. There was. . . a stillness in their expression. . . . they sat silently, turned inward. . . ."

"Suddenly one tiny girl broke away and flung herself to the floor, screaming high-pitched, indecipherable screams. . . . Her terror was real; I felt it inside me. . . . Her teacher knelt beside her, talking softly, touching her shoulder, her hair. Then gathering her up, she held the child against her own body until the terror dissolved, was gone. . . . I felt the loving that had displaced the terror. . . ."

"How could we leave? It seemed to me that we were on the brink of an enormous secret."

In this sensitively written book, Mary MacCracken, "a woman with a listening heart," tells honestly of her journey from Junior League volunteer to master teacher of emotionally disturbed children. Through love, patience, perseverance, and example she taught her children how to eat, how to use a toilet, how to read, how to trust, how to laugh.

And her relationship with these children, with other teachers, with volunteers and parents influenced her life, her own self-discovery. Mary MacCracken is a woman I'd like to know.

—A. Margaret Landis

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Community outreach renews Miami parish

MIAMI, FLA.—To the 160 poor and elderly who arrive at Holy Cross daily—by mini-bus or haltingly on foot—the church means more than just a place to receive a nourishing, inexpensive hot meal.

The federally-funded food program is vitally important to their well-being. But other factors are even more important, the Rev. Miguel Restrepo, assistant at Holy Cross, points out. "For many of the elderly, the church is providing a literally life-saving rehabilitation. They have been sunk in depression, their minds deteriorating because they have been cut off from human contact. Here they can meet together, join in activities and games, and revive the sense of their own humanity."

Hot meals and activities for the elderly are only two of the many programs by which Holy Cross is beginning to serve the surrounding community effectively. Over the past two years the parish has had to meet the challenge of change or face relocation, merger, or disbanding the congregation.

According to the Rev. James M. Gilmore, rector, "The outreach programs have meant resurrection

ice Agency (CCSA), which is now housed on church property at nominal rent. CCSA made available its trained personnel and provided for many specific needs in the new programs.

The first step in community outreach took place a year ago when the church made newly-renovated Firestone Hall available to various neighborhood groups for meetings, entertainment, and so on. Now at least six ethnic groups, including Hondurans, Puerto Ricans, Colombians, and Cubans, use the Hall.

New Priest Helps All

With the hiring in December of Father Restrepo—a Colombian priest with training and experience in social work, counseling, and program planning—outreach expanded swiftly.

A small house on the church grounds became a center for the *Ancianos Encantados*—the Enchanted Old Ones. The food program served by older volunteers was started. Father Restrepo organized a clothing collection and distribution exchange. In addition, he carries on an active ministry in



A PAUSE THAT REFRESHES AND RENEWS: the daily hot meal served at Holy Cross to older Miami residents.

respond to religious outreach as well. Holy Cross has a Spanish Mass on Wednesday mornings and a Bible study group among the elderly. The junior choir is up from the eight or nine of last year to over 20. Attendance at Sunday school has more than doubled, and babies once again fill the nursery. Five nationalities were represented in the last confirmation class. A bi-cultural committee plans church activities.

Families Remain Loyal

The English-speaking congregation has remained steady. Most members travel long distances along the Holy Cross "lifeline"—the expressway. Some are third-generation members of Holy Cross.

"Mrs. Peggy Rente, one of our parishioners, once mentioned she enjoyed having all the 'new' people here but wished she could speak their language," Father Gilmore says. "As a result, a Spanish-language class proposed for Sunday morning filled so quickly that we had to start a second one."

"But many needs must still be met. We could use a mini-bus to bring people to church on Sundays and to take them to medical facilities during the week. We should like to explore possibilities with schools or other institutions which own buses."

"I feel we have made a wonderful beginning here. People are responding to one another, helping one another. There is involvement, a new spirit. It is a happy experience."

—Carroll Mallin

Carroll Mallin is communications coordinator of the Diocese of Southeast Florida.



SPIRITUAL FOOD is not neglected in the program of community outreach designed by Holy Cross parish to serve the elderly and Spanish-speaking communities.

for this church. A year ago an average of perhaps 250 people set foot on the church property during a week's activities. Now I estimate well over 1,000 do so."

Church's Changing Role

Holy Cross is located almost beneath Miami's 36th Street Expressway. It is one of the area's oldest Episcopal churches. The neighborhood bore the brunt of the Cuban influx during the 1960's and the encroachment of ghetto and small industry. It is across from a huge vacant property whose as-yet-to-be-determined use will inevitably affect the church's development.

