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# Where now for small churches?

The full membership of General Convention's Joint Commission on the Church in Small Communities met September 15-17 at Sierra Sky Ranch in the Diocese of San Joaquin.

Bishop Victor Rivera, host bishop, invited members to arrive in time to preach or speak throughout the diocese. This afforded them an opportunity to gain first-hand knowledge of the problems and opportunities which the diocese's small parishes and communities face.

Commission members visited Woodlake, Corcoran, Avenal, Lone Pine, Bishop, Oakdale, Lemoore, and both the Cathedral and Holy Family Church in Fresno. In the Modesto region the Rev. H. Boone Porter, Jr., director of Roanridge and a Commission consultant, addressed a gathering of eight congregations; his speech was entitled: "Body-building in the Body of Christ."

At their first evening session members reviewed and evaluated their experiences. They expressed satisfaction with the creative approaches to mission they saw in

## Welcome Nevada

With this issue *The Desert Churchman*, Nevada's diocesan paper, will be going into the homes of some 3,000 families in combination with *The Episcopalian*. We appreciate working with Editor Jana Preble and hope you all enjoy the results. This month the total combined circulation of all editions is more than 135,000.

the 57,000 square-mile diocese, which is predominantly rural and agricultural.

Commission members reviewed their "New Directions" program with emphasis on diocesan development to include regional structures, supervision, lay ministry, and use of non-stipendiary clergy.

*Continued on page 12*

# THE Episcopalian



## Churches assist recovery after Honduras hurricane

The aftermath of Hurricane Fifi in Honduras may be "even worse" than the 1972 earthquake destruction in Nicaragua, report observers who have visited the stricken area. Perhaps as many as 5,000 are dead, and countless persons are homeless.

The storm ravaged the valleys of northern Honduras where the rich banana plantations are located. That industry employs about 30,000 people and accounts for almost 50 percent of the country's foreign exchange.

The loss to Honduran and American banana interests is estimated at \$150 million. This destruction of the nation's economic life leads observers to predict relief efforts will be needed for at least two years. "One thing to remember is the Honduran economy was a disaster before the disaster," one economist commented.

Emergency relief activities have been underway since the mid-September storm. Episcopalians, through the Presiding Bishop's

Fund, have joined other church people in Church World Service to provide immediate emergency aid as well as plan for long-term assistance.

The Diocese of Central Florida, which is companion diocese to Honduras, went into immediate action after the storm, says Marion Bingley, executive director of the Presiding Bishop's Fund.

Bishop Anselmo Carral of Guatemala, bishop-in-charge of Honduras, has toured the country and affirms that "substantial assistance will be needed." The Churches will play an increasingly important part in long-term aid after major international aid efforts are completed.

Mrs. Bingley also reports that the Rev. Robert Carlson, a missionary at La Ceiba, was rescued by helicopter and is safe.

Contributions designated for "Fifi Emergency" may be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.

## Inquiry board named to weigh bishops' charges

The three-member panel of bishops which Presiding Bishop John M. Allin appointed to receive charges against the four prelates who participated in the July 29 ordination service have named 10 people to a Board of Inquiry, the second step in a canonical process which could lead to an ecclesiastical trial.

Bishops Christoph Keller, Jr., of Arkansas, chairman; John Walker, Suffragan of Washington; and Hal R. Gross, Suffragan of Oregon, announced the Board of Inquiry members in early October.

The Rev. Charles Newbery, rector, St. John's, Locust Valley, N.Y., is convenor of the Board, which acts as a grand jury before charges go to the Court for the Trial of a Bishop.

The other four presbyters are the Very Rev. W. Roland Foster, Dean of General Theological Seminary, New York City; the Rev. Edwin A. Norris, Jr., Church of the Ascension, Chicago, Ill.; the Rev. Edward W. Rodman, Diocese of Massachusetts; and the Very Rev. John D. Spear, Dean of St. James' Cathedral, Fresno, Calif.

Laypersons on the Board are: Jean Jackson, Diocese of Oregon; Clifford Morehouse, Sarasota, Fla.; Dr. Cynthia Wedel, Alexandria, Va.; Martha Wilson, Savannah, Ga.; and the Hon. Sherwood W. Wise, Jackson, Miss.

The Board will receive copies of the charges brought by Bishops Albert W. Hillestad of Springfield; Stanley H. Atkins of Eau Claire; William H. Brady of Fond du Lac; and Charles T. Gaskell of Milwaukee.

They charge canonical and con-

*Continued on page 15*

## First Americans: church ministry today

Less than 500 years ago a stranger in a strange land looked upon the people he found and described them in eloquent language. Christopher Columbus wrote of the original Americans: "The Indians are gentle beings,

souls of hospitality, curious and happy, faithful and truthful, walking in beauty, and possessed of a spiritual religion."

But often the words we hear today to describe our American Indian brothers and sisters are "lazy,

alcoholic, indifferent, stupid."

If our first Americans have changed (and can an entire race change so radically in 500 years?), what have we, the intruders, had to do with the transformation?

"The mission of the Churches today is the liberation and fulfillment of all peoples. . . [an] ongoing complementary process in God's plan, applying both to those who are oppressed by man-made structures and systems and to those who consciously or unconsciously play dominant roles in such structures and systems. God's creation is one of infinite variety, whose balance and harmony are realized only through fulfillment of the God-given potential of all its parts." So says Joan Boardman, director of the western area for the National Committee on Indian Work, in a report soon to be presented to the National Council of

*Continued on page 12*

## About this issue..

**BECOME A THEOLOGIAN:** The July 29 ordination service made canon lawyers of us all; now Bishop Arthur A. Vogel and Father F. J. van Beeck (page 5) ask us to become theologians. And the Ministry Council (page 13) wants us to re-think the meaning of ministry, which might make a good Epiphany project.

**TAKE A TRIP:** to Jamaica with Bishop Gonzalez (page 3), to Hong Kong for another view on women priests (page 18), to Greenwich, Conn., for a full report on Executive Council (page 8), to California for a visit with Bishop Millard (page 7), and to New York State for a Thanksgiving service (page 6).

**CATCH UP ON THE NEWS:** of Bishops Hobgood and Browning, the Episcopal Peace Fellowship, and views on amnesty (pages 10, 11); of book reviews (page 22) and of movies (page 23); of Church Army Volunteers (page 21); and finally for the latest action on women's ordination to the priesthood, check pages 1, 9, and 15 for the most complete, up-to-date coverage available.

## Bishops meet in Mexico

The House of Bishops was meeting in Oaxtepec, Mexico, as we went to press. The meeting had a full agenda, including the expressed desire of some bishops and some diocesan resolutions to reopen discussion on the validity of the priestly orders of the 11 women who participated in the July 29 ordination service in Philadelphia and the bishops' subsequent ruling that the ordinations were not valid. Other items on the agenda were clergy deployment, pastoral development, Prayer Book studies, and theological education.

We shall carry a full report of the meeting in our December issue.



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# WORLD NEWS BRIEFS

**SORRENTO, B.C.**—Bishop David Cochran of Alaska, accompanied by a nine-member delegation, attended the 23rd synod of the Province of British Columbia to seek Alaska's incorporation into this province and consequently into the Anglican Church of Canada. Bishop Cochran believes Alaska has more in common with the Canadian province than with the U.S. Church. The Canadian House of Bishops supports Alaska's entry into the Canadian branch of the Anglican Communion.

**CHICAGO**—The hands of the "Doomsday Clock" on August 25 moved three minutes nearer to midnight. The clock, symbolic of nuclear doom, appears on the cover of the *Bulletin of Atomic Scientists*, founded by the men who made the first atom bomb. The hands had stood at 12 minutes to midnight since 1972 Soviet-American talks. When it first appeared in 1947, they were set at nine minutes to midnight. The hands have been changed seven times, backward or forward, since then.

**LONDON, ONT.**—The Rev. Benoni Ogwal, 32, left his summer job as an Ontario hotel parking lot attendant to become the Anglican Bishop of Northern Uganda. He was informed of his appointment by phone. Mr. Ogwal had planned to begin work on an advanced degree at McGill University in the fall.

**PHILADELPHIA**—St. Stephen's Church, known as "the Mother Church for the Renewal of the Ministry of Healing in the Episcopal Church," was host in September to the 20th annual Conference on the Church's Ministry of Healing. The four-day meeting featured such internationally known persons as Bishop Herbert Edmondson, Suffragan of Mandeville, Jamaica; Miriam Price of Johannesburg, South Africa; Bishop Kenneth W. Anand, Assistant of Newark and formerly Bishop of Amritsar, Pakistan; Dr. Alfred W. Price, St. Stephen's rector-emeritus and international chaplain of the Order of St. Luke the Physician; and Emily Gardiner Neal, writer, lecturer, and missionary in the field of spiritual healing.

**ALGIERS**—An accord signed here gave independence to the West African nation of Guinea-Bissau after 500 years of Portuguese domination. Luis Cabral, brother of the assassinated founder of the liberation movement, is the first president.

**EVANSTON**—The Rev. O. C. Edwards, Jr., will be the next Dean of Seabury-Western Theological Seminary. Presently a professor of New Testament exegesis at Nashotah House, he will be installed early next year.

**TAIZE**—More than 40,000 young people from 120 countries attended the World Youth Council at the ecumenical center maintained by the monks of this French town. Brother Roger Schutz, prior of the Taize Community, noted that attendance continues to grow with each conference. The next international event is scheduled for Easter, 1975.

**RICHMOND**—An exchange of pulpits between an Episcopal rector, the Rev. John S. Spong, and a rabbi, Jack D. Spiro, was made here in late October. The exchange series, entitled "Your Hebrew Lord and Mine," was planned to clarify issues between Christians and Jews and to examine the Jewish roots of Christianity.

**DENVER**—After five years of testing, the Order of the Holy Family, located here, was recognized as a canonically instituted monastic order for men and women. Bishop William C. Frey of Colorado, blessed Abbot Jon Marr Stark and received his solemn life vows on August 31.

**CLEVELAND**—Presiding Bishop John M. Allin will ordain Mary Sterrett Anderson to the diaconate at Emmanuel Episcopal Church here November 16. She said she asked Bishop John H. Burt of Ohio to invite Bishop Allin to perform the ordination because she wants a "pastoral, personal, and liturgical relationship" with him.

**LONDON**—The next Archbishop of York will be Bishop Stuart Y. Blanch of Liverpool. The arch-

bishop-designate will succeed Dr. Donald Coggan, who becomes Archbishop of Canterbury on or after November 15. The 56-year-old Bishop Blanch is primarily known for his interest in evangelism.

**SALISBURY**—Church leaders here made public a report which charges Rhodesian security forces with 10 cases of brutality to blacks. The report, documenting two deaths from brutality, was released after authorities ignored requests for an investigation. Anglican Bishops Paul Burrough of Mashonaland and Mark Wood of Matabeleland joined other churchmen in signing the document.

**NEW YORK**—A 17th century gold reliquary cross has been stolen from the high altar of the Cathedral of St. John the Divine. In 1926 Damianof, the Greek Orthodox Patriarch of Jerusalem, presented the 6-inch high cross, enclosing a relic from the Holy Sepulchre, to the Diocese of New York.

**BOSTON**—The Museum of Afro-American History received a \$30,000 endowment from the State Street Bank and Trust Company of Boston, its first from a major corporation. The money will go toward restoring the African Meeting House, the oldest black church building in the nation, according to Director Byron Rushing, an active Episcopal layman who serves on several General Convention commissions. The museum and meeting house will be open to the public by June, 1975.

**LEXINGTON**—Bishop Edward R. Welles, II, retired of West Missouri, has been dropped from the American Church Union (ACU) for his participation in the July 29 ordination service in Philadelphia. The ACU represents the Anglo-Catholic wing of the American Church. Bishop Welles had been an honorary vice-president of the ACU.

**DETROIT**—The Rev. W. Gerald Lonergan is the new executive assistant to Bishop H. Coleman McGehee of Michigan. Before coming to Michigan in 1966 as associate director of program, Father Lonergan served as director of Christian Education and Social Relations in the Diocese of West Missouri.

**PITTSBURGH**—The associate chairman for National Bible Week is an Episcopal layman, Edgar B. Speer. Mr. Speer is chairman and chief executive officer of United States Steel and past senior warden of the Fox Chapel Church.

## A klatsch of clergy?

The English language is a marvelous mystery. It is graphic, poetic, yet often straightforward. It speaks of a "school of fish," a "pride of lions," and a "swarm of bees." But a man named James Lipton wondered about the origin of these nouns which describe a convocation of a distinct species of life. And he relates the findings of his investigation in a book entitled *An Exaltation of Larks*, which traces the initial classification of same-specie groups back to the 15th century. At that time a manuscript existed, *The Book of St. Alban's*, dated 1486 A.D., which collected all group names then in use. Among them were the following ecclesiastical groupings: a converting of preachers; a pontificality of prelates; a dignity of canons; a charge of curates; a discretion of priests; a skulk of frairs; an abominable sight of monks. To which Mr. Lipton adds his own coining: a flap of nuns; a mass of priests. In light of contemporary custom, and with the awareness that coffee is the life-blood of an Episcopal Church convocation, we would add but one more: a klatsch of clergy. Are there any more?

—Reprinted from *Advance*, Diocese of Chicago

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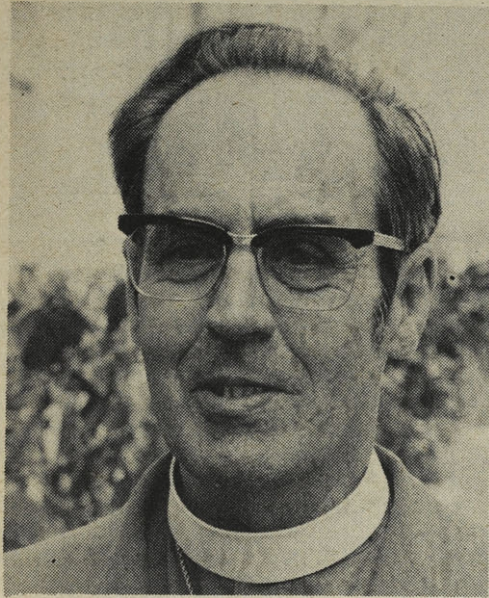
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# After fourteen years, a reunion in Jamaica



Bishop Gonzalez

For the first time in 14 years Bishop Jose A. Gonzalez of Cuba was reunited with old friends when he visited Jamaica and Barbados for the two dioceses' 150th anniversaries. It was the first time Bishop Gonzalez had been allowed to travel outside Cuba in the last six years; in 1968 he attended the Lambeth Conference in London and the General Assembly of the World Council of Churches.

A native Cuban and a Virginia Theological Seminary graduate, Bishop Gonzalez was consecrated in 1967 to be Bishop of Cuba the day after the newly autonomous diocese chose him in a special election. His consecrators were Bishop Howard H. Clark, then Primate of All Canada; Bishop Melchor Saucedo, then Suffragan of Mexico, representing the President of Province 9; and Bishop John C. Swaby, then Suffragan of Jamaica, representing the Archbishop of the West Indies.

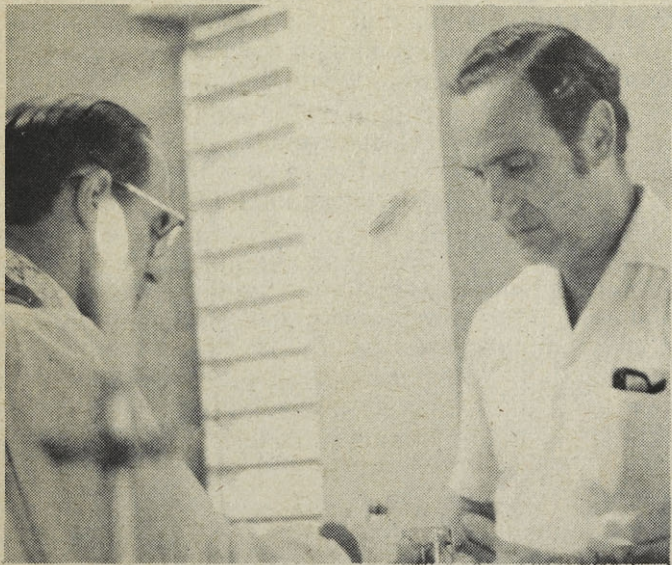
Photos courtesy of "Rapidas."



**OLD FRIENDS GATHER** in front of an Anglican Church in Kingston, Jamaica. From left to right: the Rev. Onell Soto, executive secretary of Province 9; Bishop Gonzalez; Mrs. Carral; Mrs. Gonzalez; Bishop Anselmo Carral of Guatemala; and the Rev. Max Salvador of *Todos los Santos*, Miami, Fla.



**BUYING A NEW WATCH**, Bishop Gonzalez says, "I have been wearing this Timex for the last 15 years."



**CELEBRATING COMMUNION**, prayers were offered for "the work of the Church in Cuba" and for "all those who serve the Lord inside and outside of Cuba."



**ENTHUSIASTIC GREETING** welcomed Bishop Gonzalez. Bishop John Cyril Swaby of Jamaica, right, was one of Bishop Gonzalez' consecrators.

## Christian education packet ready

Are you aware of AWARE?  
It's a religious education resource you'll want to get to know.

AWARE is a colorful three-ring binder which has been sent to every congregation and diocesan office in the Church. It is just waiting to be filled with the kind of resource materials which can make planning a Christian education program a challenge, not a burden.

Included with the red, white, and blue binder in the first mailing were seven articles and an amusing but provocative discussion starter for a planning session. "Father Fletcher's Christian Education Quiz" is designed to lead players



to a "Heavenly Program for Christian Education" and simultaneously stimulate discussion on educational goals and processes.

The game—indeed the whole notebook concept—is the work of the Rev. David Perry, Executive Council staff officer for religious education.

Introducing the first material packet, Mr. Perry says, "It is a beginning. . . . To say it is a resource notebook is to say we hope that within its covers you will find some helpful ideas and starting places as you plan and carry out your program of Christian education."

The first AWARE mailing has two articles on theology and philosophy of religious education; two

planning items—including Father Fletcher's game; an article on Bible study for children; one on the function of the adult educator; an article on family camping as an educational environment; and a list of regional religious education coordinators.

Mr. Perry hopes to find enough material for additional mailings this year.

Several problems have delayed the notebook's mailing, so if it hasn't reached your congregation yet, check with Mr. Perry at 815 Second Ave., New York, N.Y. 10017.

Additional copies of AWARE may be ordered from Seabury Bookstore (at the above address) for \$6 plus postage and handling.