Under Father Gilmore's leadership the parish has successfully assessed its changing role in the community without the trauma and loss of membership which sometimes occur in transitional situations. A principal reason for this success is Holy Cross drew upon all the expert resources available—diocesan and national church agencies and especially the Miami Christian Community Serv-

the jails and ferrets out decent housing and medical help for local people. Social counseling of unwed mothers and similar activities are also a part of the church's program, while a pre-school day-care program and a camp for children of working mothers are planned.

The community is beginning to



ANCIANOS ENCANTADOS, the Enchanted Old Ones, enjoy gametime at their center, located on church grounds. Food, worship, and recreation projects have renewed the parish as well as the participants.

Jay Spencer

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WHO'S ON SECOND?

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The Episcopal Church Center in New York City is the Church's national headquarters. Some 48 professional men and women, clergy and lay employees, with the help of a supporting staff of 65, help facilitate the Church's work at home and overseas. Their expertise, experience, knowledge, and assistance are as close as a phone call (212-867-8400) and as easy to tap as a 10¢ stamp (Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017).

PHOTOS BY JEANNIE WILLIS

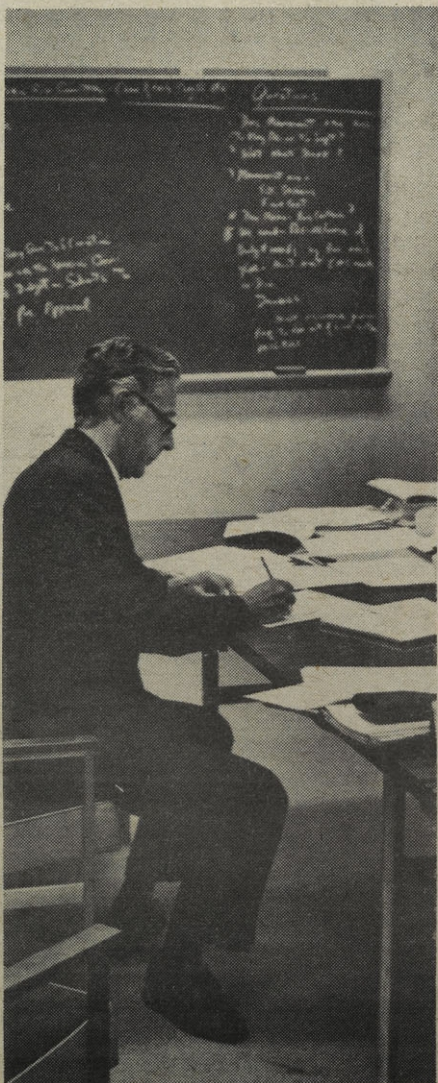


MINISTRIES AND MISSION mesh in Bishop Richard B. Martin (left), executive for ministries, and Bishop Edmond Browning, executive for national and world mission. Both were recently appointed by Bishop Allin.



NEWLY APPOINTED executive for program, Ruth Cheney came to the job with 11 years of experience on the Council's Christian education and youth ministry staffs.

PILES OF PAPER, lists of lists—even after everyone else has finished coffee and gone. What could be more fitting for Bishop Milton L. Wood's job as executive for administration?

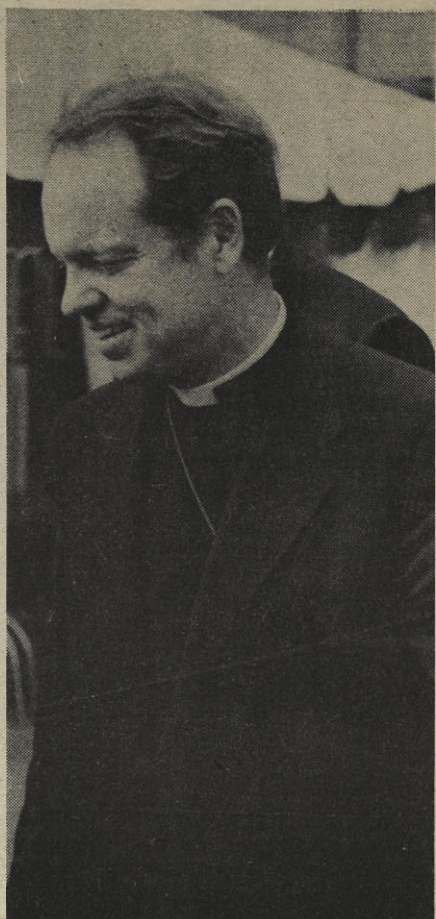


EDUCATIONAL NEEDS of church-people of all ages is the special concern for the Rev. David Perry, religious education officer, who has developed a nationwide network of consultants who help dioceses shape local programs.



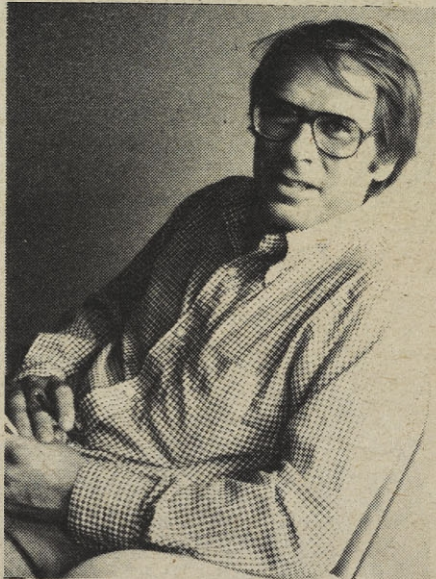
BLACK MINISTRIES is the Rev. Frank Turner's area. He brings experience in college, parish, and social work to his job as executive coordinator.

COMMUNICATING BY PHONE is John C. Goodbody, executive for communication.

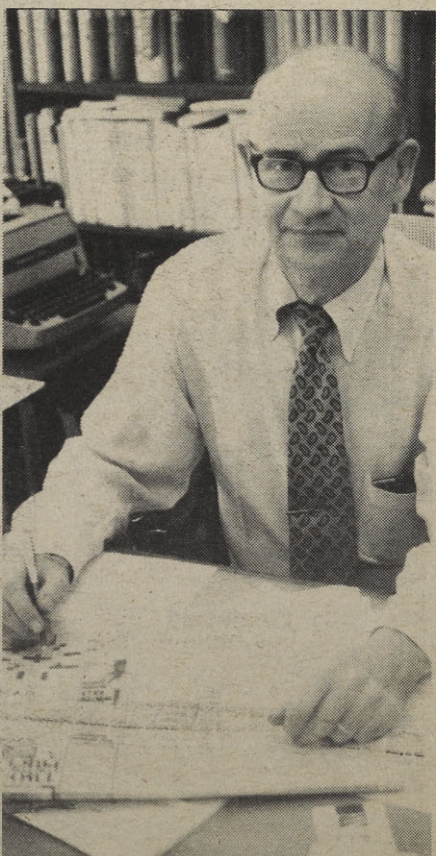
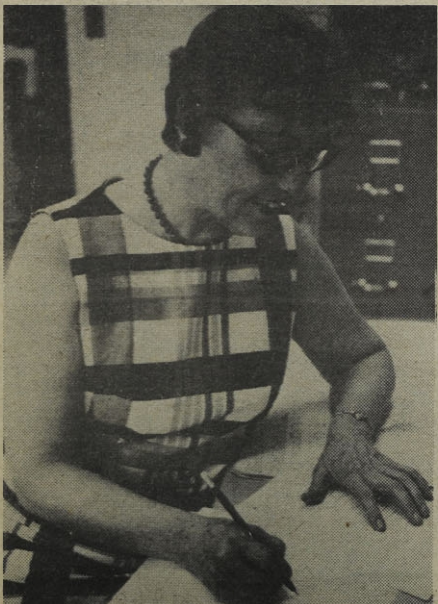


PRESIDING BISHOP John M. Allin, who heads the staff at 815, began his duties June 1.

LAYMAN FOR LAY MINISTRIES, D. Barry Menezes has the job of coordinating activities of the Church's 99 per cent unordained members.



MISSION DEVELOPMENT is discussed by the Rev. Samuel Van Culin (left), who is in charge of Africa and the Middle East, and Oscar Carr, executive for development. Olive Mae Mulica, below, is staff person for the Council's Task Force on Lay Ministries.



ECUMENICAL INTRICACIES are the daily fare of Peter Day, ecumenical officer, who came to the Church Center in 1964 after 11 years as editor of *The Living Church*.

Continued on next page

WHO'S ON SECOND?

Continued



ON MATTERS OF MONEY, Treasurer Dr. Lindley Franklin (left) and Elias Saleeby, Executive Council's controller, hold an informal desk-side conference.



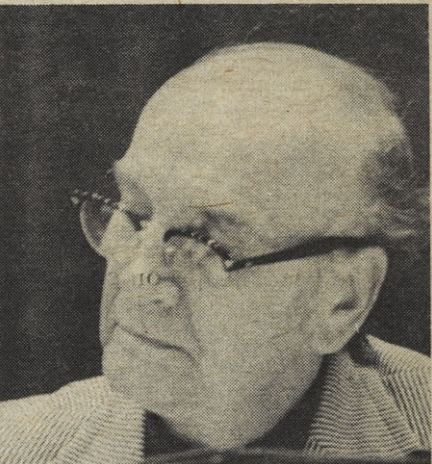
HOWARD QUANDER is senior staff officer of Community Action and Human Development (CAHD) of the Mission Service and Strategy Program Group.