# Switchboard

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

## TOTAL RECEIVED AND SPENT

I have received many letters asking about the Dakota Indian Foundation, a non-profit organization [postmarked Reliance, S.D.] which sends out appeals for gifts to help educate otherwise poor Indian children throughout the state.

To my knowledge this foundation does not have the backing of the Episcopal Church and has not used more than 5 to 10 percent of total income for educating and helping Indian children.

I strongly urge Episcopalians who are interested in supporting and aiding children of Indian ancestry in South Dakota to do so through the Diocesan Office (P.O. Box 517, Sioux Falls, S.D. 57101), St. Mary's School for Indian Girls (Kenyon Cull, Headmaster, Springfield, S.D. 57062), or Bishop Hare Mission Home (The Rev. David G. DeVore Director, P.O. Box 168, Mission, S.D. 57555).

All funds are used specifically for educating children, and the books are in order, open to the public, and audited each year. The Church has always spent a full dollar for every dollar received for the purposes intended.

Walter H. Jones  
Bishop of South Dakota

## WATCH OUT, HANK AARON!

At bat three times under the new rules, you and your staff hit a home run in the September issue.

The honesty, balance, and completeness of your coverage of the events of July 29 *et seq.* demonstrates your high value to the Episcopal family.

Thank you for your strong and helpful service; may the fruits of your efforts prosper and endure.

Richard L. Ullman  
Springfield, Pa.

## CLAUSE: KJV vs. RSV

Those who read "Reflections on the Faith," by Mary Morrison, in the September issue should compare Matt. 5:22 in the King James Version with the Revised Standard Version.

KJF: "But I say unto you, that whosoever is angry with his brother without

a cause shall be in danger of the judgment. . . ."

RSV: "But I say to you that every one who is angry with his brother shall be liable to judgment. . . ."

This verse cannot really be used successfully on the subject of not displaying one's anger. This should be called to your readers' attention to show the inaccuracy of some versions of the Bible.

Sidney R. Brown  
Meredithville, Va.

## PET FIGHT?

In reply to Nameless Bark [September Switchboard] I want to reply as Nameless Meow.

Last month we had Professor Higgins. No puppy would go quietly to service. It would disrupt the service completely.

Let's keep our puppies at home but keep Episcocats in *The Episcopalian*.

Meowrr

## PHILADELPHIA TO CHICAGO AND BEYOND: A FORUM

I read with care your clear article on the House of Bishops' meeting in Chicago. However, I was deeply distressed that no mention was made of the statement presented by seven of the diocesan bishops in whose dioceses the 11 deacons resided.

If this statement had been accepted by the House and issued perhaps as a Pastoral, we would now be in a position to move ahead positively, having encouraged those who support ordination of women to the priesthood, and yet having duly recognized the irregularity of the Philadelphia service. Instead we have caused hurt and anger.

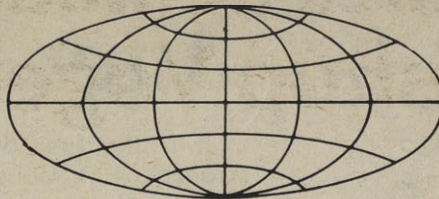
The statement read as follows:

Because of our direct pastoral responsibility to the persons involved; our allegiance to Christ's gospel of love, justice, freedom, and dignity for all persons; and our concern for the continuing community of the Holy, Catholic, and Apostolic Church:

1. We believe that this House should reaffirm its support of the principle that women be eligible for ordination to the priesthood and episcopacy and that this House should urge the acceptance of this principle by the next meeting of General Convention.

Continued on page 17

# MISSION INFORMATION



Hi—

**Afghanistanism**, according to a New England daily, means "discussion of all subjects except those close to home." Don't know about you all, but I'm adding it to my vocabulary.

"I feel a bit embarrassed," writes Noah Fehl, World History Professor at Hong Kong's Chinese University, "that I cannot report encounters with cannibals or tigers, which most self-respecting missionaries described on their home-leave lecture tours in my youth. The best I can say is that as a gentleman I allowed my wife to walk ahead of me when there were booby trap mines in the streets."

"My wife and I have been in Hong Kong for 15 years. Ethel came with a visa marked 'housewife.' Fortunately for Chung Chi University, she spent only one day as a housewife; I think it was almost an act of divine providence that I brought Ethel with me to Hong Kong. As bursar and comptroller of the new university, she has been involved in the top policy making of the administration and also with the Grants Committee, comprising British members from U. K. and prominent businessmen in Hong Kong. So with her academic training as accountant and policy making in business, she has found just the right place here."

"My work loaded me with teaching: Chung Chi needed teachers in so many areas that for the first years I taught Old Testament, Plato, introduction to philosophy, history, general science, literature. Altogether 16 hours per week in addition to the actual terms of service for which I came. Notwithstanding, these were happy years. And after nearly 10 years of preparation, there will be the inauguration this academic year (1974-75) of a graduate program in World History."

**A visitor asked the Archbishop of Canterbury** if he'd recently seen an Anglican bishop newly, zealously in the charismatic movement.

"You mean since he 'got it?'"

"Yes, your Grace. What do you think about it?"

"I find," replied the Archbishop, "that it takes people in one of two ways. They either see everything as the work of the Holy Spirit, or they see everything as the work of the Devil."

**A couple of goodies from Paolo Freire:** "To know the kind of society I want to work for, I have to have at least a draft of my dream."

And this: "A workshop is just a little moment in the total process of learning and not a factory for solutions to problems."

**The COCU task force** on local church clusters found 193 clusters—two or more congregations of different denominations engaged in joint activity—in 44 states and two territories. In addition, it found 63 task groups and 90 single-denomination clusters.

Most clusters were found in inner-city areas, most task forces in suburban areas. Generally, both forms were financed by local churches. A dozen denominations, including all those in COCU, participated in some form of cooperative action. The survey (free single copies available from COCU, 228 Alexander St., Princeton, N.J. 08540) lists factors which encourage the clustering of churches. These include industrial dislocations, floods, tornados, decline of rural communities, rapid growth or rapid deterioration anywhere.

They also found that clusters are likely to emerge where clergy have ecumenical training. They discovered that in the most advanced clusters, religious unity was viewed as a charismatic expression of the Holy Spirit at work in the Church.

**The following statistics made me feel as out-of-date** as the laundry list I found recently in a hotel desk drawer. How with it are you?

"The number of unmarried couples living together in the U.S.A. has skyrocketed by more than 800 percent in the past decade, as against a 10 percent rise in households of married couples. While the overall total of 'mingles'—a word describing those living with non-relatives in a single household—is still relatively small, the implications of the mingles movement are far-reaching."

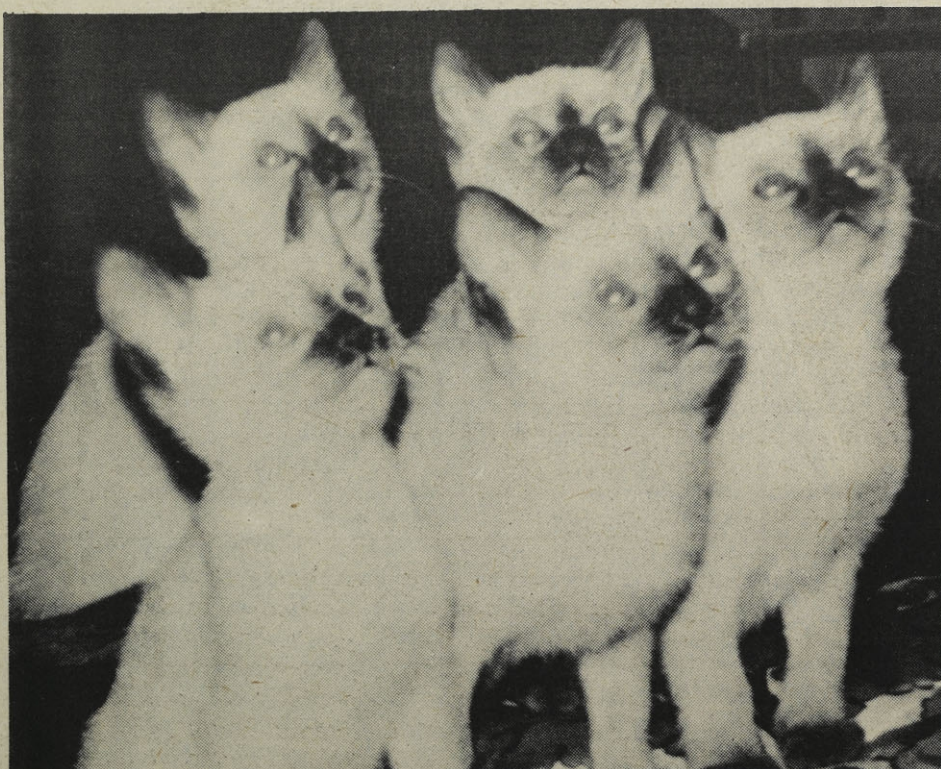
Add to that: "Among people under 34, the divorce rate is spiraling upward at double the rate of a decade ago. Then these divorced persons are staying single for a longer period while the 'singles'—young women, particularly—are marrying later."

Cordially,

Jeannie Lillis

The Episcopalian

## EPISCOCATS



Terri Logan

"I understand their choirmaster is really strict."



# Jesuit clarifies definition of validity cited by Bishop Vogel at House of Bishops

A Jesuit theologian, the Rev. Frans Josef van Beeck, has said he disagrees with Bishop Arthur Vogel of West Missouri, who quoted Father van Beeck in a presentation before the Episcopal House of Bishops in August.

In a presentation made in September to the North American Academy of Ecumenists meeting in Washington, D.C., Father van Beeck said Bishop Vogel drew the wrong conclusions from a 1966 article in which Father van Beeck said validity meant "ecclesiastical recognition."

In his report to the House of Bishops, which declared the July 29 Philadelphia ordinations not valid, Bishop Vogel had said: "There is a newer use of the word 'valid' which has found great currency in ecumenical theology due to the influence of a Roman Catholic scholar whose name is van Beeck, and he says... that validity means ecclesiastical recognition. Then in this sense validity means ecclesiastical recognition. Does a given Church as a communion juridically recognize a ministry? If so, it is valid."

The Jesuit said he was "reluctantly" entering the discussion of women's ordination but felt obliged to comment "in a cause I consider important and which cuts across all the Christian Churches."

Contrary to Bishop Vogel's conclusion that the women's ordinations were invalid, Father van Beeck said the "warranted" conclusion would be that the Episcopal ordinations were "irregular" but "true ordinations, very probably also *de facto* recognized, at any rate, implicitly valid and recognizable."

Bishop Vogel responded that he did not depend on the van Beeck interpretation for his theological stance before the House of Bishops. He said "nothing in the action of the House of Bishops was based on van Beeck's theology at all." He added that he and Father van Beeck disagree on several other theological points.

Father van Beeck, associate professor of systematic theology at Boston College, said he did "not claim to imply that Bishop Vogel has misapplied my theory. It is not integral to his argument. [But I submit that my concept is] an appropriate tool to clarify the issue of the ordination of the Philadelphia 11."

In rejecting Bishop Vogel's interpretation of his article, Father van Beeck also disagreed with the first half of the bishop's address to the House of Bishops—"not because my work is involved but because the bishop's theology stated at the... meeting goes against the tradition not only of the Roman Catholic and Orthodox Churches on the validity of ordinations but also against the doctrinal tradition of the Anglican Communion."

In elaborating on that doctrinal tradition, Father van Beeck cited the admission of women to the ordained diaconate of the Episcopal Church. He pointed to the continuation of communion with the Diocese of Hong Kong and the

Church of Sweden, both of which have women priests.

"I suggest that the close votes on admitting women to the ministry of the Episcopal Church in the United States become intelligible only if construed as an awareness



Frans Josef van Beeck

in the leadership of the Church that it is discipline, not essential incapacity, that keeps women out of the priestly and episcopal ministries," he said.

The House of Bishops cited two reasons for invalidating the ordinations, Father van Beeck noted: that the bishops who took part in the ceremony were "neither authorized by the local bishop or the bishops, nor by the canons of the Church" and that "a sacrament is only valid if it is recognized by the Church."

Father van Beeck said Bishop

Vogel, in the first half of his presentation, failed to distinguish between the "bishop's power to ordain, in virtue of his being a bishop in the Church, and the bishop's authorization to ordain, which he has to receive from the local bishop if he is retired or out-of-diocese, if he wants to follow (as he normally should) regular procedure in the interest of the coherence of the Church."

On the issue of recognition, Father van Beeck said, "Recognition means the Church guarantees that this is a true sacrament. It does not follow that non-recognition means the Church guarantees that this is not a true sacrament."

The underlying problem "is Bishop Vogel's theology of the Church does not envisage conflict and divisions. . . . If we are to make sense of the ordination of the Philadelphia 11, we must recognize that the ceremony came out of division, not concord."

Father van Beeck said that since the Episcopal Church has not explicitly stated that women can be ordained priests, it "still maintains the disciplinary statutes against women's ordination which, when violated, do not even give rise to a charge of *mala fides* any more."

That the House of Bishops did not make charges of schism or heresy against the July 29 participants adds credence to Father van Beeck's theory that no bad faith was evidenced in their action. He notes that the House recognized the "genuine anguish" at the ex-

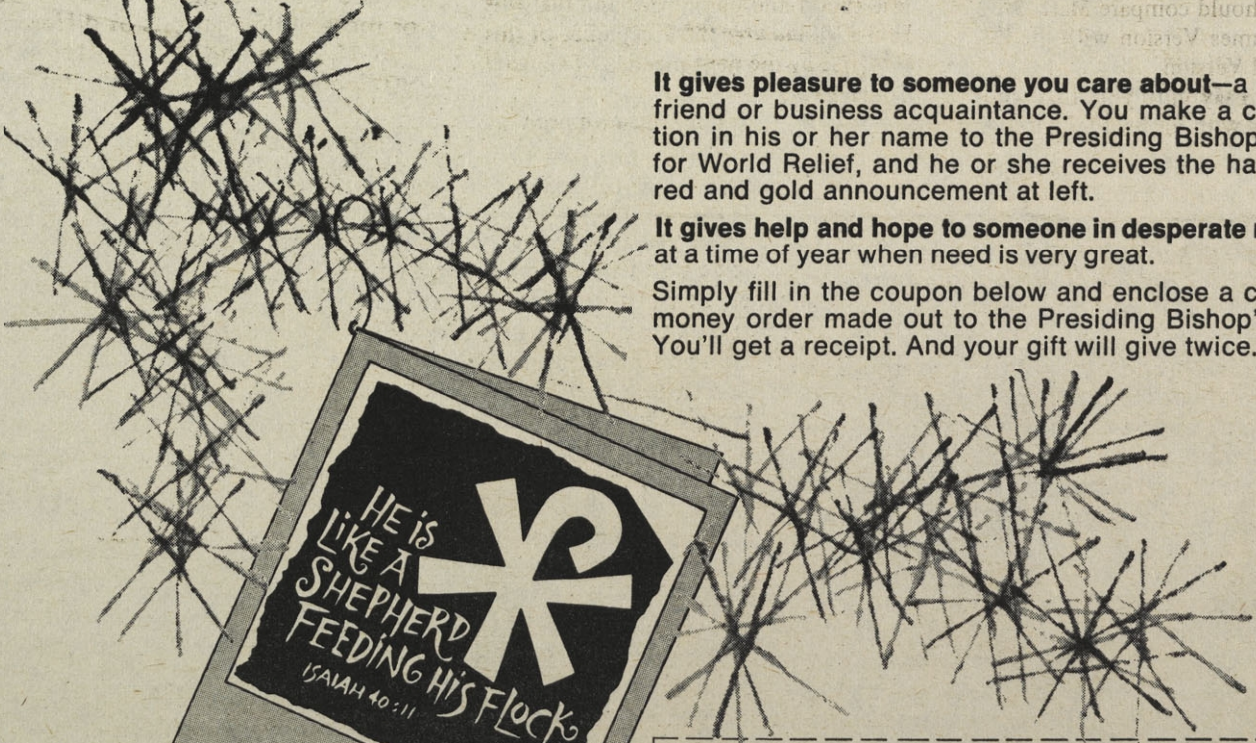
clusion of women from the priesthood and that Bishop Vogel said he could "accept the service in which they took part as an act of outreach and concern."

The Jesuit said the only bad faith he saw in the situation was the "social sin of male supremacy and women's oppression. To speak the language of tradition: all sins, individual as well as social, imputable and non-imputable, come out of a wounded nature."

Father van Beeck said the Church's tradition in areas of cultural prejudice has "far too often led to a desire not to rock the boat till the water is calm. This is reflected in the rejection, to date, of women's orders in the Roman Catholic and Orthodox Churches, in the procrastination of the decision on them in the Anglican Communion, and in the difficulty many ordained women . . . experience in getting ministerial responsibilities that would do justice to their vocations and their talents." Prudence plays a part in these decisions, "but lots of prejudices look like prudence."

Father van Beeck's entire presentation will be printed in the Summer, 1974, issue of the *Journal of Ecumenical Studies*, Volume 11, No. 3, available for \$3 per copy from Temple University, Philadelphia, Pa. 19122. His 1966 paper entitled "Toward an Ecumenical Understanding of the Sacraments" (Volume 3, No. 1) is also available at the same address for \$1.50 per copy.

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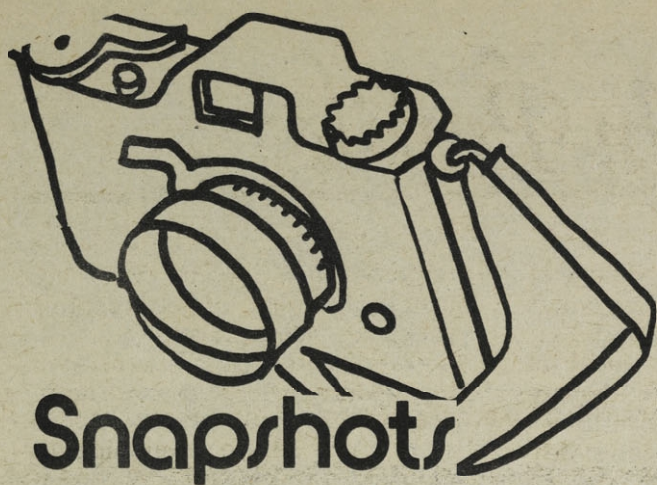
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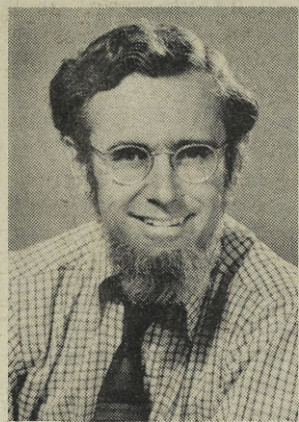
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**URBAN EXPERT:** Peter H. Binzen, 52, is business columnist for the Philadelphia *Bulletin*. In addition to numerous articles, he has two books to his credit: *Whitetown, U.S.A.* and *The Wreck of the Penn Central*.