SIGHT AND SOUND EXPERTS in the communication department are Walter Boyd, press representative, and Sonia Francis, radio-television representative.

NOT PICTURED: Other 815 staff members with program responsibilities include the Rev. Everett Francis, public affairs officer; the Rev. Earl Neil, staff officer with Community Action and Human Development; the Rev. Winston W. Ching, staff officer for Asian ministries; Fayette McKnight, staff officer for the National Committee on Indian Work; Marion Bingley and Kip Bevier, director and staff officer, respectively, for the Presiding Bishop's Fund for World Relief.



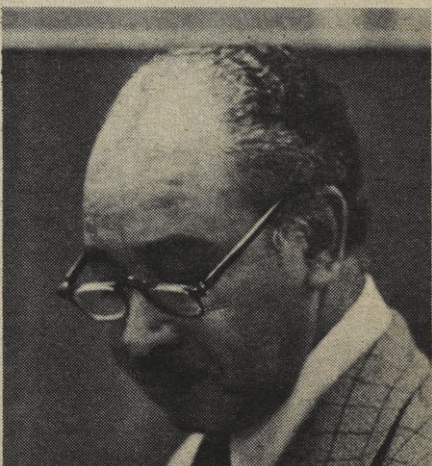
MARIA CUETO is senior staff officer, National Commission on Hispanic Affairs.



CANON CHARLES GUILBERT is General Convention's secretary-treasurer as well as Custodian of the *Book of Common Prayer*.



EVEN LUNCH can't completely distract Matthew Costigan (left), assistant treasurer, from discussing something with Bishop Clarence Hobgood, Suffragan for the Armed Forces.



WOODROW CARTER (above) is senior officer for social welfare services.

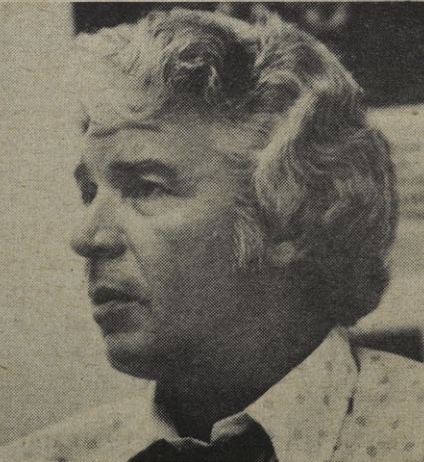
JAMES McALPINE is staff officer for work with youth.



MARGARET ANDERSEN is associate communication officer.



ALFRED ROLLINS is staff officer for domestic missions.



JUNIUS HENLEY (below) is known as "Bugsy" to everyone who's ever been at 815.



August 15: other reactions

Continued from page 3

permission for each of us to bring such a person."

He said he "went to Chicago without conviction. I came home believing that the time is past when we can debate women's ordination. The time has come for the Church to open priesthood and episcopacy to women as well as men. I believe it is not impossible if we demonstrate *our* intention to offer decisive leadership toward this end."

Bishop Noland

Bishop Iveson B. Noland of Louisiana called the July 29 event "ruthless anarchy" and a "direct slap in [Presiding Bishop Allin's] face." He said, however, that the "constitutional crisis" could bring a stronger appreciation of our heritage even though it may result in a thinning of the ranks.

"Some clerics and some lay people have been appearing under the label of Episcopalians when in fact they have always been egotistical self-savers. So be it. Let us resolve to trust in God more completely than ever, and all will be well."

Varied responses

● The Rev. Francis Hines, priest-in-charge of St. Mary's, Philadelphia, offered his parish "to any one or all" of the recently ordained women to celebrate Mass at that church's high altar "at a regular Sunday morning service of public worship." The decision was made by nearly unanimous vote of the 12-member vestry.

● The Leadership Conference of Women Religious, including most of the women in top leadership posts in Roman Catholic religious orders, voted with only a few negatives to support the principle that "all ministries in the Church be open to women and men as the Spirit calls them."

● The Rev. John Lathrop of St. George's Church, La Canada, Calif., called the Chicago action a "white-wash." He said the House of Bishops violated canon law by its declaration that the ordinations were invalid and that it "does not have the legal authority... to make such a judgment." Action against the deacons must be taken on the diocesan level.

Father Lathrop said ordination, once done by a bishop in Apostolic Orders, using the proper form, cannot be removed. "It is not a license that can be revoked," he added.

Father Lathrop urged rectors of Episcopal parishes to "withhold all funds from their respective dioceses until the House of Bishops withdraws its illegal resolution of August 15 and proceeds to take proper canonical action against the four bishops who violated the law of the Church." He said he would take the "appropriate steps to lay this important matter before our local Diocese of Los Angeles."

● Dr. William J. Wolf of Episcopal Divinity School, Cambridge, Mass., who presented one of the women on July 29, resigned from his position on the Church's Joint Commission on Ecumenical Relations. He said he could not "represent a Church which does not come to terms with its own sexism," noting that the House of

Bishops "acted less as fathers-in-God and more as outraged bureaucrats, as graceless legalists, and as arrogant males."

● The Rev. George F. Regas, rector of All Saints' Church, Pasadena, Calif., said the July 29 event "would impede the movement toward full acceptance of women in the priesthood." He called the situation "morally ambiguous" with no "neat solutions."

"It is always possible that those who violate the law lack a due sense of the majesty of the law and of the necessity that any individual must adjust her personal impulses to the total needs of the community. But it is equally possible that the law has forfeited its majesty by becoming a tool of injustice. Those four bishops and 11 women were convinced it had."

● The newly-installed Roman Catholic Bishop of Arlington (Va.) termed the ordination "unfortunate" and said, "Our Lord did not ordain any women, and the Church has not seen fit to do it in 2,000 years." Bishop Thomas J. Welsh

said the rising interest in women's ordination could be blamed in part "on the unfortunate demands of women's liberation."

● Bishop Philip F. McNairy of Minnesota said that if the 1976 General Convention approves women in the priesthood, the 11 women will need to be ordained again, following the "normal constitutional and canonical processes" which require, among other things, the recommendations of the diocesan bishop and standing committee.

● Archbishop Philip Saliba, the primate of the Antiochian Orthodox Church in America, said the July 29 event made a "mockery" of Christian tradition. "Our Church clearly holds that the ordination of women is theologically impossible," he said. Noting that Orthodoxy and Anglicanism enjoy close fellowship, he added, "it is therefore all the more regrettable that some in your confession have recklessly and unilaterally broken the common tradition of historic Christianity." —Judy Mathe Foley

Five groups share

Continued from page 15

frightens people. We have been afraid of each other.

"We are minorities, but in many areas the minorities have now become the majority. It is a beautiful thing we have done in getting ourselves under one umbrella and into this room, but now we are accountable... I pray... that we may leave this meeting with our hearts beating in one tune."

Each of the five groups reported:

● CAHD, an outgrowth of the former General Convention Special Program and headed by Howard Quander, works with poor and powerless in the black community. Seven of CAHD's 10-member commission are elected by Executive Council from the community; two members are from the Council itself; and the Presiding Bishop is chairman.

CAHD has a \$650,000 grant budget from which it makes both emergency and regular grants, some with "matching funds" clauses. A \$34,000 operating CAHD fund, together with its granting money, comprises 5 percent of the 1974 General Church Program budget. All grants are subject to consultation with the bishops in whose dioceses the grants are made.

● EAST, chaired by the Rev. Winston Ching, has a small budget of \$50,000. The group recently met for the first time (see page 2).

● ECBM, new in 1973, is chaired by Suffragan Bishop Harold C. Wright of New York; the Rev. Franklin Turner is executive coordinator on the Episcopal Church Center staff. ECBM works to develop and strengthen the ministry of black Episcopal parishes and missions, as compared to CAHD's program which serves blacks regardless of church membership. ECBM has a \$250,000 budget, \$150,000 of which is to help programs which originate in black congregations.

● NCHA, created in 1970 and

chaired by Maria Cueto with associate Nelson W. Canals, serves people of Hispanic origin as a program rather than as a funding agency although it does make some grants.

Mr. Canals reported that NCHA hopes to "train more clergy among our own people. Many Hispanics are migrant workers. Education is a major problem for both adults and children. We are working on immigration laws. We want to see our people become more than slave laborers."

● NCIW, established in 1969, is an all Indian-Eskimo committee on which Suffragan Bishop Harold Jones of South Dakota sits. Fayette McKnight is NCIW coordinator at the Episcopal Church Center.

Major NCIW efforts this past year included health and medical care and the Dakota Leadership Program run by the Rev. David Cochran, since consecrated Bishop of Alaska. Of NCIW's \$376,000 budget, \$120,000 goes for urban or reservation work and \$160,000 to develop indigenous ministries; the remaining supports the work of boards and regional officers.

Workshop sessions at the Denver meeting revealed common problems the agencies share. Unity was called "more valuable than money."

Bishop Martin closed the meeting with a eucharistic celebration and the story of the Good Samaritan. "The story proves that neighborliness is not geographical but spiritual," he said and commented that the innkeeper to whom the Good Samaritan took that "certain man" was the "real hero of the story" because "he took the man in, cared for him, and didn't even ask the Samaritan to show his credit card!"