An expert on education and urban affairs, Mr. Binzen brings these concerns to his parish, St. David's, Wayne, Pa. "He makes us more conscious of the world outside our parish and the needs of the city," says St. David's rector

the Rev. Richard Hess, who praises his former vestry member for his openness and honesty. Mr. Binzen is now actively involved with St. David's relationship with an inner city parish, St. Barnabas, in Philadelphia's Kensington section. He has also taught church school classes and led a senior high seminar.

A political science graduate of Yale and former Nieman Fellow at Harvard, Peter Binzen has done free-lance writing and traveled in Africa, Israel, and Europe from the Soviet Union to Scotland. In 1972 he studied under a fellowship at the University of Manchester, England.



**MINISTER IN THE MAKING:** Katherine Mead, 46, has just begun her first year at Episcopal Divinity School, following a tradition of Episcopal ministry rooted deeply in her family. Her father, J. Hubbard Lloyd, was a priest and missionary in Japan where he met her mother, Louisa Myers, also a missionary. Her great-uncle, Arthur Lloyd, was a bishop; her grandfather, John Lloyd, was a priest; four of her five brothers are priests; and she married a clergyman, the late Bishop William Mead of Delaware.

To ask Kate Mead where she got the idea of her own ordination is hardly necessary. But we did ask.

"My experience of women in the ministry over three generations taught me that women were sent into exile, that there was no real place for them in the Church's ordained ministry in this country. In the mission area they were highly valued as professionals, much more so than here.

"It was a real source of pain and suffering both for me and for Bill that women were refused ordination. I've always wanted to be ordained. My disappointment with the decision on women's ordination at the last General Convention finally triggered my decision to go to seminary."

In the past Kate Mead's ministry has been in church schools, altar guilds, nursery schools, and church women's groups, but she would like to be a parish priest. And, if the Church says yes, Mrs. Mead, who lives in Boston but is canonically resident in Delaware, has about three-and-a-half years to go toward that goal, for which she has diocesan support.



## Town gives thanks for grapes

**Hammondsport**—In this village in New York's Finger Lakes region, Thanksgiving is a movable feast.

A young Episcopal cleric, accompanied by a supply of grape stocks, arrived in 1826 to found St. James' Church. Grapes and church took hold and flourished. Today the Rev. William Warner Bostwick is credited with fathering grape cultivation in western New York.

Five years ago St. James' parishioners decided to preserve their founder's memory and to revitalize Thanksgiving by celebrating both when the vineyards were fully in harvest.

The Taylor Wine Company set aside a section of vineyard, which overlooks Keuka Lake, for the parish to use for an outdoor Harvest-Thanksgiving service. Parishioners from the Presbyterian, Roman Catholic, and Methodist churches in Hammondsport, along with vacationers to the lake country, came to the vineyard service. Home-baked bread and locally-made wine used in the service symbolized the people's dependence on the land, the blue lake, and the grapes.

In the five years since the first celebration, the service has changed from an Episcopal Eucharist to an interdenominational community service in which the people and clergy of all four village churches share.

"Thanksgiving comes almost two months after the harvest," commented J. Allen Mays, St. James' long-time organist, "and by moving Thanksgiving up to coincide with the harvest, it seems to make the meaning real to us in a way that wouldn't otherwise be."

For Mr. Mays, who is also director of educational services for the Taylor Wine Company, the service also means keeping alive the connection between founding clergyman Bostwick and the industry that grew from his first efforts to cultivate grapes in the rectory garden at Hammondsport.

Mr. Bostwick was sent "West" by missionary-minded John Henry Hobart, then Bishop of New York. Bishop Hobart's advancing age made travel—in a time when coach and horseback were the mode—around his large diocese difficult, so he chose Mr. Bostwick, then just graduated from theological school and recently married, as a missionary to Bath and Hammondsport.

Mr. Bostwick founded churches in both places and also in Penn Yan, at the other end of Keuka Lake, in Dundee, and in several other communities throughout the lake region. He appears to have made Hammondsport his base for exploratory forays into the "West." He served 14 years as St. James' first rector and spent three more years in Hammondsport while serving other parishes.

He died in Joliet, Ill., at age 45, relatively young but having accomplished much for the Church in western New York.

Although Mr. Bostwick won recognition for this zealous work, his greater recognition came from the grape root-stocks he brought with him as a wedding gift from his father-in-law. His cultivation of them soon caught the villagers' interest, and they began systematically to plant vineyards in the rolling hills surrounding Keuka, Seneca, and Canandaigua Lakes.

Wineries were built to process the grapes, and they flourished in number as the region became known for champagne and fine still wines.

On the eve of prohibition Hammondsport

**AT BULLY HILL VINEYARD**, overlooking Keuka Lake, the Ven. Leo Dyson, archdeacon of Rochester and rector of St. James', Hammondsport, celebrated Communion at the first Harvest-Thanksgiving service five years ago and was one of four clergy in this year's interdenominational service.

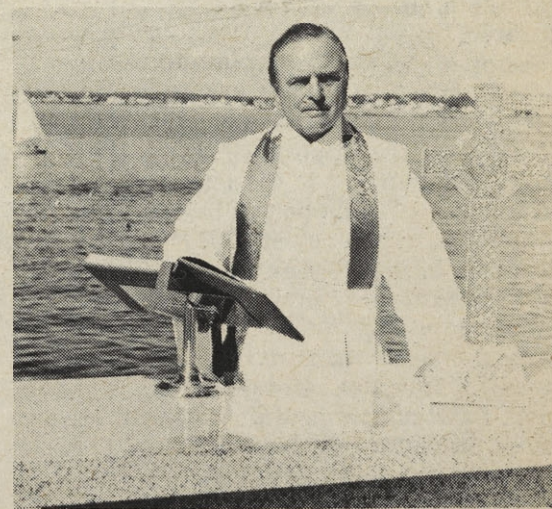
was the area's winemaking center. It remained the center when prohibition was finally lifted although only a handful of the many wineries had managed to remain open, among them the Taylor Wine Company, Great Western Wines, and Gold Seal Wineries, all of whose products are known internationally.

"We have been happy with the Harvest-Thanksgiving service as a community witness," remarked St. James' current rector, the Ven. Leo Dyson, archdeacon of the Diocese of Rochester. "Vacationers, tourists, and people who appreciate the land and its beauty have returned in successive years to share the service with us."

The fifth annual Harvest-Thanksgiving service was held September 22 in a vineyard section called "Bully Hill" with Archdeacon Dyson and community clergy officiating.

—Thomas R. Lamond

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



## Outdoor chapel dedicated

St. Ann's Church, Kennebunkport, Me., dedicated an outdoor chapel in late August.

Given in memory of Margaret Woodbury Strong, a generous parish benefactor, the chapel was dedicated by the Rev. Laman H. Bruner, Jr., shown above at the chapel's altar. Dr. Bruner is St. Ann's summer rector as well as rector of St. Peter's Church, Albany, N.Y.

Each Sunday early services of Holy Communion are celebrated at the chapel's altar. Outdoor weddings are also conducted there.

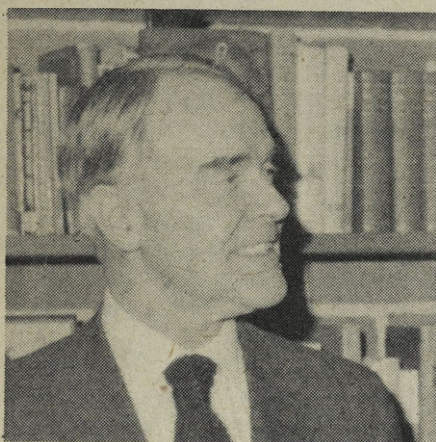
The portion of the Gulf of Maine which stretches from the entrance to the Kennebunkport Harbor to the shore of Mt. Agamenticus and reaches toward Boon Island and the Isle of Shoals is visible from the outdoor altar. The area is approximately the size of the Sea of Galilee where Jesus rested and reflected.

St. Ann's congregation invites everyone to come, rest, meditate, and be refreshed.

The Episcopalian



# In Profile



**Bishop Millard:** minister to ministers

The clean, modern lines of All Saints' Church, Palo Alto, stood impressively against a brilliant blue sky. Inside the parish house, a dark paneled hall led me to Bishop Millard's office—a comfortably furnished room with a large window looking onto a small courtyard. Since All Saints' houses part of the diocesan offices (education, stewardship, the diocesan newspaper), the mood is a combination of medieval church complex and spare, modern efficiency.

The Suffragan Bishop of California was warm and personable. Just back from a nine-month sabbatical that included a trip to England, Bishop Millard was pleased to talk about his experiences and his hopes for the future. I sensed a renewed energy in him that speaks well of the practice of taking sabbaticals. I asked him why so few bishops have taken extended time off as he had.

"It's just hard to get away," he said. "Too many commitments usually."

Would he recommend that more priests and bishops take leaves?

"Definitely. A parish priest can usually get away for three months without too much difficulty. I would encourage a priest to take three months about every five years."

Closely tied to this recommendation of regular sabbaticals are Bishop Millard's views on continuing education.

"The priest who comes back to seminary after he's been out a while perhaps has lost his cutting edge. He's been isolated and defeated many times. Pushed out of shape by the needs of other people. A rejuvenation program really ought to consist of some content, deepening of the spiritual life, and a good supportive group within which to look at his successes and failures.

"A priest needs different things at different times. At first he may need a grasp on how to deal with groups. After all, I'm chairman of the board of my little mission the first month I get out of seminary. After 10 years I may feel empty and slightly cynical underneath it all. Then I need an opportunity to sit down with a group for re-evaluation."

During his travels Bishop Millard participated in what he considers one of the best continuing education programs in the country. Initiated by Bennett J. Sims, now Bishop of Atlanta, this program is offered at Virginia Theological Seminary. For six weeks Bishop Millard and several parish

priests worked on key areas of the ministry: biblical and theological study, vocational analysis and assessment, parish development, counseling, personal life style.

"I was pleased to find that the 13 or 14 fellows there with me were unanimous in their enthusiasm. And they all went away with their batteries charged."

The bishop had evidently mapped out his own plan for continuing education during the past nine months with great care.

"When I analyzed where I was in terms of my job, I figured I did two things mostly: I worked with clergymen, individually and collectively, but didn't do a very scientific job of it. I also worked with parishes and helped them get parish programs going. I decided to see if I couldn't update myself in four areas: individual counseling, working with clergy as a

group, reading on the theology of pastoral care, and finding where good programs are happening."

Three months were spent in San Diego where Bishop Millard concentrated on counseling skills. He completed a course, not connected with the Church, which was intended to prepare people for the state license in child and family counseling. Then came the Virginia Seminary program, followed by three months in England. The bishop and his wife spent most of their time in the English village of Sutton Vallance.

"I got so involved in village life, I was staying home to do things there. It was a typical village: three churches in a row, now served by one man. I helped him out while there."

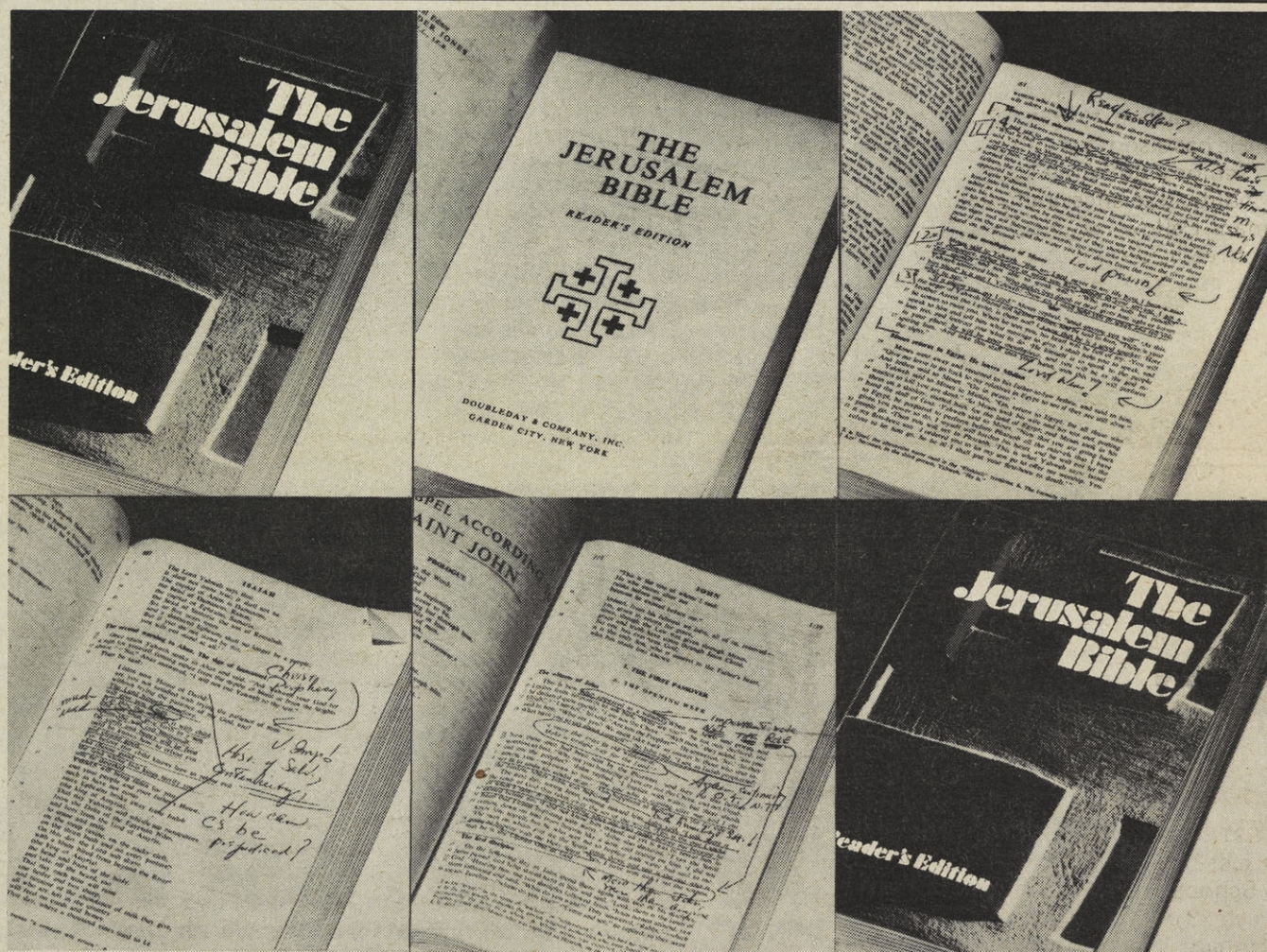
He also spent a few weeks at a seminary in Canterbury. The seminarians, he reported, "were an in-

telligent, lively group. They are mainly interested in getting into a parish and being priests."

As Richard Millard returns to the business of being Suffragan Bishop of California, he looks ahead especially to developing his ministry to ministers. A recent diocesan action study, which took place in key parishes, has listed competent qualified clergy as a top priority. The bishop sees his role in the diocese as uniquely suited for working toward this goal of helping clergy stay at optimum spiritual fitness.

What makes a devoted, happy, and fulfilled priest? One thing Bishop Millard points to is "a sense of being in the right slot." The bishop's own enthusiasm and confidence reflect just such a feeling, and therein lies a clue to the success of his ministry.

—Carol Tewksbury



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## Executive Council actions: from amnesty to Zaire

Amnesty and—what else?—the July 29 ordination service in Philadelphia were on the minds of Executive Council members when they met in Greenwich, Conn., on September 25 and 26.

The word "amnesty" was noticeably absent from official resolutions and statements. Early in the meeting Council approved a statement on "clemency and earned re-entry" which asked for "wide publicity" for President Ford's plan and counseling and assistance for "those who wish to take advantage of it." In addition, the statement supported use of Churches and agencies for the President's public service employment provision.

Robert P. Davidson of Guerrant, Ky., a proponent of unconditional amnesty for exiled war resisters, wanted a stronger statement. But after much debate Council passed a statement which says the President's earned re-entry plan "falls short of the Gospel standards" and asks individual church members to work toward full reconciliation between exiles and their families and country.

The Rev. Robert R. Parks, New York City, and the Rev. John Spong, Richmond, Va., supported the latter resolution; Bishops Lani Hanchett of Hawaii and Harold Gosnell of West Texas as well as Philip Masquette of Houston and Joseph Worsham of Dallas asked that their "no" votes be recorded.



**OPPOSITE VIEWS ON AMNESTY:** Robert Davidson, left, yes; Joseph Worsham, no.

Presiding Bishop John M. Allin first mentioned July 29 in his opening address, saying the controversial service "revealed a recognition of the need for renewal of Christian ministry as well as the commitment of a large number of Christians to share in fulfilling ministry."

He said mail to his office shows "the issue threatens to divide us further if we cannot find a way out of the 'win-lose' predicament we are presently in."

He said he would support a move for a special General Convention "if a great majority of the Church" calls for it but that such a Convention would expend energy and money "desperately needed on many other fronts."

The Rev. Paul Washington of Philadelphia, Council member and rector of the Church of the Advocate in which the July 29 service took place, asked Bishop Allin to call for such a General Convention. After some attempts at amendment, the entire resolution was defeated.

Paul M. Neuhauser of Iowa City, Iowa, chairman of Council's Committee on Social Responsibility in Investments, said "social responsibility is now largely being accepted by corporations" in this country and abroad. Eighteen of the 24 corporations which the SRI committee asked to disclose southern African employment practices have done so. Mr. Neuhauser said the committee needs a full-time staff person if it is to continue meeting with corporate executives and maintain its program of stockholder resolutions.

Former General Convention Special Program director Leon Modeste has completed his paper, evaluating GCSP. The Church will not publish the 80-page paper although Mr. Modeste may do so if he wishes. Bishop Milton Wood, the Church's executive for administration, said the \$22,431 report contains nothing new; about \$16,000 of the cost went to Mr. Modeste as a "consultant's fee."

Oscar C. Carr, development officer, said Episcopal parishes have a total annual income of about \$300 million, but \$260 million is spent at the parish level, about \$30 million on the diocesan level, and \$10 million finds its way into the General Church Program. Mr. Carr said the Church should not ask more from dioceses and parishes but should broaden the income base so more money is avail-



able on all levels.