Bishop Martin said being a Good Neighbor requires two qualities: discernment and awareness.

—Salome Hansen



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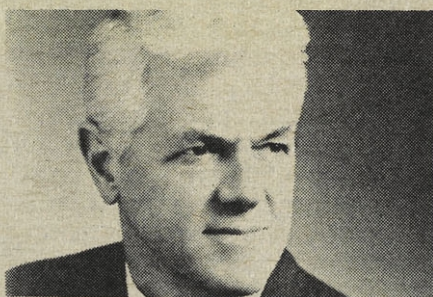
IN THE DIOCESES

LOS ANGELES—Retired Bishop Robert E. Campbell, OHC, celebrated his 90th birthday at Mt. Calvary Retreat House in Santa Barbara where he has lived since 1958. He has worked all of his life as a missionary, first in Appalachia and then in Liberia where he was bishop from 1925 to 1936. He is the only monk-bishop of the American Episcopal Church.

MICHIGAN—The parish of the Cathedral Church of St. Paul, Detroit, is celebrating its 150th anniversary with a large dinner in November. Many churchmen and public officials are expected to attend. St. Paul's present site at Woodward and Hancock Avenues is the third location at which the parish has worshipped.

NEWARK—Presiding Bishop John M. Allin will participate in the great service of thanksgiving Sunday, November 10, to mark the diocese's 100th anniversary. The service will be at Seton Hall University, South Orange. Dr. Malcolm Talbott, Newark, is chairman of the diocesan centennial commission. The diocese held its first convention Nov. 12, 1874, following its separation from the Diocese of New Jersey.

PENNSYLVANIA—Bishop Lyman Ogilby has announced that Bishop J. Brooke Mosley will become assistant bishop of the diocese, effective November 17. Bishop Mos-



ley recently resigned as president of Union Theological Seminary, New York City. Bishop Mosley and his wife, who are native Philadelphians, expect to move into the diocese in the fall.

RIO GRANDE—The Navajo Council of the Episcopal Church named Rosella Jim to be pastor-administrator of the San Juan Mission, Farmington, N.M. Mrs. Jim, in her early 20's, will be responsible for church activities at All Saints' Church at the Farmington mission and at St. Michael's, Upper Fruitland; St. Augustine's, Shiprock; and St. Luke's, Carson's. She will be assisted by several lay workers and, as needed, by the Rev. Charles Wilson, Farmington.

ROCHESTER—A visit to the November diocesan convention by Bishop Jose Antonio Ramos of Costa Rica will launch the new "Partner in Mission" relationship between the two dioceses. The Church's Executive Council approved the partnership at its June meeting, held in Washington following Presiding Bishop John M. Allin's installation.

SOUTH DAKOTA—Bishop William J. Gordon, Jr., formerly of Alaska, was the guest speaker at the diocese's fourth annual convention, held at St. Mary's Church,

Mitchell, September 13-14. Howard Funkhauser was the convention's general chairman, and the Rev. Gordon Plow was host rector. Bishop Walter H. Jones is diocesan.

TENNESSEE—The Rev. John E. Keene has accepted the post of director of the Trezevant Episcopal Home in Memphis. Mr. Keene resigned as executive director of the Episcopal Church Home Foundation, Wilmington, Del., to accept the new position where he will minister to residents in the projected 11-story, 200-unit apartment building for senior citizens.

WASHINGTON—Dean Francis B. Sayre, Jr., of the Washington Cathedral has announced the appointment of Margaret Truman Daniel



as chairman of the 1974-75 Washington Cathedral Fund Drive which opens this month. Mrs. Daniel is a member of the Cathedral Chapter.

KENTUCKY—Marilyn Keiser, a member of the Standing Commission on Church Music, will direct the November 8-9 church music conference at Christ Church Cathedral. The conference hopes to open communication between church musicians and reveal new possibilities for parish worship.

ALASKA—The Rt. Rev. David R. Cochran (shown below with his wife, Mary) was consecrated in



Fairbanks on August 28 to be the fourth Bishop of Alaska. At the time of his election to succeed Bishop William J. Gordon, Jr., Bishop Cochran was director of the Dakota Leadership Program, an ecumenical agency which trains Indians for lay and ordained ministries.

Waldensians celebrate 800 years of freedom

This year 45,000 Waldensians celebrate their 800th anniversary.

Under the leadership of French merchant Peter Waldo, the 12th century movement for church renewal attacked the Church's worldliness and soon met with ecclesiastical opposition. In 1184 Waldo and his followers were excommunicated, so organized themselves into a separate body. Their rapid growth and reforming zeal led to persecution, but some congregations survived in pockets in the Alps until

NORTHERN MICHIGAN—Three active laywomen have recently received recognition for their activities. Margaret Johnson of Holy



Trinity, Iron Mountain, above, got the President's Award for Distinguished Service from Northern Michigan University. Janet Ask, Sault Ste. Marie, provincial representative on the national United Thank Offering committee, is the new liaison person between the committee and Executive Council's Lay Ministries Program Group. The new exhibition building on the State Fair grounds was recently dedicated in honor of Ruth Butler of Houghton.

TEXAS—Suffragan Bishop Theodore H. McCrea will retire from his post December 31. He will be honored at the 1974 diocesan convention and dinner.

UTAH—The State Medical Association honored the Rev. H. Baxter Liebler with the 1974 award of merit at its annual dinner. The award is presented each year to a non-medical person who has made an outstanding contribution to health care. Father Liebler, 84, came to Utah in 1943 to work with the Navajo Indians. During his work he aided health conditions for the Indians by establishing a medical clinic.

SOUTHWEST FLORIDA—Over 1,000 persons witnessed the September 21 consecration of Emerson Paul Haynes to be bishop coadjutor in St. Peter's Cathedral, St. Petersburg. Presiding Bishop John M. Allin was consecrator, assisted by Bishop William L. Hargrave of Southwest Florida; Bishop Henry I. Louttit of Central Florida, retired; and Bishop E. Hamilton West of Florida.

WYOMING—The 1974 Province 6 Synod meeting has accepted Bishop David R. Thornberry's invitation to meet in Laramie in June, 1975. This year's synod meeting, held in Denver, June 6-8, elected Bishop George Masuda of North Dakota to be president.

Charles Albert of Italy granted them religious and political freedom in 1848.

While Waldensian churches are still most numerous in northern Italy, some congregations have been established in Latin America, several in Canada, and one in the United States, on Staten Island, N.Y.

The Waldensians stress social justice, non-violence, and church poverty. A Synodical Assembly of laity and clergy sets church policy.

The Episcopalian

EXCHANGE

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

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

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ON THINNING OUT SOME DEADWOOD

Neither trees nor people prosper when their pruning is neglected. A propitious snip here and there, so to speak, is known to bring forth new and more vigorous lateral branches. Breadth of character is what we're getting at—and a clipping schedule is appended.

1. For one full day don't take your emotional temperature (am I happy? am I worried? am I feeling what I should be feeling?); instead, focus on giving every person you meet that day a moment to celebrate.

2. Give an hour to conversation with a person with whom you long ago decided you had nothing in common. Treat him or her as a newly-met stranger.

3. See a movie of the kind you always avoid because they are too realistic and leave you depressed when you want escapism.

4. Use TV as a mind stretcher instead of an anaesthetic (try NET).

5. Read a book (or a long serious article) on ecology (if you think ecologists are hysterical exaggerators).

6. Go to a political rally or school board meeting, even if you must go alone, and pretend everything depends on your ideas.

7. Listen to a Beethoven symphony until you can recall one melody from it (if you hate classics) or a rock record until you can repeat some of the lyrics (if you

hate rock).

8. Listen to a child (or anyone markedly younger than you, up to the age of 20) talk for 20 minutes, so you can repeat the things said, without offering any advice or any corrections.

9. Do not say a word about the weather to anyone. Find a substitute topic.

10. Compliment the person who in your estimation needs it least.

11. Ask God to do what is best for the public person you dislike most.

12. Plant something new—an idea or a flower—in yourself, someone else, or in the ground. And watch it grow!

—from All Saints' Bulletin
Pasadena, Calif.

CAN YOU HELP OUR MINISTRY?

The clergy, staff, and parish family of St. Anne's Church, Annapolis, Md., stand ready to welcome all Episcopalians who are either midshipmen at the U.S. Naval Academy or students at St. John's College, but they need the help of the readers of *The Episcopalian* in obtaining names of Episcopalians who attend these two institutions.

If parish clergy, parents, or anyone else who knows of Episcopal students who attend these schools would send their names, school and home addresses, and other pertinent information, St. Anne's would be most grateful. This information can be sent to: The Rev. Norman D. Crews, Assistant to the Rector in Charge of College Work, Box 349, Annapolis, Md. 21404.

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—from the *Arkansas Churchman*

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I will lift up mine eyes unto the hills from whence cometh my help.
Psalm 121 (KJV)

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1. Trade them for someone else's once in awhile. They'll be quieter with a "Sunday foster parent." Or seem so!

2. Let them stand up and stretch. A little moving during a hymn helps.

3. Help them follow along in the prayers and hymns—they will

soon recognize "God," "Love," and "Jesus."