The previously-announced \$3 million capital funds campaign for Cuttington College in Liberia will soon get underway. The President of Liberia will be honorary chairman. Executive Council, which will fund the cost of this drive, may "learn some things in the process," said Mr. Carr, anticipating a larger Church-wide campaign for capital in the future.

Suffragan Bishop Scott Field Bailey of Texas reported that the special House of Bishops' meeting in Chicago in August "is going to cost somebody about \$4,000."

As General Convention's interim officer, he also reported that the 1973 General Convention in Louisville cost \$150,000 in national money and that the 1976 Convention in Minneapolis is expected to cost about \$175,000. The 1970 Convention cost \$150,000 to the national Church plus \$206,000 to the Diocese of Texas.

The 1979 General Convention will be held in Denver, the 1982 Convention in Milwaukee.

In other business Executive Council members:

- appropriated \$2,000 for a task force on world hunger which it will call together this year;
- heard Mrs. Howard Bingley report that the Presiding Bishop's Fund for World Relief has received \$658,000 to date this year and that a special appeal for disaster areas in Honduras and Central America is underway;
- appropriated \$25,000 for legal and consultant fees for the Diocese of Puerto Rico so it can continue efforts to postpone mining in that area until the mining companies can insure that the people, their land, and their sources of livelihood will not be jeopardized;
- learned that 1974 diocesan quota pledges are now \$150,000 below expectations because the Diocese of Albany reduced its pledge from \$84,000 to \$48,000 and the Diocese of Michigan warned it may not be able to guarantee full payment;
- approved an overall plan to prepare a national program and budget for presentation to the 1976 General Convention, including team visits to dioceses from May through November, 1975;
- commended an Episcopal Communicators' recommendation that all church commission and committee meetings be open to the press "wherever possible";
- appropriated \$1,200 from the 1973 Faith Offering to support a new office of Christian-Jewish Relations at the National Council of Churches;
- granted \$10,000 to the Episcopal Conference of the Deaf toward hiring—with additional money from the United Thank Offering—a staff person to develop a national education program;
- heard reports of visits from Jean Jackson, Portland, Ore., and Bruce Merrifield, Houston, Texas, to the Anglican Council of North America and the Caribbean; Mrs. Brooks Robinson to the Province of Central Africa; and the Rev. Paul Washington to the Province of Uganda, Ruanda, Burundi, and Mboga-Zaire;
- elected Leona E. Bryant, St. Thomas, Virgin Islands, to replace Charles V. Willie, who resigned in protest of the House of Bishops' action at Chicago;
- learned that the United Thank Offering committee this year has made grants which total \$1,354,283;
- learned that Bishop Clarence Hobgood's duties have been enlarged to include oversight of prison and hospital chaplaincies and that his title has been changed from Bishop for the Armed Forces to executive for chaplaincies;
- decided that Guam should not be separated from the Diocese of Hawaii at this time;
- approved MRI companion diocese relationships between Central Florida and Honduras, Southwest Florida and Panama and the Canal Zone, and Arizona and Damara-land; and
- gave the Bishop of the Southern Philippines \$7,000 for a radio system to keep in touch with his diocese.

—Richard J. Anderson



# Women say they will act as priests

The Rev. Alison Cheek and the Rev. Carter Heyward, two of the women who participated in the July 29 Philadelphia ordination service, plan to celebrate an interdenominational Communion service on October 27—Reformation Day—in New York City. They will also consecrate the communion elements, a function reserved for priests.

Announcement of the event came during a prayer vigil “to celebrate the Church’s 11 women priests,” held on the steps of the Washington Cathedral October 6.

The Rev. Carol Anderson, a deacon assistant at St. James’ Church, New York City, plans to

## A Special Convention?

Seven of the eight bishops in the dioceses where women who participated in the July 29 service are resident have appealed for a special General Convention as the “most orderly avenue” for resolving the ordination question.

In doing so they also said they “cannot postpone the subject of regularization of the actions of July 29.”

The joint appeal was made in a letter to their fellow bishops by Bishops Ned Cole, Jr., of Central New York; Philip F. McNairy of Minnesota; Paul Moore, Jr., of New York; George E. Rath of Newark; Lyman C. Ogilby of Pennsylvania; Robert R. Spears of Rochester; and Robert B. Hall of Virginia. Bishop Arthur A. Vogel of West Missouri declined to join the seven.

The faculty of Episcopal Divinity School, Cambridge, Mass., also called for regularization of the ordinations. In a September 16 statement it said, “We differ among ourselves over whether the Philadelphia ordinations should have taken place, but we are in agreement that the 11 women have been validly, although irregularly, ordained priests.”

The EDS faculty urged the “bishops who have the actual jurisdiction over the 11 women priests, and their standing committees, to take the appropriate canonical steps within their dioceses to regularize these ordinations.”

The faculty statement called for a special General Convention “to take steps to advance the ordination of women to the priesthood and episcopate.”

The faculty of Virginia Theological Seminary also called for a special Convention.

The seven bishops said their request had a special urgency because they were dealing “not with a theoretical issue but with ordained persons canonically resident and with deeply concerned lay persons.”

The Presiding Bishop has the canonical power to call a special Convention, provided he has the written consent of a majority of the bishops. Deputies to such a Convention would be those elected to the preceding General Convention unless diocesan elections have taken place in the interim, in which case the newly-elected deputies would serve.

preach the sermon.

At press time no location had been announced.

Mrs. Cheek, on leave of absence from her Virginia parish, said several of the 11 women have notified their bishops they will begin to perform priestly functions at the service. She said all of the women will do so “but on different timetables.”

Prior to the Washington, D.C., announcement Miss Heyward, the Rev. Emily Hewitt, and the Rev. Marie Moorefield had met with Bishop Paul Moore, Jr., of New York and the eight-member diocesan standing committee to request regularization of their Philadelphia ordinations and to be licensed as priests.

Miss Heyward said she hoped the Reformation Day service will not cause further trouble. “I would like to think that by then we will be regularized.” The wom-

en want to involve other groups of women from other denominations.

In addition to planning to exercise priestly functions, the 11 women are preparing a legal defense for church courts with the assistance of William Stringfellow, a prominent lay theologian and attorney.

In other related events:

Bishops David Richards, chairman of the House of Bishops’ Committee on Pastoral Development; John Walker, Suffragan of Washington; Coleman McGehee of Michigan, and Donald Davis of Erie met with nine of the 11 women at the College of Preachers on September 30 and October 1. The four bishops acted because of a resolution the House of Bishops passed in Chicago.

Bishop Richards would say only that the bishops and the women met “to follow-up on the Chicago resolution and to establish com-

munication.” He said no report would be forthcoming.

A spokeswoman for the nine present said they asked the bishops to communicate to the House of Bishops their desire to have their ordinations recognized and to be licensed as priests. They also asked the bishops to do pastoral work among members of the House of Bishops.

In Central New York the five-member committee which Bishop Cole named to make a preliminary investigation of the Rev. Betty Bone Schiess’ qualifications for priesthood was meeting with Mrs. Schiess as we went to press.

In West Missouri Bishop Arthur Vogel reports he is still holding a list of charges against the Rev. Katrina Welles Swanson. Seventeen people have now signed the document which charges Mrs. Swanson with discipline and doc-

*Continued on page 15*

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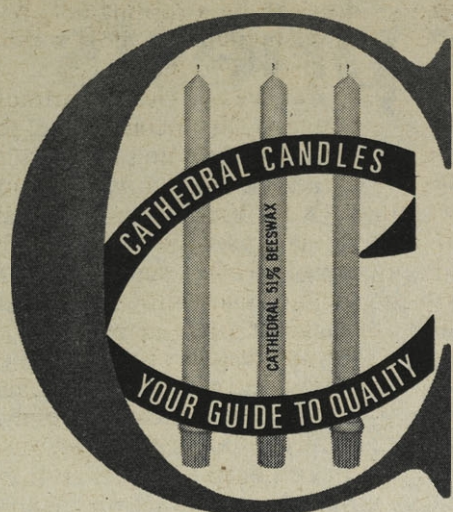
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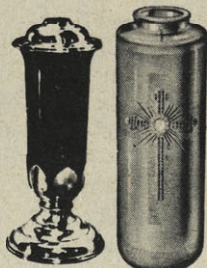


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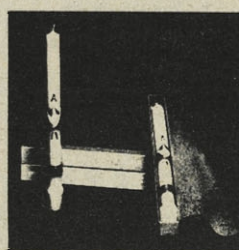
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# Bishops Hobgood, Browning give views on amnesty

The two bishops who said most about amnesty during the 1973 General Convention had somewhat differing reactions last month when President Gerald Ford announced his proposal for granting clemency to those who avoided military service during the Vietnam war. Both bishops agreed, however, that the Episcopal Church and other Christian groups ought to provide ways in which those in exile may—if they so choose—fulfill the "alternate service" requirement which is part of the President's plan.

Bishop Clarence Hobgood, the Episcopal Church's Bishop for the



Bishop Hobgood

Armed Forces, called the President's clemency proposal "a welcome step" and said it could bring about reconciliation among those of differing convictions regarding Vietnam military service.

Bishop Edmond L. Browning, recently-appointed executive for mission on the Church's national staff, has some grave reservations about the clemency effort, calling it "a punitive act that places the blame on those in exile." He added, "I hope they will take advantage of the plan and come back, but I doubt they will."

During General Convention last fall Bishop Hobgood recognized the problem created because so many resisted military service during the Vietnam war but said "a declaration of amnesty is not necessarily the best solution." He said amnesty could not be a "healing answer" because it "overlooks the fact that both the love and forgiveness of our Lord imply responsibility by both the forgiver and the forgiven."

According to Bishop Hobgood, this responsibility is acknowledged in President Ford's proposal. "In our democracy everyone has a responsibility to the country we all love. If one person doesn't do his job, someone else has to do it." He said the clemency plan is a "way for those who fled to show some responsibility for their country."

Bishop Browning had hoped the 1973 General Convention would endorse unconditional amnesty for those in exile. He had previously issued a pastoral letter which noted that amnesty means "to forget or blot out." He said it is the "law's own way of undoing what the law itself has done," calling it "an act done by a nation for the sake of that nation."

Bishop Browning said he is grateful for the clemency effort by President Ford but hopes it is only the first step in a progressive process which will finally result in a declaration of unconditional amnesty.

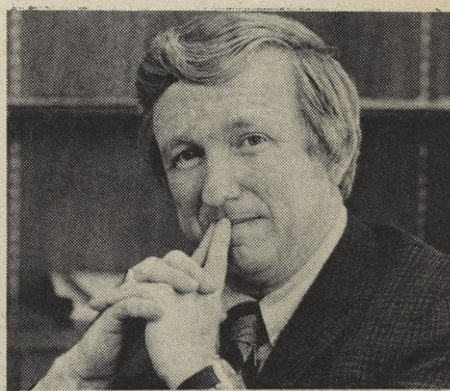
"One thing that bothers me about clemency is it places blame," said Bishop Browning. "Amnesty doesn't seek to put the blame on anybody. Amnesty bridges the gap between those who served and those who did not serve as nothing else will. I've talked with military people and with people who have lost their sons, and I have great feeling for these people. Amnesty is not a judgment against them or against their vocation."

Even though the House of Bishops has gone on record as favoring unconditional amnesty, Bishop Browning said he speaks only as an individual. He said he thinks the Church should "continue in its prophetic role and call for unconditional amnesty."

Both bishops expressed respect for the President's selection of the clemency review board. Both bishops have the common background of being involved in the amnesty question because of their pastoral roles.

Bishop Hobgood, charged with the pastoral care of clergy and laity in the armed forces, said he has developed close relationships with many resisters through a series of conferences held in various parts of the world and through regular visits to military installations. "I have talked with many young men now living in Sweden and other places because they fled from military service, and I have also talked, of course, with many who decided—sometimes against their will—to obey their country's call and serve. I want all of the young men to return home, and I want them to be received warmly and in love by their fellow countrymen. But I do think they should demonstrate their desire to accept responsibility by agreeing to some form of alternate service."

Bishop Browning was in charge of the American Episcopal congregations in Europe before he joined



Bishop Browning

the national staff this summer. "I got into this thing because of trying to be a good pastor. There were many who fled to Europe where I was, and I came into contact with them and became convinced of the need for complete amnesty through talking with them. I'm not a crusader, but I am concerned."

Bishop Browning and the Rev. Charles BURGHEEN, assistant to Bishop Hobgood, are members of a Vietnam Generation Committee of the National Council of Churches. The committee is expending much effort in trying to work out with federal officials ways in which church jobs can qualify as alternate service requirements.

—Richard Anderson

The Episcopalian



The Episcopal Peace Fellowship (EPF) responded to President Gerald Ford's proposal for amnesty for Vietnam war resisters by comparing it to his action in pardoning former President Richard Nixon. As *The Episcopalian* went to press, EPF was circulating among Episcopalians an "Open Letter to President Ford" for their signatures.

The Rev. Tom Hayes, EPF vice-chairman, called the President's amnesty proposal a "punitive, earned re-entry plan." The EPF letter is reprinted below.

We want to speak as fellow Christians and members of the same Episcopal Communion about pardon. We feel obliged to express our difference with you because you issued your presidential pardon not long after you were photographed on the way from attending the Holy Eucharist. This inevitably conveys the impression that what you did was consonant with the Church's understanding of mercy and forgiveness.

We do not question your personal motives, but we believe your pardon of Richard Nixon was not in keeping with the Church's teachings because it does not serve the truth.

It was not preceded or followed by an open admission of wrongdoing on the part of Mr. Nixon. It enabled him to escape such an admission, which is no favor to him or to the nation. This is an example of cheap grace, not the grace and forgiveness which is freely available to us all in the Church based on the hard business of facing up to the truth about ourselves and repenting.

The pardon actually extends the cover-up of which Mr. Nixon and others are charged. We are concerned about the continuing cover-up of war crimes. You are not alone in wanting to cover these up; even the impeachment panel decided not to dig into presidential

## Bishop to speak on priesthood

Bishop Graham Douglas Leonard of Truro (Cornwall, England) will deliver a series of lectures at the Episcopal Theological Seminary in Kentucky, Lexington, from November 9 through 15. The lectures will follow the theme Presiding Bishop John M. Allin has suggested for serious study throughout the Church: "The Meaning of Priesthood in the Anglican Tradition."

He is also scheduled to deliver an additional lecture on "Theological Education in the 1970's." Clergy and interested lay persons in the area are welcome at all the sessions.

Formerly Bishop Suffragan of Willesden (in the Diocese of London) from 1964 to 1973, Bishop Leonard is a respected academic theologian whose major fields are ecumenicity and education. He is much in demand to lead lay conferences and is a working member of many important Church of England committees and commissions, including the Commission for Anglican Orthodox Joint Doctrine Discussions.

Bishop Leonard will be the guest preacher on Sunday, November 10, at Christ Church, Lexington, and on Sunday, November 17, at the Church of the Ascension and St. Agnes, Washington, D.C.

November, 1974

# Episcopal Peace Fellowship asks unconditional pardon

behavior in this area. But during the years for which Richard Nixon has been granted full pardon, an illegal war was being conducted in a criminal manner. He is not alone in his guilt for these acts, but he should not be allowed to escape his peculiar responsibility.

The full story of the subversion of our electoral process and the obstruction of our judicial process in

all the Watergate-related events is made all the harder to uncover because of this pardon and further pardons you may be contemplating. In order for there to be healing of a person or a community of people, enough truth must come out for people to really know themselves and set new directions for their lives. If people are willing to be honest and to accept account-

ability for their actions, then pardon can be a healing act. Without these ingredients, it is a mockery of justice and mercy.

We see a clear contradiction between the unconditional pardon for Mr. Nixon and the conditional amnesty, framed with a loyalty oath, for Vietnam-era war resisters. By comparison with the former president, they acted openly in the sight of the world. We regard amnesty for them primarily as a matter of justice, not mercy. They have accounted for their actions. We call on you to welcome them all home, unconditionally.

## House of Bishops amnesty resolution

When the House of Deputies failed to concur with the House of Bishops' resolution on amnesty at the 1973 General Convention, the bishops issued the resolution as a statement of conscience. That resolution is as follows:

WHEREAS American society must proceed to heal the wounds at home and abroad caused by the War in Indochina and to reconcile all people in peace; and

WHEREAS the national disunity brought about by the War in Indo-

china has caused some in this nation to scorn the conscientious acts of those who resisted the call to bear arms and others to belittle the sacrifice of those who accepted the call to military service; and

WHEREAS as Christians we are called to work for reconciliation among all people; now therefore be it

RESOLVED that the House of Bishops calls upon the appropriate authorities of the government of the United States to grant to Vietnam veterans

every benefit it has given to veterans of past wars; and be it further


RESOLVED that general amnesty be granted to all who have refused to participate in the conflict in Indochina; and be it further

RESOLVED that the House of Bishops calls upon dioceses and parishes of this Church to include in their Christian education and social concerns programs a serious consideration of the question of amnesty and the needs of returning veterans.

# THE WITNESS

Special Issue, 60 cents

Eleven Women Ordained Priests In Philadelphia



Christian Conscience?

The recent ordination of a number of women to the priesthood was done in only partial compliance with the established procedures for ordinations. The irregular character of that action draws attention to those internal laws of the church, the canons. Challenges to received institutions make lawyers of us all. The canons concerning the ministry have all been written in terms of "he, him," and "his." It could be argued that the language of the canons was open to the construction that "he" might mean "human being" or "baptized person." But over the generations this understanding of the intent of the canons was never tested. Seminarians were male enclaves; the diaconate, presbyterate, and episcopate were filled exclusively by men; and few people seem to have thought these things should be different than they were.

After some years of consciousness-raising on the part of individuals and the community, action was, by express action of General Convention, admitted to the diaconate. Their call by God and their competence in ministry was and is undeniable.

Then, in the fall of 1973, a motion to admit women to the priesthood was presented to the General Convention. It received a majority in the House of Bishops and was approved by a majority of the deputies. However, since divided delegations are counted as negative, the negative votes plus the divided votes outnumbered the affirmative votes, and the action failed in the House of Deputies.

It would be unrealistic, however, to suppose that the conviction represented by half the bishops and deputies of the Convention of 1973 could be contained. Persons who are equally committed to priesthood for women might disagree on strategy. But people who think of the issue as fundamentally not one of interpreting canons but as one of obedience to a call of God will feel a need to do something.