4. Bring a pencil and pad or crayons—or the favorite blanket or doll. They can be comfortable.

5. Talk with them about why they are in church—we may all grow in our understanding of why we are there as we help our children understand why worship is as important as education.

6. Relax! The noises (most, at least) are not so loud to anyone else.

7. As a last resort, take them out for a quick walk or a drink of water or to the rest room, or the very young may even stay in the nursery during worship services.

—St. Matthew's Newsletter
Columbus, Ohio

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"You can really get involved."

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Castalia, Ohio—Sandy Prout, speaking for the St. John's United Church High School Class: "You can really get involved. It's a person-to-person relationship."

Her class is sponsoring a needy 13-year-old boy in Taiwan.

Seeley, Wisconsin—Emily Kochalka writes about her women's club sponsorship of a boy in the Philippines: "Our little lad warms all our hearts and makes us feel so proud that we are helping him. The warmth one gets from knowing you are helping a child is indescribable. Corresponding with the boy has brought home to us club members that we have so much—and children in other countries have so little by comparison."

"When the club sent Nestor \$5.00 for his birthday, we later got a reply stating that the \$5.00 meant 'the very best birthday I have ever had in my life.'"

Carlisle, Kentucky—Joseph H. Conley, project chairman for the Jaycees, expresses it this way in writing about a 12-year-old boy in Ecuador: "His improvement in health, grades, personality, activities during the period of this sponsorship has been remarkable. This is most satisfying to us."

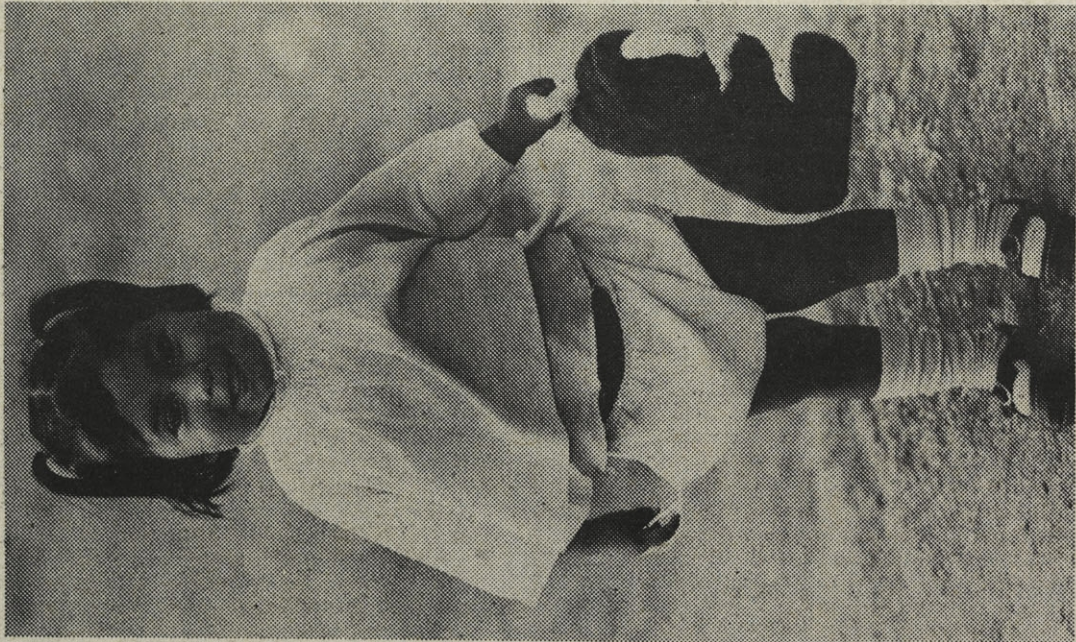
Castlewood, Virginia—William A. White writes: "God has been good to me. I think a person should appreciate this and share it."

Barre, Massachusetts—Glenn Stratton, American Problems Instructor at Quabbin Regional High School, feels the sponsorship by his class serves the dual purpose of helping the child and instructing the students: "Students realize that what we take for granted is considered luxury by others, and tend to appreciate their own situation more fully."

Byron, New York—Mrs. Fern Griffen, of the Presbyterian Women's Association, says this: "Satisfaction in knowing we are helping this girl (in Guatemala) and perhaps others in her family by lifting their burden a little. She is very thankful and that makes us glad to help. The letters we get from Norma are so friendly and loving it makes us feel we have a daughter just over the way and we love her."

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mothers or caseworkers help children unable to write.) If you want the child to have a special gift on a holiday or his birthday, you may send a check and the whole amount will be forwarded to the child through our overseas staff, along with your instructions.

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