One course of action would be to wait until another Convention, try again then, and meantime publicize the case while abiding by the decision of the church's national synod. But such a course would be slow and uncertain. The

(continued on page 9)

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— Robert L. DeWitt, Editor

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# Indians seek self-determination

Continued from page 1

Churches.

The history of the Episcopal Church's involvement with the lives of the first Americans is long and sometimes less than admirable. Dr. Howard Meredith, Executive Council's historical records consultant, says the Episcopal Church's Indian work resulted from directives by the Federal government, notably from President U. S. Grant.

"Some of this work was inherited from the Church of England," says Dr. Meredith, "such as that with the Oneidas of New York. Some of it moved with the tribe to Wisconsin in the early 19th century. Some came through the individual initiative of such men as Bishop Henry B. Whipple of Minnesota, who began work with the Dakota and Ojibwa peoples.

"The General Convention took a direct hand in the creation of the Missionary District of the Niobrara in 1868, with William H. Hare its first bishop. Work among the Shoshone and the Arapahoe began in Wyoming in 1883, with the Shoshone, Bannock, and Lemhi in Idaho in 1889, and the Cheyenne and Arapahoe in Oklahoma when missionaries were sent to them in 1892.

"The Ute people in Utah formally invited the Church to their country in 1894. Missionaries were sent to the Paiute in Nevada in 1895, to the Navajo in Arizona and the Rio Grande in 1896 and in Utah in 1923. Most of the early contacts in Alaska were inherited from the Anglican Church.

"Work among the Seminoles in southwest Florida began in 1932 and with the Cherokee in western North Carolina in 1948.

"Much of the Church's work has not been continuous. An example of this lack of continuity is found in California where the Church began missionary efforts with the Karoks, dropped the work, and resumed it in the 1970's."

According to Dr. Meredith, the annals of mission work contain many dramatic stories, such as the conversion of Chief Gall by Philip Deloria and of Chief Washakie by John Roberts. "But most of the missionary effort," he says, "has been of a quiet nature with spiritually oriented people finding the means to bridge cultural differences, superficially at first but more often through pluralistic understanding."

Which all seems to say the Church has tried. But how well? Has it ministered to the Indian according to his needs?

Has the Church as a body, or

have Christians as individuals, given the American Indian people the support they must have if they are to regain or retain their land and water rights—even more, their identity?

Have we so identified our religion with our commercialism that the basic theme of worship of the Creator, a theme we share with the Indian religion, is completely lost?

The white man's world says, "Do things big. Cultivate an aggressive kind of bigness." But to the American Indian, described so long ago by Columbus as "gentle," aggression and self-seeking often are negative qualities.

Because he is hospitable and generous, the American Indian is often called "impractical." His natural curiosity and happiness are termed childishness; his faithfulness and truthfulness, gullibility. And when he insists on "walking in beauty" and maintaining the spiritual sensitivity of his ancestors, he is often considered "heathen."

The Church has tried to serve the American Indian people. Sometimes it has been protective, as in the Dakotas when Bishop Hare persuaded the first Americans to come into the mission compounds for safety, an action described by Bishop Harold Jones as one which probably saved the tribe from annihilation by the white man.

Often the Church has condescended. Sometimes it has insisted that majority standards of culture and education are the only ones to be considered. This is a form of patronage which gives little thought to the Indian point of view.

At the Seattle Convention seven

years ago, the Episcopal Church began to take a new look at its ministry to all minority groups. Involvement in two major and two minor wars in half a century convinced some Americans that many of our values had flaws.

Was the white man always right? Or might he learn something from the value systems of other cultures? Could minority groups possibly know more about what was good for them than the prevailing culture had decided?

Out of all this came a new concept called self-determination.

The National Committee on Indian Work, organized in 1969, is a product of that concept. One of the earliest, it is now considered one of the foremost denominational efforts. NCIW serves seven regions—the Great Lakes, Northern Plains, the Northwest, the Southwest, the Eastern area, and Alaska.

Self-determination is a long and often painful process. But at last the Episcopal Church has broken with local tradition and looks to the future. This effort is dispersed over all parts of the country, east as well as west. —Salome Hansen

The December issue of *The Episcopalian* will contain a report on native Americans today, compiled by Salome Hansen, editor of *The Colorado Episcopalian*. To gather the information Mrs. Hansen attended meetings of the Niobrara Convocation and of the Navajo Nation in Window Rock, Ariz. She will also report further on the work of the National Committee for Indian Work and record conversations with Wilbert Tsosie, a Navajo who interrupted his graduate studies to help his people unravel a tragedy.

## Churches in small communities

Continued from page 1

They also evaluated the Conference of Bishops, which had drawn together some 40 dioceses at Roanridge in May of this year, and repeated their offer to dioceses of part-time consultants to help plan small church mission development.

The newest aspect of the Commission's program received much attention. A training course for regional supervisors is scheduled for Roanridge in late January, 1975, with a follow-up week in October, 1975. Diocesan staff people with responsibilities to regional supervision and clergy who have regional responsibilities in multi-parish, team ministry situations are invited to attend.

Staff for the training course will be announced soon and will include persons with expertise in supervision, community development, Christian theology, analysis of field experience, and other subjects designed to equip participants for their responsibilities without duplicating other training.

Commission members heard, among many others, reports on contacts with APSO, the Great Plains Inter-religious Commission, Coalition 14, the JSAC Confer-

ence on Rural Development, Christian Ministry in the National Parks, the Non-Metropolitan Issues Group, rural concerns in the Anglican Church of Canada, Roanridge, and the National Association of Soil Conservation Districts.

They discussed plans to develop advocacy positions relating to small churches and communicate these positions to Episcopal Church agencies.

The Commission plans to meet again at Roanridge, Mo., April 9-11, 1975.

Members of the Joint Commission are: Bishops William Davidson of Western Kansas, chairman, Victor Rivera of San Joaquin, and Hanford King of Idaho; the Rev. Messrs Nelson Pinder of Central Florida, Rustin Kimsey of Eastern Oregon, and Carlson Gerdeau of Northern Michigan; and Sister Margaret Hawk, C.A., of South Dakota, C. A. "Scoop" Beardsley of Rochester, secretary, and Douglas Fleet, Jr., of Southwestern Virginia.

Consultants were Dr. Porter, the Rev. Herman Page of Western Kansas, and the Rev. Derek Salter of the Anglican Church of Canada.

The Episcopalian



# Ministry Council cites racism, sexism

Elements of institutional racism and sexism are "bred into the life of the Church by virtue of the social and cultural history of which we are a part," states the Episcopal Church's Ministry Council.

Reorganized at the 1973 General Convention to coordinate ministry efforts and objectives, the Ministry Council is charged with developing "a supportive environment for the exercise of ministry, both lay and ordained."

The main subject discussed at the agency's two-day September meeting in New York City was the

July 29 ordination service in Philadelphia.

The Ministry Council's statement presented to Executive Council by Bishop Robert R. Spears of Rochester, chairman, said "significant and painful frustrations of the Spirit" lie behind such events as the Philadelphia service and that "a purely legalistic response to crisis events, no matter how correct, will fail to confront" sexism and racism.

The statement did not take a direct position on the Philadelphia ordinations but said "when limita-

tions on ministry imposed for reasons of sex and race are removed, then those admitted through ordination to the priesthood will contribute to the supportive environment for ministry and enrich the witness of the Church."

The Ministry Council said the actions in Philadelphia and Chicago were "by no means singular. Both events are part of trends to which the Church must struggle to be sensitive." While the Church must protect its historic continuum of apostolic heritage, it must at the same time be open to secular forces which reflect "aspirations for the humanization of all persons, regardless of sex and race."

Ministry Council members are convinced that certain limitations to ordination which now exist "are scripturally unjustified and

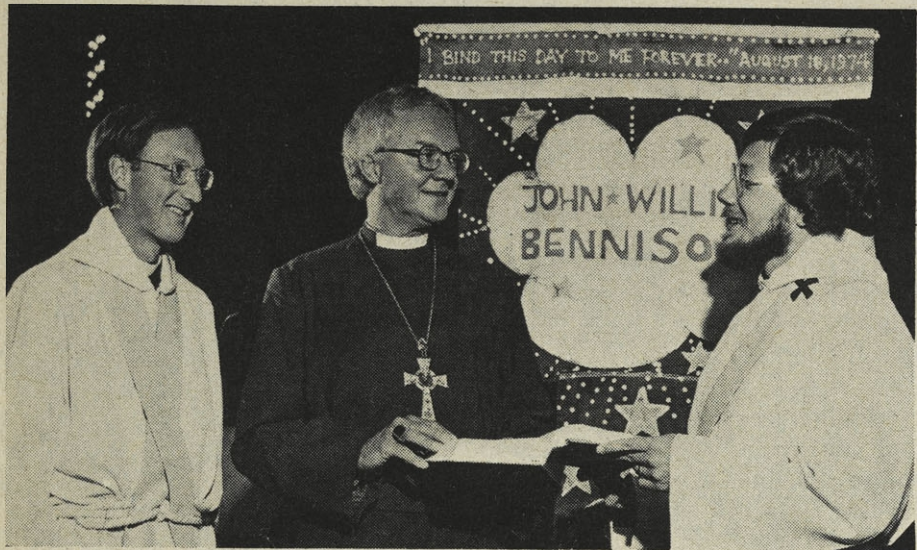
... should be removed."

The Ministry Council called on all member agencies to try to eliminate sexism and racism from their own institutions. It also adopted a job description for a full-time coordinator.

Member agencies of the Ministry Council are: Board for Clergy Deployment, Board for Theological Education, Church Pension Fund, General Board of Examining Chaplains, House of Bishops' Committee on Pastoral Development, Executive Council's Program Group on Lay Ministries, and the Standing Commission on the Structure of the Church.

Bishop Richard B. Martin, the Church's executive for ministries, and representatives of eight provinces also attended the meeting.

—Janette Pierce



A FATHER-SON ORDINATION took place in the Cathedral Church of Christ the King, Kalamazoo, Mich., on August 18. The Rev. John William Bennison, right, was ordained deacon by his father, Bishop Charles E. Bennison, center. The Rev. Charles E. Bennison, Jr., left, rector of St. Mark's Church, Upland, Calif., preached the sermon at his brother's ordination. Father and sons now represent each of the three Episcopal orders of ordained ministry: bishop, priest, and deacon.

## Three join Council staff

Two women and a man joined the Executive Council staff at the Episcopal Church Center in New York on September 1. The Rev. Page S. Bigelow is working with public affairs officer Everett Francis as Bicentennial resource associate. Elizabeth L. Crawford replaces Ruth Cheney as youth and college ministries coordinator, working with the Rev. James McAlpine. (Mrs. Cheney is now executive for program.) And Nelson W. Canals is the new associate Hispanic officer of the National Commission on Hispanic Affairs.

Mrs. Bigelow, a newly ordained deacon, will assist in coordinating and developing the Church's program for the Bicentennial observance. A graduate of Wells College, she is one of the first two women graduates of General Theological Seminary, from which she received her M. Div. this year. Before her ordination Mrs. Bigelow was an active laywoman at St. George's

Church, Maplewood, N.J., and in the Diocese of Newark. She and



Page Bigelow

her husband have three children and one grandson.

A native of Massachusetts, Elizabeth Crawford studied at the Sorbonne in Paris and received a degree in French from William Smith College and a master's degree from Simmons College School of Library Science. Before joining the Executive Council staff, she worked with the International Youth Exchange.

Mr. Canals, a Ph.D. candidate at City University of New York, is a native of Las Piedras, Puerto Rico. He has taught sociology and Puerto Rican studies at a number of colleges and universities. On the Executive Council staff he will work with Maria Cueto, Hispanic officer, in the Church's ministry to Hispanic people.

The Rev. William C. Heffner resigned from Executive Council's department of world missions to accept a call to St. Mark's, Mt. Kisco, N.Y.



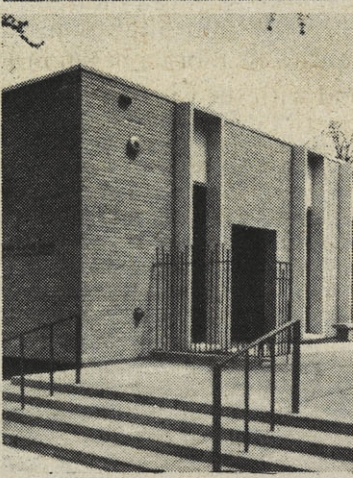
Elizabeth Crawford

November, 1974

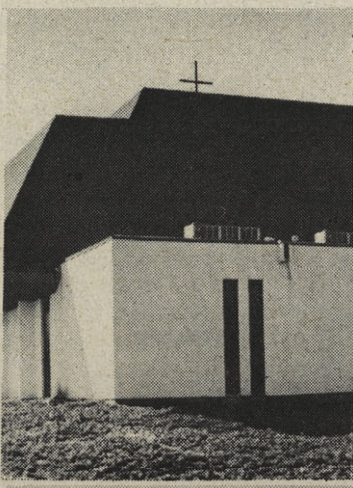
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## HISTORIC CHURCHES

Old Christ Church

Savannah, Ga.

Dates from 1733

The Rev. Warren E. Haynes, rector  
Communicants: 900

Old Christ Church is the home of America's first Sunday school, begun by the Rev. John Wesley in 1736. Here, too, he published the first English hymnal in America.

Founded in 1733, Old Christ's first building was started in 1740; it was burned in 1796. A second church, begun in 1803, was largely destroyed by a hurricane in 1804 and rebuilt in 1810. In 1837 the church was declared unsafe and razed. The third church on the site was erected in 1838.

On July 17, 1775, the rector of Old Christ Church received from a group of citizens a paper which asked him to preach a sermon "suitable to the unhappy differences between Great Britain and the Colonies." The message was signed by George Walton, later to become one of the three Georgia signers of the Declaration of Independence.

When the Rev. Mr. Smith replied he could do nothing "of a public nature without the express authority of my lawful superior," the group informed him it would be "neither decent nor safe for you to stand in opposition to the people of this country and the united voice of America."

The rector stood firm, and two days later the group securely nailed Christ Church's windows and doors and published in the *Savannah Gazette* that the rector was "an enemy to America." Eventually, Mr. Smith and his family escaped to England.

Some 90 years later, during the Civil War, a federal officer appeared at the home of the assistant minister, the Rev. Mr. Coley, and ordered him to pray, under threat of imprisonment, "for the President of the United States and all in Civil authority" at the next morning's services.

The priest said he would not offer prayers for the President and all in civil authority as they were the enemy. Again the church was closed and barred. The vestry then asked Mr. Coley to agree to offer the prayer for the President "as contained in the Episcopal Prayer Book." He did, and his imprisonment was revoked.

# Past is Prologue



Old Christ Church, Savannah, Ga.

St. Thomas' Church  
Bath, N. C.

Dates from before 1700

The Rev. George Harris,  
priest-in-charge

Communicants: under 100

St. Thomas' Episcopal Church was built in 1734 of brick brought from England; the workmanship is Flemish-bond, the mortar burned oyster-shell lime. North Carolina's oldest religious shrine, St. Thomas' has been in continuous use for 240 years.

The church's bell, known as the "Queen Anne," was cast in England in 1732 and is 21 years older than the famous Liberty Bell in Philadelphia.

In 1715 Gov. Charles Eden declared St. Thomas' to be the first public library in North Carolina. One of the parish's most valued possessions is a volume from this first library, one of more than 1,000 volumes sent from England by the Rev. Thomas Bray in 1699. The books were bound in leather and stamped with the parish's name in gold lettering.

A featured event in recent years is observance of "Bride and Groom Day," held on the second Sunday in June. For 30 years couples have returned annually to join a processional into the church. There the couples join hands and repeat the wedding vows of years past.

—Elizabeth B. Noe



Trinity Church, Newport, R.I.

Trinity Church  
Newport, R.I.

Dates from 1698

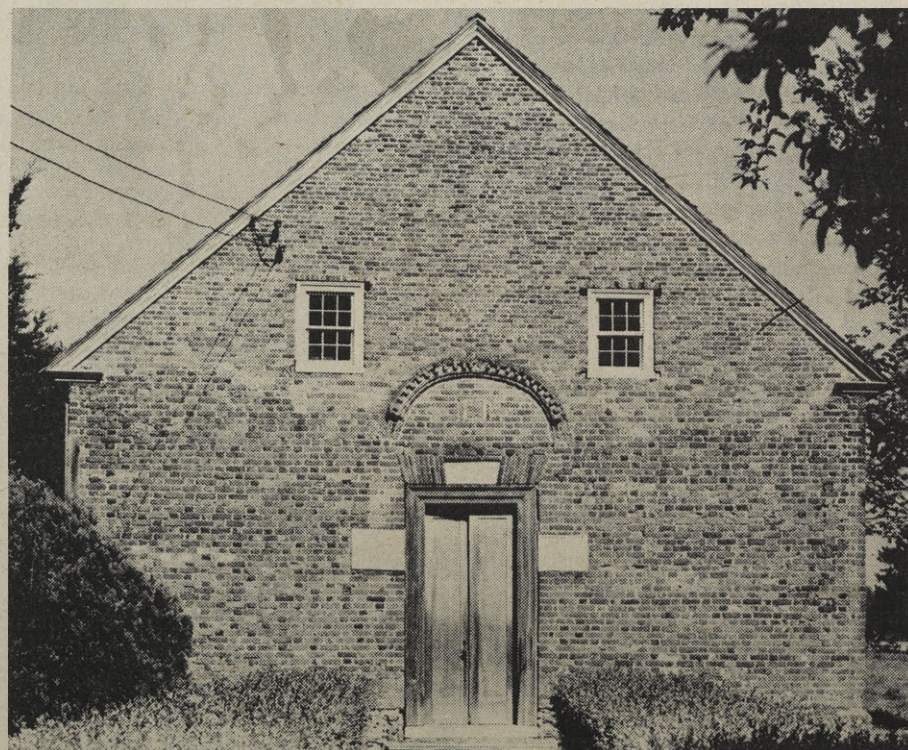
The Rev. Charles J. Minifie, rector  
Communicants: 400

Trinity Church was founded in 1698. The second and present church building, erected in 1725-26 by Newport's "master carpenter," was probably designed by Sir Christopher Wren. Services have been held continuously since 1726, and the building has never undergone major renovations since it was built.

The church contains the only three-decked wineglass pulpit of its kind surviving in America; in its center-aisle position, it is a reminder that in Puritan New England the preaching of the Gospel was the central worship feature. The organ, presented by Dean George Berkeley in 1733, is said to have been played by George Frederick Handel before it was sent to Newport.

Trinity still owns some 40 books of an original gift of 70 sent by the London-based Society for the Promotion of Christian Knowledge (SPCK) in 1701. These formed the first public circulating library in New England.

George Washington's pew, number 81, and the grave and memorial tablet of French Admiral D'Arsac de Ternay are reminders of Newport's important part in the struggle for independence. Trinity is the only Episcopal church with a grave of a prominent Roman Catholic in its churchyard; the marble tablet to the admiral was a gift from King Louis XVI.



St. Thomas' Church, Bath, N.C.

Charles B. Johnson



# Bishop Allin's committee explores ministry

Thirteen church people met on September 14 with Presiding Bishop John M. Allin to consider Christian ministry, including the issues of priesthood and sexuality.

The meeting was the first step in a plan begun at the 1973 General Convention when the House of Bishops authorized the Presiding Bishop to appoint an ad hoc committee to study and prepare "an objective definition of the doctrine of priesthood" and a "definitive statement of contemporary Christian sexuality."

Bishop Allin said the issue of women's ordination to the priesthood and episcopate can be discussed and resolved only in the perspective of a "clearer understanding of Christian ministry as well as human relationships." He also said the Church must be kept together "in a reconciled relationship."

The group, which will meet again November 6, just "broke open the issue," said Dean Urban T. Holmes of the School of Theology, University of the South, Sewanee, Tenn., one of the partici-

pants.

The 10 men and three women spent much of the day preparing checklists of topics related to the two subjects and discussing the possibility of Seabury Press' publishing two books on the committee's findings.

Seabury Press staff members Werner Mark Linz, president, and the Rev. Reid Isaac, senior editor, participated in the consultation, as did Executive Council staff executives: Ruth Cheney, program; John C. Goodbody, communication; Bishop Richard B. Martin, ministries; and Bishop Milton L. Wood, administration.

Other participants were the Rev. Carol Anderson and the Rev. John B. Coburn, St. James' Church, New York City; Verner Dozier, educator and theologian, Washington, D.C.; Bishop John M. Krumm of Southern Ohio; Elizabeth MacCormack, former president of Manhattanville College and now con-

sultant to the Rockefeller brothers; and the Rev. Robert Terwilliger, director of Trinity Institute, New York City.

Group members hope the entire Church can participate in discussing these ministry concerns, leading to decision-making at the 1976 General Convention in Minneapolis/St. Paul.

The ad hoc committee has no set membership and will keep expanding. Bishop Arthur A. Vogel of West Missouri and the Rev. Robert McAfee Brown, professor of religion, Stanford University, Palo Alto, Calif., were reportedly asked to join but did not attend the first meeting.

In early October Miss Anderson said she could no longer participate because she did not want to "be part of another attempt to study women's ordination. It's been studied enough."

Dean Holmes said Bishop Allin is trying to "draw the Church to-

gether, and nobody can gainsay his intention of doing this." He added that in his viewpoint "there is no great conflict going on; the Church is more and more decided that women should be ordained to the priesthood, but it doesn't know how to deal with July 29."

—J.M.F. and J.P.

## Inquiry Board

*Continued from page 1*

stitutional offenses against Bishops Daniel Corrigan, Robert DeWitt, Edward R. Welles, II, and J. Antonio Ramos.

Seven other bishops have recently joined in bringing charges. They are Bishops George Murray of Central Gulf Coast; Paul Reeves of Georgia; Gray Temple of South Carolina; Wilburn Campbell of West Virginia; E. Lani Hanchett of Hawaii; Clarence Haden of Northern California; and Richard Watson, retired of Utah.

## Women

*Continued from page 9*

trinal offenses and "conduct unbecoming a clergyman."

Bishop Vogel hopes to settle the matter without an ecclesiastical trial. The diocesan standing committee is unanimously against regularizing Mrs. Swanson's ordination to the priesthood, he said.

In Rochester Bishop Robert R. Spears, the Rev. Merrill Bittner, and a panel of theologians met October 9. Four theologians have agreed to serve on a committee to comment on the validity of Ms. Bittner's orders: the Rev. Messrs. Albert Mollegen of Virginia Theological Seminary, Alexandria, Richard A. Norris, General Theological Seminary, New York City; James Griffiss of Nashotah House, Nashotah, Wis.; and Eugene R. Fairweather, Toronto, Canada.

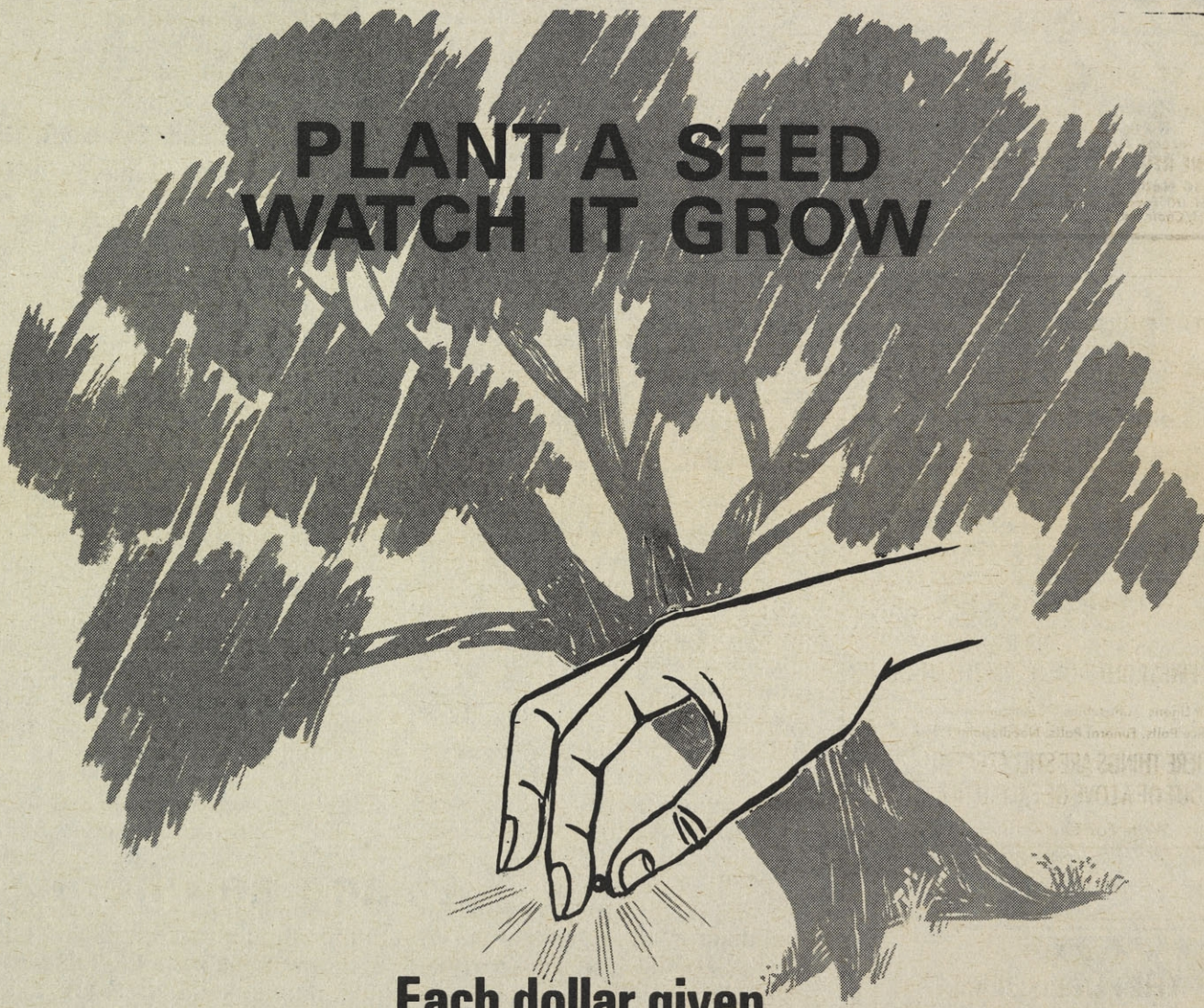
The Rev. Cyril Richardson, retired professor of church history at Union Theological Seminary, New York City, declined an invitation from Bishop Spears to serve on the Rochester panel. Professor Richardson said he thought a major educational program should be prepared for the whole Church, not just one diocese. He has written Presiding Bishop John M. Allin, offering his services, but apparently has not been asked to be a member of the ad hoc committee on sexuality and the priesthood which met in mid-September.

General Theological Seminary's faculty plans to write a booklet on the issues growing out of the July 29 service. The Rev. Richard A. Norris will be the editor. The booklet should be in print by Jan. 1, 1975.

The Women's Ecumenical Coordinating Group, a coalition of women from 14 Protestant denominations, the Roman Catholic community, and the National Organization for Women expressed support of the Philadelphia ordinations by contributing \$120 to the Defense-Action Fund started for the 11 women.

—Janette Pierce and Judy Foley

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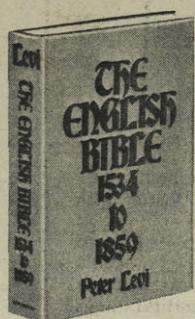
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## Searching for Grace(s)?

# Here's a whole blessing of them

At mealtimes I was offering Grace(s) which had become repetitious, and I tended to stumble over words on special occasions. For help I wrote to the Exchange Column of *The Episcopalian* where my plea for Grace(s) appeared in the May, 1974, issue.

Maybe I'll receive a reply or two, I thought. Then replies began coming in, first from Pennsylvania, and more and more until I received 20 from across the country: from Vermont to Georgia to California to Oregon and Pee Wee Valley, Ky.

I am grateful for this generous response, this evidence of Faith—Episcopalians *do* say Grace. Some persons had written out Grace(s) in longhand, some gave addresses of publishers, several sent pamphlets, one a book. Then I decided that simply to thank correspondents was not enough: I should share the "Good News" with all readers of *The Episcopalian*. So I ordered copies of the books and selected these titles:

**Bread and Blessing**, Russell Q. Chilcote, ed. The Upper Room, 1908 Grand Ave., Nashville, Tenn. 37203. Paperback \$.50. Prayers under headings such as Divine Presence and Outreach by readers of the Upper Room: 71 Graces.

**Grace Before Meals**, William A. Nye and H. Bunyea, eds. Zondervan Family Book Store, 153 N. Louis St., N.W., Grand Rapids, Mich. 49502. Paperback \$.75. Prayers "...for every day of the year." Most are 50 words or less but somewhat conventional.

**Mealtime Graces for the Family**, Walter L. Cook. Abingdon Press, 201 8th St., S., Nashville, Tenn. 37202. Flexible hardback \$1.75. Highlights prayers for family events (such as a reunion, picnic) and special days (such as Lent, Labor Day): 68 Graces.



**Prayers at Mealtimes**, Sister Teresa, O.P. Paulist Press, 400 Sette Dr., Paramus, N.J. 07652. Paperback \$.75. Brief prayers mostly, refreshingly different, for all faiths; 57 for special occasions (such as Lent, guests): 219 Graces.

**Table Graces for the Family**, Marjorie Ingzel, ed. Thomas Nelson & Sons, Copewood and Davis Sts., Camden, N.J. 08103. Hardback \$1.50. Prayers mostly from the Bible or by well-known personages; prayers from other lands; 10 with music: 131 Graces.

For children: **First Graces**, illustrated by Tasha Tudor. Henry Z. Walck, Inc., 3 East 54th St., New York, N.Y. 10022. Hardback \$2.50. Short prayers, each on a two-page illustrated layout, mostly in color. Many are poems by well-

known authors. A delightful book.

One 3x5 card: "Grace Before Meals." St. Philip's Society, West Stockbridge, Mass. 01266. Single cards \$.02; 100 cards \$1.75: 4 Graces.

**The Book of Common Prayer**, page 600: 2 Graces.

Note: When ordering, add \$.40 for handling and postage. Church librarians may wish to obtain copies for display in order that parishioners can select titles after inspection. Publishers usually offer discounts on group orders.

—Jed H. Taylor

Jed Taylor is professor emeritus and formerly social sciences librarian, Mansfield State College, Mansfield, Pa.

## ... and an offering of homemade ones

After our rector, a guest at Sunday dinner, closed his eyes and sternly requested God to make us "ever needful of the minds" of others, I never again dared open my mouth to that most standard of Episcopal blessings. Yet what to substitute? I knew no others except for childish things and the outrageous "Good bread, good meat, good God, let's eat" that we so gleefully intoned at summer camp.

After much thought, I decided that mealtime was as good a time as any to teach the children little snatches of Scripture. I typed my favorites on index cards to be memorized and used for grace at meals.

Over the years, as the children have grown and substituted favorites of their own, many of those verses have been dropped, but two remain which are said by some member of the family almost every week:

*O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth*

*of the Lord endureth for ever. Praise ye the Lord. (Ps. 117 KJ)*

*What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Mic. 6:8 RSV)*

During Advent we give ourselves a change of pace by using an old English blessing:

*God bless the Master of this house,*

*And its good Mistress too,  
And all the little children  
That round the table go,  
And all your kin and kinsmen  
That live both far and near.  
We wish you a Merry Christmas  
And a Happy New Year.*

Another non-biblical blessing we like is this 16th century prayer:

*God be in my head  
And in my understanding;  
God be in my eyes  
And in my looking;  
God be in my mouth  
And in my speaking;  
God be in my heart  
And in my thinking;  
God be at my end*

*And at my departing.*

One year my Mother's Day present from the children was a new verse, memorized and presented in unison:

*Praise ye the Lord. Praise ye the name of the Lord; praise Him, O ye servants of the Lord. (Ps. 135:1 KJ)*

The New Testament is not quite so well suited to extracting small gems for this sort of use, but it need not be neglected. The Gospel of Matthew, particularly, has many usable verses. Each of the beatitudes, for instance, is appropriate for a short blessing. Many of the epistles, too, have suitable verses. Here's a favorite from John's first letter:

*See what love the Father has given us, that we should be called children of God. (I John 3:1 RSV)*

We all like this means of blessing our bread. Not only does the grace not become a perfunctory thing, but we have found that the memorized words of God cling to the heart and sustain it for life.

—Jean Dubois



# Switchboard

Continued from page 4

2. We believe, since the General Convention already has taken jurisdiction on the subject of the ordination of women to the priesthood and the episcopacy, that the next General Convention should decide whether the incompleteness of the ordination of July 29, 1974, renders it invalid.

3. We believe that our brother bishops who have performed Episcopal acts in violation of the Constitution and Canons of this Church in this regard must be censured by this House.

4. We believe that the pastoral care and discipline of the deacons who were presented for ordination on July 29, 1974, remains the responsibility of their respective dioceses as the Constitution and Canons provide.

Paul Moore, Jr.  
Bishop of New York

There are always difficulties in reporting, but I do not recognize the quotations attributed to me in your lead article of the September issue.

The second quotation is especially inaccurate, completely missing the point of my remarks. The principal difficulty with the Philadelphia service of ordination was not the breaking of canons but the breaking of collegiality, fellowship, and community. The quotation, which begins correctly, should read: "Can those who fracture community, by the act of fracture, admit to community?" "No," is the only answer I can conceive.

Arthur A. Vogel  
Bishop of West Missouri

We just arrived home from Germany where everyone was grasping for news of what was happening in the political arena in the United States. Along with this I was reading everything I could about July 29 and wondering what *The Episcopalian* would have to say on the subject. My wait was worthwhile.

I had expected good coverage of what actually happened, but the insight shown in the article, "July 29: a commentary," was gratifying. "Why They Did What They Did" was helpful with its pairing of "Bishops' Actions."

"Two Reminiscences of Leadership" was totally unexpected. At a time when change is making headlines, to praise the departing leader is really indicative of the spirit of the Church which will, we hope, overcome the divisiveness over the ordination of women.

Doris Swabb  
Kettering, Ohio

I'm particularly grateful for your coverage of the July 29 event in the September issue. We wouldn't know much about it without your help. You quote 14 bishops. Only one really spoke to the question—Bishop McGehee. I think Bishop Krumm's remark about side-tracking is to the point, too. All those remarks about patience, orderly perseverance, and debate—that's been tried. When in history did men ever change because women wrote a polite note?

Dorothy Console  
Roslyn, N.Y.

Perhaps *The Episcopalian* might ask the several bishops (who prior to July 29 went to their standing committees to seek approval) to explain in what sense their actions differed in illegality or breaking of collegiality to those of the four who performed this travesty. Certainly the approval (had it happened) of a standing committee would not have been less canonical.

And in all the comments about the nearly passing of a resolution favoring ordination of women at the last General

November, 1974

Convention, has it been forgotten that this still represents little more than a simple majority? In a matter as serious as this, surely such action should only be taken when it represents the clear-cut or nearly unanimous mind of the Church.

Winston F. Jensen  
Belle Fourche, S.D.

As we gathered in Philadelphia, we were not working outside the system, rather we were witnessing, leading ahead of the system. [All those who] participated in that service are servants of the Lord, deeply involved in every level of the Church's mission. Time will proclaim the prophetic faithfulness of that event. Those present felt the blessing of the Spirit radiantly among us during the experience.

The House of Bishops' over-reacting in Chicago revealed its sexism by not being able to address the right question (What is God calling us to do now and how can we implement His will?); by being insensitive to the persons about whom they were deliberating by not ordering more chairs to be brought in so the women could sit through the long proceedings; by not allowing the persons involved to speak about their commitment, vocation, agony; by not counting these persons for the Eucharist nor including them in the invitation to receive.

Did they consider that Christianity began with an irregular conception and that the Episcopal Church in America began with an irregular consecration?

Mary E. Oliver  
San Diego, Calif.

I object heartily to the caption on the cover of the September issue: "The Philadelphia Event: Conscience vs. Order." This carries the connotation that those bishops who acted illegally, if not invalidly, at Philadelphia did so out of personal conscientious conviction while the remainder of the bishops as well as a goodly portion of their flock were concerned only for keeping order in the Church. May I suggest that many of the faithful who are opposed to the ordination of women are also acting out of conscientious conviction? They are not simply law and order people as the caption suggests.

Curtis S. Denney  
Canton, N.Y.

I take umbrage to the letters in the September issue concerning the ordination of 11 women on July 29. One writer says "all things must be done in decency and order, obeying the laws and practices of our Church until they are lawfully changed." The other compares the ordination to Watergate.

Jesus broke many "church" laws to correct injustices he found. Peter and Paul broke unjust church laws dealing with Gentiles. The ordination of 11 women in Philadelphia broke an unjust law, and unjust laws must be broken so they can be lawfully changed.

Jacquelyn W. Berry  
Charlotte, N.C.

The elephant labored mightily and delivered a mouse!

After two days of deliberations, costing many thousands of dollars, the 11 ordinations were declared invalid; nothing was done to the four real culprits.

Can it be that when a man is consecrated bishop, he can do no wrong? Or that his fellow "club" members would not admit it? The Pike incident aroused this suspicion; this action confirms it.

By their statement following the ac-

tion of the House of Bishops, the 11 deacons clearly demonstrated their lack of qualification for Holy Orders. Mr. Willie's statement clearly demonstrated his belief in "the end justifies the means." All show an utter disregard for the laws of the Church, taking refuge in highly demagogic language.

Stephen G. Williamson, Jr.  
Providence, R.I.

Frankly, I wish they hadn't done it in the way they did, but the ordination of women is an idea whose time has been here for quite awhile. I will not condemn such an act of conscience by another (particularly when that other has been waiting for as long as Jeannette Piccard). I hope the next General Convention of our Church will at last turn its back on the superstition of the inferiority of women and acknowledge the ordination of those 11 courageous deacons who would have been priests long since had they only been male.

S. B. Miller  
Arlington Heights, Ill.

It seems to me that what our bishops are attempting is to say when and where the Holy Spirit is acting for it is God who validates orders in His Church.

I can see the practical convenience of saying "it didn't happen." But it did, and it could turn out that these four bishops were moved by and responded to the Holy Spirit.

Philip H. Steinmetz  
Ashfield, Mass.

It is difficult to believe that our denomination, which has prided itself on what is supposedly an open mind toward the poor, the oppressed, and minorities, can live with itself when it openly practices such cruel and biased discrimination. The rule whereby the bishops, if they had desired, could have closed the Chicago meeting unto themselves in executive session dates to our predecessors' times and is highly undemocratic. Although the majority of those women who were ordained were present at this conference, they were not permitted to participate in the formal debate among the House as to their final status. We consider this to be a case of sexism practiced by the all-male hierarchy of this Church.

We urge [the women] to take legal action against the Episcopal Church in the highest court possible to test separation of powers of Church and State, both as it relates to the rights of ordination to the priesthood and to their own civil rights as women, ending discrimination in the Church.

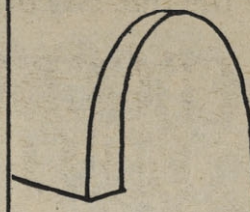
Roger and Renate Leuthner  
Lakewood, Ohio

## Coming up

### NOVEMBER

- 1 All Saints
- 3 Twenty-second Sunday after Pentecost
- 10 Sunday after All Saints
- 10 Twenty-third Sunday after Pentecost
- 17 Twenty-fourth Sunday after Pentecost
- 24 Sunday before Advent
- 24 Bible Sunday, sponsored by the American Bible Society
- 28 Thanksgiving Day
- 28-Dec. 25 Worldwide Bible Reading in the U.S.A., sponsored by the American Bible Society
- 30 St. Andrew the Apostle

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# Women priests: report from Hong Kong

Herbert J. Mainwaring of Natick, Mass., wrote to *The Episcopalian* in late June, suggesting that our report that Bishop Gilbert Baker of Hong Kong ordained a woman to the priesthood this spring was in error.

*The Episcopalian's* news story also said: "His diocese is the only jurisdiction in the Anglican Communion in which women have been ordained priests."

Mr. Mainwaring wrote, "No part of the Anglican Communion, acting under constitutional authority, has ever 'ordained' any women to the priesthood. The action of Bishop Baker was entirely individualistic. No Anglican Church has any Office for such an ordination. No Anglican bishop can lawfully act 'on his own' to ordain any woman."

We asked Bishop Baker to respond. His article "outlines our own position and also makes comments on yours."

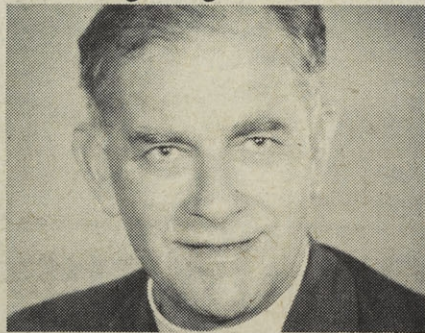
—The Editors

The great debate about the ordination of women has been carried dramatically to a new stage by the service in Philadelphia last July when 11 women in deacon's orders accepted episcopal ordination according to the Prayer Book Service for the Ordination of Priests.

This is naturally a matter of great interest to us in Hong Kong, and since your correspondent, Mr. Mainwaring, has suggested that my own action in ordaining women has been "individualistic," I should like to share with your readers the circumstances in which we were led to the ordination of two women priests in 1971 and a third in 1973.

In the United States the bishops who conducted the ordination did not themselves have diocesan jurisdiction. They did not act in accordance with a synodical decision, and those whom they ordained were apparently not authorized by their own dioceses or their own bishops to present themselves.

In Hong Kong the situation was



Bishop Baker

quite different. We acted as a result of a resolution of our diocesan synod, and this in turn arose out of a resolution of the 1968 Lambeth Conference, which exhorted all Churches to study the question of women's ordination.

When the resolutions were presented to our synod in November, 1969, the synod felt more time was needed for consideration. I thereupon asked all our parishes to study the question, and I put forward what I believed to be the main points at issue. Two months later all our parishes (we had 26) except one reported favorably or could find no reason against women's ordination. When the synod

reconvened in 1970, a substantial majority—I think 67-13—voted in favor of ordaining women in deacon's orders to the priesthood.

I did not feel I could act unilaterally, so I referred the matter to the House of Bishops of the Council of the Church of South-east Asia; they in turn referred it to the first meeting of the Anglican Consultative Council, which met in Limuru, Kenya, in 1971.

There was a spirited debate at that meeting which brought together representatives of every part of the Anglican Communion. By a small majority they voted that if the Diocese of Hong Kong (representing as we do the *Chung Hwa Sheng Kung Hui*—that is, the Chinese Anglican Church) were to ordain women to the priesthood, this would be acceptable to Churches of the Anglican Communion.

It was not, of course, a legislative decision for the Anglican Communion does not operate as a law-making body, but it was advice from the highest representative body in the Church, and we took it.

In Hong Kong we had in Jane Hwang and Joyce Bennett two women who had served for many years in deacon's orders and who were already recognized as members of our diocesan clergy with considerable spiritual and pastoral gifts.

Jane Hwang, as vicar of one of our largest, most missionary-hearted parishes, has a wonderful influence both among the people of Holy Trinity and in the diocese as a whole. That a number of ordinands have recently come from that parish is no accident, nor that through her efforts, when she was also principal of a primary school in a tough new "resettlement estate," a new congregation has emerged.

Joyce Bennett, principal of St. Catharine's Girls' School, does more than a full-time job as headmistress and pastor. Time and again I hear how she helps girls who have come from difficult or broken homes, following them up when they are taken to hospital or if they drop out or get themselves into difficulties. In Hong Kong's desperately crowded homes, life in the family is not too easy for school girls. Joyce can do what no man priest could do in shepherding and counseling. So I am more than ever convinced that the priesthood, which is our partaking in the priesthood of Christ, is one in which there can be no ultimate distinction of sex.

The next meeting of the Anglican Consultative Council in Dublin in 1973 again considered the question of women's ordination. This time an overwhelming majority endorsed the Limuru vote in these words: "The Council agrees to recommend once more that when any autonomous Province of the Anglican Communion decides to ordain women to the priesthood, this should not cause any break in our Anglican family."

The report of the Dublin meeting of ACC also outlined the steps different branches of the Anglican Communion had taken toward decision on this question.

a) The Province of Burma, the Church of New Zealand, and



ORDAINED WOMEN serve the Diocese of Hong Kong. Jane Hwang, left, and Joyce Bennett were ordained in 1971. In 1973 Bishop Baker ordained a third woman, the Rev. Pauline Shek Wing Shuet.

the Church of Canada have accepted in principle the ordination of women.

b) The Church of England is considering the question, and many dioceses have already voted their approval.

c) In the U.S.A. the House of Bishops had already expressed its approval by 74 votes to 61. But as is well known, the cause was lost in the General Convention of 1973 by the curious voting procedure which obscured what would have been a simple majority in its favor.

Consequently I can understand why Bishops Welles, DeWitt, Corrigan, and Ramos—for all of whom we have a great respect for their courage and leadership in the Church over the past years—felt they had a considerable weight of Anglican opinion on their side when they agreed to ordain the 11 women deacons.

However, I find it difficult to see how the deacons concerned could make promises of obedience to their "Ordinaries," as presumably they did when their own bishops had already dissuaded or forbidden them to take part in this service.

As an outsider it would not seem to me that every other avenue of approach was closed. Surely the matter will come before the next General Convention. I hope very much the American Church will rise to the occasion and deal creatively and generously with this situation.

After all, our main concern is presumably that the Gospel is preached, the Sacraments administered in Christ's Name, and His Church family increased. These 11 women are acknowledged to be first rate and fully trained and equipped servants of the Church. Perhaps, like other deacons or new priests I have known, they still have some things to learn about discipline and obedience. But to find ways of enlisting their services to the full should not be beyond the wisdom of the bishops. And perhaps after due consultation with leaders of the Anglican Communion, a means may be found whereby in due course their orders can be fully recognized.

—Gilbert Baker

Bishop of Hong Kong & Macao

The Episcopalian



# PRIESTS IN UNIFORM



Fall 1974

THE MINISTRY OF THE EPISCOPAL CHURCH TO THE ARMED FORCES AND THE VETERAN'S ADMINISTRATION

## THE VIETNAM VET LOVE STORY CONTROVERSY OR MINISTRY

by "Sam" Allen

The ghost of Vietnam will be haunting us for a long time.

President Ford's recent proposals on clemency for deserters have the limelight today, and controversy surrounds them. Many draft evaders are turning down conditional amnesty, claiming they were right in refusing to serve in an immoral war. Vietnam veterans, who bore the brunt of the conflict and came home to the coolest welcome ever accorded men who fought for their country, may feel that conditional amnesty is unjust.

Others, including church members, have decided opinions — on either side of the issue, and are ready to voice them. Unfortunately, as often happens, we are letting controversy take the place of ministry. And the big losers are the Viet vets.

### FORGOTTEN MEN

Controversy is always more exciting than ministry until you become involved in the ministry itself. One so involved with the Viet vet is Richard Killmer, Director of Special Ministries — Vietnam Generation. Veterans, he contends, are caught in the middle between those who supported the fighting in Vietnam and those who opposed it. They are neglected and ignored by both sides — victims of the controversy. In addition, veterans remind people of a war they would much rather forget. Is it any wonder that many have returned from Vietnam frustrated, alienated, bitter? More distressing, they represent for America human resources, often abused or wasted.

If we can admit a need here, we are taking the first step toward ministry.

Chaplain Charles Burgreen, another man who goes beyond controversy to ministry, and Bishop Hobgood, both feel that the special ministry to Vietnam vets demands special attention beyond that which the Veterans Administration alone can give. Accordingly, the Office of the Bishop for the Armed Forces has accepted this responsibility. The two men request your prayers, your funds, and especially your help in serving the Viet vets who may be in your parish.

### HOW CAN YOU HELP?

The Veterans Service Centers need your support. They are operated by Vietnam veterans and are federally funded. The movement is widespread in Illinois. Four Vietnam era veteran self-help projects are in the Bay Area of San Francisco. These request help, especially from churches in the Bay Area. Another is in Philadelphia. There are others.

Why supplement the VA program? Because Vietnam veterans, like stu-

dents in colleges at home here, often developed a mistrust for traditional institutions and agencies. Remember too that VA assistance is not available to veterans who do not have honorable discharges; yet those with other than honorable discharges (many for conscientious objection) are confronted with the most pressing need when it comes to upgrading the quality of their lives. Unemployment threatens them especially. Herein the whole concept of the self-image is at stake.

Further, the VA is overworked, understaffed, and unable to give what is perhaps the most needed thing by the Viet veteran: communication and assistance on a one-to-one basis. The VA is improving, cutting much of the red tape that has bound its effectiveness, but it will take time for it to become effective enough.

In the meantime, the Veterans Service Centers may well be the best alternative to meet the veteran's crisis. These centers are proposing to implement, in some instances, a drug counseling program in addition to existing VA facilities. Another aspect of their effort is the "bad discharge program" to meet the need mentioned above. Education is another area in which the Vietnam vet is victimized. Compare the financial arrangements made for him with those offered the veteran of World War II and ask if this is fair. Employment and adjustment are also more difficult for the veterans of Vietnam.

### WHAT IS YOUR PARISH DOING?

We cannot expect the Veterans Service Centers or the VA to meet these needs unaided. What concern has been demonstrated for Vietnam vets by your local parish? Do you know who they are? Do you know what legislation is being proposed in their behalf? What about emergency housing for veterans new to your area? Health and legal services? Diligent study is another step to ministry.

Your concern and desire to minister might prompt you to contact Special Ministries/Vietnam Generation, 475 Riverside Drive, New York, N.Y., 10027.

One further note: Sixty Vietnam era veterans have conducted a series of projects aimed at the problems and solutions indicated above. The culmination of this effort may be found in a report entitled *Wasted Men: The Reality of the Vietnam Veteran*. A copy may be obtained by sending \$3.00 to Veterans World Project, Southern Illinois University, Edwardsville, Ill. 62025. The money will be used to cover costs and establish a Veterans Emergency Loan Fund.

Barbara got the invitation first. "Please come to my party," her girl friend had said. "I have such a nice young minister I want you to meet."

Barbara's eyes glazed over. "I'd love to," she said, "but — well, I'm not exactly in the mood to meet a minister."

The Rev. Bob Gilman, Associate at Trinity Church in Arlington (Va.), got a similar invitation — "to meet a lovely girl, a Navy chaplain's daughter."

He thought that sounded about as exciting as a kick in the head.

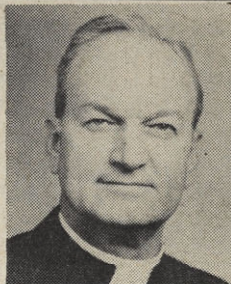
But Barbara and Bob decided to attend the party — and discovered that they got along famously. Not long afterward, they were married in the David Adams Memorial Chapel at Norfolk Naval Station by Barbara's father, Chaplain Edwin R. Weidler.

Groom and bride promptly changed jobs. Bob entered the Air Force chaplaincy. His first assignment: Beale Air Force Base, northeast of Sacramento. Barbara gave up her job as a supervisor of stewardesses for Eastern Airlines (sort of a "chaplain to the girls") and went back to stewardessing. This way she was able to put in 75 air hours a month and still have 11 to 13 days with Bob.

### The Sweet Sorrow of Separation

How did they manage their frequent separations? Neither liked them. But they were kept busy by their work, and both enjoyed their jobs. And as Bob pointed out, "When we're back together, it's like another honeymoon."

Now, after a year of marriage, the honeymoons will become rare indeed. Bob has recently left for his new post



Bishop Hobgood.

## The Bishop's Corner

We had expected to print excerpts from some of the letters commenting on our article, titled *A Question of Amnesty*, that ran in the last issue of *Priests in Uniform* (August *Episcopalian*).

However, President Ford's decision on amnesty has preempted our discussion to a great degree. So perhaps we will be wiser to wait and see how the matter develops.

I personally applaud the President's action. I see it as opening a door and confronting a problem that could no longer be locked out of our national consciousness. My sincere hope is that it will bring with it a wave of reconciliation and healing. What a blessing that would be for all of us.

Let us pray and work for its success.

in Thailand. Barbara will live with her sister in Washington.

Separations like this are an accepted part of the military life, and they are always a hardship. But even for one or two year stretches, they need not be fatal.

One saving grace is a busy life — for both partners. And another is the certain knowledge that every separation ends sooner or later. And at the end is another honeymoon.

—Excerpted from an article by Chap. (Col.) Dan Jorgensen, USAF



The Gilmans turn to for KP duty.





Chap. (Maj.) John M. Evans, USA, table hops during lunch break on Religious Emphasis Day at Kaiserlautern, Germany.

## BURIAL AT SEA

by LCDR John L. Whitsell, CHC, USN

**ONE OF THE OCCASIONS PECULIAR TO THE NAVAL BRANCH OF THE ARMED FORCES IS A BURIAL AT SEA. CHAPLAIN WHITSELL REPORTS SOME INTERESTING DETAILS OF SUCH AN EVENT.**

*Unto Almighty God we commend the soul of our brother departed, and we commit his body to the deep; in sure and certain hope of the resurrection unto eternal life, through our Lord Jesus Christ.*

Those words from our Book of Common Prayer are seldom if ever used by the majority of Episcopal clergy. I am among the few who have spoken them. I am an Episcopal priest serving our church as a Navy chaplain aboard the USS Juneau.

A burial at sea is rare these days; it is usually to fulfill the request of a deceased, and often retired, Navy man. The Navy itself makes every effort to return to their homes the bodies of those who have died at sea. Sea burial of a man who has died at sea has never entered into my personal experience.

### Preparation

Getting ready for such a service, for the priest, is the same as for any burial.

Others, too, have to prepare. For instance, the laws of our states require that the burial take place a certain distance out to sea, so it is necessary for the navigator to plot a course which will meet these requirements. The casket or container of the body or ashes must be prepared so that it will sink into the sea, either with weights, or in the case of larger containers, holes which will allow the entry of sea water — a chore for someone else. Military honors are usually rendered, so the honor guard must make ready.

### The Service

At the appropriate time and place, all hands are called to assemble. Then the chaplain meets the body and walks before it as it is brought to the place

The Episcopalian

from which it will be sent into the sea. He recites the familiar "I am the resurrection and the life, saith the Lord. . . ."

Then, in accordance with the Book of Common Prayer, he reads a psalm. I usually choose Psalm 46. There follows a scripture reading and prayers. At the words, "Unto Almighty God we commend the soul of our brother departed . . ." the body is placed in the sea. The crew joins in the Lord's Prayer, and the chaplain adds appropriate prayers and finishes with the blessing.

### Afterward

The religious part of the service is over. Immediately, the officer in charge of rendering military honors proceeds with that: a firing squad fires the appropriate volleys, and if a bugler is available taps is sounded. The service is complete.

As the people leave, I invariably find that I am not alone in standing and watching as the sea slowly accepts the body that has been placed in it. Other officers and men, both young and old, stand with me and silently watch. Our thoughts are all probably very similar, though mine may be the only one expressed by repeating a psalm:

*Out of the deep have I called unto thee, O Lord; Lord hear my voice . . .*

## HAVE CROSS — WILL PROCESS

The Episcopal congregation at the Aberdeen Proving Ground in Maryland is ready. It now has a handsome homemade cross for processions. The cross is aluminum, light enough for the smallest acolyte. And as an extra feature it breaks into three sections for packing. Shown displaying the new cross are (l.) Sgt. Anthony Hammett, who did most of the work at the Ordinance Center's machine shop, and Chap. (LTC) James Grant, USA, the, resident Episcopal Chaplain.

**NOTE:** While the Sergeant was working on the cross, he got a promotion. Pure coincidence?

Edited by The Seabury Press for the Office of the Bishop for the Armed Forces Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017

## AN OLD SALT RESAVORED

by Wilbur H. Tyte

A conference for chaplains, May 13-17, at the College of Preachers in Washington, D.C. was a revelation in present day chaplain-church relationships.

As a World War II Navy chaplain, I left wartime duty hardly knowing what the chaplaincy was like in peacetime. At this conference, attended by 49 men from stations and parishes from Florida to Massachusetts, I discovered that today's chaplaincy is a permanent and highly regarded occupation, one that demands personal growth and an ever-enlarging ecumenical outlook.

Graduate study and special conferences are now common experiences in the chaplaincy, especially in the field of counseling in such areas as marriage, alcoholism, drug addiction, and religion. In addition, today's chaplains must be knowledgeable in theology to be able to give answers that satisfy, since they work with men and women drawn from many denominations, each with its special approaches to worship and each with its different beliefs.

Too, I became aware of today's strong continuing relationship between the individual chaplain and the church's Office of the Bishop for the Armed Forces. The active duty chaplain knows that he is supported by his church throughout his career, and that he can call on it for help when it is needed. The travel itinerary of Bishop Hobgood, as he reported it to the conference, clearly indicated that the chaplains are known personally and visited wherever they are stationed throughout the world, in a military setting or in veterans hospitals.

Discussion sessions of the conference revealed that the problems the chaplains are called on to solve are, for the most part, the same that face me and all other parish priests — the basic problems of human behavior.

Talks by two speakers at the conference, the Rt. Rev. Richard B. Martin,

then a Suffragan of the Diocese of Long Island, and Dr. Alan W. Jones, of General Theological Seminary, stressed the spiritual leadership of the priesthood. The observations and reactions of the chaplains to the messages they heard revealed the desire and the willingness of the chaplains to use the authority and the strengths of their priesthood to make strong their ministry to all persons in their charge.

This retired chaplain will remember with particular appreciation that these sessions of the conference clearly revealed among the Episcopal Church's chaplains a depth of thought, a compassionate awareness of human strengths and weaknesses in the personnel they minister to, and an obvious caring for the men and women whom they serve.

This old Navy salt, in company with these men who so ably represent the church in the armed forces, came away from the conference resavored.

## DISTURBING THOUGHTS FOR YOUR NOTEBOOK

*"When the World War II vet returned, he was a hero. The whole country was on his side. When the Vietnam vet returned, he was nothing. I didn't want anything to do with the war in the first place. Now no one wants anything to do with me." A Vietnam veteran.*

*"I was just jerked out of my world and made to fight an enemy I didn't understand enough to hate. Now that I am back home, I don't know why I did it." Another Vietnam veteran.*

*"We assert, with varying degrees of righteousness, that the veteran's 'problem' is a social or economic or political problem, forgetting that above all it is a human problem. And somewhere in that missed connection lurks a Roman nightmare, a terror at the idea of a class of legionnaires who are owed more than they have been paid and who, if they speak in unison, will extract their price from the society in a painful reckoning." Tony Jones, Harper's Magazine, Aug., 1972.*





# Volunteers serve Church

A man, 22, was a choir director and youth worker on an Indian reservation; a couple in their 30's ran a summer recreation program in Arkansas; a man, 49, did outreach work for a parish in Appalachia. What do these people have in common? They were all Church Army volunteers.

The Volunteer Corps is one of the newest programs of the Church Army, an organization of trained lay evangelists imported from England in 1925 at the request of some American bishops. It was officially recognized by General Convention in 1931.

Traditionally the Church Army trains lay persons as evangelists and preachers; the Presiding Bishop or his appointee commissions them. Church Army officers, called by their rank or simply "Brother" and "Sister," work in many capacities throughout the Church.

The Church Army launched the Volunteer Corps in 1970 with a United Thank Offering grant. Volunteers are not trained by the Church Army; some are not Episcopalians. They range in age from 18 up, and in addition to skills and personal qualifications, they have a commitment to serve in a Christian context.

Coordinator Teresa Rogers says the Volunteer Corps is best at making individualized "matches" between each volunteer and program.

But it does not promise volunteers they will be able to change the world or get rich quick. In most jobs the measurable successes are hard to find and the remuneration is only room, board, and a small weekly allowance.

Terry placed 19 volunteers during 1973 and feels one of the great benefits of a small program is the close personal contact she can maintain with the volunteers, their employers, and sponsors.

The personal interest starts when prospects write to the Church Army Volunteer Corps, 815 Second Ave., New York, N.Y. 10017, for information. Letters, phone calls, recommendations from clergy and friends, and often a personal interview all help Terry learn about the prospective volunteer and give her a good idea of which program will be most compatible.

The next step is to alert the organization and put it in touch with the volunteer. "We let them get together directly and work things out," she says. "But they know we're around and ready and willing to help where we can."

Volunteers come from all over:

**Martin Tiemeyer**, 21, came from Germany through a volunteer agency called "Action Reconciliation." He is Roman Catholic and was working in a Roman Catholic boarding school before he volunteered for work in the small town of Mullens, W. Va. He has spent 15 months in Mullens, organizing and running a Youth Center in a facility called the Boogie Barn. He found that to obtain the community's involvement in youth work was difficult but finally received

support for a program which includes dancing, movies, and recreational outings.

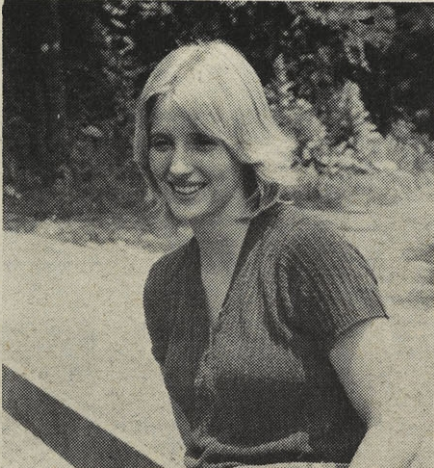
"I'm glad I did it. These months have been most valuable to me, and I think I have learned to understand the American way of life better," he says. Martin returned to Germany this fall to resume his university studies.



Martin Tiemeyer

**Jonathan Ertelt**, 19, heard about the Church Army volunteer Corps through a high school guidance counselor in Westfield, N.J. He was looking for something to do "for a year after high school, before going to college." What he found was work in a Charlotte, N.C., parish where he thought he'd be "some sort of assistant priest" but ended as "janitor, secretary, handy man, and assistant program director, the latter not being half so big as it sounds."

He also admits, "My first two months were misery." Looking back, he says, "I became a fuller human being and a stronger Christian. . . I learned a whole new concept of ministry." His final decision: "This was what the Lord had for me to do this year."



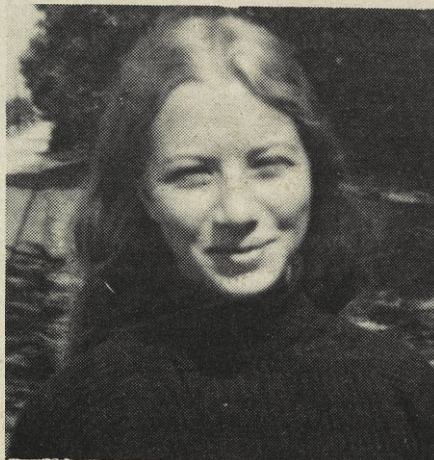
Lori Lichtenwalner

**Lori Lichtenwalner**, 18, works at Innisfree Village, a residential farming community for retarded adults in Crozet, Va. She lives and works in the privately run community, helping the villagers with their daily life and farm chores. They also do weaving and operate a bakery and a woodworking shop. During the summer a camping program introduces prospective residents to the village's way of life.

Lori first heard about the Volunteer Corps from her mother, Mrs. James Mehring, of Trenton, N.J. "It sounded like something a mother would suggest," she said.

"I was really turned off by the name." But she investigated it, liked what she found, and signed up. Before she joined the Innisfree Village staff, she worked in Florida.

**Colleen Engle**, 18, of Maple Glen, Pa., was going to "do something with computers" after high school. Instead she found herself working with children in a day care center in Loveland, Colo. A former Girl Scout, Colleen was active in her home parish, St. Thomas', Whitemarsh, Pa. From there she traveled to Appalachia as part of a youth group project. Now she is living with a family from All Saints' Parish in the foothills of the Rockies, working with 5-year-olds at the Loveland center.



Colleen Engle

**Philip Persinger**, 23, finished his degree in architecture and went to an urban parish in Cleveland, Ohio. He served as liaison between the church and a non-profit community housing corporation until it lost its federal funding. He has, however, kept busy with the community-based youth program at Emmanuel Church.

Coming from a predominantly white community in West Virginia, Philip learned to work in a predominantly black urban situation: "It was good for me. I learned about how a city and its residents operate."

When he resumes his studies to be a city planner, he'll bring insights learned from his volunteer service. "I will be really suspicious of projects that have no relation to the culture of the people who are going to live in them," he says.

In the introduction to a pamphlet written before the last General Convention, Terry Rogers aptly sums the Volunteer Corps' philosophy: "We hope to reflect a realistic view that voluntary service is not glamorous and not simple, but complex and centered in the life of Christ. We believe these volunteer experiences can be valuable to those who seek to share with others the Good News of our redemption."

If you know of a program which could use a volunteer or know people who are looking for a way to serve, Terry Rogers is waiting in New York and a whole world of opportunity is waiting throughout the Church.

—Janette Pierce

## UNIQUE, CREATIVE TOYS

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# Books

**The People of the Center, American Indian Religion and Christianity**, Carl F. Starkloff, \$5.95, A Crossroad Book/Seabury Press, New York.

Out of his personal experiences, such as living among the Shoshone and Arapaho Indians as chaplain to students at Haskell American Indian College in Kansas and through extensive academic research, Carl F. Starkloff, a Jesuit priest, writes clearly and informatively of the philosophical and religious depth in North American Indian religions. He says in his introduction that he is writing for white Americans, especially Christians, "who may have less knowledge and understanding of Indian tradition than I have."

Using analogies which should be familiar to such an audience and a comparative religions approach, Father Starkloff deals with the tribes' reli-

Reviewed by Martha C. Moscrip

gions in several dimensions: the mythical and doctrinal, the ritual, the ethical and social, and the experiential. The book is replete with fascinating anecdotes, humor, and illustrations from Indian song, poetry, and myth.

In his final chapter the author discusses both the positive and negative elements which Christianity, particularly through mission work, has contributed to the North American Indians' present religious state. He also considers what place Christianity might have in Indian life in the future and what Christians must bear in mind if it is to have any place at all.

For a white Christian reader, this book can help in gathering some insight about Indian belief and practice and in catching a glimpse of his or her ignorance. It gave me more understanding of what Vine Deloria was saying in *God Is Red* than I had after finishing Mr.

Deloria's book. I wish I had read them in reverse order.

*The People of the Center* is a must for any parish library which includes books on other than Christian religions or a church school which includes any comparative religion courses.

**The Road to Wounded Knee**, Robert Burnette and John Koster, paperback \$1.95, Bantam Books, New York.

Robert Burnette, Tribal Chairman of the Rosebud Sioux Reservation, and John Koster, a white journalist, take the reader on a long and informative journey in this impassioned account of the events which led to the 1973 Indian demonstrations at Wounded Knee. Their exposition of the U.S. government's treatment of the Tribes, from the Continental Congress' first treaty with the Delawares in 1778 to the handling of a tribal election on the Rosebud Reservation in 1974, is clear, detailed, and persuasive. The material covered includes the history of the treaties, Indian religion, the Bureau of Indian Affairs, and Indian health and welfare, as well as the Trail of Broken

Treaties and Wounded Knee II.

Angry as author Robert Burnette understandably is, this book is full of solid fact and should not be dismissed as just another collection of militant outbursts. In fact, Mr. Burnette belonged to the non-violent majority of the Trail of Broken Treaties caravan which sought to have government officials and the American people hear and pay attention to the Indians' long-festering grievances.

Although various polls have shown a greater majority of white citizens are in sympathy with the Indians than with any other minority group, as the authors say, "... the ignorance of the general public about matters affecting Indians is so great that the actual results of all the [government] promises would remain unknown. ... To the movers and shakers of the white business and political world, Pine Ridge or Window Rock are farther away than the moon and not nearly as well represented on the covers of *Time* and *Newsweek*."

This interesting book offers the reader a vehicle for dispelling such ignorance. In addition, excellent appendixes, maps, charts, glossary, and bibliography make *The Road to Wounded Knee* particularly valuable to serious students and study groups.

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## EXCHANGE

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

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

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### HELP COMMUNICATIONS

A Kentucky mission church urgently needs a mimeograph machine in good condition. Please call (502) 856-3424 collect or write to: St. James' Episcopal Church, Franklin, Ky. 42134.

**The Treasure Is the Rose**, Julia Cunningham, illustrated by Judy Graese, \$4.50, Pantheon Books, New York.

Take a beautiful young widow and her loyal servant, living in a medieval chateau which is falling to ruin around a rose garden; add three evil and mysterious strangers who are looking for a lost treasure; set the tale in the year 1100. One would think a young reader could ask for no more. In *The Treasure Is the Rose*, however, Julia Cunningham manages much more: the plot moves with sustained suspense toward a surprise ending, the characters have depth, and the prose sings with a poetic beauty. Judy Graese's charming black and white illustrations perfectly fit the spirit of the story.

This is a Christian tale because the heroine exhibits an agape kind of loving which strengthens her so she eventually is able to overcome her antagonists' greed and hurt. Not sentimental, the story is real and believable though woven with a shiny thread of fantasy. This medieval narrative is one young readers and the young in heart will treasure. Julia Cunningham's book would be a splendid confirmation gift, especially for the 11- to 14-year-old.

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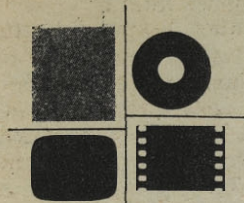
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## 'Death Wish': Is violence the answer?

Urban Americans have subconsciously been waiting for *Death Wish*, a kind of East Coast establishment version of *Walking Tall*. (In that film a real-life sheriff cleaned up his home town with a hickory bat.)

*Death Wish* blatantly advocates vigilantism as the cure for crime in the streets. It affirms violence and paints two distinctive types—"baddies" and "goodies."

That should be repugnant enough. But the film has a hooker: you think you should be scandalized by it, but suddenly you hear people cheering and find yourself thinking, "Yeah, that's it, baby, blow 'em away. Those \*&% deserve it!"

The plot is simple. Charles Bronson plays the archetypal "bleeding heart liberal"—he was even a conscientious objector. Thugs beat his wife and gang-raped his daughter. After a brief, indecisive interlude—our hero does what comes naturally in a Charles Bronson flick. He shoots people.

The film is reminiscent of an old Bill Cosby comedy sketch about a guy who learns Karate and then walks down dark streets with \$20 bills hanging out of his pockets so he can use it. Paul (Charles Bronson) frequents parks, subways, and alleys, playing avenging angel for a city. While the police feel compelled to catch him, their sympathies—and those of the city—obviously lie with the vigilante. The number of muggings drops sharply. Will the city rid itself of the vigilante and thereby expose itself to the muggers' return? Or will it follow this new, promising route in crime prevention?

The film is provocative. Perhaps the best way to get at its mystique is to look at the death wish to which the title alludes. The film implies the wish is the urban dweller's willingness to play the passive victim, to let some sort of tribal guilt for past "social sins" (such as being middle class?) immobilize him until he's unable to deal with muggers and rapists.

The wish, however, is deeper and more provocative than that. Paul was a conscientious objector because of his mother's wishes after his father died in a hunting accident. At the turning point Paul notes he always loved his father, whose philosophy equated masculinity with guns. The not-too-hidden message is urbanites have become soft, passive, feminine characters and salvation lies in a return to the "masculine."

Racism is raised and cast aside. A cocktail party type notes the vigilante must be a racist since most of his victims are black. His female companion bluntly shuts him up with: "Oh, hell, what do you want us to do? Increase the proportion of white muggers so we can have racial parity?"

Undoubtedly such factors as collective guilt and fear of racism and male chauvinism charges have kept many people from expressing

their true feelings and fears about crime. *Death Wish* exorcises these demons by surfacing them. It takes the bull of violence by the horns and offers a man's-gotta-do-what-a-man's-gotta-do solution. Perhaps this aspect has gained the film its wide audience acceptance.

The film's slick answers conceal complex problems. If those answers worked for our forefathers, why not for us? The return to the Old West philosophy is obvious in Paul's last encounter when he challenges his adversary to "draw."

This is a disturbing film for a

Christian because it is such an attractive one. We have a deep feeling that violence is not the answer, but equally deeply we desire to fight back at evil. To some extent both positions find support in Christian theology.

Biblical and theological rationale for non-violent approaches to life have been well-explored, but the case for using force and violence selectively has lately received considerably less press in Christian circles.

The "just war" theories of Augustine and Aquinas—sometimes to take up arms for the "good of society"—recognized the Christian's role in a secular as well as spiritual order. More recent theologians, such as Reinhold Niebuhr and Dietrich Bonhoeffer, spoke of the necessity actively to resist evil. (Bonhoeffer even took part in a plot on Hitler's life.) And the various "theologies of revolution" advocate force to overthrow corrupt societies.

But always Christians have been reticent about violence and viewed

it as a last resort, not something one adopts willingly or wholeheartedly.

For all its pretension, *Death Wish* falls down here. Its protagonist betrays the very element which has led the Church to approach violence cautiously. He enjoys his new-found profession. A brief inhibition quickly falls prey to the arrogance of the gun-fighter. The hero experiences no remorse; rather, he feels good after his killings.

If we do not want this film's vision to come to fruition, then we must alleviate the hatred and rage which is building in the other oppressed peoples in our cities—the man, woman, and child who walk in fear. If we do not find a way to deal effectively with crime in the streets—and the fear of it upon which this film is built—we may well reap a whirlwind of retaliation and destruction truly beyond our control.

(Rated "R")

—Leonard Freeman

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